



SS. PETER & PAUL UKRAINIAN
ORTHODOX CHURCH

21 Evergreen Road
Lyndora, PA 16045-1314



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.

SEPTEMBER 6 2026

Sunday, August 9

BIRTH OF THEOTOKOS

Epistle Reading: Cor 1:21-24; 2:1-4

Gospel Reading: *Matthew 22:1-14*

Divine Liturgy – 9:30

Saturday, September 12

Great Vespers

(Exaltation of the Cross)

6:30 pm

Sunday, September 13

CROSS ELEVATION

Epistle Reading: 1 Cor 1:18-24

Gospel Reading: Jn 19:6-11, 13-20, 25-35

Divine Liturgy – 9:30

Sunday, September 20

Great Martyr Eustathius

Epistle Reading: 2 Cor 6:1-10

Gospel Reading: Matt 25:14-30

Divine Liturgy – 9:30

CONTACT

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Parish Board President:

Lydia Rudolf

Choir Director:

Lydia Rudolf

SAINTS PETER AND PAUL UKRAINIAN ORTHODOX PARISH

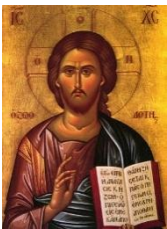
The reading is from St. Paul's Letter to the Corinthians 1:21-24; 2:1-4



Brethren, it is God who establishes us with you in Christ, and has commissioned us; he has put his seal upon us and given us his Spirit in our hearts as a guarantee.

But I call God to witness against me - it was to spare you that I refrained from coming to Corinth. Not that we lord it over your faith; we work with you for your joy, for you stand firm in your faith. For I made up my mind not to make you another painful visit. For if I cause you pain, who is there to make me glad but the one whom I have pained? And I wrote as I did, so that when I came I might not suffer pain from those who should have made me rejoice, for I felt sure of all of you, that my joy would be the joy of you all. For I wrote you out of much affliction and anguish of heart and with many tears, not to cause you pain but to let you know the abundant love that I have for you.

The Gospel According to Matthew 22:1-14



The Lord said this parable, "The kingdom of heaven may be compared to a king who gave a marriage feast for his son, and sent his servants to call those who were invited to the marriage feast; but they would not come. Again he sent other servants, saying, 'Tell those who are invited, Behold, I have made ready my dinner, my oxen and my fat calves are killed, and everything is ready; come to the marriage feast.' But they made light of it and went off, one to his farm, another to his business, while the rest seized his servants, treated them shamefully, and killed them. The king was angry, and he sent his troops and destroyed those murderers and burned their city. Then he said to his servants, 'The wedding is ready, but those invited were not worthy. Go therefore to the thoroughfares, and invite to the marriage feast as many as you find.' And those servants went out into the streets and gathered all whom they found, both bad and good; so the wedding hall was filled with guests.

But when the king came in to look at the guests, he saw there a man who had no wedding garment; and he said to him, 'Friend, how did you get in here without a wedding garment?' And he was speechless. Then the king said to the attendants, 'Bind him hand and foot, and cast him into the outer darkness; there men will weep and gnash their teeth.' For many are called, but few are chosen."

REMEMBER IN YOUR PRAYERS

All the citizens and residents of Ukraine, Frank, Frank, Sandy, Johanna, Stanley, John, Tim Roxbury, Lovie Tymkiv, Patricia Prokopchak, Patricia Hnatko, Carol. Sherry, Rhea Jean Roxbury, pani Lilia, 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, Volodymyr, Alexandr, Vincent, John.

PARISH NEWS AND UPDATES

A Heartfelt Thank You

A sincere thank you to everyone who participated in and helped make our Ukrainian Golf Scramble a wonderful and successful event! We are especially grateful to all of our golfers, volunteers, organizers, sponsors, and everyone who helped with the dinner and preparations. Your generosity, fellowship, and support are greatly appreciated. May God bless you all for helping make this event such a memorable occasion for our parish and community!

Thank You!

Thank you to everyone who joined us for our Church Picnic with St. Anthony and St. Andrew Orthodox Parish! We are grateful to all who helped organize the day, prepared and brought food, assisted with the grilling and activities, and made this gathering possible. Most of all, we thank everyone who came and shared in the joy of fellowship and community. May God bless all who helped make this a beautiful day together!

Pirohi Sale Announcement

We are excited to announce that our **Pirohi sales will begin on Friday, September 18th**! After a brief summer break, we are happy to be back in the kitchen and once again making our delicious homemade Pirohi for the community.

We are very grateful to all of our dedicated volunteers who make these sales possible and look forward to seeing everyone back in the kitchen. **Please spread the word to your family and friends, mark your calendars, and come support our parish!**

Annual Parish Meeting:

We are pleased to announce that our **Annual Parish Meeting will be held on Sunday, September 27th**, following the Divine Liturgy. This is an important opportunity to come together as a parish to discuss the past year, plan for the future, and address any important matters. Following the Divine Liturgy, we will have a **Potluck luncheon**. All are welcome to bring a dish to share as we enjoy fellowship and a meal together. We look forward to seeing everyone there.

Contribution for help in Ukraine

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

Since the establishment of our new Ss Peter and Paul Christian fellowship, we have achieved much together. From organizing events to aiding those in need, and simply coming together as one family, our efforts have been a testament to our commitment to serving others and glorifying God. We extend a warm invitation to all to become involved in our organization and contribute to our shared mission of serving our neighbors for the greater glory of God.

PARISH CELEBRATION

From the bottom of Ss. Peter and Paul parish family heart we wish **Mary McCarthy (September 4th)**, **Eugene Lesney (September 20th)** Happy Birthday! May God's awesome blessings be upon you this day and for the Future years ahead for many happy and blessed years!

An Archpastoral Reflection of the Council of Bishops of the Ukrainian Orthodox Church of the USA on Labor Day



Beloved Brothers and Sisters in Christ!

As our nation observes Labor Day, the Council of Bishops of the Ukrainian Orthodox Church of the USA offers prayerful gratitude for all those whose daily work sustains our families, communities, parishes, and nation.

Labor Day emerged from the struggles of working men and women in the nineteenth century who sought recognition of the dignity of their labor, reasonable working hours, safer conditions, and a more just relationship between labor and economic prosperity. The first Labor Day celebration took place in New York City on September 5, 1882, and in 1894 the observance became a national holiday.

More than a century later, the circumstances of work have changed dramatically, but the fundamental question remains: Do we see the worker simply as a means of production, or do we recognize in every worker a human person created in the image and likeness of God?

Holy Scripture reminds us: “The laborer is worthy of his wages” (1 Timothy 5:18). Orthodox Christian social teaching likewise affirms both the dignity of labor and the need for just compensation, humane working conditions, sufficient rest, and protection from exploitation.

This message is especially relevant today.

We live in an age of extraordinary technological progress. Artificial intelligence, automation, remote employment, and rapidly changing industries are transforming the meaning and structure of work. These developments can serve humanity, but they must never diminish human dignity. Technology must remain a servant of the human person rather than becoming the measure of a person's worth.

At the same time, many families struggle with the rising cost of housing, food, education, healthcare, and childcare. Some parents work multiple jobs and still find it difficult to provide stability for their children. Immigrant workers often perform demanding and essential labor while remaining especially vulnerable to exploitation. Healthcare workers, teachers, first responders, farmers, construction workers, service employees, caregivers, clergy, and countless others carry responsibilities that cannot adequately be measured merely by salaries or economic statistics.

Labor Day therefore asks us to remember something profoundly Christian: the economy exists for the human person; the human person does not exist for the economy.

There is also another lesson that our increasingly hurried society desperately needs. God commands not only labor, but also rest. Human beings were not created to work without ceasing. We need time for prayer, family, worship, friendship, and the restoration of body and soul. Orthodox social teaching specifically connects the dignity of work with the necessity of sufficient rest and the nurturing of family and community life.

As Ukrainian Orthodox Christians, we cannot observe this day without remembering the people of Ukraine, where men and women continue to labor under the shadow of war: physicians treating the wounded, teachers educating children amid air-raid alarms, farmers cultivating endangered fields, emergency workers responding to destruction, chaplains comforting the suffering, and countless ordinary people rebuilding homes and communities while defending the dignity and freedom of their nation.

On this Labor Day, therefore, let us give thanks not merely for work, but for the worker.

Let us pray for those seeking employment; those working several jobs to support their families; those who are underpaid or exploited; those injured in the workplace; those anxious that technology may eliminate their livelihood; those who employ others and carry the responsibility of treating them justly; and those whose quiet labor of caregiving within the home is too often unseen and uncompensated.

May our work always become an offering to God and service to one another. May those who employ others exercise their responsibility with justice and compassion. And may our society never measure the value of a human life according to productivity, income, profession, or status, but according to the sacred dignity bestowed upon every person by the Creator.

May the Lord bless the work of our hands, grant rest to the weary, employment to those who seek it, justice to those who suffer exploitation, and wisdom to our nation that prosperity may always be accompanied by compassion, responsibility, and love.

With Archpastoral Blessings,

Metropolitan Antony

Archbishop Daniel

Patriarchal Message for the New Ecclesiastical Year

Most Reverend and Right Reverend Brother Hierarchs, and blessed children in the Lord,



By the grace of God, the giver of all good things, we enter today into the new ecclesiastical year, honouring and celebrating at its commencement, in psalms and hymns and spiritual songs, the “Day of Prayer for the Protection of the Natural Environment.”

The multidimensional contemporary ecological crisis is a crisis of human freedom, of our religion and philosophy, of our ethos and our culture. What comes first is the “harmful alteration” of our freedom — our severance and alienation from the Source of Life; what follows is conduct destructive of the natural environment. We feel profound gratitude that the pioneering initiatives and interventions of the Ecumenical Patriarchate, carried out without interruption since 1989 have not only revealed the spiritual aspects of the ecological problem, but have also opened new paths and prospects for addressing it. The ecological symposia, the related inter-Christian and interreligious dialogues, the specific recommendations of the Great Church concerning environmental matters, the emphasis placed upon the social dimensions and consequences of the ecological crisis, and other such efforts together constitute a robust environmental proposal, which emphasizes the imperative need for a “Copernican Turn” in our understanding of the idea of progress and in humanity’s attitude towards nature, as well as in the actions of those engaged in political, economic, and social life, of the Churches and religions, of science and technology, and of those responsible for the education of the younger generation.

We shall continue, in word and deed, to promote the ecological vision of the Holy Great Church of Christ and the eco-friendly dynamism of the eucharistic, ascetic, and doxological relationship with creation, always underscoring that careful theological work is needed for the elucidation of the authentic ecological message of our Orthodox faith and tradition, for the benefit of creation, which is “very good.”

We are convinced that highlighting the religious and ethical dimensions of the ecological threat will lead to an awareness of the pivotal importance of “ecological responsibility.” Humanity must at last cease acting as though it does not know and definitively cast aside the illusion that planet Earth can in perpetuity withstand the burdens and destruction caused by human activity, or that nature has the power to renew itself of its own accord. The ethos of responsibility for the protection of the natural environment must find expression at the global, national, local, and personal levels. We reiterate once again that the cultivation of ecological responsibility is a “categorical imperative” for humanity as it confronts the greatest threat it has ever been called to face throughout the entire course of its history.

It is abundantly clear that, so long as the dominant anthropological model is represented by the “foolish rich man” of the Gospel (Luke 12:17–21), with his declaration, “I will pull down my barns and build greater; and there I will store all my crops and my goods,” and his words, “Soul, you have many goods laid up for many years; take your ease, eat, drink, and be merry,” humanity will continue to undermine its future and annihilate its own “home.” The “sins of modernity” have created—and continue to create—new divisions and ruptures between humanity and nature. The contemporary “man-god” persists in genocide, disregarding every measure and limit in the name of geopolitical designs and economic interests, of consumerism and of the satisfaction of essentially insatiable needs, but also, on a deeper level, because of an overturning of inner lived experience and values. The consequences of the global dominance of the desire to manipulate, instrumentalize, and exploit nature will prove to be tragic for life on our planet.

The growing acceptance and official establishment of 1 September as the Day for the Protection of the Natural Environment throughout the Christian world bears particular significance today as a symbol and practical promotion of the unity of Christians. Moreover, the glorification of the “Fashioner of all creation” at the beginning of the Indiction in our liturgical tradition constitutes a precious inheritance, as an invitation and exhortation to respect creation, which suffers the consequences of an unseemly, human-caused assault.

Most Honourable Brethren and dearly beloved children, Respect for the core pillars of ecological civilization can restrain environmentally destructive tendencies and open the “sole ecological path,” that of sustainable development. More broadly, humanity needs to reach agreement upon a body of common fundamental values which, in a world marked by conflict and polarization, will serve as a compass for the journey towards the future. We regard the principle of solidarity as the central axis of this body of values: solidarity as a source of shared responsibility, dialogue, and sincere reciprocity, together with collective responsibility for the protection of the natural environment. Respect in practice for the sacredness of the human person and care for the integrity of creation are, from a Christian perspective, vital manifestations of the eucharistic realisation of the Church and of human being’s call to become the “priest” of creation.

In this spirit, as we pray that the new ecclesiastical year may be favourable and fruitful in works that are good and pleasing to God, we invoke upon all of you, through the intercessions and mediation of the Most-Holy Theotokos Pammakaristos—whose most sacred icon we reverently keep in the Venerable Patriarchal Church and embrace “with mouth and heart and will”—the grace and mercy of our Lord and God and Saviour Jesus Christ, Whose All-Holy Name be blessed and glorified, now and ever, and unto the endless ages. Amen!

1 September 2026

† Bartholomew of Constantinople

Your fervent supplicant before