



**ST. NICHOLAS
THE WONDERWORKER**

СВ. МИКОЛАЯ ЧУДОТВОРЦЯ

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Pastor:
Fr. Yuriy Vyshnevskyy

~ 25 April 2021 ~

**FOURTH SUNDAY OF PASCHA – SUNDAY OF
THE PARALYTIC - НЕДІЛЯ РОЗСЛАБЛЕНОГО**



Notice that the paralytic did not call out to Christ to help him; instead, the Lord reached out to him, asking “*Do you want to be made well?*” That may seem like a strange question, for presumably anyone waiting by a pool for healing after 38 years of illness would want to be made well. But think for a moment about how we have all learned to adapt to our favourite sins, how we have become comfortable with whatever forms of corruption have become second nature to us over the years. By virtue of coming to Church, we are apparently religious people, but that does not mean that we truly want to be healed. For to be healed means obeying the Lord’s command to this fellow: “*Stand up, take your mat and walk.*” It requires making the effort to rise up in obedience, to be transformed personally in how we live each day, and to grow in holiness. It would not have sufficed for that man to have remained on his bed and have warm feelings about how Christ had healed him. Just as anyone who lies motionless for a long time will become weak and unable to rise up and walk on his own power, the same will be true of us spiritually.

SUNDAY HYMNS

OPENING HYMN	Согласно Заспіваймо / Let Us Sing and Chant Our Praise pg. 188-190
COMMUNION HYMN	Христос Воскрес! Christ is Risen!
CLOSING HYMN	Христос Воскрес! Радість з Неба / Let All Profess pg. 200-202

SUNDAY & DAILY SCHEDULE

SUNDAY, Apr 25	Divine Liturgy of St. John Chrysostom - ONLINE	10 AM
MONDAY, Apr 26	NO SERVICES	
TUESDAY, Apr 27	Divine Liturgy of St. John Chrysostom	9 AM
WEDNESDAY, Apr 28	Divine Liturgy of St. John Chrysostom	9 AM
THURSDAY, Apr 29	Divine Liturgy of St. John Chrysostom	9 AM
FRIDAY, Apr 30	Divine Liturgy of St. John Chrysostom	9 AM
SATURDAY, May 1	Vespers - ZOOM	6 PM
SUNDAY, May 2	Divine Liturgy of St. John Chrysostom - ONLINE	10 AM

SUNDAY EPISTLE

APRIL 18 DONATIONS

DATE	READING	
SUNDAY, Apr 25	Act 9:32-42	Envelope donations: \$400.00; Pre-authorized donations Apr 12 to Apr 18: \$135.00; Canada Helps online donations Apr 12 to Apr 18: \$240.00 TOTAL: \$775.00 May God bless and reward you abundantly for your generosity!
SUNDAY, May 2	Act 11:19-26, 29-30	
SUNDAY, May 9	Act 16:16-34	
SUNDAY, May 16	Act 9:32-42	

PASTORAL MINISTRY & HOLY MYSTERIES

CONFESSIONS.....by appointment
 EUCHARIST.....by appointment
 BAPTISMS.....by appointment
 MARRIAGES.....six months notice should be given to the parish priest, and he should be contacted before any other arrangements are made
 FUNERALS.....by appointment
 ANOINTING.....by appointment
 HOSPITAL VISITS.....by appointment

Apostolic Administrator ~ Bishop David Motiuk ~ www.nweparchy.ca

ANNOUNCEMENTS

▶ **HAPPY BIRTHDAY** to THOMAS MACGILLIVRAY, MURRAY CHAPMAN and all those who celebrated their birthdays this past week. May the Lord Our God continue to bless you abundantly and the Holy Mother of God protects you at all times. Многая Літа - Христос Воскрес!

▶ **CONFESSIONS** - if you would like to come to confession please contact Fr. Yuriy at [250.891.4507](tel:250.891.4507) or st.nicholas.victoria@gmail.com

▶ **HOLY COMMUNION** - if you would like to receive Holy Communion following Sunday Divine Liturgy, the church will be open until 12:00 noon. Please enter from the far back door from the parking lot. Please wear a mask when entering the church.

▶ **VESPERS via Zoom** - Saturday at 6 PM.

▶ **JOIN THE CONVERSATION WITH THE UKRAINIAN CATHOLIC CHURCH** - Thursday nights at 4-6 PM. Join us weekly to dialog with Bishop, Clergy and Featured speakers. Follow us on [Tranquillight Calling YouTube channel](#). Email your questions and receive the Zoom link: uccconversation@gmail.com

▶ **A GIFT OF TIME** - Everyone has been affected by the COVID pandemic. For some the effects have been physical however many people have been affected psychologically experiencing stress, anxiety and depression. While there may be people who have more money and possessions, we all have the same amount of time: exactly 24 hours in every day. The greatest gift you can give someone is your time. We encourage you to reach over the phone to connect with your fellow parishioners and share with them your gift of time. Let it be your gift to them and a gift to yourself as well as we all connect as a spiritual family.

▶ **COVID-19 UPDATE** - Due to the province-wide restrictions by the Government of British Columbia **all Liturgical services are suspended until** further notice. To join the live streaming of the Liturgies please go to parish [Facebook](#) OR [Website](#). NOTE: these services are closed to the public.

▶ **PRAYER REQUEST** - Please keep in your prayers SYLVIA KELLY, CHARLOTTE & ED KRAKOWSKI, RICHARD NEWBERRY, LANCE DELVES, RICHARD MACEWKO, ANNE DRAPACK, PETER IWANUCK, JULIE CHUPICK and other members of our parish, our family and friends who are ailing, in hospitals, nursing homes and those who are not able to join actively in their community.

▶ **BEQUESTS & WILLS** - Leaving a bequeath is a process of giving a donation through your will. It is simply a distribution from your estate to a charitable organization through your last will and testament. It can be as small or as large a donation as you wish. It is important that you talk

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to your lawyer about the process. In your kindness please remember St Nicholas the Wonderworker Ukrainian Catholic Church in your bequeath and will. If anyone wishes to make such a bequeath in their will, the following clause may be included or added to a will: "I give, devise, and bequeath to **St Nicholas the Wonderworker Ukrainian Catholic Parish - 1112 Caledonia Avenue, Victoria BC, V8T 1G1**, the sum of \$ \_\_\_\_\_ (or \_\_\_\_\_% of my estate), to be used for the benefit of the parish and it's pastoral activities."



▶ **DONATE ONLINE** to St. Nicholas parish:  
[www.canadahelps.org/en/dn/45460](http://www.canadahelps.org/en/dn/45460)

## DIVINE LITURGY PROPERS

*The Divine Liturgy of our Father among the Saints John Chrysostom.*

*Scripture readings from the New Testament are taken from the*

*New Revised Standard Version Catholic Edition.*

*Українською - у перекладі Івана Хоменка.*

*After the priest has exclaimed, Blessed be the Kingdom... and the people have responded, Amen, the clergy sing the Paschal Troparion once and the people repeat it. Then, the clergy sing the first half, and the people conclude it.*

**Paschal Troparion:** Christ is risen from the dead,\* trampling death by death,\* and to those in the tombs\* giving life.

**Troparion, Tone 3:** Let the heavens be glad, let the earth rejoice,\* for the Lord has done a mighty deed with His arm.\* He trampled death by death. He became the first-born of the dead;\* He saved us from the abyss of Hades\* and granted great mercy to the world.

**Glory: Kontakion, Tone 3:** Lord, as of old You raised the Paralytic,\* lift my soul by Your divine presence,\* for by many sins and foolish actions,\* I, too, am now afflicted and crippled.\* Raise me, that being saved I may cry to You:\* Glory to Your power, O merciful Christ.

**Now: Kontakion, Tone 8:** Though You descended into a tomb, O Immortal One,\* yet You destroyed the power of Hades,\* and You rose as victor, O Christ God,\* calling to the myrrh-bearing women: Rejoice!\* and giving peace to Your Apostles:\* You, who grant Resurrection to the fallen.

**Prokeimenon, Tone 1:** Let Your mercy, O Lord, be upon us, as we have hoped in You. verse: Rejoice in the Lord, O you just; praise befits the righteous. (*Psalm 32:22,1*)

**Epistle - Acts 9:32-42 - A reading from the Acts of the Apostles.** In those days, as Peter went here and there among all the believers, he came down also to the saints living in Lydda. There he found a man named Aeneas, who had been bedridden for eight years, for he was paralyzed. Peter said to him, "Aeneas, Jesus Christ heals you; get up and make your bed!" And immediately he

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got up. And all the residents of Lydda and Sharon saw him and turned to the Lord. Now in Joppa there was a disciple whose name was Tabitha, which in Greek is Dorcas. She was devoted to good works and acts of charity. At that time she became ill and died. When they had washed her, they laid her in a room upstairs. Since Lydda was near Joppa, the disciples, who heard that Peter was there, sent two men to him with the request, "Please come to us without delay." So Peter got up and went with them; and when he arrived, they took him to the room upstairs. All the widows stood beside him, weeping and showing tunics and other clothing that Dorcas had made while she was with them. Peter put all of them outside, and then he knelt down and prayed. He turned to the body and said, "Tabitha, get up." Then she opened her eyes, and seeing Peter, she sat up. He gave her his hand and helped her up. Then calling the saints and widows, he showed her to be alive. This became known throughout Joppa, and many believed in the Lord.

Alleluia, Tone 1: *Verse:* Of Your mercies, O Lord, I will sing forever; with my mouth I will proclaim Your truth from generation to generation. *Verse:* For You have said, "Mercy will be established forever." (*Psalm 32:22,1*)

Gospel - John 5:1-15 - At that time, Jesus went up to Jerusalem. Now in Jerusalem by the Sheep Gate there is a pool, called in Hebrew Beth-zatha, which has five porticoes. In these lay many invalids—blind, lame, and paralyzed. One man was there who had been ill for thirty-eight years. When Jesus saw him lying there and knew that he had been there a long time, he said to him, "Do you want to be made well?" The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up; and while I am making my way, someone else steps down ahead of me." Jesus said to him, "Stand up, take your mat and walk." At once the man was made well, and he took up his mat and began to walk. Now that day was a sabbath. So the Jews said to the man who had been cured, "It is the sabbath; it is not lawful for you to carry your mat." But he answered them, "The man who made me well said to me, 'Take up your mat and walk.'" They asked him, "Who is the man who said to you, 'Take it up and walk'?" Now the man who had been healed did not know who it was, for Jesus had disappeared in the crowd that was there. Later Jesus found him in the temple and said to him, "See, you have been made well! Do not sin any more, so that nothing worse happens to you." The man went away and told the Jews that it was Jesus who had made him well.

Instead of "It is truly..." we sing: The Angel cried out to the One full of Grace: O chaste Virgin, rejoice! And again I say, Rejoice! Your Son has risen from the tomb on the third day, and raised the dead. Let all people rejoice! Shine, shine, O new Jerusalem, for the glory of the Lord has risen upon you! Exult now and be glad, O Sion! And you, O chaste Mother of God, take delight in the resurrection of your Son.

Communion Hymn: Receive the Body of Christ; taste the fountain of immortality. Praise the Lord from the heavens; praise Him in the highest. (*Psalm 148:1*) Their utterance has gone forth into all the earth, and their word unto the ends of the world. Alleluia, alleluia, alleluia. (*Psalm 148:5*)

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*Instead of “Blessed is He” we sing:* Christ is risen from the dead, trampling death by death, and to those in the tombs giving life (1x).

*Instead of “We have seen the true light” we sing:* Christ is risen from the dead, trampling death by death, and to those in the tombs giving life (1x).

*Instead of “Let our mouths be filled” we sing:* Christ is risen from the dead, trampling death by death, and to those in the tombs giving life (3x).

*Instead of “Blessed be the name of the Lord” we sing:* Christ is risen from the dead, trampling death by death, and to those in the tombs giving life (3x).

*At the end of the Liturgy we sing:* Christ is risen from the dead, trampling death by death, and to those in the tombs giving life (3x).

And to us he has granted life eternal,\* we bow down before his resurrection on the third day.

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**Тропар, глас 3:** Нехай веселяться небеснії, нехай радуються земляни,\* бо показав владу рукою Своєю Господь,\* Він смертю смерть подолав,\* первістком з-поміж мертвих став,\* визволив нас із глибин аду,\* і подав світові велику милість.

**Слава: Кондак, глас 3:** Душу мою, Господи, у гріхах всіляких\* і безглуздими діяннями тяжко розслаблену,\* воздвигни божественним твоїм заступництвом,\* як і розслабленого воздвигнув ти древньо,\* щоб я кликав до тебе, спасаючись:\* Слава, Христе, владі твоїй.

**І нині: Кондак, глас 8:** Хоч і у гріб зійшов ти, Безсмертний,\* та адову зруйнував ти силу,\* і воскрес еси як переможець, Христе Боже,\* жінкам-мироносицям звістивши: Радуйтеся,\* і твоїм апостолам мир даруєш,\* падшим подаєш воскресіння.

**Прокімен, глас 1:** Будь, Господи, милість твоя на нас,\* бо уповали ми на тебе. *Стих:* Радуйтеся, праведні, у Господі, правим належить похвала.

**Апостол - Дія. 9:32-42 - 3 книги Діян Святих Апостолів читання:** Тими днями Петро, обходячи всі усюди, прибув і до святих, що мешкали в Лідді. Там він знайшов одного чоловіка, на ім'я Еней, що лежав на ліжку вісім років і був паралітик. Петро сказав до нього: «Енею, Ісус Христос тебе оздоровляє. Устань і сам постели собі ліжку!» І вмить той підвівся. І бачили його всі мешканці Лідди та Сарону, і на вернулися вони до Господа. Була ж у Яффі одна учениця, на ім'я Тавита, що значить у перекладі Дорка (Сарна). Вона була повна добрих діл та милостині, що чинила. І сталося тими днями, що вона занедужала й умерла. Обмили її і поклали в горниці. А що Лідда лежить близько Яффи, учні, почувши, що Петро там, послали двох чоловіків з просьбою до нього: «Не отягайся прийти аж до нас!» Петро негайно рушив з ними. І як прийшов, вони його повели наверх у горницю, де

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всі вдови оточили його з плачем, показуючи йому туніки й плащі, що їх робила Дорка, будучи з ними. Велівши всім вийти з хати, Петро став на коліна й почав молитися, а повернувшись до тіла, мовив: «Тавито, встань!» І та відкрила свої очі й, побачивши Петра, сіла. Він же подав їй руку та й підвів її і, прикликавши святих та вдів, поставив її живою. Довідалась про це вся Яффа, і багато повірило в Господа.

**Алилуя, глас 1:** *Стих:* Милості твої, Господи, повік оспівуватиму, з роду в рід. *Стих:* Бо сказав ти: Повік милість збудується.

**Євангеліє - Івана 5:1-15** - У той час Ісус прибув до Єрусалиму. А є в Єрусалимі при Овечих воротах купелеве місце, по-єврейському воно зветься Витесда, що має п'ять критих переходів. Лежала в них сила недужих, сліпих, кривих, усохлих, які чекали, коли то зрушиться вода: ангел бо Господній сходить час від часу в купелеве місце та й заколючував воду, і хто, отже, перший поринав по тому, як вода заколючувалася, то одужував, – хоч яка б там була його хвороба. Один чоловік там був, що нездужав тридцять і вісім років. Побачив Ісус, що він лежить, а довідавшись, що було воно вже дуже довго, каже до нього: «Бажаєш одужати?» «Не маю нікого, пане, – одрікає йому недужий, – хто б мене, коли ото вода зрушиться, та й спустив у купіль: бо ось тільки я прийду, а вже інший передо мною поринає.» Мовить Ісус до нього: «Устань, візьми ложе твоє і ходи!» Відразу ж і одужав той чоловік, і взяв ложе своє і почав ходити. Був же той день – субота. Юдеї і кажуть до одужалого: «Субота адже ж! Не личить тобі ложе носити!» А той їм у відповідь: «Візьми ложе твоє і ходи, – сказав мені, хто мене оздоровив.» Спитали його: «Хто він – той, що сказав тобі: Візьми і ходи?» Та одужалий не знав, хто він, бо Ісус зник у натовпі, що юрмився на тому місці. Щойно потім знайшов його Ісус у храмі й мовив до нього: «Оце ти видужав, – тож не гріши більше, щоб щось гірше тобі не сталось.» Чоловік пішов і оповів юдеям, мовляв, той, хто його оздоровив, – Ісус.

*Замість “Достойно” співаємо:* Ангел сповіщав Благодатній: Чистая Діво, радуйся. І знову кажу: Радуйся. Твій Син воскрес тридневний із гробу, і мертвих воздвигнув він; люди, веселіться. Світися, світися, новий Єрусалиме, слава бо Господня на тобі возсіяла. Радій нині і веселися, Сіоне. А ти, Чистая, красуйся, Богородице, востанням рождення твого.

**Причасний:** Тіло Христове прийміть,\* джерела безсмертного споживіть. Хваліте Господа з небес,\* хваліте Його на висотах. Алилуя, алилуя, алилуя!

*Замість “Благословен, хто йде в ім’я Господнє” співаємо:* Христос воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував (1х).

*Замість “Ми бачили світло істинне” співаємо:* Христос воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував (1х).

*Замість “Нехай сповняться” співаємо:* Христос воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував (3х).

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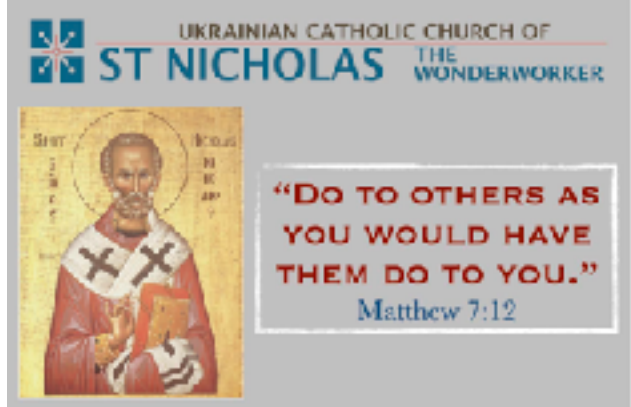
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*Замість “Будь ім’я Господнє” співаємо:* Христос воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував (3х).

*Наприкінці Літургії співаємо:* Христос воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував (3х).

І нам дарував життя вічне, поклоняємось його триденному Воскресенню.

**PRAYER DURING THE CORONAVIRUS OUTBREAK**



UKRAINIAN CATHOLIC CHURCH OF  
**ST NICHOLAS** THE WONDERWORKER

**“DO TO OTHERS AS  
YOU WOULD HAVE  
THEM DO TO YOU.”**  
Matthew 7:12

Jesus Christ, you travelled through towns and villages “curing every disease and illness.” At your command, the sick were made well. Come to our aid now, in the midst of the global spread of the coronavirus, that we may experience your healing love.

Heal those who are sick with the virus. May they regain their strength and health through quality medical care.

Heal us from our fear, which prevents nations from working together and neighbours from helping one another.

Heal us from our pride, which can make us claim invulnerability to a disease that knows no borders.

Stay by our side in this time of uncertainty and sorrow. Be with those who have died from the virus. May they be at rest with you in your eternal peace. Be with the families of those who are sick or have died. As they worry and grieve, defend them from illness and despair. May they know your peace. Be with the doctors, nurses, researchers and all medical professionals who seek to heal and help those affected and who put themselves at risk in the process. May they know your protection and peace. Be with our priests and spiritual care givers. May they know that they are loved and cared for.

Be with the leaders of all nations. Give them the foresight to act with charity and true concern for the well-being of the people they are meant to serve. Give them the wisdom to invest in long-term solutions that will help prepare for or prevent future outbreaks. May they know your peace, as they work together to achieve it on earth.

Whether we are home or abroad, surrounded by many people suffering from this illness or only a few, Jesus Christ, stay with us as we endure and mourn, persist and prepare. In place of our anxiety, give us your peace.

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For You are a God of mercy, kindness, and love, and we glorify You, Father, Son, and Holy Spirit, now and for ever and ever. Amen.



## МОЛИТВА ПІД ЧАС СПАЛАХУ КОРОНАВІРУСУ

Ісусе Христе, ти подорожував по містах і селах, оздоровлюючи від хвороб і немочей. За Твоїм повелінням хворі видужували. У час пандемії коронавірусу повели цій хворобі відступити, щоб ми відчули Твою оздоровлюючу любов.

Вилікуй тих, хто хворий вірусом. Нехай вони відновлять свої сили та здоров'я завдяки якісній медичній допомозі.

Вилікуй нас від нашого страху, який заважає націям спільно працювати та сусідам допомагати один одному.

Вилікуй нас від нашої гордості, яка може змусити нас претендувати на невразливість до захворювання, що не знає меж.

Залишайся поруч у цей час невизначеності та смутку. Будь з тими, хто помер від вірусу. Нехай вони спочивають з Тобою у вічному спокої. Будь з родинами тих, хто хворий або помер, коли вони турбуються і сумують, захищай їх від хвороб і відчаю. Нехай вони знають Твій спокій.

Будь з лікарями, медсестрами, дослідниками та всіми медичними працівниками, котрі прагнуть вилікувати та допомогти постраждалим та, котрі піддають себе ризику в своїй праці. Нехай вони знають Твій захист і спокій.

Будь з нашими священиками та духовними опікунами. Нехай вони знають, що їх люблять і піклуються про них.

Будь з лідерами всіх націй. Дай їм передбачення діяти милосердно та зі справжньою турботою про добробут людей, котрим вони призначені служити. Надай їм мудрості інвестувати у довгострокові рішення, які допоможуть підготуватися або запобігти майбутнім спалахам. Нехай вони пізнають Твій мир, коли разом працюють над досягненням його на землі.

Будь ми вдома чи за кордоном, в оточенні багатьох людей, які страждають цією хворобою, або наодинці, Ісусе Христе, залишайтеся з нами, коли ми терпимо і сумуємо. Замість нашої тривоги дай нам спокій.

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Бо Ти - Бог милосердя, доброта та любов, і ми прославляємо Тебе, Отця, і Сина, і Святого Духа, нині, і повсякчас, і на віки вічні. Амінь.

THE SECOND COMING OF CHRIST IN GLORY



Christ Our Pascha

CATECHISM OF THE
UKRAINIAN CATHOLIC CHURCH

From the Catechism 'Christ Our Pascha'

*He will come again in glory to judge
the living and the dead,
and his kingdom will have no end.
(Symbol of Faith)*

*He will come again to reward each
according to their works.
(Anaphora of the Liturgy of St Basil the Great)*

#238 At the trial before the Sanhedrin, in response to the question from the high priest Caiaphas whether he is the “Son of the Blessed” (*Mk 14:61*), Christ quotes the words of the prophet Daniel about the coming of the Son of Man in glory: “And you will see the Son of Man seated at the right hand of the Power, and coming with the clouds of heaven” (*Mk 14:62*; see *Dn 7:13*). After Christ’s Ascension, the angels announced to the apostles: “This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven” (*Acts 1:11*). Just as he ascended in his human nature to

divine glory, so he will return again in his glorified human nature for judgment.

#239 At the glorious second coming of Christ (in Greek, *parousia*), the judgment of the living and the dead will be a moment of blessing for the righteous. At the Judgment, all that is secret and hidden will become manifest and visible: “Nothing is covered up that will not be uncovered, and nothing secret that will not become known” (*Lk 12:2-3*).

#240 The glorious second coming of Christ will also bring about the glorification of the human race (see *Col 3:4*), which is the fulfilment of divinization, the attainment of the “full stature of Christ” (*Eph 4:13*). Christ began the glorification of the humankind with his Resurrection, and from then on, throughout the history of the Church, the glorification has continued through the witness manifested by the saints. “Christ is risen from the dead, he who is the first-fruits of those that had been asleep, the firstborn of creation and the Creator of all

created things; he restored in himself the nature of our race grown corrupt.” And then, in response: “O Lord, Maker of nature, the world offers you the godly martyrs as the first-fruits of nature.”

a. Presence of the Risen Christ

#241 The Risen Christ said to his apostles: “And remember, I am with you always, to the end of the age” (*Mt* 28:20). Christ is always present in his Church, especially in the Holy Mysteries, in the Word of Holy Scripture, in the liturgical assembly, in the lives and struggles of the saints, in their relics, and in holy icons. The risen Christ offers us the grace of rebirth and new life. As the apostle Paul teaches, the old person within us dies and a new person rises in Christ: “Though our outer nature is wasting away, our inner nature is being renewed day by day” (2 Cor 4:16). Having put on Christ in Baptism (see *Rom* 6), a person grows “to the measure of the full stature of Christ” (*Eph* 4:13) until, according to the words of the apostle Paul, one can affirm: “It is no longer I who live, but it is Christ who lives in me” (*Gal* 2:20).

#242 Through the power of Christ’s Resurrection, human death becomes a passing over (*pascha*) to eternal life. “I fear no longer the return to the dust, Lord Christ, for in your great mercy through your Resurrection you have led me, forgotten, from the dust to the heights of incorruption.” Christ himself is the guarantee for the victory over death and corruption: “I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die” (*Jn* 11:25-26).

b. Union of the Earthly and Heavenly in the Glorified Christ

#243 The Risen Christ, who continues to abide in human history *for all days*, progressively draws all people and all creation to himself through the community of the Church. The consummation of this *drawing to himself* is the second and glorious coming of Christ; for God will unite all heavenly and earthly creation in Christ (see *Eph* 1:10). “[Christ] is himself a harbinger of his spiritual advent, leading our souls forward by his own teachings to receive his divine and manifest advent. He does this ceaselessly, by means of the virtues, converting from the flesh to the spirit those found worthy. And he will do it at the end of the age.”

#244 The transfiguration of the created world will culminate in the mutual collaboration of God and the human race. Only then will the majesty of God’s plan for creation be revealed. Testifying about this transfigured world, “a new heaven and a new earth” (*Rev* 21:1), the apostle Paul writes that “no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him” (1 *Cor* 2:9).

c. Resurrection of the Dead

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**#245** The Resurrection of the dead, just as the creation, is a manifestation of God's creative power. In the Resurrection, Christ will lead humankind out from the dominion of death and corruption. What is sown is perishable, what is raised is imperishable. It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body. ... For this perishable body must put on imperishability, and this mortal body must put on immortality (1 *Cor* 15:42-44, 53). Saint Gregory of Nyssa notes: "God resurrects the humankind united with himself after the soul and body have separated and then have been reunited. This results in a total salvation."

**#246** In the resurrection of the dead, "the dead will hear the voice of the Son of God, and those who hear will live ... and will come out - those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation" (*Jn* 5:25, 29). "The dead shall rise from the tombs and all shall be gathered together from every generation. Then each one's secrets will be made manifest before you." The resurrection of the dead is "the restoration to a blessed and divine condition, separated from all shame and sorrow."

**#247** The glorification of a Christian's body already takes place in the Mystery of the Most Holy Eucharist, when it becomes one with the glorified Christ. "[The Eucharistic] breaking of one bread ... is the medicine of immortality, and the antidote to prevent us from dying." Thus, a human being grows to become a "spiritual body" (see 1 *Cor* 15:44): "Our bodies, when they receive the Eucharist, are no longer corruptible, having the hope of the resurrection to eternity."

#### **d. Divine Judgment**

**#248** Christ teaches: "I do not judge anyone who hears my words and does not keep them, for I came not to judge the world but to save the world. The one who rejects me and does not receive my word has a judge; on the last day the word that I have spoken will serve as judge" (*Jn* 12:47- 48). The Judgment of God is this: "The light has come into the world, and people loved darkness rather than light because their deeds were evil" (*Jn* 3:19). This judgment has already begun and is now; and the standard for judgment is faith in Christ: "Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God" (*Jn* 3:18). Judgment depends upon faith and works of love: "As you did to one of the least of these my brethren, you did it ... [or] did not do it to me" (*Mt* 25:40-45, rsvce).

**#249** The Judgment of God began with the Incarnation of Christ (see *Jn* 1:9- 13) and shall be fulfilled at his glorious second coming (see *Mt* 25:31). However, "about that day and hour no one knows, neither the angels of heaven, nor the Son, but only the Father" (*Mt* 24:36). This Judgment will be fearful to all evildoers (see *Mt* 7:23); but for the righteous, it shall be a blessing (see *Mt* 25:34).

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#250 If a person has fallen asleep in God, having repented of all sins, but has not yet achieved spiritual maturity - the fullness of life in Christ - then that person enters the kingdom of God “as through fire” (1 Cor 3:15). After death, such a person is still in need of spiritual healing and cleansing of all stain, in order to dwell “in a place of light ... where there is no pain, sorrow, or mourning.” In the Church, this healing condition of the dead is referred to as “purgatory.”

Every fair and God-beloved soul, once it has been set free from the bonds of the body, departs hence, and immediately enjoys a sense and perception of the blessings which await it, inasmuch as that which darkened it has been purged away, or laid aside - I know not how else to term it. It then feels a wondrous pleasure and exultation, and goes rejoicing to meet its Lord.

For this reason the Church prays for the departed:

Let us then give them aid and perform commemorations for them. For if the children of Job were purged by the sacrifice of their father, why do you doubt that when we too offer for the departed, some consolation arises to them? Since God is wont to grant the petitions of those who ask for others.

#251 Being unrepentant until death results in the tragic reality of hell. The fire of hell signifies an unrepentant person’s inability to accept God’s love. “The Word of God is light, which illumines the minds of the faithful; but at the same time, it is also the fire of judgment, which consumes those, who ... abide in the night-darkness of this life.” Hell is not so much the punishment of God as it is the condition voluntarily chosen by the person. It is in this state,

the soul shall be found to be outside the order, and connection, and harmony in which it was created by God ... Not harmonizing with itself in the purposefulness of its rational movements, it will experience the chastisement and torture that arises from warring with itself, and feel punished by its own disordered condition.

e. God - All in All

#252 In his glorious second coming, Christ will transfigure the whole world, which will become free of all corruption and all things that pass. “Beloved, we are God’s children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is” (1 Jn 3:2). The transfigured world will serve and assist humankind in glorifying God. Holy Scripture refers to this transfigured world as “the heavenly Jerusalem,” where “there will be no more night. [T]hey need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever” (Rev 22:5).

#253 In renewed creation, the human race will *behold* the face of the Lord: “For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known” (1 *Cor* 13:12). For humankind to be in a glorified state is to participate in the life of the Most Holy Trinity, together with the most holy Mother of God, the angels, and all the saints. Tradition calls this state *heaven*.

[Heaven] is the land of the living, in which there is no night, in which there is no sleep (the image of death); in which there is no eating, no drinking (the supports of our weakness); in which there is no disease, no pains, no remedies, no courts of justice, no businesses, no crafts, no money (the beginning of evil, the excuse for wars, the root of hatred); but a land of the living, who have not died through sin, but live the true life in Christ Jesus.

#254 The Son of God will submit himself to the Father together with all creation: “When all things are subjected to him, then the Son himself will also be subjected to the one who put all things in subjection under him, so that God may be all in all” (1 *Cor* 15:28). In his teaching on the presence of God in all things, Saint Gregory of Nyssa notes the following:

For while our present life is lived among a variety of conditions, and the things we have relations with are numerous - for instance, time, air, locality, food and drink, clothing, sunlight, lamplight, and other necessities of life, none of which, many though they be, are God—that blessed state which we hope for is in need of none of these things, but the Divine Being will become all, and instead of all, to us, distributing himself proportionately for every need of that existence.