



SS. PETER & PAUL UKRAINIAN
ORTHODOX CHURCH

21 Evergreen Road
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УКРАЇНСЬКА ПРАВОСЛАВНА
ЦЕРКВА СВ. ПЕТРА І ПАВЛА

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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.

AUGUST 16 2026

Sunday, August 16 **DORMITION**

Epistle Reading: *Phil 2:5-11*
Gospel Reading: *Lk 10:38-42, 11:27-28*
Divine Liturgy – 9:30

Sunday, August 23 **Martyr Lupus**

Epistle Reading: *Cor 15:1-11*
Gospel Reading: *Matt 19:16-26*
Divine Liturgy – 9:30

Sunday, August 30 **Saint Alexander, Patriarch of Constantinople**

Epistle Reading: *1 Cor 16:13-24*
Gospel Reading: *Mt 21:33-42*
Divine Liturgy – 9:30

Saturday, September 5 **Great Vespers** **Birth of Theotokos - 6:30 pm**

Sunday, August 9
BIRTH OF THEOTOKOS
Epistle Reading: *Phil 2:5-11*
Gospel Reading: *Lk 10:38-42, 11:27-28*
Divine Liturgy – 9:30

CONTACT

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Lydia Rudolf
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Lydia Rudolf

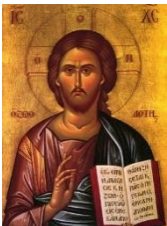
SAINTS PETER AND PAUL UKRAINIAN ORTHODOX PARISH

The reading is from St. Paul's Letter to the Corinthians 9:2-12



Brethren, you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the law of Moses, "You shall not muzzle an ox when it is treading out the grain." Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.

The Gospel According to Matthew 18:23-35



The Lord said this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the torturers, till he should pay all his debt. So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart."

REMEMBER IN YOUR PRAYERS

All the citizens and residents of Ukraine, Frank, Frank, Sandy, Johanna, Stanley, John, Tim Roxbury, Lovie Tymkiv, Patricia Prokopchak, Patricia Hnatko, Carol. Sherry, Rhea Jean Roxbury, pani Lilia, 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, Volodymyr, Alexandr, Vincent, John.

PARISH NEWS AND UPDATES

A Heartfelt Thank You

We would like to extend our sincere gratitude to everyone who has helped prepare for our **Community Back-to-School Clothing Sale**. Thank you to all who donated clothing, sorted and organized everything, moved boxes, set up the sale, and gave your time and energy to make this outreach possible. Your generosity and willingness to serve are a beautiful example of our parish community coming together to help our neighbors.

We would also like to offer a special **thank you to Lydia Rudolph** for organizing a **blood drive for the Butler community in our parish hall**. We are grateful for her initiative and for everyone who participated by donating blood and supporting this important effort. Your generosity can make a real difference in the lives of people in our community.



We'll once again be hosting the Ukrainian Golf Scramble on **Saturday, August 22, 2026**, at Stoughton Acres Golf Course. Please be at the Course at **9:30 AM**, with dinner to follow at **4:30 PM** at the Ukrainian Hall. The entry fee is **\$85 per person** (includes green fees, cart, lunch, and dinner), or \$12 for dinner only. **Registration deadline is August 2nd**. Full details and sign-up info are available and will be provided on the separate information sheet. We hope to see you there!

Church Picnic with Divine Liturgy

We are excited to announce that on Sunday, **August 30th**, *we will have a picnic in Alameda Park, Pavilion 13*, together with St. Anthony and St. Andrew Orthodox Parish. The day will begin with **Divine Liturgy at 9:30 am**, followed by a potluck picnic. Please bring a dish to share.

Additionally, we will be grilling hot dogs and hamburgers. Pavilion 13 is located in the upper part of Alameda Park. To find it, go straight at the stop sign by the Kids Zone Playground, turn right at the Odd Fellows Gazebo, pass Shelter 1, and Pavilion 13 will be on your left. There will be activities for children and adults, so bring your family and friends for a day of fun and community. We look forward to seeing everyone there.

Contribution for help in Ukraine

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

From the bottom of Ss. Peter and Paul parish family heart we wish **Andrian Hassler (20th), Larry Cygan (22nd), Patty Hnatko (25th), Bob Burka(27th)** Happy Birthday!

Happy Anniversary to **Karen and Steven Sheptak (August 3rd), Lydia and Mark Rudolf (August 28th), Rose and Dean Raith (30th), Petro and Hanna Kukharchyshyn (31th)**. May God's awesome blessings be upon you this day and for the Future years ahead for many happy and blessed years!

With Faith and Hope: Metropolitan Antony Prepares to Begin Cancer Treatment



Dear Archbishop Daniel and Fr. Vasyl Pasakas, who have been so devoted and attentive to my personal comfort and care, and to all our beloved clergy and lay faithful- and my loving family:

ALL GLORY, HONOR, AND PRAISE BE TO OUR LORD, GOD, AND SAVIOR JESUS CHRIST!

During these days, I have been deeply moved by the outpouring of love and prayer that has surrounded me. Your cards, text messages, telephone calls, emails, and messages through social media continue to arrive each day. I read them with profound gratitude. More importantly, they

continually turn my mind and heart toward our Lord Jesus Christ - the true Physician of our souls and bodies, the Source of our strength, and the center of all healing.

Please know that your prayers are not simply received; they are deeply felt within my heart and soul. They have become a source of consolation and encouragement as I walk through these days of uncertainty and now begin the path of treatment that lies before me.

I want to share with you personally the reason for this message. Following extensive medical testing, I have been diagnosed with a form of cancer known as non-Hodgkin lymphoma. While hearing the word cancer naturally carries a certain weight, I receive this diagnosis with faith, hope, and trust in God. My physicians have assured me that this is among the more treatable forms of cancer, with strong possibilities for remission and, in some circumstances, cure.

The course of treatment before me will be lengthy and will require patience, strength, and perseverance. Yet I enter it neither frightened nor alone. The Lord is with me, and I know that the prayers of the Church surround me. With God's grace, the skill and care of my physicians, and your continued prayers, I am determined to walk this road faithfully and to bring the treatment to its completion.

There is no need to say much more at this time. I simply wanted you to hear these words from me and to know that, even as you pray for me, I continue to pray for you each and every day. A spiritual father never ceases to carry his spiritual children before the Lord, and I ask only that you continue to carry me in your prayers as well.

Whatever days the Lord places before us, we receive them from His loving hand. In sickness and in health, in moments of uncertainty and in moments of consolation, Jesus Christ remains our hope, our strength, our healing, and our life.

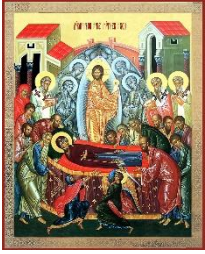
May the Most Holy Birth-Giver of God spread her protecting veil over all of us, and may our Loving Lord grant us the strength to place ourselves completely into His providential care.

In the Unending Embrace of our Loving Lord,

+ ANTONY

Your Metropolitan and Spiritual Father

Dormition of the Theotokos



On August 15, the Orthodox Church celebrates one of the most beloved feasts of the liturgical year: the Dormition of the Most Holy Theotokos and Ever-Virgin Mary. The word Dormition means “falling asleep,” and the Church uses this beautiful expression to speak of the death of the Mother of God. Her earthly life came to an end, but her death was not understood as defeat or separation from God. Rather, it was her entrance into the fullness of life with her Son, our Lord Jesus Christ.

The Mother of God holds a unique place in the life of the Church. She was chosen to become the mother of the Savior, and through her free and humble obedience, the Son of God took flesh and entered our world. At the Annunciation, when the Archangel Gabriel announced that she would become the mother of Christ, Mary responded with faith and humility: “Behold the maidservant of the Lord! Let it be to me according to your word.” These words reveal the heart of her life. She trusted God even when she could not see everything that lay before her.

The same faith continued throughout her life. She experienced both great joy and profound sorrow. She rejoiced at the birth of Christ, witnessed His ministry, and remained near Him even as He suffered on the Cross. She knew what it meant to love deeply and to suffer deeply. Yet through everything, she remained faithful to God.

The Feast of the Dormition reminds us that death is not the end for those who belong to Christ. The Mother of God entered into the mystery that awaits every Christian. Because Christ has conquered death through His Resurrection, those who die in faith and hope are not lost. The Church therefore speaks of the death of the Theotokos as a “falling asleep.” Her body was laid in the tomb, but she was received by her Son into heavenly glory.

This feast also points us toward the ultimate Christian hope: the resurrection and transformation of our whole human nature. Christ did not come simply to make our earthly life a little better. He came to conquer sin and death and to unite humanity with God. In the Mother of God, we see the beauty of a human life completely given to God and brought into the glory of His Kingdom.

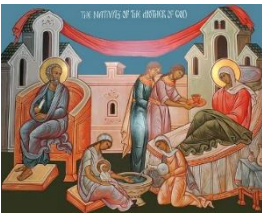
There is also something very comforting about this feast. The Mother of God is not distant from the struggles of human life. She knew uncertainty, grief, suffering, and the pain of watching someone she loved suffer. Because of this, Christians throughout the centuries have turned to her in times of difficulty and asked for her prayers. We do not worship the Theotokos—worship belongs to God alone—but we honor her as the Mother of our Lord and ask her to intercede for us before her Son.

As we celebrate the Dormition, we are invited to consider our own lives. Are we willing, like Mary, to place our lives into God's hands? Can we trust Him even when we do not understand what He is doing? Can we remain faithful not only in moments of joy, but also in moments of suffering and uncertainty?

The Mother of God teaches us that holiness is found in a life of humble faithfulness. Her greatness was not found in seeking attention or power, but in saying yes to God and remaining faithful to Him throughout her life.

Most Holy Theotokos, pray to God for us!

Nativity of the Theotokos



In addition to the celebration of the Annunciation, there are three major feasts in the Church honoring Mary, the Theotokos. The first of these is the feast of her nativity which is kept on the eighth of September.

The record of the birth of Mary is not found in the Bible. The traditional account of the event is taken from the apocryphal writings which are not part of the New Testament scriptures. The traditional teaching which is celebrated in the hymns and verses of the festal liturgy is that Joachim and Anna were a pious Jewish couple who were among the small and faithful remnant—"the poor and the needy"—who were awaiting the promised messiah. The couple was old and childless. They prayed earnestly to the Lord for a child, since among the Jews barrenness was a sign of God's disfavor. In answer to their prayers, and as the reward of their unwavering fidelity to God, the elderly couple was blessed with the child who was destined, because of her own personal goodness and holiness, to become the Mother of the Messiah-Christ.

Your nativity, O Virgin, has proclaimed joy to the whole universe. The Sun of Righteousness, Christ our God, has shone from you, O Theotokos. By annulling the curse he bestowed a blessing. By destroying death he has granted us eternal life (Troparion).

By your nativity, O most pure virgin, Joachim and Anna are freed from barrenness; Adam and Eve from the corruption of death. And we, your people, freed from the guilt of sin, celebrate and sing to you: The barren woman gives birth to the Theotokos, the Nourisher of our Life (Kontakion).

The fact that there is no Biblical verification of the facts of Mary's birth is incidental to the meaning of the feast. Even if the actual background of the event as celebrated in the Church is questionable from an historical point of view, the divine meaning of it "for us men and for our salvation" is obvious. There had to be one born of human flesh and blood who would be spiritually

capable of being the Mother of Christ, and she herself had to be born into the world of persons who were spiritually capable of being her parents.

The feast of the Nativity of the Theotokos, therefore, is a glorification of Mary's birth, of Mary herself and of her righteous parents. It is a celebration as well of the very first preparation of the salvation of the world. For the "Vessel of Light," the "Book of the Word of Life," the "Door to the Orient," the "Throne of Wisdom" is being prepared on earth by God Himself in the birth of the holy girl-child Mary.

The verses of the feast are filled with titles for Mary such as those in the quotations above. They are inspired by the message of the Bible, both the Old and New Testaments. The specific Biblical readings of the feast give indications of this.

At Vespers the three Old Testament readings are "mariological" in their New Testamental interpretation. Thus, Jacob's Ladder which unites heaven and earth and the place which is named "the house of God" and the "gate of heaven" (Gen 28.10–17) are taken, to indicate the union of God with men which is realized most fully and perfectly—both spiritually and physically—in Mary the Theotokos, Bearer of God. So also the vision of the temple with the "door 'to the East'" perpetually closed and filled with the "glory of the Lord" symbolizes Mary, called in the hymns of the feast "the living temple of God filled with the divine Glory" (Ezek 43.27–44.4). Mary is also identified with the "house" which the Divine Wisdom has built for himself according to the reading from Proverbs 9.1–11.

The Gospel reading of Matins is the one read at all feasts of the Theotokos, the famous Magnificat from Saint Luke in which Mary says: "My soul magnifies the Lord and my spirit rejoices in God my Saviour, for he has regarded the low estate of his handmaiden, for behold, henceforth all generations will call me blessed" (Lk 1.47).

The epistle reading of the Divine Liturgy is the famous passage about the coming of the Son of God in "the form of a servant, being born in the likeness of man" (Phil 2.5–11) and the gospel reading is that which is always read for feasts of the Theotokos—the woman in the crowd glorifies the Mother of Jesus, and the Lord himself responds that the same blessedness which his mother receives is for all "who hear the word of God and keep it" (Lk 11.27–28).

Thus, on the feast of the Nativity of the Theotokos, as on all liturgical celebrations of Christ's Mother, we proclaim and celebrate that through God's graciousness to mankind every Christian receives what the Theotokos receives, the "great mercy" which is given to human persons because of Christ's birth from the Virgin.