



SS. PETER & PAUL UKRAINIAN
ORTHODOX CHURCH

21 Evergreen Street
Lyndora, PA 16045-1314



УКРАЇНЬСЬКА ПРАВОСЛАВНА
ЦЕРКВА СВ. ПЕТРА І ПАВЛА

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ss.peterandpauluocofusa@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.

CONTACT

Father Yurii Bobko, Pastor

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<http://peterandpauloclyndora.itgo.com>

Protopresbyter William Diakiw,
Attached

Parish Board President:

Robert Prokopchak

Choir Director: Lydia Rudolf

SEPTEMBER 5-12, 2021

SUNDAY

September 5, 2021

Sunday 11th after Pent,
Holy Prophet Zacharias, Father of the
Venerable Forerunner

Confession – 9:30, Hours-9:45

Divine Liturgy –10:00

Tuesday

September 7, 2021

Great Vespers – 6:30 pm

WEDNESDAY

September 8, 2021

**The Nativity of Our Most Holy Lady the
Theotokos and Ever-Virgin Mary**

Epistle Reading: St. Paul's Letter to the
Philippians 2:5-11, Gospel Reading: Luke
10:38-42, 11:27-28

Divine Liturgy – 9:30 am

SUNDAY

September 12, 2021

Sunday 12 after Pen, before Holy Cross;
Epistle Reading: Epistle Reading: St. Paul's
Letter to the Galatians 6:11-18, Gospel
Reading: John 3:13-17

Confession – 9:30, Hours-9:45

Divine Liturgy –10:00

Adult class

21 EVERGREEN RD. LYNDORA, PA 16045



<https://www.facebook.com/UOCLyndora>

SAINTS PETER AND PAUL UKRAINIAN ORTHODOX PARISH

SO, READ THE FATHERS, EVEN ONE OR TWO LINES A DAY. THEY ARE VERY STRENGTHENING VITAMINS FOR THE SOUL.

ST. PAISIOS

GOSPEL AND EPISTLE READING

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

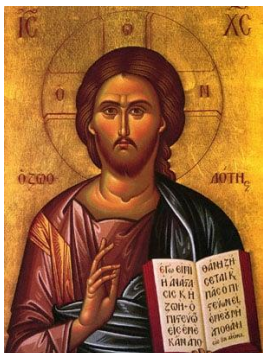


Brethren, you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I 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.

REMEMBER IN YOUR PRAYERS

Rose, Dorothy Cygan, Fr. William, pani Sonia, Fr. Vasyl, Mary-Ann, Mary-Ann, Payton, Anthony, Tina, Mykola, Stella, Maksymko, Fr. Yurii, Maria, Fr. Jakiw, Fr. George, Volodymyr, Alexandr, Vincent, all the doctors and nurses and everyone who was infected by COVID-19.

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."

PARISH NEWS AND UPDATES

September 5 – We are going to have coffee hour which is going to be prepared by S/J Ostwich for the benefit of our Church!

September 19 - We are going to have our ***Annual Executive Board Meeting***.

September 26 – We are going to have coffee hour which is going to be prepared by UOL Group for the benefit of our Youth!

Please remember, this week on **Wednesday, September 8th**, we are going to celebrate one of the 12 great feasts of the Church year – **The Nativity of our Most Holy Lady the Mother of God and Ever-Virgin Mary**. We encourage everyone to come and celebrate together with us Divine Liturgy of this feast day!

We would like to announce that **Sunday, September 19th**, after Divine Liturgy, we are going to have our **Annul Executive Parish Board Meeting**. We encourage everyone to come and join us for the meeting and take an active part in the life of our parish!

We wish to announce that September 24, we are going to start our Parish Pirohi Sale! We would like to invite and encourage everyone to come out to help with the next Parish Pirohi

Sale on **September 24th**! Please, come and help as we work together once again for the good of our Parish in this special way.

After the fire in our Kitchen Hall, we are in need of a new oven for our future projects and bake sales. If you would like to help with donations, please inform any of our Parish board members or Fr. Yurii.

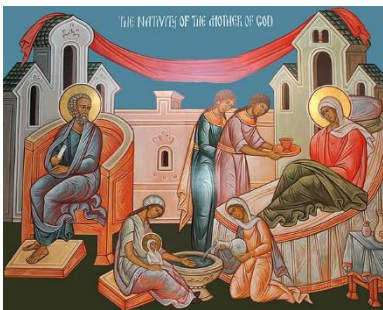
We encourage everyone to continue to give generously to our Capital Improvement Fund as we continue to work on different projects of maintaining and updating our Parish buildings.

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 **Mary McCarthy(September 4th)** , **Eugene Lesney(September 30th)** Happy Birthday!

The Nativity of Our Most Holy Lady Theotokos and Ever Virgin Mary



The Most Holy Virgin Mary was born at a time when people had reached such a degree of moral decay that it seemed altogether impossible to restore them. People often said that God must come into the world to restore faith and not permit the ruin of mankind.

The Son of God chose to take on human nature for the salvation of mankind, and chose as His Mother the All-Pure Virgin Mary, who alone was worthy to give birth to the Source of purity and holiness.

The Nativity of Our Most Holy Lady Theotokos and Ever Virgin Mary is celebrated by the Church as a day of universal joy. Within the context of the Old and the New Testaments, the Most Blessed Virgin Mary was born on this radiant day, having been chosen before the ages by Divine Providence to bring about the Mystery of the Incarnation of the Word of God. She is revealed as the Mother of the Savior of the World, Our Lord Jesus Christ.

The Most Holy Virgin Mary was born in the small city of Galilee, Nazareth. Her parents were Righteous Joachim of the tribe of the Prophet-King David, and Anna from the tribe of the First Priest Aaron. The couple was without child, since Saint Anna was barren.

Having reached old age, Joachim and Anna did not lose hope in God's mercy. They had strong faith that for God everything is possible, and that He would be able to overcome the barrenness of Anna even in her old age, as He had once overcome the barrenness of Sarah, spouse of the Patriarch Abraham. Saints Joachim and Anna vowed to dedicate the child which the Lord might give them, to the service of God in the Temple.

Childlessness was considered among the Hebrew nation as a Divine punishment for sin, and therefore the righteous Saints Joachim and Anna had to endure abuse from their own countrymen. On one of the feastdays at the Temple in Jerusalem the elderly Joachim brought his sacrifice to offer to God, but the High Priest would not accept it, considering him to be unworthy since he was childless.

Saint Joachim in deep grief went into the wilderness, and there he prayed with tears to the Lord for a child. Saint Anna wept bitterly when she learned what had happened at the Jerusalem Temple. Never once did she complain against the Lord, but rather she prayed to ask God's mercy on her family.

The Lord fulfilled her petitions when the pious couple had attained to extreme old age and prepared themselves by virtuous life for a sublime calling: to be the parents of the Most Holy Virgin Mary, the future Mother of the Lord Jesus Christ.

The Archangel Gabriel brought Joachim and Anna the joyous message that their prayers were heard by God, and of them would be born a most blessed daughter Mary, through Whom would come the Salvation of all the World.

The Most Holy Virgin Mary surpassed in purity and virtue not only all mankind, but also the angels. She was manifest as the living Temple of God, so the Church sings in its festal hymns: "the East Gate... bringing Christ into the world for the salvation of our souls" (2nd Stikhera on "Lord, I Have Cried", Tone 6).

The Nativity of the Theotokos marks the change of the times when the great and comforting promises of God for the salvation of the human race from slavery to the devil are about to be fulfilled. This event has brought to earth the grace of the Kingdom of God, a Kingdom of Truth, piety, virtue and everlasting life. The Theotokos is revealed to all of us by grace as a merciful Intercessor and Mother, to Whom we have recourse with filial devotion.

Troparion — Tone 4

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.

Kontakion — Tone 4

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!

The Elevation of the Venerable and Life-Giving Cross



Saint Helen, the mother of Saint Constantine the Great, when she was already advanced in years, undertook, in her great piety, the hardships of a journey to Jerusalem in search of the cross, about the year 325. A temple to Aphrodite had been raised up by the Emperor Hadrian upon Golgotha, to defile and cover with oblivion the place where the saving Passion had been suffered. The venerable Helen had the statue of Aphrodite destroyed, and the earth removed, revealing the Tomb of our Lord, and three crosses. Of these, it was believed that one must be that of our Lord, the other two of the thieves crucified with Him; but Saint Helen was at a loss which one might be the Wood of our salvation. At the inspiration of Saint Macarius, Archbishop of Jerusalem, a lady of Jerusalem, who was already at the point of death from a certain disease, was brought to touch the crosses, and as soon as she came near to the Cross of our Lord, she was made perfectly whole. Consequently, the precious Cross was lifted on high by Archbishop Macarius of Jerusalem; as he stood on the ambo, and when the people beheld it, they cried out, "Lord have mercy." It should be noted that after its discovery, a portion of the venerable Cross was taken to Constantinople as a blessing. The rest was left in Jerusalem in the magnificent church built by Saint Helen, until the year 614. At that time, the Persians plundered Palestine and took the Cross to their own country (see Jan. 22, Saint Anastasius the Persian). Late, in the year 628, Emperor Heraclius set out on a military campaign, retrieved the Cross, and after bringing it to Constantinople, himself escorted it back to Jerusalem, where he restored it to its place.

Tropar of Elevation of the Holy Cross, First Tone

Lord, save Your people and bless Your inheritance, granting our rulers to prevail over adversaries, and protecting Your commonwealth by Your Cross.

Kontakion of Elevation of the Holy Cross, Fourth Tone

Lifted up on the Cross by Your free will, Christ God, grant mercies to the new commonwealth that bears Your name. Gladden our faithful rulers by Your power, giving them victories over their adversaries. May Your alliance be for them a weapon for peace, an invincible standard.

Patriarchal Message for the Beginning of the Church Year and the Solemn Day of Prayers for Natural Environment.

† B A R T H O L O M E W

*By God's Mercy Archbishop of Constantinople-New Rome and Ecumenical Patriarch
To the Plenitude of the Church*

Grace, Peace and Mercy from the Maker of All Creation Our Lord God and Savior Jesus Christ

Esteemed brethren and beloved children in the Lord,

The Feast of the Indiction, the solemn day of prayers for the natural environment, finds once again humanity confronted with intense weather conditions due to mounting climate change, with devastating floods and fires across the globe, as well as with the Coronavirus pandemic and its socioeconomic consequences.

The fact that the restrictive measures in transportation and the limits imposed on industrial production have resulted in a reduction of pollutants and emissions, offered an additional valuable lesson on global interconnection and on the interdependence of all dimensions of life. Moreover, it has been also revealed anew that the Ecumenical Patriarchate's ecological initiatives, which comprise an extension of the Church's theology and liturgical tradition, correspond with scientific findings and with experts' recommendations calling for multifaceted mobilization in order to protect the integrity of the natural environment.

We thus pray for the swift overcoming of the consequences of the health crisis and for the illumination from above of governments throughout the world, so that they do not return to or persist upon economism, to those principles of organization of the economic life, of production and consumption, of exhaustive exploitation of natural resources, principles that prevailed prior to the pandemic. Further, it is our genuine desire that the dissemination of pseudoscientific opinions concerning the purported dangers of the Covid-19 vaccines, the slander aimed toward specialists of the medical field, and the unfounded degradation of the seriousness of the disease, be terminated. Unfortunately, similar opinions are propagated in regard to climate change as well, its cause and its disastrous effects. The reality is entirely different, and must be faced with responsibility, collaboration, joint actions, and common vision.

Inactivity is inconceivable when in full knowledge of the shared great contemporary challenges of humanity. Indifference toward our suffering brethren and toward the destruction of the "very good" creation, is an offence against God and a violation of His commandments. Wherein exist respect toward creation and tangible love toward man, the "beloved of God," therein God is present.

After the Holy and Great Council (Crete, 2016), the Ecumenical Patriarchate, in accordance to its spirit and decisions, appointed an official commission, comprised of

theologians, to draft a document on the social implications of our faith and on the social mission and witness of the Orthodox Church in the contemporary world. This text, which was approved for publication by the Holy and Sacred Synod and is entitled *For the Life of the World: Toward a Social Ethos of the Orthodox Church*, states the following: “The Church encourages the faithful to be grateful for—and to accept—the findings of the sciences, even those that might occasionally oblige them to revise their understandings of the history and frame of cosmic reality. The desire for scientific knowledge flows from the same wellspring as faith’s longing to enter ever more deeply into the mystery of God” (§ 71).

The Holy Great Church of Christ emphatically highlights the indivisibility of the natural environment’s protection and the philanthropic care for one’s neighbor. Both an eco-friendly stance and the recognition of the sacredness of the human person are a “liturgy after the Liturgy,” vital dimensions of the Eucharistic actualization of the Church. The life of the Church is a manifest respect for creation, as well as the place and the way of experiencing the culture of personhood and of solidarity.

Most honorable brothers and cherished children,

Throughout this difficult period, it is an essential pastoral duty of the Church to undertake initiatives for the containment of the pandemic. And it is also a categorical ethical mandate to support global access to the immunization against the coronavirus, especially in poorer nations, in accordance with the words of our Lord, “Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me” (Matt. 25:40). We ought to love one another “as Christ has loved us” (Eph. 5:2) and to show ourselves as “priests” of creation, safeguarding and cultivating it with care and affection, and, offering in thanksgiving this exceedingly precious gift of God’s Grace unto the Creator of all.

In closing, we wholeheartedly wish unto all a blessed, healthful and fruitful new ecclesiastical year, and we call upon you, through the intercessions of the Theotokos Pammakaristos, the grace and mercy of our Lord and Savior Jesus Christ, to Whom be the glory and the dominion unto the everlasting ages. Amen!

September 1, 2021

†Bartholomew of Constantinople

Fervent suppliant of all before God