



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.

CONTACT

Father Yurii Bobko, Pastor

Cell phone: 908-458-2076

Tel: 724-287-4448 (Church)

Tel: 724-282-6190 (Hall)

<http://peterandpauloclyndora.itgo.com>

Parish Board President:

Maria Corbin

Choir Director:

Lydia Rudolf

APRIL 16, 2023

Sunday, April 16

Resurrection of our Lord and Savior Jesus Christ. HOLY PASCHA,

Epistle Reading: Acts 1:1-8;

Gospel Reading: John 1:1-17

8:00 am

Egg hunt after Liturgy

Bright Monday, April 17

Ven. Simeon of Persia,

Epistle Reading: Acts 1:12-17,21-26;

Gospel Reading: John 1:18-28

Divine Liturgy – 10:00

SUNDAY, April 23

THOMAS SUNDAY

Gr Martyr George

Epistle Reading: Acts 5:12-20;

Gospel Reading: John 20:19-31

Divine Liturgy – 10:00

SUNDAY, April 30

MYRH-BEARING WOMEN

Epistle Reading: Acts 6:1-7;

Gospel Reading: Mk 15:43-16:8

Divine Liturgy – 10:00

SUNDAY, May 7

PARALYTIC

Epistle Reading: 9:32-42;

Gospel Reading: John 5:1-15

Divine Liturgy – 10:00

SAINTS PETER AND PAUL UKRAINIAN ORTHODOX PARISH

“MEEKNESS IS AN IMMOVABLE STATE OF SOUL WHICH REMAINS UNAFFECTED WHETHER IN EVIL REPORT OR IN GOOD REPORT, IN DISHONOR OR IN PRAISE”

— ST. JOHN THE LADDER

GOSPEL AND EPISTLE READING

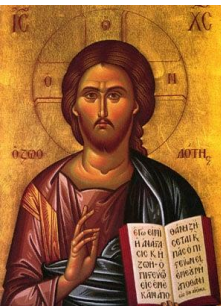
The reading is from Acts of the Apostles 1:1-8



In the first book, O Theophilos, I have dealt with all that Jesus began to do and teach, until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God. And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit."

So when they had come together, they asked him, "Lord, will you at this time restore the kingdom of Israel?" He said to them, "it is not for you to know times or seasons which the Father has fixed by his own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

The Gospel According to John 1:1-17



In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.

There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but came to bear witness to the light.

The true light that enlightens every man was coming into the world. He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. (John bore witness to him, and cried, "This was he of whom I said, 'He who comes after me ranks before me, for he was before me.'") And from his fullness have we all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ.

REMEMBER IN YOUR PRAYERS

All the citizens and residence 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.

Rejoice in the Lord, for He has revealed Himself to us today, as the Savior of the World!

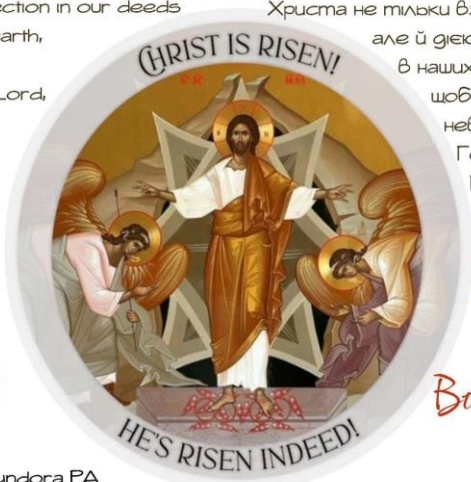
I sincerely wish you all to meet and celebrate this great and solemn feast in peace and joy, good health and all prosperity.

May the Risen Christ uphold and renew your strength so that you can always stand firmly and unshakably on the rock that is Christ. May we continue to testify of the Resurrection of Christ not only by mutual greetings, but also by the action of the power of His Resurrection in our deeds in the laborious field of the earth, in order to inherit, by the inexpressible mercy of the Lord, eternal Pascha and endless joy in Heaven.

Радуйтеся в Господи, бо Він сьогодні об'явив Себе нам, як Спаситель світу! Сердечно бажаю усім вам це велике і урочисте торжество зустріти і провести в мирі і радості духовній, доброму здоров'ї і всякому благополуччю. Нехай Воскреслий Христос підтримає і відновить ваші сили, щоб ви могли завжди стояти твердо і непохитно на тому камені, який є Христос. Будемо й надалі продовжувати свідчити про Воскресіння Христа не тільки взаємними привітаннями, але й дією сили Його Воскресіння в наших справах на важкій ниві землі, щоб успадковувати за невимовною милістю Господньою вічну Пасху і нескінченну радість на Небесах.

Christ is Risen!!

Indeed HE is Risen!



Христос Воскрес!!

Воистину Воскрес!

St. Peter and Paul UOC, Lyndora PA

Rev. Yuri Bobko

April 24th - Executive Board Meeting at 6 pm.

April 30th - Coffee Hour, organized by Steven and Karen Sheptak to benefit the Church!

As we celebrate Pascha Season, we carry the joy of the Resurrection of our Lord to our departed family members and loved ones in the cemeteries as we Bless Graves. This year, the blessing of the graves Fr. Yurii will do by appointment. Please, contact or talk to Fr. Yurii if you would like him to bless the grave of your relatives or friends. In the tradition of our Ukrainian Orthodox Church, we bless graves on Thomas Sunday, so please make sure to reach Fr. Yurii before that Sunday so he can bless graves on that day after Divine Liturgy.

We would like to express our gratitude to everyone who came up to help with our ***Pirohi Sale!*** We would like to invite and encourage everyone to come out to help with our ***Pirohi Sale April 28th***. Please, come and help as we work together once again for the good of our Parish in this special way.

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!

For more information regarding our Church life, please visit the official website of our Holy Ukrainian Orthodox Church- <https://uocofusa.or>

PARISH CELEBRATION

From the bottom of Ss. Peter and Paul parish family heart we wish **Jean Markiw (April 6st)**, **Seth Prokopchak (April 11th)**, **Tod McCarthy (April 14th)**, **Marlenna Hassler (April 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!

+ 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: May
the Grace, Peace and Mercy of Christ Risen in
Glory be with you All
Most honorable brother Hierarchs,**

Dearly beloved children,

Having arrived with God’s grace at the all-saving Resurrection of the Lord, through which the power of death was abolished and the gates of paradise were opened to the entire human race, we address to all of you our paschal greetings and heartfelt wishes, as we proclaim the cry “Christ is Risen” that gives joy to the world.

In all of its dimensions, the life of the Church is invigorated by the ineffable joy of the Resurrection. The “experience of resurrection” is witnessed in the labors of the Saints and Martyrs of our faith, as well as in the liturgical and sacramental life, the proclamation of the Gospel “to the ends of the earth”, the devotion and spirituality of the faithful, their sacrificial love and Christian conduct, but also in their expectation of a world where “death will no longer exist, nor will there be mourning, wailing or suffering” (Rev. 21,4).

In and through the Resurrection, everything lies in a state of motion toward perfection in the Kingdom of God. This eschatological drive has always provided Orthodox Christians in the world with dynamism and perspective. Despite the claims of the opposite, as a result of the eschatological orientation of its life, the Church never compromised with the presence of evil in all its expressions in the world. Nor did it deny the reality of pain and death. Nor again did it ignore the ambiguity of human affairs. And finally, it never considered the struggle for a more just world as something foreign to its mission.

Still though, the Church always knew that pain and the cross are not the ultimate reality. The experiential quintessence of the Christian life is the conviction that, through the Cross and through the “narrow gate”, we are led to the Resurrection. This faith is reflected in the fact that the core of church life, the Divine Eucharist, is essentially linked

with the Resurrection of Christ. In the Orthodox tradition, as the late Metropolitan John of Pergamon emphasizes, the Divine Eucharist “is filled with joy and light ... because it is not grounded in the Cross and an idealization of passion, but in the Resurrection as the transcendence of the passion of the Cross”. The Holy Eucharist transports us to Golgotha not so that we may remain there, but so that we may be led through the Cross to the ever-radiant glory of the Kingdom of God. The Orthodox faith is the overcoming of the utopian salvation "without the Cross" and of the existential shipwreck of the Cross "without the Resurrection".

Our participation in the Resurrection of Christ through the sacrament of the Church is on the one hand a tangible abolition of every utopianism and of the false paradise promising unimpeded self-indulgence, while at the same time a definitive transcendence of hopeless self-enslavement in supposed unsurpassable negativity, because the Cross of Christ gives birth to the Resurrection, to the “endless delight”, to “the enjoyment of eternal glory”. The annihilation of death through the Cross and Resurrection of our Savior elevates our life to its divine-human essence and its heavenly destiny.

In Christ, we know and live that the present life is not our entire life, that our biological death does not constitute an end or obliteration of our existence. The biological boundaries of life do not define its truth. After all, the sense that life is an irreversible “journey toward death” leads to existential impasses, to depression and nihilism, to indifference for what truly matters in life. Science, and financial or social progress are unable to offer an essential solution or outlet. Christians are “those who have hope” (1Thess. 4,13), who expect the coming Kingdom of the Father and Son and Holy Spirit as a final reality, as the fullness of life and knowledge, as the fulfilment of joy, not only for the coming generations but for the entire human race from the beginning to the end of the ages.

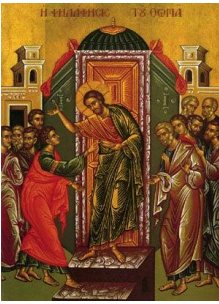
This vision of history and eternity, the resurrectional nature of Orthodox faith, ethos and culture—namely, the unquestionable fact that the great miracle of Truth is only revealed “to those who venerate the mystery in faith”—is what we are called to witness today within a civilization that rejects the Transcendent and in the context of manifold reductions of the spiritual identity of human existence.

We give glory in chant, hymn and spiritual song to the Lord who rose from the dead and shines eternal life upon all. We participate with joy in “the feast that is common to all”.

And we beseech the all-powerful, all-wise and all-merciful Maker and Redeemer of all to bring peace to the world and grant all His saving gifts to humankind, so that His all-honorable and majestic name may be glorified and blessed, now and always and to the ages of ages. Amen!

At the Phanar, Holy Pascha 2023
+Bartholomew of Constantinople

SYNAXARION FOR THOMAS SUNDA



On this Sunday, the second Sunday of Pascha, we celebrate the Antipascha, that is to say the re-dedication of the Resurrection of Christ, and also commemorate the event of the Holy Apostle Thomas' touching the wounds of Christ.

This commemoration is due to the ancient custom of rededicating important events. As a year would pass and the date of such an event would arrive, a commemoration was made so that such great events would not be forgotten. This is why the Israelites celebrated the Passover at Gilgal, to commemorate the passing through the Red Sea.

They also commemorated the consecration of the Tabernacle of Witness that was in the wilderness and many other holy events.

Since the Resurrection of the Lord is the greatest and most important event and beyond all thought, it is rededicated not only once a year, but also on every "eighth" day. The first rededication of the Resurrection is this present Sunday, for it is truly both the "eighth" day and the "first." It is the eighth day after Pascha, and the first day, because it is the beginning of the other days. Again, it is called the "eighth" day because it prefigures the unending day of the future age to come, which will be truly the "first" day and a day that is not divided by a single night. This is why this Sunday is called the Antipascha, which interpreted means "in the place of Pascha." We should also know that due to the honor given Sunday by the Lord's Resurrection, the Holy Apostles transferred the weekly day of rest from the Jewish Sabbath (Saturday) to this most honored day.

It is also called Thomas Sunday, the reason being as follows: On the day of the Resurrection, when Christ showed himself to the Disciples in the evening, Thomas was not present, because he had not yet joined the other Disciples for fear of the Jews. When he rejoined the others, not only did he not believe what they told him about the Resurrection of Christ and the fact that they had seen Him, but he absolutely refused to believe that Christ had risen, even though he himself was one of the Twelve. God the good Master, in His true economy, waited eight days to make His love more perfect, firmly willing to

truthfully verify the Resurrection and also the events that had occurred after the Resurrection. Thus, Thomas did not believe so that he could more truthfully proclaim to all the belief in the Resurrection. Therefore, the Lord came to the Apostles again while Thomas was among them. Though the doors were shut as before, He entered and granted them peace according to the custom. He then turned toward Thomas and said, "Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing" (John 20:27). Then Thomas intentionally scrutinized the Lord's side more attentively, and receiving faith through the examination, he cried, "My Lord and my God!" (John 20:28). He said "Lord" in witnessing to the bodily form of Christ and "God" in witnessing to His Divinity. Then Christ said to him, "Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed" (John 20:29). This was the second appearance of Christ.

Thomas was called "The Twin" for one of several possible reasons: either he was born a twin - one of two children born at the same time; or because he was born doubtful of the Resurrection; or because by nature the middle finger and the index finger of his right hand were joined together. Since by Divine Providence he was allowed to doubt, it was with these certain two fingers that he would probe Christ's side. Yet, others say that it is more likely and more truthful that Thomas, being interpreted, means "twin."

The third appearance of Christ was at the Sea of Tiberias during the catching of the fish where He even ate a meal of broiled fish and honeycomb; this particular food, as He alone knew, was consumed by the Divine Fire. This event gave further proof of the Resurrection of the body - not only His, but ours in the Age to come. After this, He revealed himself on the road to Emmaus. The fifth time He appeared was in Galilee to the eleven, as it is written. From the Resurrection until His Ascension, He worked before His Disciples many signs that surpassed all nature. However, He did not reveal all these signs to very many, for it was impossible for men yet living in this world to hear such inexpressible wonders.

Tropar of the Thomas Sunday

Christ our God, You are the Life that dawned from the grave, though the tomb was sealed. Through closed doors You came to the Apostles. You are the Resurrection of all. And, You renewed us through them with an upright spirit, according to Your great mercy.

Kontakion of Thomas Sunday

Thomas examined Your life-giving side with his probing right hand, O Christ our God. As You entered, though the doors were closed, he cried out to You, with the other Apostles "You are my Lord and my God."