



**SS. PETER & PAUL UKRAINIAN  
ORTHODOX CHURCH**

21 Evergreen Road  
Lyndora, PA 16045-1314



**УКРАЇНСЬКА ПРАВОСЛАВНА  
ЦЕРКВА СВ. ПЕТРА І ПАВЛА**

Tel. (724) 287-4448 Fax (724) 287-4448  
E-mail: fryuriibobko@gmail.com

**WELCOME All!** Welcome to the God-Loving and God-Protected Parish of Saints Peter and Paul! A Parish of the UOC of the USA and the Ecumenical Patriarchate. Our warmest greetings are extended to all visitors and guests, and to all of our beloved parishioners who are participating in today's Divine Liturgy. We are blessed to have you with us today! If you are with us for the first time, PLEASE introduce yourself to Father Yurii – he is looking forward to meeting you! Also, please feel free to email or call Father Yurii with any questions and let him know what is going on in your life, especially if you need spiritual guidance. We hope that you will find peace and comfort in Saints Peter and Paul Ukrainian Orthodox Church. You are very welcome to come every Sunday and on feast days, make yourself at home, and to become a part of our parish family. Through your prayers and dedication of time, talents, and donations, this can become a reality in all faith and love.

**CONTACT**

**Father Yurii Bobko, Pastor**

Cell phone: 908-458-2076  
Tel: 724-287-4448 (Church)  
Tel: 724-282-6190 (Hall)  
<http://www.orthodoxlyndora.org/>

Parish Board President:  
Maria Corbin  
Choir Director:  
Lydia Rudolf

**MAY 18<sup>TH</sup>  
2025**

**Sunday, May 18**

**Samaritan Woman**

Epistle Reading: Acts 11:19-26,29-30;  
Gospel Reading: John 4:5-42

**Divine Liturgy – 9:30**

**Saturday, May 24**

Akathist to the Mother of God  
Icon Pantanassa "Healing of the Sick"  
**6:30 pm**

**Sunday, May 25**

**Blindman**

**3rd discovery head of Prophet  
& Baptist John**

Epistle Reading: Acts 16:16-34  
Gospel Reading: John 9:1-38

**Divine Liturgy – 9:30**

**Thursday, May 29**

**Ascension of our Lord Savior Jesus Christ**

Epistle Reading: Acts 1:1-12  
Gospel Reading: Luke 24:36-53  
**Vespers Divine Liturgy - 6:30 pm**

**SUNDAY, June 1**

**Holy Fathers of the First Ecumenical  
Council**

St. Nicetas of Chalcedon  
Epistle Reading: 20:16-18, 28-36;  
Gospel Reading: John 17:1-13  
**Divine Liturgy – 9:30**

# SAINTS PETER AND PAUL UKRAINIAN ORTHODOX PARISH

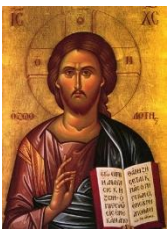
## MYRH-BEARING WOMEN

**The reading is from Acts of the Apostles 11:19-30**



In those days, those apostles who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to none except Jews. But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all to remain faithful to the Lord with steadfast purpose; for he was a good man, full of the Holy Spirit and of faith. And a large company was added to the Lord. So Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year they met with the church, and taught a large company of people; and in Antioch the disciples were for the first time called Christians. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabos stood up and foretold by the Spirit that there would be a great famine over all the world; and this took place in the days of Claudius. And the disciples determined, every one according to his ability, to send relief to the brethren who lived in Judea, and they did so, sending it to the elders by the hand of Barnabas and Saul.

**The Gospel According to Mark 15:43-47; 16:1-8**



At that time, Jesus came to a city of Samaria, called Sychar, near the field that Jacob gave to his son Joseph. Jacob's well was there, and so Jesus, wearied as he was with his journey, sat down beside the well. It was about the sixth hour.

There came a woman of Samaria to draw water. Jesus said to her, "Give me a drink." For his disciples had gone away into the city to buy food. The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" For Jews have no dealings with Samaritans. Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water." The woman said to him, "Sir, you have nothing to draw with, and the well is deep; where do you get that living water? Are you greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?" Jesus said to her, "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring

of water welling up to eternal life." The woman said to him, "Sir, give me this water, that I may not thirst, nor come here to draw."

Jesus said to her, "Go, call your husband, and come here." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and he whom you now have is not your husband; this you said truly." The woman said to him, "Sir, I perceive that you are a prophet. Our fathers worshiped on this mountain; and you say that Jerusalem is the place where men ought to worship." Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him must worship in spirit and truth." The woman said to him, "I know that the Messiah is coming (he who is called Christ); when he comes, he will show us all things." Jesus said to her, "I who speak to you am he."

Just then his disciples came. They marveled that he was talking with a woman, but none said, "What do you wish?" or, "Why are you talking with her?" So the woman left her water jar, and went away into the city and said to the people, "Come, see a man who told me all that I ever did. Can this be the Christ?" They went out of the city and were coming to him.

Meanwhile the disciples besought him, saying "Rabbi, eat." But he said to them, "I have food to eat of which you do not know." So the disciples said to one another, "Has anyone brought him food?" Jesus said to them, "My food is to do the will of him who sent me, and to accomplish his work. Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest. He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor."

Many Samaritans from that city believed in him because of the woman's testimony. "He told me all that I ever did." So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, "It is no longer because of your words that we believe, for we have heard ourselves, and we know that this is indeed Christ the Savior of the world."

### REMEMBER IN YOUR PRAYERS

All the citizens and residents of Ukraine, Sherry, Halyna, Patricia Prokopchak, Patricia Hnatko, Maria Corbin, Stanley, pani Lilia, Jean Markiw, Debbie, Wesly, Cindy, Christine, Denny Zymboly, Ruth Dally, Philip, Eric, Carl, Kayden, Rose, Dorothy Cygan, Helen, Fr. Vasyl, Mary-Ann, Payton, Anthony, Tina, Mykola, Stella, Maksymko, Fr. Yurii, Maria, Fr. Jakiw, Fr. George, Volodymyr, Alexandr, Vincent, John, Frank, Rowena,

May 18<sup>th</sup> – coffee hour organized by Karen Sheptak.

June 1<sup>st</sup> – Potluck, please join us for our monthly Potluck and bring a dish to share.

June 8<sup>th</sup> – Appreciation lunch.

### **Remembering with Honor and Prayer: Memorial Day**

As we observe Memorial Day this month, we pause to honor the brave men and women who gave their lives in service to our country. Their sacrifice is a solemn reminder of the cost of peace and the depth of love expressed in laying down one's life for others (John 15:13).

In our Orthodox tradition, we remember the departed with prayer, entrusting them to the mercy and love of our Lord. Let us offer prayers for the souls of the fallen, asking God to grant them rest among the righteous and to comfort those who mourn their loss. May this Memorial Day be not only a time of remembrance but also a call to deeper gratitude, unity, and peace in our communities and nation. *"Memory eternal!"*

### **Thank You for Your Kindness**

We extend our heartfelt thanks to everyone who participated in baking cookies for Meals on Wheels. Your generosity and loving hands have brought not only delicious treats but also warmth and joy to those who need it most. These simple gifts of homemade cookies carry with them the spirit of Christ's love and our parish's commitment to serving our neighbors. Thank you for sharing your time, talent, and care in such a meaningful way. May God bless you for your kindness!

### **Volunteer Appreciation Lunch & Mother's/Father's Day Celebration – June 8<sup>th</sup>**

Please join us on **Sunday, June 8<sup>th</sup>**, following the Divine Liturgy for a special **Appreciation Lunch** in honor of all our dedicated **volunteers**, as well as in celebration of **Mother's and Father's Day**. This event is a heartfelt thank you to those who have given their time, effort, and love in service to our parish community. We are also delighted to recognize the mothers and fathers whose presence and support continue to inspire and strengthen our church family.

Enjoy a delicious catered meal and the fellowship of our parish as we express our deep gratitude for all you do.

## Camping Program

As we look ahead to the summer months, we offer a reminder about the upcoming camping programs available at All Saint's Camp this summer. All the necessary information and applications for campers and staff can be found online at [www.uocyouth.org](http://www.uocyouth.org). Let us join together in continuing to support the Ministry of All Saints Camp!

Dear brothers and sisters, we are still gathering the contribution for help in Ukraine. If you would like to send your contribution, you could send the check to our parish of Ss. Peter and Paul and made it Payable to the Ss. Peter and Paul UOCOFUSA. Please, write on the check "Help Ukraine". Thank you all so much for your support and help! We encourage everyone to continue to give generously to our Capital Improvement Fund as we continue to work on different projects of maintaining and updating our Parish buildings.

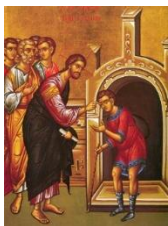
## PARISH CELEBRATION AND REMEMBRANCE

From the bottom of Ss. Peter and Paul parish family heart we **Caden Hassler (May 10), Ted Diakiw (May 10), Hanna Kukharchyshyn (May 16th), Arianna Speer (May 21), Debbie and Larry Cygan (May 23)**. Happy Birthday! May God's awesome blessings be upon you this day and for the Future years ahead for many happy and blessed years!

Happy Anniversary to **Rose and Ron Frenchak (May 6), Antoinette and Wayne Kennedy (May 10)**. May God's awesome blessings be upon you this day and for the Future years ahead for many happy and blessed years!

Memory Eternal, **Metropolitan Constantine (May 21st), Hope Burka ( May 25th)**. May their souls dwell with the righteous, and may their memory be eternal in the hearts of their loved ones and the Church. **Vichnaya Pamyat!**

## Sunday of the Blind Man



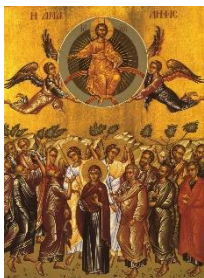
The Lord Jesus was coming from the Temple on the Sabbath, when, while walking in the way, He saw the blind man mentioned in today's Gospel. This man had been born thus from his mother's womb, that is, he had been born without eyes (see Saint John Chrysostom, Homily LVI on Matthew; Saint Irenaeus, Against Heresies, Book V:15; and the second Exorcism of Saint Basil the Great). When the disciples saw this, they asked their Teacher, "Who did sin, this man, or his parents, that he was born blind?" They asked this because when the Lord had healed the paralytic at the

Sheep's Pool, He had told him, "Sin no more, lest a worse thing come unto thee" (John 5:14); so they wondered, if sickness was caused by sin, what sin could have been the cause of his being born without eyes. But the Lord answered that this was for the glory of God. Then the God-man spat on the ground and made clay with the spittle. He anointed the eyes of the blind man and said to him, "Go, wash in the Pool of Siloam." Siloam (which means "sent") was a well-known spring in Jerusalem used by the inhabitants for its waters, which flowed to the eastern side of the city and collected in a large pool called "the Pool of Siloam."

Therefore, the Saviour sent the blind man to this pool that he might wash his eyes, which had been anointed with the clay-not that the pool's water had such power, but that the faith and obedience of the one sent might be made manifest, and that the miracle might become more remarkable and known to all, and leave no room for doubt. Thus, the blind man believed in Jesus' words, obeyed His command, went and washed himself, and returned, no longer blind, but having eyes and seeing. This was the greatest miracle that our Lord had yet worked; as the man healed of his blindness himself testified, "Since time began, never was it heard that any man opened the eyes of one that was born blind," although the Lord had already healed the blind eyes of many. Because he now had eyes, some even doubted that he was the same person (John 9:8-9); and it was still lively in their remembrance when Christ came to the tomb of Lazarus, for they said, "Could not this man, who opened the eyes of the blind man, have caused that even this man should not have died?" Saint John Chrysostom gives a thorough and brilliant exposition of our Lord's meeting with the woman of Samaria, the healing of the paralytic, and the miracle of the blind man in his commentaries on the Gospel of Saint John.

## Volume II - Worship

### The Church Year, Holy Ascension



Jesus did not live with His disciples after His resurrection as He had before His death. Filled with the glory of His divinity, He appeared at different times and places to His people, assuring them that it was He, truly alive in His risen and glorified body.

*To them He presented Himself alive after His passion by many proofs, appearing to them during forty days, and speaking of the Kingdom of God (Acts 1.3).*

It should be noted that the time span of forty days is used many times in the Bible and signifies a temporal period of completeness and sufficiency (Gen 7.17; Ex 16.35, 24.18; Judg 3.11; 1 Sam 17.16; 1 Kg 19.8; Jon 3.4; Mt 4.2).

On the fortieth day after His passover, Jesus ascended into heaven to be glorified on the right hand of God (Acts 1.9–11; Mk 16.19; Lk 24.51). The ascension of Christ is His final physical departure from this world after the resurrection. It is the formal completion of His mission in this world as the Messianic Saviour. It is His glorious return to the Father Who had sent Him into the world to accomplish the work that He had given him to do (Jn 17.4–5).

*... and lifting His hands He blessed them. While blessing them, He parted from them and was carried up into heaven. And they returned to Jerusalem with great joy (Lk 24.51–52).*

The Church's celebration of the ascension, as all such festal celebrations, is not merely the remembrance of an event in Christ's life. Indeed, the ascension itself is not to be understood as though it were simply the supernatural event of a man floating up and away into the skies. The holy scripture stresses Christ's physical departure and His glorification with God the Father, together with the great joy which His disciples had as they received the promise of the Holy Spirit Who was to come to assure the Lord's presence with them, enabling them to be His witnesses to the ends of earth (Lk 24.48–53; Acts 1.8–11; Mt 28.20; Mk 16.16–14).

In the Church the believers in Christ celebrate these very same realities with the conviction that it is for them and for all men that Christ's departure from this world has taken place. The Lord leaves in order to be glorified with God the Father and to glorify us with himself. He goes in order to "prepare a place" for and to take us also into the blessedness of God's presence. He goes to open the way for all flesh into the "heavenly sanctuary ... the Holy Place not made by hands" (see Hebrews 8–10). He goes in order send the Holy Spirit, Who proceeds from the Father to bear witness to Him and His gospel in the world, making Him powerfully present in the lives of disciples.

The liturgical hymns of the feast of the Ascension sing of all of these things. The antiphonal verses of the Divine Liturgy are taken from Psalms 47, 48, and 49. The troparion of the feast which is sung at the small entrance is also used as the post-communion hymn.

*Thou hast ascended in glory O Christ our God, granting joy to Thy disciples by the promise of the Holy Spirit. Through the blessing they were assured that Thou art the Son of God, the Redeemer of the world! (Troparion).*

*When Thou didst fulfill the dispensation for our sake, and didst unite earth to heaven, Thou didst ascend in glory, O Christ our God, not being parted from those who love Thee, but remaining with them and crying: I am with you and no one will be against you! (Kontakion).*

## Front Lines of Compassion: The Church Cares For War's Youngest Victims



Ruined streets. Shattered homes. Bombed-out churches. Hospitals turned to rubble. Shelters converted into sanctuaries for children hiding from shelling - this is not the aftermath of history, but the daily reality of war in Ukraine. While international leaders search for diplomatic solutions to one of the most devastating conflicts of the 21st century - the aggression of the Russian Federation against the sovereign nation of Ukraine - the Church and the faithful have chosen a different path: the path of service and love.

With the archpastoral blessing of His Eminence Metropolitan Antony, the spiritual father of the Ukrainian Orthodox Church of the USA, in cooperation with the Orthodox Church of Ukraine, its bishops, clergy, and volunteers on the ground, continues its mission of healing and mercy. Led by Archbishop Daniel, the Church's charitable efforts have enabled the transfer of critical humanitarian funds used to purchase food and vital nutritional support for shelters housing displaced children in the bomb-stricken eastern regions of Ukraine.

These children - the most innocent and vulnerable - now live in shelters that strive to become havens of warmth and peace amidst the terror of war. Yet what they need most is not just survival, but the gift of normalcy: a shared meal, a loving embrace, the sound of music, and the freedom to laugh, dream, and play. These moments of joy - however fleeting - are small victories over violence, signs of the Kingdom of God breaking into a broken world. As Fr. Serhii Kramarenko, a frontline priest and director of charitable initiatives of Donetsk Eparchy of the Orthodox Church of Ukraine (*under the spiritual leadership of Metropolitan Serhii of Donetsk*), movingly testified:

*"Today the sky cried... And with the sky - our hearts. Because we once again looked into the eyes of children who saw war closer than they should have. Children who should have dreamed of bicycles, of new notebooks, of their first love... And they dream of only one thing: not to be shot. For their mother to come back. For a home."*

*"We arrived at the shelter - a place that temporarily replaces family warmth. There, little eyes shone above the world when we brought them a little holiday. A simple pizza. A little music. A smile. And - hugs. The kind of hugs that have the power to heal cracks in a child's soul."*

*"We cannot give them back what the war took. But we can be there."* Indeed, this is the Gospel in action - a living out of the Beatitudes of Christ, who said: *"Blessed are the merciful, for they shall obtain mercy"* (Matthew 5:7) and *"I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you welcomed Me... Truly, I say to you, as you did it to one of the least of these My brethren, you did it to Me"* (Matthew 25:35, 40).