

SAINTS PETER AND PAUL UKRAINIAN ORTHODOX CHURCH

21 Evergreen Rd. Lyndora, PA. 16045
724-287-4448(Church)
724-282-6190 (Hall)
<http://peterandpauloclyndora.itgo.com>
May 1st, 2021

Father Yurii Bobko, Pastor
908-458-2076(Cell Phone Number)
Protopresbyter William Diakiw, Attached
Parish Board President: Robert Prokopchak
Choir Director: Lydia Rudolf

CHRIST IS RISEN!

Dear brothers and sisters! I greet all of you with Great Feast of the Resurrection of our Lord and Savior Jesus Christ! This Paschal greeting every year fill every corner of the Orthodox world, for it shows the eternal celebration of the Resurrection of Christ, forgiveness, salvation, and hope for eternal life in the Kingdom of Heaven.

The joy of the Resurrection of Christ, the spiritual triumph of victory over death may now warm the hearts of each of us and enlighten us by the light of Divine grace. Let us all together bring the victorious Paschal Annunciation! May Risen Lord grant our soul's peace and comfort, gives hope, faith, and love, and joy in His saving Resurrection!



CHRIST IS RISEN! INDEED HE IS RISEN!

Dear brothers and sisters! We would like to remind you that we all still under the Coronavirus restrictions; please, before going to the church make sure you have read all the responsibilities and rules that applied for the church visit during these days!

Dear brothers and sisters, I would like to let you know that with the blessing of his Eminence Archbishop Daniel, next month from **May 10th to June 5th**, Fr. Yurii will be away from Butler due to a trip to Ukraine. For this time we will have different Schedule with services, so please pay attention to the services on the calendar for May. Fr. Martin from St. Anthony Antiochian Orthodox Church will substitute, Fr. Yurii for the three weeks. After discussing the schedule of the services with board members we are going to have the following schedule. On **May 16th – 10:00 am**, all if the parishioners of Ss. Peter and Paul parish are going to celebrate Divine Liturgy together with the parishioners of St. Antony Orthodox Church at St. Anthony parish. Then, on **May 23rd – 10:00 am**, parishioners of St. Anthony Orthodox Church are coming to Ss. Peter and Paul parish for the celebration of Divine Liturgy together. Finally, on **May 30th - 9:00 am**, Fr. Martin will come to Ss. Peter and Paul parish to celebrate Typika (part of Divine Liturgy). The address for St. Anthony Orthodox Church is **400 S 6th Ave, Butler, PA 16001**. If there is an urgent need, please contact Fr. Martin via phone number **425 478 5206**, email address **revmarjohn@netzero.com**

On May 9th (Thomas Sunday), after Divine Liturgy at **11:00 am** Fr. Yurii will be blessing the graves at the **Rose Hill Cemetery**, if you would like him to bless the grave of your relatives or friends you need to be present there or let him know before Sunday. Also, you could make an appointment for blessing of grave on Saturday May 8th. If you are not going to be able to be there for that time, then Fr. Yurii will bless the graves also after he is back from Ukraine on June 6th.

The 100th anniversary committee will **meet on Tuesday, May 11, at 6:00 PM**. If you would like to join the committee or be present for the meeting, all church members are welcome. Your help in planning will be appreciated.

We would like to express our gratitude to everyone who came out to help these past weeks at our Pirohi Sales. We again encourage everyone to come out to help with the next Parish Pirohi Sale on **May 14th and May 28th**, as we work together once again for the good of our Parish in this special way.

+ B A R T H O L O M E W

BY GOD'S MERCY

ARCHBISHOP OF CONSTANTINOPLE-NEW ROME AND ECUMENICAL PATRIARCH

Having completed the soul-profitting Lent and venerated the Lord's Passion and Cross, behold today we are rendered participants of His glorious Resurrection, radiant through the feast and crying out with ineffable joy the world-saving announcement: "Christ is Risen!"

All that we believe, all that we love, and all that we hope as Orthodox Christians is associated with Pascha, from which everything derives its vividness, through which everything is interpreted, and in which everything acquires its true meaning. The Resurrection of Christ is the response of the Divine love to the anguish and expectation of man, but also to the "yearning" of creation that groans with us. In the Resurrection the meaning of "let us make man in our image and likeness"[1] and of "God saw all that He had made, and behold it was very good"[2] has been revealed.

Christ is "our Pascha,"[3] "the resurrection of all." If the fall comprised the suspension of our journey toward the "divine likeness," in the risen Christ the way toward deification through grace is once again opened for "the beloved of God." The "great miracle" is performed, which heals the "great wound," mankind. In the emblematic icon of the Resurrection at the Chora Monastery, we behold the Lord of glory, who descended "to the depths of Hades" and conquered the power of death, to arise as life-giver from the tomb, raising with Himself the forefathers of humankind and in them the entire human race from beginning to end, as our liberator from the slavery of the enemy.

In the Resurrection the life in Christ is revealed as liberation and freedom. For "Christ has set us free ... for freedom." [4] The content, the "ethos" of such freedom, which must be experienced here in a manner befitting to Christ, before it is perfected in the heavenly kingdom, is love, the experiential quintessence of the "new creation." "For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another" [5]. The freedom of a believer, grounded on the Cross and Resurrection of the Savior, is a journey upward and toward our neighbor; it is "faith working through love" [6]. It is an exodus from the "Egypt of slavery" and of the diverse alienations, the Christ-given transcendence of an introverted and shriveled existence, the hope of eternity that renders man human.

As we celebrate Pascha, we confess in Church that the Kingdom of God "has been already inaugurated, but not yet fulfilled." [7] In the light of the Resurrection, earthly things assume new significance, because they are already transformed and transfigured. Nothing is simply "given." Everything lies in motion toward eschatological perfection. This "unrestrained rush" toward the Kingdom, which is especially lived out in the eucharistic assembly, safeguards God's people, on the one hand from indifference toward history and the presence of evil in it, and on the other hand from forgetfulness of the Lord's words, that "my kingdom is not of this world," [8] which marks the difference between the "already" and the "not yet" of the coming of the Kingdom, in accordance with the most theological expression that "The King has come, the Lord Jesus, and His Kingdom is to come." [9]

The chief characteristic of this God-given freedom of the believer is the unrelenting resurrectional pulse, this freedom's vigilance and dynamism. Its character as a gift of grace not only does not restrict, but in fact manifests our own consent to this gift, and strengthens our journey and our conduct into this new freedom, which also contains the restoration of our estranged relationship with creation. One who is free in Christ is not trapped in the "earthly absolutes" like "the rest, who do not have hope." [10] Our hope is Christ, the existence fulfilled in Christ, the brilliance and resplendence of eternity. The biological boundaries of life do not define its truth. Death is not the end of our existence. "Let none fear death, for the Savior's death has set us free. He was held prisoner by it and has annihilated it. The one who descended into hell, He made hell captive." [11] Freedom in Christ is the "other creation" [12] of man, a foretaste and model of the fulfillment and fullness of the Divine Economy in the "now and always" of the last day, when the "blessed of the Father" will live person to person with Christ, "seeing Him and seen by Him, as they enjoy the fruits of the endless delight that comes from Him." [13]

Holy Pascha is not merely a religious feast, albeit the greatest feast for us Orthodox. Every Divine Liturgy, every prayer and supplication of the faithful, every feast and commemoration of Saints and Martyrs, the honor of sacred icons, the "abundant joy" of Christians (2 Cor. 8.2), every act of sacrificial love and fraternity, the endurance of sorrow, the hope that never disappoints the people of God, is a festival of freedom. All of these radiate the paschal light and exude the fragrance of the Resurrection. In this spirit, then, as we glorify the Savior of the world, who trampled down death by death, we convey to all of you – our most honorable Brothers throughout the Lord's Dominion and our dearly beloved children of the Mother Church – a festal greeting, as, with one voice and one heart, we joyously bless with you Christ unto the ages.

At the Phanar, Holy Pascha 2021