



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 23,
2023**

Sunday, July 23

Trophimis&Theophilus

Epistle Reading: Rom 15:1-7
Gospel Reading: Matt 9:27-35

Divine Liturgy – 9:00

Sunday, July 30

SILAS&SILVANUS

Epistle Reading: 1 Cor 1:10-18
Gospel Reading: Mat 14:14-22

Divine Liturgy – 9:00

Saturday, August 5

Great Vespers

For the feast of Transfiguration

6:30 pm

Sunday, August 6

TRANSFIGURATION

Epistle Reading: 2 Peter 1:10-19
Gospel Reading: Matt 17:1-9

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

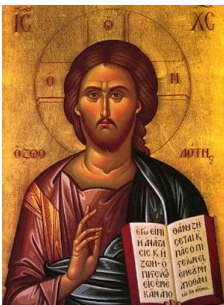
GOSPEL AND EPISTLE READING

The reading is from St. Paul's Letter to the Romans 15:1-7



Brethren, we who are strong ought to bear with the failings of the weak, and not to please ourselves; let each of us please his neighbor for his good, to edify him. For Christ did not please himself; but, as it is written, "The reproaches of those who reproached thee fell on me." For whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures we might have hope. May the God of steadfastness and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ. Welcome one another, therefore, as Christ has welcomed you, for the glory of God.

The Gospel According to St. Matthew 9:27-35



At that time, as Jesus passed by, two blind men followed him, crying aloud, "Have mercy on us, Son of David." When he entered the house, the blind men came to him; and Jesus said to them, "Do you believe that I am able to do this?" They said to him, "Yes, Lord." Then he touched their eyes, saying, "According to your faith be it done to you." And their eyes were opened. And Jesus sternly charged them, "See that no one knows it." But they went away and spread his fame through all that district.

As they were going away, behold, a dumb demoniac was brought to him. And when the demon had been cast out, the dumb man spoke; and the crowds marveled, saying, "Never was anything like this seen in Israel." But the Pharisees said, "He casts out demons by the prince of demons."

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

Dear Brothers and Sisters, from the bottom of my heart, I would like to express my sincere gratitude for your support and help with my Scholarship for my CPE education! It's been a great blessing and honor for me that you have become a part of my journey to become a chaplain and serve those in need. As human beings, we always need support, especially during hardships; this education will help me understand more about who I am and how I can serve my neighbor. Spiritual support today and always has been crucial in the life of people, and with the help of God, I hope to counsel and provide guidance to all people who God will put in my care.

*The Scholarship allows me to focus on my studies and give back meaningfully to the community and my future goals. It is a great honor to receive financial support from: **Ron and Rose Frenchak, Stanley and John Ostwinch, Antoinette and Wayne Kennedy, Larry and Debbie Cygan, Barabara Lesney, Linda Asche, and anonymus donor.***

Again, please accept my sincere gratitude for your contribution toward my education. I am very fortunate that there are people like you in my life who are committed to helping others when they are in need.

Yours in Christ,

Fr. Yurii

We would like to remind that on ***Sunday, August 6th***, we are going to celebrate one of the twelve great feast days of our Holy Orthodox Church - ***Transfiguration of our Lord and Savior Jesus Christ***. On Saturday, we are going to have Great Vespers and on Sunday following Divine Liturgy, we are going to have blessing of fruits, remember to bring your own baskets with fruits.

We would like to announce that on ***Sunday, August 20th***, ***we are going to have Picnic in Alameda Park, Pavilion 13*** together with St. Anthony Orthodox Parish. ***We are going to have Divine Liturgy starting at 9 am and right after Liturgy there will be a Picnic with Potluck (Please bring some dish for a Picnic)***. Also, we are going to grill Hot Dogs and Hamburgers. (Pavilion13 is located at the Upper Part of Alameda Park. At the stop sign by the Kids Zone Playground go straight, turn right at the Odd Fellows Gazebo, pass Shelter 1 and it will be on your left.)

It's been a couple of months since the foundation of our new Christian fellowship of Ss. Peter and Paul. We have already gathered twice and have many plans for the future in our Church and community. We have been participating in the games of BlueSox, and it was nice to spend together. Many other activities aware for us in the future, and even more opportunities to serve and to show love to our neighbor. In this manner, we encourage each of you, dear parishioners of Ss. Peter and Paul to come and see, join us as we journey together through the sea and life of our faith. It would be great to have you as part of our Christian fellowship.



Our next UOL Convention is just a one week 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!

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!

The Symbol of Faith

Jesus Christ

And In One Lord Jesus Christ . . .

The fundamental confession of Christians about their Master is this: Jesus Christ is Lord. It begins in the gospel when Jesus himself asks his disciples who they think that He is:

But who do you say that I am? Simon Peter replied, "You are the Christ, the Son of the Living God" (Mt 16.16).



Jesus is the Christ. This is the first act of faith which men must make about Him. At His birth, the child of Mary is given the name Jesus, which means literally Saviour (in Hebrew Joshua, the name also of Moses' successor who crossed the Jordan River and led the chosen people into the promised land). "You will call his name Jesus, for he will save his people from their sins" (Mt 1.21; Lk 1.31). It is this Jesus who is the Christ, which means the Anointed, the Messiah of Israel. Jesus is the Messiah, the one promised to the world through Abraham and his children.

But who is the Messiah? This is the second question, one also asked by Christ in the gospels—this time not to his disciples, but to those who were taunting him and trying to catch him in his words. "Who is the Messiah?" he asked them, not because they could answer or really wished to know, but in order to silence them and to begin the inauguration of "the hour" for which he had come: the hour of the world's salvation.

Now while the Pharisees were gathered together, Jesus asked them a question saying, "What do you think of the Christ [i.e., the Messiah]? Whose Son is he?"

They said to him, "The Son of David."

He said to them, "How is it then that David, inspired by the Spirit, calls him Lord, saying The Lord said to my Lord, sit at my right hand till I put thy enemies under thy feet" (Ps 110). If David thus calls him Lord, how is he his son?"

And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions. (Mt 22.41–46)

After Jesus' resurrection, inspired by the same Holy Spirit who inspired David, the apostles and all members of the Church understood the meaning of his words. Jesus is the Christ. And the Christ is the Lord. This is the mystery of Jesus Christ the Messiah, namely that He is the One and Only Lord, identified with the God Yahweh of the Old Testament.

We saw already how Yahweh was always called Adonai, the Lord, by the people of Israel. In the Greek Bible the very word Yahweh was not even written. Instead, where the word Yahweh was written in Hebrew, and where the Jews said Adonai, the Lord, the Greek Bible simply wrote Kyrios—the Lord. Thus, the Son of David, which was another way of saying the Messiah, is called Kyrios, the Lord.

For the Jews, and indeed for the first Christians, the term Lord was proper to God alone: “God is the Lord and has revealed Himself unto us” (Ps 11.8). This Lord and God is Yahweh; and it is Jesus the Messiah as well. For although Jesus claims that “the Father is greater than I” (Jn 14.28), he claims as well: “I and the Father are one” (Jn 10.30).

Believing in “One Lord Jesus Christ” is the prime confession of faith for which the first Christians were willing to die. For it is the confession which claims the identity of Jesus with the Most High God.

Son of God

The only-begotten Son of God . . .

Jesus is one with God as His only-begotten Son. This is the gospel proclamation formulated by the holy fathers of the Nicene Council in the following way:

. . . and in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages: Light of Light. True God of True God. Begotten not made. Of one essence with the Father. Through whom all things were made . . .



These lines speak about the Son of God, also called the Word or Logos of God, before his birth in human flesh from the Virgin Mary in Bethlehem.

There is but one eternal Son of God. He is called the Only-begotten, which means the only one born of God the Father. Begotten as a word simply means born or generated.

The Son of God is born from the Father “before all ages”; that is, before creation, before the commencement of time. Time has its beginning in creation. God exists before time, in an eternally timeless existence without beginning or end.

Eternity as a word does not mean endless time. It means the condition of no time at all—no past or future, just a constant present. For God there is no past or future. For God, all is now.

In the eternal “now” of God, before the creation of the world, God the Father gave birth to his only-begotten Son in what can only be termed an eternal, timeless, always presently-existing generation. This means that although the Son is “begotten of the Father” and comes forth from the

Father, his coming forth is eternal. Thus, there never was a “time” when there was no Son of God. This is specifically what the heretic Arius taught. It is the doctrine formally condemned by the first ecumenical council.

Although born of the Father and having his origin in Him, the only-begotten Son always existed, or rather more accurately always “exists” as uncreated, eternal and divine. Thus, the Gospel of Saint John says:

In the beginning was the Word [the Logos-Son], and the Word was with God, and the Word was God (Jn 1.1).

As the eternally-born of God and always existing with the Father in the “timeless generation,” the Son is truly “Light of Light, True God of True God.” For God is Light and what is born of Him must be Light. And God is True God, and what is born of Him must be True God.

We know from the created order of things that what is born must be essentially the same as what gives birth. If one comes from the very being of another, one must be the very same thing. He cannot be essentially different. Thus, men give birth to men, and birds to birds, fish to fish, flowers to flowers.

If God, then, in the super-abundant fullness and perfection of His divine being gives birth to a Son, the Son must be the same as the Father in all things—except, of course, in the fact of his being the Son.

Thus, if the Father is divinely and eternally perfect, true, wise, good, loving, and all of the things that we know God is: “ineffable, inconceivable, invisible, ever-existing and eternally the same” (to quote this text of the Liturgy once more), then the Son must be all of these things as well. To think that what is born of God must be less than God, says one saint of the Church, is to dishonor to God.

The Son is “begotten not made, of one essence with the Father.” “Begotten not made” may also be put “born and not created.” Everything which exists besides God is created by Him: all things visible and invisible. But the Son of God is not a creature. He was not created by God or made by Him. He was born, begotten, generated from the very being and nature of the Father. It belongs to the very nature of God-to God as God—according to divine revelation as understood by the Orthodox, that God is an eternal Father by nature, and that He should always have with Him his eternal, uncreated Son.

It belongs to the very nature of God that He should be such a being if He is truly and perfectly divine. It belongs to God’s very divine nature that He should not be eternally alone in his divinity, but that His very being as Love and Goodness should naturally “overflow itself” and “reproduce itself” in the generation of a divine Son: the “Son of His Love” as the Apostle Paul has called him (Col 1.13, inaccurately translated in English).

Thus, there is an abyss drawn between the created and the uncreated, between God and everything else which God has made out of nothing. The Son of God, born of the Father before all

ages, is not created. He was not made out of nothing. He was eternally begotten from the divine being of the Father. He belongs “on the side of God.”

Having been born and not made, the Son of God is what God is. The expression of one essence simply means this: what God the Father is, so also—is the Son of God. Essence is from the Latin word *esse* which means to be. The essence of a thing answers the question, What is it? What the Father is, the Son is. The Father is divine, the Son is divine. The Father is eternal, the Son is eternal. The Father is uncreated, the Son is uncreated. The Father is God and the Son is God. This is what men confess when they say “the only-begotten Son of God . . . of one essence with the Father.”

Being always with the Father, the Son is also one life, one will, one power and one action with Him. Whatever the Father is, the Son is; and so whatever the Father does, the Son does as well. The original act of God outside of His divine existence is the act of creation. The Father is creator of heaven and earth, of all things visible and invisible. And in the act of creation, as—we confess in the Symbol of Faith, the Son is the one by whom all things were made.

The Son acts in creation as the one who accomplishes the Father’s will. The divine act of creation—and, indeed, every action toward the world in revelation, salvation, and glorification—is willed by the Father and accomplished by the Son (we will speak of the Holy Spirit below) in one identical divine action. Thus, we have the Genesis account of God creating through His divine word (“God said . . .”), and in the Gospel of St John the following specific revelation:

“He [the Word-Son] was in the beginning with God [the Father]; all things were made through [or by] him and without him was not anything made that was made” (Jn 1.2–3).

This is the exact doctrine of the Apostle Paul as well:

. . . in him [the Son] all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or powers—all things were created through him and for him. He is before all things and in him all things hold together (Col 1.16–17).

Thus, the eternal Son of God is confessed as the one “by whom all things were made” (Heb 1.2; 2.10; Rom 11.36).

The Symbol of Faith continues: . . . Who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and the Virgin Mary and became man . . .

The divine Son of God was born in human flesh for the salvation of the world. This is the central doctrine of the Orthodox Christian Faith; the entire life of Christians is built upon this fact.

The Symbol of Faith stresses that it is “for us men and for our salvation” that the Son of God has come. This is the most critical biblical doctrine, that “God so loved the world that He gave his only-begotten Son that whoever believes in Him should not perish but have everlasting life” (Jn 3.16, quoted at each Divine Liturgy of Saint John Chrysostom at the center of the eucharistic prayer).

Because of His perfect love, God sent forth His Son into the world. God knew in the very act of creation that to have a world at all would require the incarnation of His Son in human flesh. Incarnation as a word means “enfleshment” in the sense of taking on the wholeness of human nature, body and soul. *“And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as the only-begotten Son of the Father. And from his fullness have we all received grace upon grace”* (Jn 1.14–16).

... came down from heaven...

The affirmation that the Son came “down from heaven” also should not be interpreted in the sense that before the incarnation the Son of God was totally absent from the world. The Son was always “in the world” for the “world was made through Him” (Jn 1.10). He was always present in the world for He is personally the life and the light of man (1 Jn 4).

As “created in the image and likeness of God,” every man—just by being a man—is already a reflection of the divine Son, who is Himself the uncreated image of God (Col 1.15; Heb 1.3). Thus, the Son, or Word, or Image, or Radiance of God, as He is called in Scriptures, was always “in the world” by being always present in every of his “created images,” not only as their creator, but also as the one whose very being all creatures are made to share and to reflect. Thus, in his incarnation, the Son comes personally to the world and becomes Himself a man. But even before the incarnation He was always in the world by the presence and power of his creative actions in his creatures, particularly in man. In addition to this, it is also Orthodox doctrine that the manifestation of God to the saints of the Old Testament, the so-called theophanies (which means divine manifestations), were manifestations of the Father, by, through and in his Son or Logos. Thus, for example, the manifestations to Moses, Elias or Isaiah are mediated by God’s divine and uncreated Son.

It is the Orthodox teaching as well that the Word of God which came to the Old Testament prophets and saints, and the very words of the Old Testament Law of Moses, which are called in Hebrew the “words” and not as we say in English, the “commandments”, are also revelations of God by his Son, the Divine Word. Thus, for example, we have Old Testamental witness to the revelation of God’s Word, such as that of the Prophet Isaiah, in almost the same personalistic form as is found in the Christian gospel:

For as the rain and the snow come down from heaven, and return not thither but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I propose, and prosper in the thing for which I sent it (Is 55.10–11).

Thus, before His personal birth of the Virgin Mary as the man Jesus, the divine Son and Word of God was in the world by His presence and action in creation, particularly in man. He was present and active; also in the theophanies to the Old Testament saints; and in the words of the law and the prophets, both oral and scriptural.



Orthodox Christian
PRISON MINISTRY

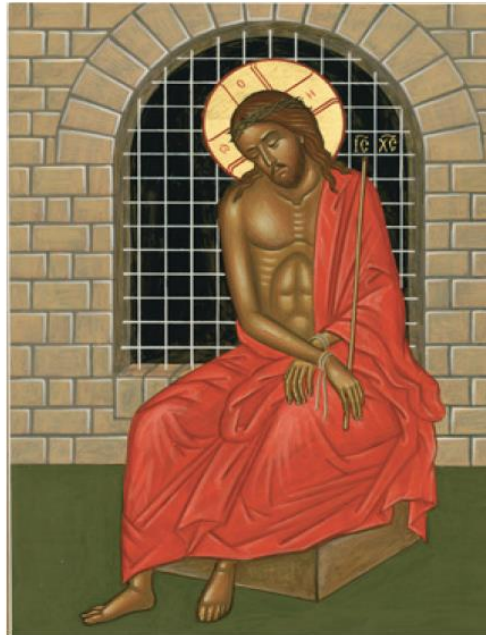
PRISON MINISTRY AWARENESS SUNDAY

JULY 30, 2023

Did you know that there are Orthodox Christians practicing their faith in prison? Or that there are prisoners who are ready to repent of their crimes and embrace the Orthodox Church?

Who will minister to them?

Orthodox Christian Prison Ministry (OCPM) is the national prison ministry of the Orthodox Church. We correspond with thousands of prisoners across the country and provide them with spiritual books, Bibles, icons, and catechism courses. We also train Orthodox priests and laypeople to enter prisons and minister to prisoners.



3,881

TOTAL PRISONERS MINISTERED TO

51,188

BIBLE STUDIES, DAILY READINGS, AND
SPIRITUAL REFLECTIONS SENT IN 2022

*"I was in prison,
and you visited Me."
Matthew 25:36*

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THEOCPM.ORG



ASSEMBLY OF CANONICAL
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