



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.

AUGUST 3RD
2025

Sunday, August 3

**Ven Isaac, Dalmatus & Faustus of
Constantinople**

Epistle Reading: 1 Cor 1:10-18

Gospel Reading: Matt 14:14-22

Divine Liturgy – 9:30

Saturday, August 9

Great Vespers

Transfiguration – 6:30 pm

Sunday, August 10

TRANSFIGURATION

Epistle Reading: 2 Peter 1:10-19

Gospel Reading: Matt 17:1-9

Divine Liturgy – 9:30

Sunday, August 17

DORMITION

Epistle Reading: Phil 2:5-11

Gospel Reading: Lk 10:38-42, 11:27-28

Divine Liturgy – 9:30

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

SAINTS PETER AND PAUL UKRAINIAN ORTHODOX PARISH

FATHERS OF THE 1ST COUNCIL

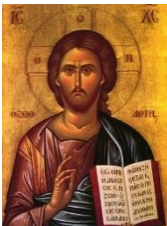
The reading is from St. Paul's Letter to the 1 Corinthians 1:10-18



¹⁰ Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and *that* there be no [b]divisions among you, but *that* you be perfectly joined together in the same mind and in the same judgment. ¹¹ For it has been declared to me concerning you, my brethren, by those of Chloe's *household*, that there are [c]contentions among you. ¹² Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ." ¹³ Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

¹⁴ I thank God that I baptized none of you except Crispus and Gaius, ¹⁵ lest anyone should say that I had baptized in my own name. ¹⁶ Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other. ¹⁷ For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect.

The Gospel According to Matthew 14:14-22



¹⁴ And when Jesus went out He saw a great multitude; and He was moved with compassion for them, and healed their sick. ¹⁵ When it was evening, His disciples came to Him, saying, "This is a deserted place, and the hour is already late. Send the multitudes away, that they may go into the villages and buy themselves food."

¹⁶ But Jesus said to them, "They do not need to go away. You give them something to eat."

¹⁷ And they said to Him, "We have here only five loaves and two fish."

¹⁸ He said, "Bring them here to Me." ¹⁹ Then He commanded the multitudes to sit down on the grass. And He took the five loaves and the two fish, and looking up to heaven, He blessed and broke and gave the loaves to the disciples; and the disciples gave to the multitudes. ²⁰ So they all ate and were filled, and they took up twelve baskets full of the fragments that remained. ²¹ Now those who had eaten were about five thousand men, besides women and children.

REMEMBER IN YOUR PRAYERS

All the citizens and residents of Ukraine, Maria Corbin, Lovie Tymkiv, Patricia Prokopchak, Patricia Hnatko, Sherry, Halyna, 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. Yuri, Maria, Fr. Jakiw, Fr. George, Volodymyr, Alexandr, Vincent, John,

PARISH NEWS AND UPDATES

August 3th – **Potluck**, following Divine Liturgy

August 17th – coffee hour, organized by Karen Sheptak.

PARISH ANNOUNCEMENT

Prison Ministry Awareness Sunday – Thank You for Your Support

Last Sunday was observed as **Prison Ministry Awareness Sunday** throughout our Orthodox Church. In honor of this important ministry, we will be placing a donation basket during our **monthly parish potluck** to support the work of the **Orthodox Christian Prison Ministry (OCPM)**.

All funds collected will be sent directly to OCPM, which works to bring hope, healing, and the light of Christ to those in prison. Your generosity helps provide spiritual care, resources, and pastoral support to men and women who are often forgotten but deeply loved by God. Thank you for your prayerful support and for helping us extend Christ's mercy to those in need.

Upcoming Feast Days

We would like to announce that this year we will be celebrating one of the twelve great feast days of our Holy Orthodox Church the ***Transfiguration of our Lord and Savior Jesus Christ on Sunday, August 10th***. On Saturday, we are going to have **Great Vespers for the feast day of Transfiguration at 6:30 pm**. On Sunday following Divine Liturgy, we are going to have blessing of fruits. Remember to bring your own baskets with fruits for sanctification.

We would like to announce that this year we will be celebrating one of the twelve great feast days of our Holy Orthodox Church the ***Dormition of our Most Holy Lady Theotokos on Sunday, August 17th***. On Sunday following Divine Liturgy, we are going to have blessing of flowers. Remember to bring your flowers for sanctification.

Church Picnic with Divine Liturgy

We are excited to announce that on Sunday, **August 24th**, ***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.



Ukrainian Golf Scramble

We'll once again be hosting the Ukrainian Golf Scramble on **Saturday, August 16, 2025**, at Stoughton Acres Golf Course. Tee-off begins at **9:52 AM**, with dinner to follow at **4:30 PM** at the Ukrainian Hall. The entry fee is **\$75 per person** (includes green fees, cart, lunch, and dinner), or \$12 for dinner only. **Registration deadline is August 3**. Full details and sign-up info are available and will be provided on the separate information sheet. We hope to see you there!

New Church Dome Painting Project – Your Help is Needed

We are pleased to announce that we have officially begun a new and much-needed project: the restoration and repainting of our church domes. Over time, due to age and exposure to the elements, the domes have developed visible signs of wear and even areas of mold. This restoration is not only necessary for the beauty and preservation of our church building, but also a way for us to honor the house of God with care and reverence.

*The total cost for repainting all three domes will be **\$15,777**.*

We humbly invite our parishioners and friends to contribute toward this important endeavor. Every donation, no matter the size, is deeply appreciated. We also welcome any assistance in helping us fundraise—whether by reaching out to others, organizing small efforts, or simply spreading the word.

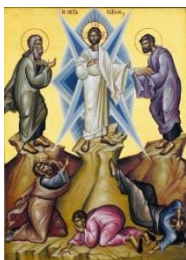
Together, as one parish family, we can ensure that our church remains a place of beauty and spiritual inspiration for generations to come. Thank you for your continued support, prayers, and generosity.

PARISH CELEBRATION

From the bottom of Ss. Peter and Paul parish family heart we wish **Maria Corbin (August 17th)**, **Andrian Hassler (August 20th)**, **Larry Cygan (August 22nd)**, **Patty Hnatko (August 25th)** Happy Birthday!

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

Transfiguration of our Lord and Savior Jesus Christ



Our Lord had spoken to His disciples many times not only concerning His Passion, Cross, and Death, but also concerning the coming persecutions and afflictions that they themselves would endure. Since all these evils were near at hand, but the enjoyment of good things which they hoped to receive in their stead was yet to come, our Savior desired to give them full assurance, evidently and openly, concerning that glory which is prepared for those who endure to the end. Therefore, fulfilling that which He had promised shortly before, that "there be some standing here which shall not taste of death, till they see the Son of man coming in His Kingdom" (Matt. 16:28), He took His three foremost disciples and ascended Mount Tabor, where He was transfigured before them. His face shone like the sun, and His clothes became white as the light. Suddenly, together with this dread and marvelous effulgence of light, there appeared those pinnacles of the Prophets, Moses and Elias, who spoke with the Lord Jesus concerning His saving Passion which was about to take place. Standing before Him as reverent servants, they showed that He is the Lord of both the living and the dead, for Moses came forth from Hades, having died many centuries before, and Elias, as it were from heaven, whither he had been taken up while yet alive. After a little while a radiant cloud overshadowed them and out of the cloud they heard that same voice which had been heard at the Jordan at the Baptism of Christ, testifying to the Divinity of Jesus and saying: "This is My beloved Son, in Whom I am well-pleased; hear ye Him" (Matt. 17: 5).

Such are the marvels, truly worthy of God, celebrated in this present feast, which is an image and prefiguring of the future state of the righteous, whose splendor the Lord spoke of, saying: "Then shall the righteous shine forth as the sun" (Matt. 13:43). It is because of this that the Kontakion of this Feast is said daily (when there is not a great feast) in the Service of the Typica in perpetual commemoration of the glory that will be the lot of the Saints. According to tradition, the Lord's Transfiguration came to pass forty days before His Crucifixion; this is why the Transfiguration is celebrated forty days before the Exaltation of the Cross.

Tropar of Holy Transfiguration

You were transfigured on the Mount, Christ God revealing Your glory to Your disciples, insofar as they could comprehend. Illuminate us sinners also with Your everlasting light, through the intercessions of the Theotokos. Giver of light, glory to You.

Kontakion of Holy Transfiguration

You were transfigured upon the mount, O Christ our God, and Your disciples, in so far as they could bear, beheld Your glory. Thus, when they see You crucified, they may understand Your voluntary passion, and proclaim to the world that You are truly the effulgence of the Father.

Icon of the Feast

In the icon of the Feast of the Transfiguration, Christ is the central figure, appearing in a dominant position within a circular mandorla. He is clearly at the visual and theological center of the icon. His right hand is raised in blessing, and his left hand contains a scroll. The mandorla with its brilliant colors of white, gold, and blue represent the divine glory and light. The halo around the head of Christ is inscribed with the Greek words *Ὁ ΜΟΝΟΤΕΟS*, meaning "The One Who is".

Christ appears in the center of the icon blessing with His right hand and dressed in bright white robes.



Elijah and Moses stand at the top of separate mountain peaks to the left and right of Christ (Elijah stands on the left side in the icon and Moses, holding the Ten Commandments, stands on the right side). They are bowing toward Christ with their right hands raised in a gesture of intercession towards Him. Saint John Chrysostom explains the presence of these two fathers of the faith from the Old Testament in three ways. He states that they represent the Law and the Prophets (Moses received the Law from God, and Elijah was a great prophet); they both experienced visions of God (Moses on Mount Sinai and Elijah on Mount Carmel); and they represent the living and the dead (Elijah, the living, because he was taken up into heaven by a chariot of fire, and Moses, the dead, because he did experience death).

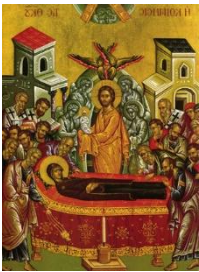


Below Christ are the three Apostles, who by their posture in the icon show their response to the transfiguration of Christ. James (right) has fallen over backward with his hands over his eyes. John in the center has fallen prostrate. Peter (left) is kneeling and raises his right hand toward Christ in a gesture expressing his desire to build the three booths. The garments of the Apostles are in a state of disarray to indicate the dramatic impact the vision has had on them.

The icon of the feast directs our attention toward the event of the Transfiguration and specifically to the glory of God as revealed in Christ. This event came at a critical point in the ministry of our Lord, just as He was setting out on His journey to Jerusalem. He would soon experience the humiliation, suffering, and death of the Cross. However, the glorious light of the Resurrection was revealed to strengthen His disciples for the trials that they would soon experience.

The feast also points to the great and glorious Second Coming of our Lord and the fulfillment of the Kingdom of God when all of creation will be transfigured and filled with light.

The Dormition of our Most Holy Lady the Theotokos and Ever Virgin Mary



Concerning the Dormition of the Theotokos, this is what the Church has received from ancient times from the tradition of the Fathers. When the time drew nigh that our Savior was well-pleased to take His Mother to Himself, He declared unto her through an Angel that three days hence, He would translate her from this temporal life to eternity and bliss. On hearing this, she went up with haste to the Mount of Olives, where she prayed continuously. Giving thanks to God, she returned to her house and prepared whatever was necessary for her burial. While these things were taking place, clouds caught up the Apostles from the ends of the earth, where each one happened to be preaching, and brought them at once to the house of the Mother of God, who informed them of the cause of their sudden gathering. As a mother, she consoled them in their affliction as was meet, and then raised her hands to Heaven and prayed for the peace of the world. She blessed the Apostles, and, reclining upon her bed with seemliness, gave up her all-holy spirit into the hands of her Son and God.

With reverence and many lights, and chanting burial hymns, the Apostles took up that God-receiving body and brought it to the sepulchre, while the Angels from Heaven chanted with them, and sent forth her who is higher than the Cherubim. But one Jew, moved by malice, audaciously stretched forth his hand upon the bed and immediately received from divine judgment the wages of his audacity. Those daring hands were severed by an invisible blow. But when he repented and asked forgiveness, his hands were restored. When they had reached the place called Gethsemane, they buried there with honor the all-immaculate body of the Theotokos, which was the source of Life. But on the third day after the burial, when they were eating together, and raised up the artos (bread) in Jesus' Name, as was their custom, the Theotokos appeared in the air, saying "Rejoice" to them. From this they learned concerning the bodily translation of the Theotokos into the Heavens. These things has the Church received from the traditions of the Fathers, who have composed many hymns out of reverence, to the glory of the Mother of our God (see Oct. 3 and 4).

Tropar of Dormition of the Theotokos, First Tone

In birth, you preserved your virginity; in death, you did not abandon the world, O Theotokos. As mother of life, you departed to the source of life, delivering our souls from death by your intercessions.

Kontakion of Dormition of the Theotokos, Second Tone

Neither the grave nor death could contain the Theotokos, the unshakable hope, ever vigilant in intercession and protection. As Mother of life, He who dwelt in the ever-virginal womb transposed her to life

The Fast of the Dormition of the Mother of God

Each year, from **August 1st to August 14th**, the Orthodox Church observes the **Fast of the Dormition**—a two-week period of prayer, repentance, and preparation for one of the Church's most beloved feast days: the **Dormition (or Falling Asleep) of the Most Holy Theotokos**, celebrated on **August 15th**.

This fast is one of the four major fasting periods of the Church and is often compared to Great Lent in both its strictness and spiritual purpose. It invites the faithful to enter into a time of quiet reflection, drawing closer to Christ through prayer, fasting, and acts of love, all in honor of His Mother, who is also our mother in the faith.

The word *Dormition* means "falling asleep," referring to the peaceful death of the Virgin Mary. According to the tradition of the Church, the Theotokos was taken to be with her Son, body and soul, after her death. This feast is not only a commemoration of her death but a celebration of her eternal life and intercession for the world. As the Mother of Life, she continues to pray for all of us with great compassion and love.

The fast itself calls for abstaining from meat, dairy, and other animal products, with some allowances for wine and oil on certain days. More importantly, the Church encourages a spirit of repentance, humility, and renewal during this time.

The Fast of the Dormition is a gift to us—a time to remember that we are not alone in our struggles. The Mother of God hears our prayers, walks with us in our suffering, and continually points us toward her Son. As we prepare to celebrate her falling asleep and glorification, we are reminded of the promise of eternal life and the victory of love and faith over death.