

Sunday Bulletin  
April 20<sup>th</sup> 2025 – GREAT AND HOLY PASCHA (EASTER)  
RESSURECTION OF THE LORD



Sts. Peter & Paul Ukrainian Orthodox Church  
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**Ministries:**

Altar Servers  
Church Choir  
Church School  
Adult Education  
St. Mary's Sisterhood  
Sts. Peter & Paul Brotherhood  
Senior UOL Chapter  
Junior UOL Chapter  
Youth Ministry  
Orphanage Mission Ministry  
Bingo Team

Fr Mykola Zomchak - Editor

**Website:**

<http://www.stspeterpauluoc.org>



## STS Peter & Paul Ukrainian Orthodox Church

*We invite you to a celebration  
of the Resurrection of Christ*



### Sunday Bulletin

April 20<sup>th</sup> 2025 – GREAT AND HOLY PASCHA (EASTER)  
RESSURECTION OF THE LORD

**Christ is Risen from the dead,  
trampling down death by death,  
and upon those in the tombs  
bestowing Life!**

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**Christ is Risen!  
Indeed He is Risen!**

### THE FIRST ANTIPHON

Shout with joy to God, all the earth; sing to His Name, give glory to His praises.

**Refrain: Through the intercessions of the Theotokos, O Savior, save us.**

Say to God: How awesome are Thy works. In the greatness of your power shall Your enemies be proven false to You. **(Refrain)**

Let all the earth worship Thee, and sing to Thee. Let it sing a song to Thy Name, O Most High. **(Refrain)**  
Glory... Both now... **(Refrain)**

### THE SECOND ANTIPHON

May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and have mercy upon us.

**Refrain: Save us, O Son of God, Who art risen from the dead, who sing to Thee. Alleluia.**

That Thy way may be known upon earth, Thy salvation among all nations;

let the peoples give thanks to Thee, O God, let all the peoples give thanks to Thee. **(Refrain)**

May God bless us, and may all the ends of the earth fear Him. **(Refrain)**

**Glory... Both now... O, only begotten Son and Word of God...**

### THE THIRD ANTIPHON

+ Let God arise, and let His enemies be scattered,  
and let those that hate Him flee from before His face.

**Refrain: CHRIST IS RISEN FROM THE DEAD, TRAMPLING DOWN DEATH BY DEATH;  
AND UPON THOSE IN THE TOMBS, BESTOWING LIFE!**

+ As smoke vanishes, so let them vanish; as wax melts before the fire. - **(Refrain)**

+ So let sinners perish at the presence of God, and let the righteous be glad. - **(Refrain)**

+ This is the day which the Lord hath made; let us rejoice and be glad therein. - **(Refrain)**

**Entrance Hymn (Priest) :** Bless God the Lord in the Assemblies, You who are of Israel's offspring.

**Tone 8 Hypakoe (Pascha)**

Before the dawn Mary and the women came and found the stone rolled away from the tomb. They heard the angelic voice: "Why do you seek among the dead as a Man the One Who is everlasting Light? Behold the clothes in the grave; go and proclaim to the world: 'The Lord is risen; He has slain death, as He is the Son of God, saving the race of man.'"

**Tone 8 Kontakion (Pascha)**

You descended into the tomb, O Immortal, You destroyed the power of death. In victory You arose, O Christ God, proclaiming: "Rejoice!" to the Myrrhbearing Women,// granting peace to Your Apostles, and bestowing Resurrection on the fallen.

**Instead of the Trice-Holy Hymn**

As many as have been baptized into Christ, have been robed in Christ. Alleluia. (x3)

**Tone 8 Prokeimenon**

This is the day the LORD has made; let us rejoice and be glad in it.

V. Give thanks to the Lord, for He is good; for His mercy endures forever.





### The Reading is from the Acts of the Holy Apostles Acts 1:1-8

The former account I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen, to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God. And being assembled together with *them*, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, “which,” *He said*, you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.” Therefore, when they had come together, they asked Him, saying, “Lord, will You at this time restore the kingdom to Israel?” And He said to them, “It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”

### Alleluia and Verses Tone 4

V. Lord, You shall rise up and have mercy on Zion.

V. The Lord from Heaven has spoken upon the earth.

*Alleluia, Alleluia, Alleluia*

### The reading is from the Gospel according to St. 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 nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the Light, that all through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light which gives light to every man coming into the world. He was in the world, and the world was made through Him, and the world did not know Him. He came to His [c]own, and His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: 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, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. John bore witness of Him and cried out, saying, “This was He of whom I said, ‘He who comes after me is preferred before me, for He was before me.’” And of His fullness we have all received, and grace for grace. For the law was given through Moses, but grace and truth came through Jesus Christ.

### Instead of “it is right in truth”

The angel cried to the Lade Full of Grace. Rejoice, Pure Virgin, Again I say: Rejoice. Your Son is Risen from His three days in the tomb. With Himself He has raised up all the dead: Rejoice, all peoples.

**Irmos:** Shine, Shine, O New Jerusalem, for the Glory of the Lord has shone on you. Exult now and be glad. O Zion and rejoice, Pure Birth-Giver of God in the Resurrection of Your Son.

### Communion Hymn

Receive the Body of Christ, taste the Fountain of Immortality.

## MEMORY ETERNAL

### PLEASE PRAY FOR RESTING OF THE SOULS

Metro Senedak, Eleanor K. Laise, Julian Naumenko, Patricia Huly, David Scharba, John Senediak, Ann & George Klein, Sophia Karpa, Iryna Farion, Charles Demetrios, Nun Antonina, Elaine Cartier, Betty Ewanish, Mary Gula, Mykola Prychodczenko, Oleksander Dmytro. Victims of the war in Ukraine.

### PRAYER LIST

#### PLEASE PRAY FOR HEALING, COMFORT, AND SPIRITUAL PEACE



Metropolitan Anthony, Archbishop Daniel, Lorenzo, Rick Wilson, Walter Malys, Tom Drabick, Walter Duzzny, Lori, Christine Kline, Arlene Hawryluk, Jerry Zets, Larry, Darlene Moon, Jeff Smith, Soldier Ivan, Bernard Gnat, Dolly Mehalco, Jeff Ulbrich, Richard Scharba,

Brittany, Matt, Stephen Shonn, Thelma Zemko, Artur Bohuslav, Bohdan, Lori Hayda, Shirley Duffy, Michele (Senediak) Caulder, Dobrodiyka Lilya, Sandy, Marilyn O'Leary, Alice Dobransky, Harold Owens, Dave Zylka, Marianne Carmack, Nicholas Yurchyk, Pauline Witkowsky, Eileen Maluk, Peter Anderson, Albert Auden, Michael Gino Maluk, Boris & Kathleen Vuksanovich, Kathy Zebel. People Suffering from any Illnesses. Ukrainian people suffering from war.

### APRIL BIRTHDAYS

1 Jeff Ulrich 2 Mary Lou Senediak 3 Linda Pupa 5 Mary M. Lane 8 Karen Semchee 9 Ben Mischev 9 Steven Novicky 10 Emily Whalen 11 Jason Zets 14 Sam Rusnov 18 Joe Buzzelli	19 Anna Blair 22 Mark Ames 23 Michael Crown 24 Michael Zemko 26 Michael C Demetrios 27 Peter Anderson 27 Eileen Maluk 28 Michael Ace Maluk 28 Richard Yuschak 28 Samantha Moon 30 Wayne Tiedeman
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## Bulletin Dedication *(in memory or in honor)*

<u>Sun Apr 6</u>	<u>Sun Apr 13</u>	<u>Sun Apr 20</u>	<u>Sun Apr 27</u>	
1. Dedicated	1. Available	1. Available	1. Dedicated	
2. Dedicated	2. Available	2. Available	2. Available	
<u>Sun May 4</u>	<u>Sun May 11</u>	<u>Sun May 28</u>	<u>Sun May 25</u>	
1. Available	1. Available	1. Available	1. Available	
2. Available	2. Available	2. Available	2. Available	

For bulletin dedication please call – 330-799-3830 Fr Mykola

OUR OFFERINGS TO THE LORD	On Apr 6	On Apr 13
General:	<b>\$ 2759.00</b>	<b>\$ 1841.00</b>
Renovation:	<b>\$ 120.00</b>	<b>\$ 20.00</b>
Online Donations on Tithe.ly	<b>\$</b>	<b>\$ 20.00</b>

*Dear Parishioners,*

*On this glorious Feast of Pascha, we rejoice together in the light of the Resurrection. May the Risen Lord fill your hearts with peace, your homes with joy, and your lives with the hope that never fades.*

*With Love in the Risen Lord,  
Fr. Mykola Lomchak*

# Liturgical Schedule & Feast Days



## SERVICE AND FEAST DAY SCHEDULE

\* (HEARING CONFESSIONS ON SUNDAYS BEFORE LITURGY 8:30AM - 9:15AM)

- Great Friday, April 18, 6:30PM – **Great Vespers. Procession with the Holy Shroud**
- Great Saturday, April 19, 6:30PM – **Blessing of baskets at the Orthodox Center.**

### PASCHA (Easter):

- **RESURRECTION SUNDAY**, April 20, 8 AM – **GREAT AND HOLY PASCHA: Paschal Procession, Resurrection Matins, & Festal Liturgy, blessing of baskets.**
- Bright Monday, April 21, 9:30AM – **Divine Liturgy, 2<sup>nd</sup> day of Pascha**
- Sunday, April 27, 9:30AM – **Divine Liturgy, 2<sup>nd</sup> Sunday, of St. Thomas**
- Sunday, May 4, 9:30AM – **Divine Liturgy, 3<sup>rd</sup> Sunday, of the Myrrh-bearing Women**

### Upcoming dates & events

- April 27 - **Brotherhood meeting** – Sunday, April 27.
- June 8 - **First Confession.**
- June 8 - **Church School Awards Day**
- June 15 - **Recognition of our parish graduates.** Fellowship for the graduates.
- July 23-27, 2025 - UOL Convention in Florida – SAVE the DATE – July 23-27, 2025.

### Church School Calendar

\* Holy Week & Pascha Journey in Church – Apr 27

\* Church School – May 4

### Pyrohy Schedule

ORDER BY DATE:	WORK DAY	WORK DAY	PICK-UP DAY
May 12	May 13	May 15	May 16

### ANNOUNCEMENTS:

**“Holy Week & Pascha Journey” presentation by Church School Children** was a success!

A heartfelt thank you to everyone who made this event so meaningful and memorable!

Father, thank you for your unwavering inspiration and spiritual leadership—you constantly guide us with love and wisdom.

Zenia, your creative script brought everything to life in such a beautiful and engaging way. Your talent and dedication truly shone through.

Heather, thank you for always stepping up, leading with grace, and directing everything so smoothly. Your presence is a gift to us all.

Thank you!

Linda, your thoughtful, age-appropriate, and unique gifts added a special touch that made the children feel truly celebrated and seen.

To all of our amazing teachers—thank you for your time, energy, and passion. Your hard work behind the scenes, your patience, and your commitment to the growth of each child do not go unnoticed. You are the heart of this ministry.

And of course, to our wonderful kids—you were fantastic! Your joy, energy, and love for God were felt by everyone in the room. You performed with such heart, and we are so proud of each and every one of you.

May God bless you all abundantly for the love you share and the light you bring!

- Sincerely, Church School Staff

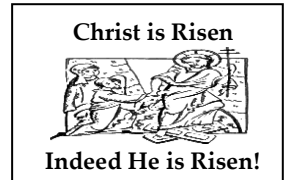
- **Thank you to our Brotherhood for always getting the pussywillows for our parishioners!**
- **Thank you to our Sisterhood for purchasing the flowers and decorating the tomb of the Lord!**

THANK  
YOU



• Let it be known to you of the Impending Marriage of **Peter Majetich**, son of *Steven & Elaine Majetich* with **Katherine Anderson**, daughter of *David & Anna Anderson*  
*The wedding is June 28, 2025.*

• **Easter Yard Signs** available for sale. \$10 per sign. The signs are in the back of the Church. *When purchasing - just leave the money in the basket.* Let us spread the news of Ressurrection!



- **Need volunteers to help at the Memorial Day Picnic – May 25.**
- **Brotherhood meeting – Sunday, April 27.**



THE UKRAINIAN BANDURIST CHORUS OF NORTH AMERICA  
УКРАЇНСЬКА КАПЕЛЯ БАНДУРИСТІВ ІМ. Т. ШЕВЧЕНКА

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# What is PASCHA ?

Pascha is the greatest and most holy celebration in the Orthodox Christian Church—it is the feast of feasts, the day we proclaim with joy: “Christ is Risen! Truly He is Risen!” It commemorates and makes present the Resurrection of our Lord and Savior Jesus Christ, the moment when death was defeated and eternal life was opened to all who believe in Him.

The word Pascha comes from the Hebrew word Pesach, which means Passover. In the Old Testament, Passover celebrated the Israelites’ deliverance from slavery in Egypt. God commanded the people to sacrifice a lamb and mark their doorposts with its blood, so the angel of death would “pass over” their homes. This event marked their liberation and the beginning of their journey to the Promised Land.

In the New Testament, Jesus fulfills and transforms this Passover. He becomes the true Paschal Lamb, who is sacrificed not to save just one nation, but all of humanity. Through His death on the Cross and His glorious Resurrection, He frees us from the slavery of sin and death, and leads us into new life—eternal life in the Kingdom of God.

## The Meaning of the Resurrection

The Resurrection of Christ is not only a historical event—it is the heart of our faith. It means that death is no longer the end. Because Christ rose from the dead, we too are promised resurrection. It is the ultimate victory of life over death, of love over hate, of hope over despair.

The Resurrection assures us that God’s love is stronger than any suffering, and that even in our darkest moments, life and light will have the final word. For the Orthodox Christian, Pascha is not just something we remember—it is something we live. Every Sunday is a mini-Pascha, and every time we say “Christ is Risen,” we proclaim that hope, healing, and eternal joy are real—and they are found in Christ.



*“Jesus said to her, ‘I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die.’”*

*- John 11:25-26*



## Ecumenical Patriarchate: Patriarchal Proclamation for Pascha

+ BARTHOLOMEW

*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,*

By God's mercy and strength, we have journeyed through prayer and fasting across the ocean of Holy and Great Lent, finally reaching the splendid feast of Pascha, and we praise the Lord of glory, who descended to the depths of Hades and "achieved the entrance for all to Paradise" through His raising from the dead.

The Resurrection is not the remembrance of an event from the past, but the "good change" of our existence, "another birth, an alternate life, a different kind of living, the transformation of our very being." And in the Risen Christ, the entire creation is renewed together with humanity. When we chant in the 3rd Ode of the Paschal Canon, that "Now everything is filled with light—heaven, earth, and all things beneath the earth; therefore, let all creation celebrate the resurrection of Christ, in which everything has been established," we proclaim that the universe is founded on and filled with unfading light. The phrases "before Christ" and "after Christ" ring true not only for the history of the human race, but also for the sake of all creation.

The Lord's raising from the dead constitutes the nucleus of the Gospel, the stable point of reference for all the books of the New Testament, as well as for the liturgical life and devotion of the Orthodox Christians. Indeed, the words "Christ is Risen!" summarize the theology of the Church. The experience of the abolition of the dominion of death is a source of ineffable joy, "free from the bonds of this world." "All things are filled with joy upon receiving the taste of resurrection." The resurrection is an explosion "of great joy" and permeates the entire life, ethos and pastoral ministry of the church as the foretaste of the fullness of life, knowledge and life of the eternal kingdom of the Father, Son, and Holy Spirit. Orthodox faith and pessimism are contradictory phenomena.

Pascha is for us a feast of freedom and victory over alienating forces; it is the churchification of our existence, an invitation to collaborate for the transfiguration of the world. The history of the Church is rendered "a great Pascha" as the journey toward "the liberation in glory of the children of God" (Rom. 8.21). The experience of resurrection reveals the center and eschatological dimension of freedom in Christ. Biblical references to the Savior's resurrection demonstrate the power of our freedom as believers; it is in this freedom alone that the "great miracle" is manifested, which remains inaccessible to every oppression. "The mystery of salvation belongs to those who desire it freely, not to those who are tyrannized against their will." Accepting the divine gift as a "transition" of the believer toward Christ is the voluntary existential response to the loving and saving "transition" of the Risen Lord toward humankind. For "without me, you cannot do anything" (Jn 15.5).

The mystery of the Lord's resurrection to this day continues to shatter the positivistic certainties of those who deny God as "the denial of human will," as well as the advocates of "the fallacy of self-fulfillment without God" and the admirers of the contemporary "man-god." The future does not belong to those imprisoned in a self-sufficient, stifling and narrow earthly existence. There is no authentic freedom without resurrection, without the perspective of eternity.

For the Holy Great Church of Christ, one source of such resurrectional joy is also found this year in the common celebration of Easter by the entire Christian world, along with the commemoration of the 1700th anniversary of the First Council of Nicaea, which condemned the heresy of Arius, who "diminished within the

Trinity the one Son and Word of God,” and which established the way of calculating the date for the feast of our Savior’s resurrection.

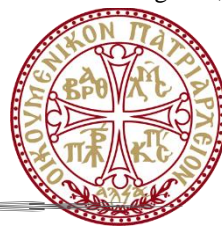
The Council of Nicaea inaugurates a new age in the conciliar history of the Church, the transition from the local to the ecumenical synodal level. As we know, the First Ecumenical Council introduced the non-biblical term “homousios (of one essence)” to the Symbol of Faith, albeit with a clear soteriological reference, which remains the essential characteristic of church doctrines. In this sense, the celebrations of this great anniversary are not a return to the past, inasmuch as the “spirit of Nicaea” exists unspoiled in the life of the Church, whose unity is associated with the correct understanding and development of its conciliar identity. Discussion on the First Ecumenical Council of Nicaea reminds us of the common Christian archetypes and the meaning behind the struggle against the perversion of our spotless faith, encouraging us to turn toward the depth and essence of Church tradition. The joint celebration this year of the “most holy day of Pascha” highlights the timeliness of the subject, the solution of which not only expresses the respect of Christianity for the decrees of the Council of Nicaea, but also the awareness that “there should be no differentiation in such sacred matters.”

With these sentiments, filled with the light and joy of the Resurrection, while proclaiming “Christ is Risen!” with jubilation, let us honor the chosen and holy day of Pascha with a heartfelt confession of our faith in the Redeemer, who trampled down death by death and granted life to all people and all creation, through our faithfulness to the sacred traditions of the Great Church as well as through sincere love for our neighbor, for the glorification by us all of the heavenly name of the Lord.

*At the Phanar, Holy Pascha 2025*

**+ Bartholomew of Constantinople**

*Fervent supplicant for you all to the Risen Lord*



**Paschal Archpastoral Letter  
of the Council of Bishops of the Ukrainian Orthodox  
Church of the USA and Diaspora  
Bright and Glorious Feast of the Resurrection of our  
Lord and Savior Jesus Christ  
Pascha – 2025**

**CHRIST IS RISEN! INDEED, HE IS RISEN!  
ХРИСТОС ВОСКРЕС! ВОІСТИНУ ВОСКРЕС!**

To the beloved clergy, monastics, faithful parishioners and friends of the Ukrainian Orthodox Church of the United States of America and the

Diaspora:

With the joy of the unwaning Light that bursts forth from the empty Tomb, we greet you on this Bright and Holy Day of the Resurrection of our Lord and Savior Jesus Christ with the ancient and powerful words: CHRIST IS RISEN!

Through you, dear brothers and sisters, we proclaim this message not only to your homes and parishes, but to generations past and those yet to come. This radiant greeting echoes through centuries and into eternity. It resounds over mountaintops and through valleys of sorrow, piercing the silence of fear and despair. It brings life. It brings hope. It brings Christ Himself.

We proclaim it boldly today in the face of war, suffering, and injustice. We proclaim it from ancestral soil in Ukraine, torn and tested, where the faithful hold fast to hope in the Risen Christ even in the darkest hours. We proclaim it in every corner of the world where tears fall silently and suffering weighs heavily. We proclaim it to a world that thirsts not merely for peace but for resurrection - true and eternal.

We proclaim it because death has been conquered, because Christ has trampled down the gates of Hades, and because Light now shines where darkness thought it reigned supreme.

Christ suffered. He carried His Cross to Golgotha. He offered Himself fully and freely - for you, and for all of creation. And in doing so, He revealed the path we too must walk: not one of power and pride, but of service, sacrifice, and self-giving love. We are called to be His followers - not in word only, but in life and deed. We are called to carry His light into the deepest shadows of our world. In the face of betrayal, blasphemy, bigotry, bullying, and brutality, we are not to remain silent. We stand in the radiant strength of the Risen Christ, proclaiming that no tomb can hold Truth, no grave can bury Grace, and no evil can extinguish the eternal Light of God.

This year, we prayerfully commemorate the 1700th anniversary of the First Ecumenical Council in Nicaea. That sacred gathering gave voice to the Church's unwavering faith in the Risen Lord, in one God, and in the Holy Trinity - a faith passed down to us through the ages. Yet our task today is not merely to remember the faith of our fathers. It is to live it - to make it real and relevant in the world of the 21st century.

To do so means to carry the Cross daily and live the Resurrection hourly. Pascha is not a single day, nor is it a distant memory. It is the heartbeat of Christian life. Every act of love, every step taken in truth, every tear shared and every burden lifted is an echo of the empty Tomb and a witness to the Living Christ.

Therefore, dear brothers and sisters in the Lord, live Pascha. Let the light of the Resurrection guide your every thought, word, and action - not just today, but every day. Let the victory of Christ over death be the lens through which you see the world and respond to its needs. Let the world know - not merely by our words, but by our lives - that Christ is Risen, and that His Resurrection changes everything. With profound love in the Risen Lord, we greet you, we bless you, and we pray for you and your families.



CHRIST IS RISEN! INDEED, HE IS RISEN!  
ХРИСТОС ВОСКРЕС! ВОІСТИНУ ВОСКРЕС!

With prayerful wishes,  
Metropolitan Antony,  
Primate of the Ukrainian Orthodox Church  
of the USA and Diaspora

Archbishop Jeremiah  
Archbishop of the South American Eparchy  
of the Ukrainian Orthodox Church of the USA

Archbishop Daniel  
Archbishop of the Western Eparchy of the  
Ukrainian Orthodox Church of the USA & Diaspora



Pascha – 2025  
South Bound Brook, New Jersey

# Orthodox Christianity 101



## DEATH AND RESURRECTION

'Death is a great mystery', says St Ignaty Brianchaninov. 'It is the birth of the human person from transient life into eternity'. Christianity does not consider death as an end: on the contrary, death is the beginning of a new life, to which earthly life is but a preparation. The human person was created for eternity; in Paradise he was fed from the 'tree of life' and was immortal. After the fall, however, the way to the 'tree of life' was blocked, and he became mortal and temporal. According to some church writers, humanity was sentenced to death because God's commandment was broken. Other authors hold the opinion that death was imposed in order to liberate humans from sin and through death open the way to immortality.

What happens to souls after death? According to the traditional teaching of the Orthodox Church, souls do not leave the earth immediately after their departure from the body. For three days they remain close to the earth and visit the places with which they were associated. Meanwhile, the living show particular consideration to the souls of the deceased by offering memorial prayers and funeral services. During these three days, the personal task of the living is to be reconciled with the departed, to forgive them and to ask their forgiveness.

With the passing of three days the souls of the departed ascend to the Judge in order to undergo their personal trial. Righteous souls are then taken by the angels and brought to the threshold of Paradise, which is called 'Abraham's bosom': there they remain waiting for the Last Judgment. Sinners, on the other hand, find themselves 'in Hell', 'in torments' (cf. Luke 16:22-23). But the final division into the saved and the condemned will actually take place at the universal Last Judgment, when 'many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt' (Dan.12:2). Before the Last Judgment, the righteous souls anticipate the joy of Paradise, while the souls of sinners anticipate the torments of Gehenna.

According to many church Fathers, the new body will be immaterial and incorruptible, like the body of Christ after His resurrection. However, as St Gregory of Nyssa points out, there will still be an affinity between a person's new immaterial body and the one he had possessed in his earthly life. Gregory sees the proof of this in the parable of the rich man and Lazarus: the former would not have recognized the latter in Hell if no physical characteristics remained that allowed people to identify each other. There is what Gregory calls the 'seal' of the former body imprinted on every soul. The appearance of one's new incorruptible body will in a fashion resemble the old material body. It is also maintained by St Gregory that the incorruptible body after the resurrection will bear none of the marks of corruption that characterized the material body, such as mutilation, aging, and so on. Immediately after the common resurrection, will be the Last Judgment at which the final decision is taken as to who is worthy of the Kingdom of heaven and who should be sentenced to the torments of Hell. Before this event, however, there exists the possibility for the person in Hell to gain release; after the Last Judgment this possibility no longer remains.

## THE LAST JUDGMENT

At the moment of death, the soul leaves the body and enters its new mode of existence. It does not lose its memory or its ability to think or to feel, but departs to the other world loaded with the burden of its life, with memories of its past and an accountability for its sins.

Christian teaching on the Last Judgment is based on the understanding that all sinful and evil deeds committed by the person leave certain traces on his soul, and that the person is to give an account for everything before that Absolute Good, with Which no evil or sin can coexist. The Kingdom of God is incompatible with sin: '...Nothing unclean will enter it, nor any one who practises abomination or falsehood, but only those who are written in the Lamb's book of life' (Rev.21:27). Every evil for which repentance was not shown at the sacrament of confession,

every sin which was concealed, every defilement of the soul which was not purified, all of this will be revealed during the Last Judgment. In the words of Christ, '...There is nothing hid, except to be made manifest; nor is anything secret, except to come to light' (Mark 4:22).

Jesus Christ's Parable of the Last Judgment (Matt.25:31-46) indicates that for many people the Judgment will become a moment of insight, recognition and conversion, while for others it may turn out to be a great disappointment and frustration. Those who were sure of their own salvation will suddenly find themselves condemned, while those who perhaps did not meet Christ in their earthly life ('when did we see Thee?') but were merciful towards their neighbour, will be saved. In this parable, the King does not ask people about matters of belief, doctrine and religious practice. He does not ask them whether they went to church, kept the fasts, or prayed for long time: He only asks them how they treated His 'brethren'. The main criteria of the Judgment are therefore the acts of mercy performed or not performed by people during their earthly lives.

According to the teaching of the Church, the Last Judgment will be universal: all people will undergo it, be they believers or non-believers, Christians or non-Christians. If Christians will be judged by the Gospel's standards, pagans will be judged by the natural law which is 'written in their hearts' (Rom.2:15). Christians will take full responsibility for their deeds as those who 'knew' the will of God, while some non-Christians will be treated less strictly for they did not know God or His will. The Judgment will 'begin with the household of the Lord', that is, with the Church and its members, and not with those who did not meet Christ nor hear the message of the Gospel.

However, both the New Testament and Orthodox patristic tradition suggest that all people will appear with some experience of an encounter with Christ and His message, including those who did not meet Him in their earthly life. In particular, St Peter speaks of Christ's descent into Hell and His preaching there to those sinners who were drowned in the waters of the Flood: 'For Christ also died for sins once for all, the righteous for the unrighteous, that He might bring us to God, being put to death in the flesh but made alive in the spirit; in which He went and preached to the spirits in prison, who formerly did not obey, when God's patience waited in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. Baptism, which corresponds to this, now saves you... through the resurrection of Jesus Christ...' (1 Pet.3:18-21)

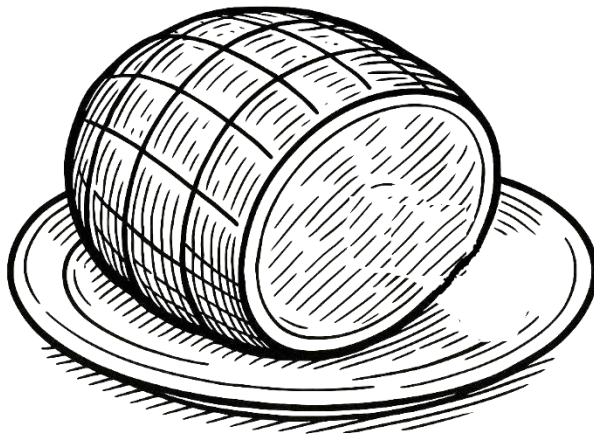
If Christ preached in Hell, was His message addressed to all people or only to the chosen ones? According to some church writers, Christ preached only to the Old Testament righteous who were in Hell waiting for Him. For others, the message of Christ was addressed to all people, including those who lived in paganism, outside the true faith. This view is expressed by Clement of Alexandria, who maintains that Christ preached not to the righteous who were to be saved, but to the sinners who were condemned for their evil actions. The sinners who were confined in Hell must have met the Lord in order to appear before Him at the Last Judgment.

Can there be an answer here to the complex question of whether or not there exists the possibility for non-Christians and non-believers to be saved? The Orthodox tradition has always asserted *that there is no salvation outside Christ, Baptism and the Church*. However, not everyone who during his earthly life did not meet Christ is deprived of the possibility of being liberated from Hell, for even in Hell the message of the Gospel is heard. Having created the human person with free will, God accepted responsibility for his salvation; and this salvation has been accomplished by Christ. A person who deliberately rejects Christ and His Gospel makes his choice for the devil and becomes himself guilty of his own condemnation: '...He who does not believe is condemned already, because he has not believed in the name of the only Son of God' (John 3:18). But how can someone who has not heard the Gospel at all be condemned, someone born in a non-Christian country or who grew up in an atheist family? 'Imagine that the Gospel was not proclaimed to those who died before Christ's coming', Clement of Alexandria says. 'Then both their salvation and their condemnation is a matter of crying injustice'. In the same manner those who died after Christ's coming but had not heard the Gospel's message cannot be treated as if they deliberately rejected Him. This is why Christ preached in Hell in order that every human person created by Him would make a choice for good or evil, and in connection with this choice be either saved or condemned.

# Baked Ham

## Ingredients:

- 3–4 lb raw pork ham (boneless or bone-in)
- 4–5 garlic cloves, sliced
- 1 tablespoon coarse salt
- 1 teaspoon black pepper
- 1 teaspoon paprika (optional)
- 1/2 teaspoon dried marjoram or thyme
- 1 tablespoon vegetable oil or melted lard
- 1/2 cup water or broth (for roasting)



## Optional Glaze:

- 1.5 tablespoons honey
- 1 teaspoon mustard
- 1 teaspoon apple cider vinegar or lemon juice

## Instructions:

1. Prepare the ham:

Pat dry and make small slits in the meat. Insert sliced garlic deep into the slits.

2. Season:

Combine salt, pepper, paprika, marjoram, and oil. Rub the mixture all over the meat. Let marinate in the fridge for at least 4 hours or overnight if possible.

3. Preheat oven to 350°F (175°C).

4. Bake covered:

Place ham in a baking dish with 1/2 cup water or broth. Cover tightly with foil or a lid. Bake for about 1 hour 45 minutes to 2 hours, or until internal temp reaches 160°F (71°C).

5. Add glaze (optional):

Mix glaze ingredients and brush over the ham. Increase oven to 400°F (200°C), uncover, and bake for an additional 20–30 minutes until beautifully browned.

6. Rest & serve:

Let rest 15 minutes before slicing..

Please share your favorite recipe with our parishioners. Email the recipe to [stspeterpauluoc@gmail.com](mailto:stspeterpauluoc@gmail.com)

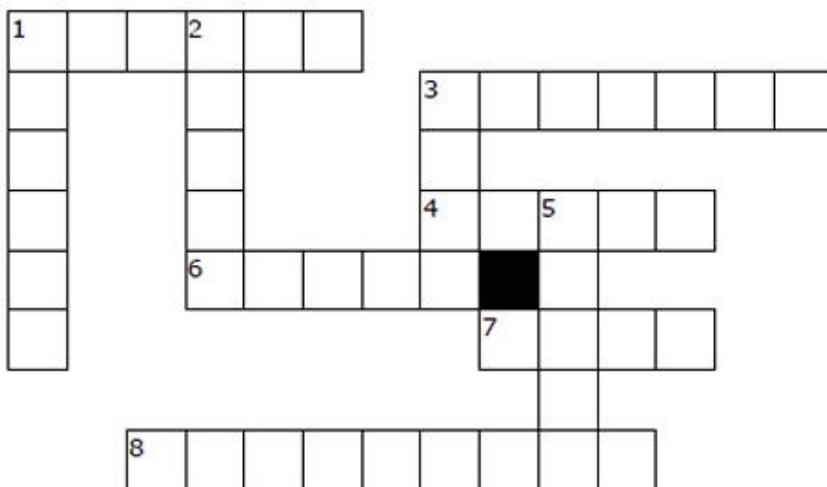
And it will be published in our Sunday Bulletin

- *Bon Appétit Everyone* -

# The Resurrection

"Don't be alarmed," he said. "You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him." Mark 16:6 (NIV)

Puzzle is based on various Gospel accounts of the resurrection.



## ACROSS

1. To be filled with fear
3. The first or early part of a day
4. To return from death
6. To have nothing inside
7. A place where someone is buried; another name for grave
8. Having been put to death on a cross

## DOWN

1. Messengers from heaven
2. Not dead
3. The name of the woman who discovered Jesus' empty tomb
5. What was used to cover the entrance to Jesus' tomb

ALIVE	MORNING	EMPTY	AFRAID	ANGELS
TOMB	MARY	CRUCIFIED	RISEN	STONE

# “Holy Week & Pascha Journey” presentation by Church School Children

