



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.

**JULY 2,
2023**

Sunday, July 2

St Juvenal, Patr of Jerusalem

Epistle Reading: Rom 6:18-23

Gospel Reading: Mat 8:5-13

Divine Liturgy – 9:00

Sunday, July 9

Pancratius of Taormina

Epistle Reading: Rom 1:1-10

Gospel Reading: Matt 8:28-9:1

Divine Liturgy – 9:00

Sunday, July 16

Martyr Athenogenes

Epistle Reading: Rom 12:6-14

Gospel Reading: Matt 9:1-8

Divine Liturgy – 9:00

Sunday, July 23

Trophimis&Theophilus

Epistle Reading: Rom 15:1-7

Gospel Reading: Matt 9:27-35

Divine Liturgy – 9:00

CONTACT

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Parish Board President:

Maria Corbin

Choir Director:

Lydia Rudolf

SAINTS PETER AND PAUL UKRAINIAN ORTHODOX PARISH

“SO DO NOT FEAR, FOR I AM WITH YOU; DO NOT BE DISMAYED, FOR I AM YOUR GOD. I WILL STRENGTHEN YOU AND HELP YOU; I WILL UPHOLD YOU WITH MY RIGHTEOUS RIGHT HAND.”

— ISAIAH 41:10

GOSPEL AND EPISTLE READING

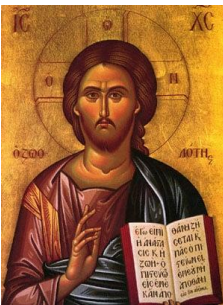
The reading is from St. Paul's Letter to the Hebrews 9:1-7



BRETHREN, the first covenant had regulations for worship and an earthly sanctuary. For a tent was prepared, the outer one, in which were the lampstand and the table and the bread of the Presence; it is called the Holy Place. Behind the second curtain stood a tent called the Holy of Holies, having the golden altar of incense and the ark of the covenant covered on all sides with gold, which contained a golden urn holding the manna, and Aaron's rod that budded, and the tables of the covenant; above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. These preparations having thus been made, the priests go continually

high priest goes, and he but once a year, and not without taking blood which he offers for himself and for the errors of the people.

The Gospel According to St. Matthew 8:5-13



At that time, as Jesus entered Capernaum, a centurion came forward to him, beseeching him and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." And he said to him, "I will come and heal him." But the centurion answered him, "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. For I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." When Jesus heard him, he marveled, and said to those who followed him, "Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham,

Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth." And to the centurion Jesus said, "Go; be it done for you as you have believed." And the servant was healed at that very moment.

REMEMBER IN YOUR PRAYERS

All the citizens and residents of Ukraine, Stanley Ostwinch, Julia Walek, pani matka Lilia, Jean Markiw, Patrick, Debbie, Wesly, Cindy, Christine, Denny Zymboly, Ruth Dally, Philip, Eric, Greg, 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.

PARISH NEWS AND UPDATES

July 16nd – coffee hour organized by Debbie & Larry Cygan!

July 17th - Executive Board Meeting at 6 pm!

Dear brothers and sisters in Christ,

I am writing this letter to ask for a financial support to further my pastoral ministry with Clinical Pastoral Education (CPE). I have already finished Unit 1 of 4 with the Institute for Clinical Pastoral training and require financial assistance to complete my education with three more Units. I plan to work as a chaplain in my free time in addition to my pastoral service to help and serve those in need. In order to be qualified, I need to advance in this field with CPE education, which is required in all hospitals or other chaplain settings.

CPE education will help me offer spiritual guidance and pastoral care to my parishioners and patients. Chaplains have a variety of roles and responsibilities. They work with individuals, couples, families, and small groups, offering support and encouragement to people by providing: Crisis intervention, grief and bereavement counseling, and family support counseling ...

The cost for one Unit which lasts for three months - is \$1335. It is hard to afford this amount for us now on such a short period, so we are asking for help. If you are interested in supporting Fr. Yurii with financial assistance for his CPE Education, you can write "Scholarship for Fr. Yurii" on your donation letter. Thank you for considering my request, for your dedication and prayers.

Yours in Christ,

Fr. Yurii

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. Let us join together in continuing to support the Ministry of All Saints Camp!

Our next UOL Convention is just a few weeks away! This mailing contains all the information you need to register for the 76th Annual Ukrainian Orthodox League of the USA Convention, to be held July 27-30, 2023 in the Scranton/Wilkes-Barre, PA area. Please, find all additional information on the parish information board or visit <https://www.uolofusa.org/convention>

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.

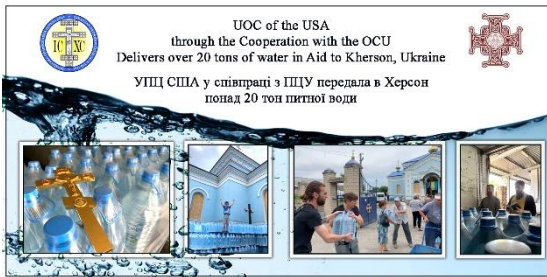
Holy Confession is available before Liturgy and Great Vespers! For Baptisms, Weddings, Memorial Litiya, or any other services, please arrange with Father Yurii! Pastoral Visitations of the Sick and Infirm: Please inform Father Yurii if you or your family members are going into the hospital for any reason or if they would like to receive Spiritual guidance!

For more information regarding our Church life, please visit the official website of our Holy Ukrainian Orthodox Church- <https://uocofusa.or>

PARISH CELEBRATION

From the bottom of Ss. Peter and Paul parish family heart we wish **Patty Prokopchak (July 11th)**, **Jim Burka**, **Julie Walek (July 16th)**, **pani Olha Bobko (July 17th)**, **Nick Prokopchak (July 29th)**. Happy Birthday! May God's awesome blessings be upon you this day and for the Future years ahead for many happy and blessed years!

UOC of the USA through the Cooperation with the OCU Delivers over 20 tons of water in Aid to Kherson, Ukraine



"Give me a drink." In the Gospel of John 4:5-30, Christ asks the Samaritan woman at the well to give him a drink of water. This same request is repeated a thousandfold today in Ukraine, for even though the people find themselves surrounded by water, they remain thirsty.

The destruction of the Kakhovka Dam caused extensive flooding along the lower Dnipro River in the Kherson Oblast displacing over 11,000 people. The devastating flood waters from one of the world's largest reservoirs, which was vital for irrigating farmland considered the breadbasket of Europe, is a disaster of global magnitude, putting food supplies for millions at risk and threatening fragile ecosystems for decades.

This is but one more effort by the Russia Federation to bring Ukraine to her knees. However, her people are resilient, and the Lord's Commandment to love one another runs deep in their veins. Ukrainians by the hundreds hurried to the region, bringing with them all manner of boats, canoes, and rafts, which they used to rescue stranded civilians on both sides of the River. Russian snipers shot at them, but they continued to in their efforts, having rescued all the people, they returned to rescue stranded pets, dogs, cats, horses, cows, and anything else in need of help.



However, while the people were no longer in danger of drowning, they remained in grave danger of dehydration, and illness. Their one source of clean water was destroyed.

"Give me to drink." Their words were heard and with the blessing of His Eminence Metropolitan Antony, Prime Hierarch of the Ukrainian Orthodox Church of the USA and Diaspora, His Eminence Archbishop Daniel, Ruling Hierarch of the Western Eparchy and Consistory President of the UOC of the USA, working in cooperation with His Beatitude Metropolitan Epiphaniy of the Orthodox Church in Ukraine, released funds from the Ukrainian Relief Humanitarian Fund to purchase and deliver over 20 tons of clean potable water to the Kherson region.



It is through this generosity, this provision of clean drinking water, that the Church and her faithful not only save the bodies of those who thirst, but satiate their souls, through their love and concern for them. This fresh water will nourish their bodies and will prevent fatal diseases which are spread through the use of unpotable water such as cholera, typhoid, and hepatitis. The hundreds upon thousands of bottles of water, prayed over and blessed by the clergy of the OCU, will be a salve to troubled souls, offering

them renewed hope and the assurance that they are not forgotten, and they are not alone, but are loved by others, loved by the Church, and loved by God.

Please consider donating to the Ukrainian Humanitarian Relief Fund of the UOC of the USA, and be like the Samaritan woman, Photine (Svitlana), who having the means to reach the clean water from the deep well, was able to provide drinking water to the One who asked her to, “give me a drink.”

4 Tons of Humanitarian Aid Shipped to Ukraine via Charitable Efforts of the Church



damage to the countryside, leaving people homeless, with their livelihood and crops destroyed.

As the world focuses on the game of politics being played by the Russian Federation, wondering what their next move will be, the people on the ground suffer. Previously the major humanitarian aid was food and fuel. However, with the flooding and lack of sustenance, the people are now facing living conditions reminiscent of the Dark Ages.

Even as rescuers brave snipers as they rush to ferry Ukrainians from the Russian occupied flood zones around the destroyed Kakhovka dam, authorities grow concerned at the possible disease outbreaks from waterborne illnesses. In many places the waters have not yet receded and have left an estimated 17,000 people affected in the flooded zone.



With a dire need for medical assistance to ensure the health of the survivors of the flooding, of the terrorist attacks, of the ongoing bombing, with the blessing of His Eminence Metropolitan Antony, Prime Hierarch of the Ukrainian Orthodox Church of the USA and Diaspora, His Eminence Archbishop Daniel, Ruling Hierarch of the Western Eparchy and Consistory President of the UOC of the USA, allocated funds to be used to grant immediate aid to people suffering in Ukraine.



The funds went into immediate action as people packed and delivered over 4 tons of crucial supplies to the war-torn areas of Ukraine. Among the items delivered were much needed blankets, pillows, sterile surgical garments, and backpacks. All these items will help to save the lives of the innocent civilians of Ukraine targeted by the Russian Federation. The value of the delivered aid is over \$190,000.00 (170,000 euros) and it was received and delivered through the efforts of

Lviv Deanery of the Orthodox Church of Ukraine, under the leadership of Very Rev. Fr. Oleh Drevniak - Dean of Lviv Deanery.

During the most recent trip to Germany, Archbishop Daniel met with the representatives of various charitable institutions in Munich, Germany and delivery of the Humanitarian Aid was facilitated by Rev. Fr. Alexander Smoktunowicz, secretary of the Ukrainian Orthodox Eparchy of Western Europe of the UOC in Diaspora.

From the start of the invasion, the UOC of the USA has provided much needed funds and assistance to the Ukrainian refugees, medical supplies and transport to the military defenders of Ukraine, food and hygiene supplies to the internally displaced persons, and prayers for a cessation of hostilities, the safety of the people, and for peace and freedom in Ukraine.

The Symbol of Faith

Sin



The word sin means literally “missing the mark.” It means the failure to be what one should be and to do what one should do.

Originally man was made to be the created image of God, to live in union with God’s divine life, and to rule over all creation. Man’s failure in this task is his sin which has also been called his fall.

The “fall” of man means that man failed in his God-given vocation. This is the meaning of Gen 3. Man was seduced by evil (the serpent) into believing that he could be “like God” by his own will and effort.

In the Orthodox tradition the eating of the “tree of the knowledge of good and evil” is generally interpreted as man’s actual taste of evil, his literal experience of evil as such. Sometimes, this eating is also interpreted (as by Saint Gregory the Theologian) as man’s attempt to go beyond what was possible for him; his attempt to do that which was not yet within his power to realize.

Whatever the details of the various interpretations of the Genesis story, it is the clear doctrine of Orthodoxy that man has failed in his original vocation. He disobeyed God’s command through pride, jealousy and the lack of humble gratitude to God by yielding to the temptation of Satan. Thus man sinned. He “missed the mark” of his calling. He transgressed the Law of God (see 1 Jn 3.4). And so he ruined both himself and the creation which he was given to care for and to cultivate. By his sin-and his sins—man brings himself and all creation under the rule of evil and death.

In the Bible and in Orthodox theology these elements always go together: sin, evil, the devil, suffering and death. There is never one without the other, and all are the common result of man’s rebellion against God and his loss of communion with Him. This is the primary meaning of Genesis 3 and the chapters which follow until the calling of Abraham. Sin begets still more sin and even greater evil. It brings cosmic disharmony, the ultimate corruption and death of everyone and everything. Man still remains the created image of God—this cannot be changed—but he fails to

keep his image pure and to retain the divine likeness. He defiles his humanity with evil, perverts it and deforms it so that it cannot be the pure reflection of God that it was meant to be. The world also remains good, indeed “very good,” but it shares the sorry consequences of its created master’s sin and suffers with him in mortal agony and corruption. Thus, through man’s sin the whole world falls under the rule of Satan and “lies in wickedness” (1 Jn 5.19; see also Rom 5.12).

The Genesis story is the divinely-inspired description in symbolic terms of man’s primordial and original possibilities and failures. It reveals that man’s potency for eternal growth and development in God was turned instead into man’s multiplication and cultivation of wickedness and his transformation of creation into the devil’s pryncedom, a cosmic cemetery “groaning in travail” until saved once more by God (Rom 8.19–23). All the children of Adam, i.e. all who belong to the human race, share in this tragic fate. Even those born this very minute as images of God into a world essentially good are thrown immediately into a deathbound universe, ruled by the devil and filled with the wicked fruit of generations of his evil servants.

This is the fundamental message: man and the world need to be saved. God gives the promise of salvation from the very beginning, the promise which begins to be fulfilled in history in the person of Abraham, the father of Israel, the forefather of Christ.

And the Lord said . . . to Abram [later named Abraham] “I will make you a great nation . . . and by you all the families of the earth will be blessed” (Gen 12.3; also 22.15).

Abraham believed God; and from him came the people of Israel from whom, according to the flesh, came Jesus Christ the Saviour and Lord of Creation (see Lk 1.55, 73; Rom 4; Gal 3).

The entire history of the Old Testament finds its fulfillment in Jesus. All that happened to the chosen children of Abraham happened in view of the eventual and final destruction of sin and death by Christ. The covenants of God with Abraham, Isaac and Jacob (whose name was changed to Israel which means “the one who struggles with God”); the twelve tribes of Israel; the story of Joseph; the passover, exodus and reception of God’s Law by Moses; the entrance into the promised land by Joshua; the founding of Jerusalem and the building of the temple by David and Solomon; the judges, kings, prophets and priests; everything in the Old Testament history of God’s chosen people finds its final purpose and meaning in the birth, life, death, resurrection, ascension and glorification of God’s only Son Jesus the Messiah. He is the one who comes from the Father to save the people from their sins, to open their tombs and to grant eternal life to all creation.