



SS. PETER & PAUL UKRAINIAN  
ORTHODOX CHURCH

21 Evergreen Road  
Lyndora, PA 16045-1314



УКРАЇНЬСЬКА 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.

**JULY 13<sup>TH</sup>**  
**2025**

**Sunday, July 13**

**Synaxis Archangel Gabriel**

Epistle Reading: Rom 10:1-10

Gospel Reading: Matt 8:28-9:1

**Divine Liturgy – 9:30**

**Sunday, July 20**

**Holy Prophet Elias**

Epistle Reading: James 5:10-20

Gospel Reading: Luke 4:22-30

**Divine Liturgy – 9:30**

**Sunday, July 27**

**Great Martyr Panteleimon**

Epistle Reading: 2 Tim 2:1-10

Gospel Reading: John 15:17-16:2

**Divine Liturgy – 9:30**

**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**

## 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

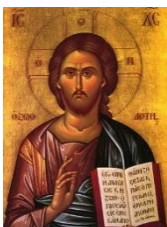
### The reading is from St. Paul's Letter to the Romans 10:1-10



Brethren, my heart's desire and prayer to God for <sup>[a]</sup>Israel is that they may be saved. <sup>2</sup> For I bear them witness that they have a zeal for God, but not according to knowledge. <sup>3</sup> For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. <sup>4</sup> For Christ is the end of the law for righteousness to everyone who believes.

<sup>5</sup> For Moses writes about the righteousness which is of the law, "The man who does those things shall live by them." <sup>6</sup> But the righteousness of faith speaks in this way, "Do not say in your heart, 'Who will ascend into heaven?' " (that is, to bring Christ down *from above*) <sup>7</sup> or, " 'Who will descend into the abyss?' " (that is, to bring Christ up from the dead). <sup>8</sup> But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach): <sup>9</sup> that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. <sup>10</sup> For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

### The Gospel According to Matthew 8:28-9:1



When He had come to the other side, to the country of the Gergesenes, there met Him two demon-possessed *men*, coming out of the tombs, exceedingly fierce, so that no one could pass that way. <sup>29</sup> And suddenly they cried out, saying, "What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?"

<sup>30</sup> Now a good way off from them there was a herd of many swine feeding. <sup>31</sup> So the demons begged Him, saying, "If You cast us out, <sup>[b]</sup>permit us to go away into the herd of swine."

<sup>32</sup> And He said to them, "Go." So when they had come out, they went into the herd of swine. And suddenly the whole herd of swine ran violently down the steep place into the sea, and perished in the water.

<sup>33</sup> Then those who kept *them* fled; and they went away into the city and told everything, including what *had happened* to the demon-possessed *men*. <sup>34</sup> And behold, the whole city came out to meet Jesus. And when they saw Him, they begged *Him* to depart from their region. So He got into a boat, crossed over, and came to His own city.

## 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,

## PARISH NEWS AND UPDATES

**July 13<sup>th</sup>** – coffee hour, organized by pani Olha Bobko.

**July 20<sup>th</sup>** – coffee hour, organized by Karen Sheptak.

## PARISH ANNOUNCEMENT



*Church Boat Ride - Saturday, July 26th at 5:00 PM*

Join us for a relaxing and fun evening on the water aboard **Preston's Pearl** at beautiful **Moraine State Park!**



**Date:** Saturday, July 26



**Time:** Boarding begins at 5:00 PM



**Duration:** 2.5 hours



**Cost:** \$15 per person (**Please, write a check or pay cash to our Church Treasure**)



**Space is limited to 40 people – RSVP early!**



Light snacks are welcome on board.



### **Boarding Location:**

McDanel's Boat Launch Area

North Shore, Moraine State Park

**GPS Address:** 118 N Shore Drive, Portersville, PA 16051



### **Directions from Butler, PA:**


Approx. 25-minute drive.

- Head west on Route 422
- Take **North Shore Exit**


- Follow signs to **McDanel's Launch Area**  
Look for signs for **Preston's Pearl Dock** near the **Moraine State Park Gift Shop** and **Moraine Outdoor Center**.

### **P Parking:**

Free parking is available at the McDanel's Launch lot.

 Restrooms and picnic areas are also nearby.

 The boat is wheelchair and stroller accessible

 Come enjoy God's creation, great fellowship, and a peaceful evening on the lake! Don't miss this wonderful opportunity for fun, fellowship, and time together on the lake!

## *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!

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 **Patty Prokopchak (July 11<sup>th</sup>)**, **Jim Burka, pani Olha Bobko (July 17<sup>th</sup>)**, **Nick Prokopchak (July 29<sup>th</sup>)**. Happy Birthday! May God's awesome blessings be upon you this day and for the Future years ahead for many happy and blessed years!

## Fathers of the First Six Councils



*The Commemoration of the Holy Fathers of the First Six Ecumenical Councils.*

*In the Ninth Article of the Nicea-Constantinople Symbol of Faith proclaimed by the holy Fathers of the First and Second Ecumenical Councils, we confess our faith in “One, Holy, Catholic, and Apostolic Church.” By virtue of the catholic nature of the Church, an Ecumenical Council is the Church’s supreme authority, and possesses the competence to resolve major questions of church life. An Ecumenical Council is comprised of archpastors and pastors of the Church, and representatives of all the local Churches, from every land of the “oikumene” (i.e. from all the whole inhabited world).*

*The Orthodox Church acknowledges Seven Holy Ecumenical Councils:*

*The First Ecumenical Council (Nicea I) (May 29, and also on seventh Sunday after Pascha) was convened in the year 325 against the heresy of Arius, in the city of Nicea in Bithynia under Saint Constantine the Great, Equal of the Apostles.*

*The Second Ecumenical Council (Constantinople I) (May 22) was convened in the year 381 against the heresy of Macedonias, by the emperor Theodosius the Great.*

*The Third Ecumenical Council (Ephesus) (September 9) was convened in the year 431 against the heresy of Nestorius, in the city of Ephesus by the emperor Theodosius the Younger.*

*The Fourth Ecumenical Council (Chalcedon) (July 16) was convened in the year 451, against the Monophysite heresy, in the city of Chalcedon under the emperor Marcian.*

*The Fifth Ecumenical Council (Constantinople II) (July 25) “Concerning the Three Chapters,” was convened in the year 553, under the emperor Justinian the Great.*

*The Sixth Ecumenical Council (Constantinople III) (January 23) met during the years 680-681, to fight the Monothelite heresy, under the emperor Constantine Pogonatos.*

*The fact that the Seventh Ecumenical Council (Nicea II) is not commemorated today testifies to the antiquity of today’s celebration. The Seventh Council, commemorated on the Sunday nearest to October 11, was convened at Nicea in the year 787 against the Iconoclast heresy, under the emperor Constantine and his mother Irene.*

*The Church venerates the Holy Fathers of the Ecumenical Councils because Christ has established them as “lights upon the earth,” guiding us to the true Faith. “Clad in the garment of truth,” the doctrine of the Fathers, based upon the preaching of the Apostles, has established one*

*faith for the Church. The Ecumenical Councils, are the highest authority in the Church. Such Councils, guided by the grace of the Holy Spirit, and accepted by the Church, are infallible.*

*The Orthodox Church's conciliar definitions of dogma have the highest authority, and such definitions always begin with the Apostolic formula: "It seemed good to the Holy Spirit and to us..." (Acts 15: 28).*

*The Ecumenical Councils were always convened for a specific reason: to combat false opinions and heresies, and to clarify the Orthodox Church's teaching. But the Holy Spirit has thus seen fit, that the dogmas, the truths of faith, immutable in their content and scope, constantly and consequently are revealed by the conciliar mind of the Church, and are given precision by the holy Fathers within theological concepts and terms in exactly such measure as is needed by the Church itself for its economy of salvation. The Church, in expounding its dogmas, is dealing with the concerns of a given historical moment, "not revealing everything in haste and thoughtlessly, nor indeed, ultimately hiding something" (Saint Gregory the Theologian).*

*A brief summary of the dogmatic theology of the First Six Ecumenical Councils is formulated and contained in the First Canon of the Council of Trullo (also known as Quinisext), held in the year 692. The 318 Holy Fathers of the First Ecumenical Council are spoken of in this Canon I of Trullo as having: "with unanimity of faith revealed and declared to us the consubstantiality of the three Persons of the Divine nature and, ... instructing the faithful to adore the Father, Son, and Holy Spirit with one worship, they cast down and dispelled the false teaching about different degrees of Divinity."*

*The 150 Holy Fathers of the Second Ecumenical Council left their mark on the theology of the Church concerning the Holy Spirit, "repudiating the teaching of Macedonius, as one who wished to divide the inseparable Unity, so that there might be no perfect mystery of our hope."*

*The 200 God-bearing Fathers of the Third Ecumenical Council expounded the teaching that "Christ, the Incarnate Son of God is One." They also confessed that "she who bore Him without seed was the spotless Ever-Virgin, glorifying her as truly the Mother of God.*

*The 630 Holy Fathers of the Fourth Ecumenical Council decreed that "the One Christ, the Son of God... must be glorified in two natures."*

*The 165 God-bearing Holy Fathers of the Fifth Ecumenical Council "in synod anathematized and repudiated Theodore of Mopsuestia (the teacher of Nestorius), and Origen, and Didymus, and Evagrius, renovators of the Hellenic teaching about the transmigration of souls and the transmutation of bodies and the impieties they raised against the resurrection of the dead."*

*The 170 Holy Fathers of the Sixth Ecumenical Council “taught that we ought to confess two natural volitions, or two wills [trans. note: one divine, and the other human], and two natural operations (energies) in Him Who was incarnate for our salvation, Jesus Christ, our true God.”*

*In decisive moments of Church history, the holy Ecumenical Councils promulgated their dogmatic definitions, as trustworthy delimitations in the spiritual battle for the purity of Orthodoxy, which will last until such time, as “all shall come into the unity of faith, and of the knowledge of the Son of God” (Eph. 4: 13). In the struggle with new heresies, the Church does not abandon its former dogmatic concepts nor replace them with some sort of new formulations. The dogmatic formulae of the Holy Ecumenical Councils need never be superseded, they remain always contemporary to the living Tradition of the Church. Therefore the Church proclaims:*

*“The faith of all in the Church of God hath been glorified by men, which were luminaries in the world, cleaving to the Word of Life, so that it be observed firmly, and that it dwell unshakably until the end of the ages, conjointly with their God-bestown writings and dogmas. We reject and we anathematize all whom they have rejected and anathematized, as being enemies of Truth. And if anyone does not cleave to nor admit the aforementioned pious dogmas, and does not teach or preach accordingly, let him be anathema” (Canon I of the Council of Trullo).*

*In addition to their dogmatic definitions, the Holy Fathers of the Ecumenical Councils exerted great efforts towards the strengthening of church discipline. Local Councils promulgated their disciplinary canons according to the circumstances of the time and place, frequently differing among themselves in various particulars.*

*The universal unity of the Orthodox Church required unity also in canonical practice, i.e. a conciliar deliberation and affirmation of the most important canonical norms by the Fathers of the Ecumenical Councils. Thus, according to conciliar judgment, the Church has accepted: 20 Canons from the First, 7 Canons from the Second, 8 Canons from the Third, and 30 Canons from the Fourth Ecumenical Synods. The Fifth and the Sixth Councils concerned themselves only with resolving dogmatic questions, and did not leave behind any disciplinary canons.*

*The need to establish in codified form the customary practices during the years 451-680, and ultimately to compile a canonical codex for the Orthodox Church, occasioned the convening of a special Council, which was wholly devoted to the general application of churchly rules. This was convened in the year 692. The Council “in the Imperial Palace” or “Under the Arches” (in Greek “en trullo”), came to be called the Council in Trullo. It is also called the “Quinisext” [meaning the “fifth and sixth”], because it is considered to have completed the activities of the Fifth and Sixth Councils, or rather that it was simply a direct continuation of the Sixth Ecumenical Council itself, separated by just a few years.*

*The Council in Trullo, with its 102 Canons (more than of all the Ecumenical Synods combined), had a tremendous significance in the history of the canonical theology of the Orthodox Church. It might be said that the Fathers of this Council produced a complete compilation of the basic codex from the relevant sources for the Orthodox Church's canons. Listing through in chronological order, and having been accepted by the Church the Canons of the Holy Apostles, and the Canons of the Holy Ecumenical and the Local Councils and of the holy Fathers, the Trullo Council declared: "Let no one be permitted to alter or to annul the aforementioned canons, nor in place of these put forth, or to accept others, made of spurious inscription" (2nd Canon of the Council in Trullo).*

*Church canons, sanctified by the authority of the first Six Ecumenical Councils (including the rules of the Seventh Ecumenical Council in 787, and the Constantinople Councils of 861 and 879, which were added later under the holy Patriarch Photius), form the basis of THE RUDDER, or KORMCHAYA KNIGA (a canon law codex known as "Syntagma" or "Nomokanon" in 14 titles). In its repository of grace is expressed a canonical norm, a connection to every era, and a guide for all the local Orthodox Churches in churchly practice.*

*New historical conditions can lead to the change of some particular external aspect of the life of the Church. This makes creative canonical activity necessary in the conciliar reasoning of the Church, in order to reconcile the external norms of churchly life with historical circumstances. The details of canonical regulation are not fully developed for the various eras of churchly organization all at once. With every push to either forsake the literal meaning of a canon, or to fulfill and develop it, the Church again and again turns for reasoning and guidance to the eternal legacy of the Holy Ecumenical Councils, to the inexhaustable treasury of dogmatic and canonical truths.*

### **Troparion — Tone 8**

You are most glorious, O Christ our God, / You have established the Fathers as lights upon the earth, / and through them, You have guided all of us to the true Faith! / O greatly compassionate one, glory to You.

### **Kontakion — Tone 8**

*(Podoben: "As the first fruits...")* The preaching of the Apostles and the dogmas of the Fathers have confirmed one faith for the Church; / and She, clad in the garment of truth woven from heavenly theology, / teaches aright and glorifies the great mystery of piety. Source: <https://www.oca.org/saints/lives>