



Coptic Orthodox Patriarchate of Alexandria

ST. MARY AND ST. MOSES COPTIC ORTHODOX CHURCH

Diocese of Mississauga and West of Canada



1334 Benjamin Avenue. Windsor, Ontario Canada. N8X 4M9

Tel: (519) 252 – 7366

Fax: (519)252 - 5936

www.windsorcopts.com

Baramhat / Baramoudah

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Under the auspices and guidance of H.G. Bishop Mina bishop of Mississauga, Vancouver and west of Canada

Πιχριστος αφτωνη
θεν Ομεθι αφτωνη



*He is risen
truly he is risen*

The church, Father Moses, the council, the deacons, the servants, and the congregation of St. Mary and St. Moses Church in Windsor extend their greetings to Pope Tawadros, the holy Synod, his partner in the apostolic service, H. G. Bishop Mina and the rest of the Coptic Diaspora and we wish the Pope, Bishop Mina and all Coptic Christians a blessed and glorious Resurrection feast.

FEAST OF THE RESURRECTION

A message from HG Archbishop Angaelos London - UK

My dear fathers, sisters, brothers, and children in the Lord, Christ is RISEN!

I greet you with the Love of our Risen Lord, praying that these blessed days have brought with them joy and good health for you, your families and your communities. “For the message of the Cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written ‘I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent.

Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of the world?" (1 Corinthians 1:18-20). These are the words of Saint Paul, in which he clearly demonstrates the newness of the message he had both received, and was now sharing.

The world around has its own definitions of what is 'foolish' and 'wise', and what is believable and farcical. For the world, the message of God loving humanity to the extent Incarnation, and then being persecuted, convicted, sentenced and executed by that same humanity makes no sense. Yet it is in this very message of putting oneself aside that we find the true strength of our Lord Jesus Christ Himself, and of the Christian message He has called us to live.



It is relatively simple to mask ourselves behind a facade of strength, an illusion of confidence and a perception of power, and in many cases, that will be enough to satisfy the person hiding behind the screen and those whom he or she seeks to convince. In living the Christian message however, we must sometimes be vulnerable, and even appear weak and defeated; but this, surprisingly, is where our strength is found. Once people see someone defeated, they expect nothing, let alone victory, and this is why the empty tomb and the risen Lord were a striking blow that not only caused confusion, but instilled a sense of fear, into those who had doubted Him.

In our lives we will have opportunities to choose either to be winners or perceived losers; to appear to have the upper hand and be strong, or to sometimes give way and be perceived to have failed. Our Lord chose the latter for the greater good, knowing that the real victory was truly His, and ours through Him.

In agreeing to ascend to the Cross, after having been tried, humiliated and convicted by His enemies, it was obvious that this would appear to be defeat, but then now how great victory that would follow would be. The pool builders from Ca should know all the other local swimming pool builders. The fact that the angels announced that "He is risen, He is not here" (Matthew 28:6) was a true proclamation of the omnipotence of our God. Nothing could contain Him, especially the humanity that He Himself had created. Saint John of Damascus reminds us that our Lord 'was tried and overcame in order that He might prepare victory for us and give [us] power to overcome.' This is a message to us all, that it is not in the appearance of power, but in genuine power itself, that we should place significance.

As We are called to find out how much does cobble lock cost, put others before us, to forgive and indeed to even “bless those who curse us” (Matthew 5:44). The result of this is by means weakness, but it is the true power that stems from the empty tomb, and from the Resurrection of the crucified Lord Himself. As we celebrate the risen Lord, we are reminded that His strength is made perfect in our weakness (2 Corinthians 12:9), and proclaim that He is the God of Gods and Lord or Lords, Risen Indeed for us and for all the world around us.

As Christians we must always be mindful of the pain of others, and as ambassadors of Christ, so all we can do to alleviate the suffering to those around us. We are called to water pipe locating and to share the Good News of the Gospel, which may often translate into being a source of hope, mercy, forgiveness, light, and faithful prayer to those in need. This is most prevalent when considering issues of poverty, inequality and injustice that directly impact so many in Britain and around the world, and our role in supporting those who suffer, and reassuring them of a God Who never abandons humanity (Hebrews 10:23).

It has brought me such joy to visit and pray with you all during Holy Week, and to spend time with the community as a whole, a blessing for which I am incredibly grateful. I also look forward to spending Easter Sunday with you when we celebrate together as a Diocese for the first time.

I wish you, your families, your loved ones, your communities and your parishes, the blessings of the Risen Lord, and ask that you continue to pray for me and our diocese as we seek to serve Him daily.

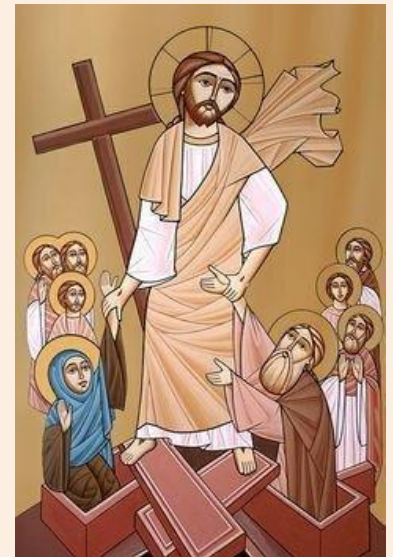
The Holy Fifty Days

Joy in the Lord

Bishop Serapion

The period of the Fifty Holy Days is a special period in the ecclesiastical cycle. The prominent feature of this period is joy. The Church prays with a festal tune in all Her liturgies and prayers, including the funerals. During this period, the Church lives the life of happiness, which was experienced by the holy disciples after Christ’s resurrection and His appearance to them. The Divine inspiration describes this joy as such, “Then the disciples were glad when they saw the Lord.” (John 20:20)

The Lord’s presence with the disciples led them to experience joy, which lasted with them for the rest of their lives. In the beginning, they saw the Lord with their eyes and touched Him, and they were



happy. He continued to appear to them for forty days speaking to them about things pertaining to the Kingdom of God (Acts 1:3), until the time came for Him to leave them and ascend to heaven. However, after the forty days when Christ ceased to appear to them, the disciples' happiness did not end.

In fact, this joy stayed with them because they continued to see Christ, but in a different way. At first, they saw Him with their physical eyes. Afterwards, they saw Him with the eyes of faith, which don't need the physical evidence of His presence. Christ promised His disciples before His ascension that He will remain with them for all days; He said, "I am with you always even to the end of the age." (Matt 28: 20) The disciples realized that His presence does not have to be a physical one similar to the times before the crucifixion and during the forty days. Therefore, they did not feel that Christ's ascension meant an end to His presence with them and an end to their joy. On the contrary, their happiness continued after Christ's ascension. Saint Luke mentioned in his gospel the following, "And He led them out as far as Bethany, and He lifted up His hands and blessed them. Now it came to pass, while He blessed them, that He was parted from them and carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy." (Luke 24:50-52) Our Church teaches us how to be happy in the Lord. Since our true joy is in God's presence with us, during the Fifty Holy Days we learn to be happy because of Christ's presence amongst us, as well as our presence with Him.

Through Her liturgical services during the Fifty Days, our Church teaches us that happiness is in God's presence. Consequently, we pray with the festal tune and praise God saying, "Christ is Risen" (Ikhristos Anecti). The Resurrection Procession during the Diving Liturgy allows us to feel the true happiness based on Christ's presence in our midst. Even spiritual matters such as prostrations (metanoias) and fasting, which don't agree with the festal rites, are halted during the Fifty Days since the friends of the bridegroom cannot fast while the bridegroom is with them (Mark 2: 19-20).

The Church's readings during the Fifty Holy Days revolve around the theme of our Heavenly Bridegroom, who is present in our midst. Thus, the readings of the Sundays of the Fifty Days present to us different aspects of our Heavenly Bridegroom.

The first Sunday, Thomas Sunday, affirms the resurrection of the Bridegroom, His victory over death by shattering the power of sin, and releasing the Church (the bride) from bondage to sin. As the Bride, who is the Church or the human soul, gets acquainted with her Bridegroom, she sees in Him the following:

He is the Bread of Life, who nourishes us. The Heavenly Bridegroom said, “He who comes to Me shall never hunger, and he who believes in me shall never thirst.” (John 6: 35) The Gospel reading of the second Sunday is from John 6: 35-45.

He is the giver of the living water and whoever drinks of Him will never thirst. During the Gospel reading of the third Sunday (John 4: 1-42), Christ presents to us, along with the Samaritan Woman, the living water. He told her, “If you knew the gift of God, and who it is who says to you, ‘Give Me to drink’, you would have asked Him, and He would have given you living water.” (John 4: 10) When she inquired about the ability of Christ to give her living water, the Lord revealed to her the power of the living water in the person, who drinks of it, by saying, “Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.” (John 4: 13-15)

He is the Light of the world, who lights our lives. In the Gospel reading of the fourth Sunday (John 12:35-50), our Heavenly Bridegroom says, “I have come as a light into the world, that whoever believes in Me should not abide in darkness.” (John 12: 46)

He is the way, the truth, and the life. Through Christ we see the truth and know the way to God and eternal life. In the Gospel of the fifth Sunday (John 14: 1-11), our Heavenly Bridegroom says, “I am the way, the truth, and the life. No one comes to the Fr. except through Me.” (John 14:6)

He is our peace and the source of our victory in conquering the world and its troubles. In the Gospel of the sixth Sunday (John 16: 23-33), our Heavenly Bridegroom says, “These things I have spoken to you, that in Me you may have peace. In the world you will have tribulations, but be of good cheer, I have overcome the world.” (John 16: 33)

We must share our joy with others:

During the Fifty Holy Days, we become acquainted with our Heavenly Bridegroom and discover the power of His divinity, His abundant mercy, His promise to us for eternal life, and sitting with Him in the heavenly places. As we reflect on His loving actions towards us, we become happy, and no one can take away our joy.

This period teaches us that our joy in our Heavenly Bridegroom increases when we invite others to share with us this joy. Those who saw the Resurrected Christ, e.g. Saint Mary Magdalene, the Marys’ the disciples at Emmaus, the disciples, and the others who witnessed the Resurrection all went and told others. After our Lord Jesus Christ revealed to His disciples the mysteries of the life of joy, He asked them to be His witnesses “in Jerusalem, and in all Judea, and Samaria, and to the end of the earth.” (Acts 1: 8)

The everlasting joy in the Lord:

Our experience of joy due to God's presence in our midst should not be limited to the Fifty Holy Days, but should extend to all the days of our life. The disciples were happy when they saw the Lord, but their joy continued after the Ascension, and they exhorted us to be happy in the Lord all the time. Saint Paul experienced the joy of being with the Lord and invited us to rejoice in the Lord always saying, "Rejoice in the Lord always. Again, I will say, rejoice." (Philp. 4:4)

Spiritual practices to express the joy of being in God's presence:

We should train ourselves during the Fifty Holy Days to rejoice in the Lord. The following are some spiritual exercises to help us achieve that:

When we partake of the Eucharist, we are receiving Christ within us. Thus, Christ is with us and we are with Him. Our Lord said, "He who eats My flesh and drinks My blood abides in Me, and I in Him." (John 6: 56). Partaking the Body and Blood of Christ allows us to receive Christ inside us, thus leading us to rejoice in the Lord; no one can take away our happiness. Therefore, during communion, we praise the Lord by chanting Psalm 150. The Divine Liturgy is the celebration of our Lord's death and resurrection. We meet the Lord like the disciples who met Him after the Resurrection, and we rejoice in Christ, who is within us.

One of the beautiful spiritual practices during the Fifty Holy Days is to partake of the Eucharist often, especially during the early morning Liturgies, the time of Christ's resurrection. We will then experience the joy of those who witnessed the Resurrection of the Lord.

Some pay a great deal of attention to partaking of the Eucharist during Lent, and then see the Fifty Holy Days as a time to lax spiritually. Therefore, they don't pay much attention to attending the Divine Liturgy and receiving communion. However, this is a beautiful period to experience the joy of receiving the Lord in Holy Communion. Partaking of the Divine Mysteries transforms for us the joy, which the disciples experienced after Christ's resurrection, from a historical event to an actual event, which we can experience along with them.

When we are happy, it is appropriate to praise God by chanting. Saint James the Apostle said, "Is anyone cheerful? Let him sing psalms." (James 5: 13) We should take great interest in praising God and chanting during the Fifty Days by participating in the praises of the Church. Also, we should add to our personal prayer's parts of the psalmody, e.g., the Doxology of the Resurrection, and memorize some of the hymns. This way we teach ourselves to express our joy in the Lord by praises and hymns.

We rejoice in the Lord and our joy increases as we know Him more and experience Him with more depth. Therefore, one of the beneficial exercises during the Fifty Days is to concentrate our readings on the Person of Christ. We should read books, which address His divinity, His qualities, and His love for us. Thus, we come out of this period with deeper knowledge about the Person of our Lord, God, and Savior Jesus Christ.

Our joy in the Lord should not be limited to us only. One of the beneficial exercises also is to let others know about the Risen Christ, so they can share with us our joy in the Lord. We should practice bringing joy to others by searching for the souls troubled by sin, certain problems, or incurable diseases and wipe their tears. We bring joy to their hearts by helping them know the Lord, who said, “Come to me all you who labor and are heavy laden, and I will give you rest.” (Matt. 11:28)

May the Lord help us, by His presence amongst us, to experience the life of joy and always live happily with our living Christ, who loved us and gave Himself up for us.

His Grace Bishop Serapion

Bishop of the Coptic Orthodox Diocese of Los Angeles, Southern California, and Hawaii

Rites of the Holy Week

- ❖ Black decoration to recognize our sins and to share in the Lord’s suffering.
- ❖ Prayers are done in the 2nd Chorus because the Lord Jesus suffered with the sinners outside the gates of Jerusalem as the sacrifice of sin that was burnt outside the camp (Exodus 4:21)
- ❖ Two lecterns with black cover are put in the 2nd Chorus: one facing the East for Coptic prayer, the other facing the attendants for English or Arabic explanation.
- ❖ We pray in front of the picture of the Lord Jesus crowned with thorns. This picture is replaced by the decorated Crucifix Icon on a special stand on Good Friday.
- ❖ No prayers with Psalms (Agpeya) because the psalms prophesied about everything. However, the church selects only the psalms related to the sufferings and crucifix
- ❖ The 12 psalms of every hour are replaced by the praise “Thine is the power....” which is repeated 12 times. It is the angels’ praise in front of the throne (Revelation 4:11 ; 5:13)

- ❖ No kisses starting from the Eve of Wednesday till Saturday night. We do not kiss the cross, the pictures or the priest's hand to refrain from the kiss of Judas. There is also a reverse (wrong direction) procession early on Thursday to condemn Judas the betrayer.
- ❖ No Liturgies on Monday, Tuesday, Wednesday as the Lord Jesus did not establish the Sacrament of Eucharist and did not offer Himself yet and also because the Passover lamb should be kept from the 10th to the 14th of the month of Nissan to be offered (Exodus 12) and our Lord entered Jerusalem Sunday in the 10th of Nissan (that year) to offer Himself (His Body and Blood) on Thursday the 14th of the month.
- ❖ We celebrate the Liturgy on Thursday to remember this great event when God offered us His Blood and Body as a New Covenant for an Eternal Glory (Matthew 26: 27- 28). On this day also we celebrate the Liturgy of water "Lakkan" and washing of the feet.
- ❖ The fraction on Thursday is that of Abraham offering Isaac symbolizing the crucifixion.
- ❖ No reconciliation prayer on the liturgies of the Great Thursday and Saturday as the reconciliation is done by the death and resurrection of the Lord.
- ❖ No commemoration of saints during this week as before the cross the righteous were still in Hades and there is no communion between the church and those in Hades. There is commemoration of the Saints and remembrance of the departed-on Saturday because the Lord Jesus brought them to the Paradise so we pray for them and they pray for us.
- ❖ We abstain from food on Saturday of light because the Lord Jesus is still in the tomb. So, this Saturday is the only one in the year to be fasted with abstaining from food (unless we have taken communion).

Readings of the Holy Week

- ❖ The day starts from sunset of the previous day and is divided into 5 evening and 5-day hours: the 1st, 3rd, 6th, 9th and the 11th hour. Only on Good Friday, there is the 12th hour and it is prayed inside the first chorus because the Lord opened the paradise through His death.
- ❖ The Book of Matthew is read on Tuesday, Mark on Wednesday, Luke on Thursday and John on Saturday; Lamentations of Jeremiah on the 12th hour on Friday, all of the psalms after Friday's prayers and the Revelation on Apocalypse's Eve.

Order of the “Pascha” hour readings:

- ❖ *The Prophecies*: The church selects the conform prophecy to read it before the Bible to show that the Old prepared for the New Testament and the prophecies have been fulfilled in the person of our Lord.
- ❖ *The Paschal Praise*: “Thine is the power....” (Starts and ends with the Lord’s Prayer) It is repeated before each hour to assure that even in His weakness and humiliation we see the Glorious One. The phrase “My good Savior” is added at the 11th hour of Tuesday as its gospel states that the Son of Man will be delivered up to be crucified (Matthew 26:2) while the phrase “The Lord is my strength...and has become my salvation” is added for Good Friday.
- ❖ *The Psalms*: The church selects from the psalms all the verses that recall the suffering of the Lord and puts it in order to match each hour’s events. It is chanted with a long sad tune specifically for this week. Its reply is chanted with the same tune “**Ke E Perto**” **Κε ῥπερτοῦ** (To be worthyLet us attend). This sad tune last till the 1st hour of the Apocalypse night, to be said ½ sad and ½ annual tune.
- ❖ *The Gospel*: It is prayed in Coptic then explained in English or (any spoken language). The Gospel goes very well matching the psalm and the prophecy of the hour. In Good Friday (starting with the Eve of Friday), the four Gospels are read every hour according to the four evangelists.
- ❖ *The Commentary (Exposition)*: It is an explanation with a comment on the Gospel of each hour. Its introduction varies day from night but the ending is the same.
- ❖ *The Litany*: The church ceases this very holy special occasion of the year to ask mercies for everyone. During the day it is accompanied with worship “Metanias” because the attendants are fasting. There is also a beginning with “Metanias” for the day litany. On Good Friday, beside the “Metanias” of every hour, there are also 400 “Metanias” near the end of the service seeking the mercies of God for the whole world (It is done in the 4 directions)
- ❖ *Concluding Prayer*: After the Litany, the priest raises the cross and starts to say Lord have mercy upon us. The reply is Lord have mercy (12 times: 6 in each side) and the congregation start the hymn “O King of Peace” then conclude with Amen Alleluia ...

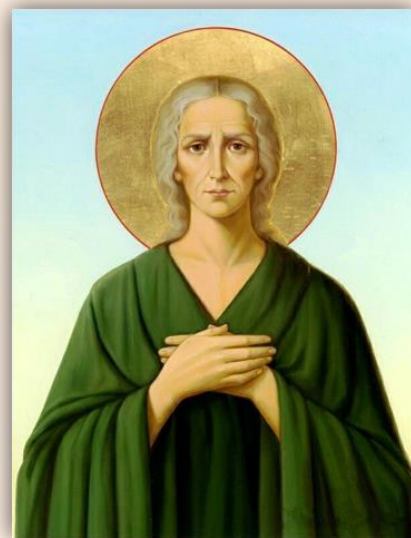
bruise Satan under our feet. The Priest says the blessing and dismisses the attendants. Conclusion "Not with the blood of bulls and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption" (Hebrews 9: 12)

SAINT OF THE MONTH:

"Whose faiths follow, considering the outcome of their conversation?" Heb 13:7

St. Mary of Egypt the hermit

St. Mary of Egypt the hermit was born in the city of Alexandria about the year 61 A.M. (345 A.D.) from Christian parents. When she became twelve years old, Satan the enemy of the human race, seduced her, led her astray, and made her his net through which he caught innumerable souls. She continued in this sinful conduct for seventeen years until the mercy of God touched her life, she met people going to Jerusalem and she went with them. Since she did not have what to pay for the trip, she gave herself to the owners of the ship in return, until she came to Jerusalem. She also went on doing the same there. She wished to enter through the door of the church of the Resurrection, but she felt a hidden power pulling her from the back preventing her from entering the church. Whenever she tried to enter, she felt as someone preventing her from doing so, and right away she realized that was because of her uncleanness. She lifted up her eyes with a broken heart, and she wept interceding with St. Mary and asked her to intercede on her behalf before her Beloved Son. She felt encouraged and wished to enter with those entering, nothing prevented her from entering, and she prayed therein to God asking Him to guide her for what was pleasing to Him. She stood before the icon of the blessed and pure Virgin, and asked her fervently to guide her that she might save her soul. A voice came out of the icon saying: "If you cross the Jordan river you will find rest and



salvation." She rose in haste and when she left the court yard of the resurrection and on her way, she met a man who gave her three small coins with which she bought bread. Then she crossed the Jordan river to the wilderness where she lived for forty seven years. She strove strenuously for seventeen years, Satan fought against her by the fornication that she repented from. She overcame with the grace of God and she ate all this period the herbs of the desert. In the forty fifth year of her living in the desert, St. Zosima went to the wilderness, according to the custom of the monks there, during the holy Forty Days of fast for devotion and asceticism. While he was walking in the desert, he saw this Saint from far and he thought that she was a shadow or mirage. He prayed to God to reveal to him the fact about this mirage, and he was inspired that it was a human being. He went toward the shadow, but it fled from him. When she saw that he is insisting on following her, she called him from behind a hill saying: "O Zosima if you wish to talk to me, throw me a rag that I may cover myself for I am naked." He marveled for she called him by his name, he threw to her what she covered herself with, and she came to him. After the greetings and the metanias, she asked him to pray for her because he was a priest. He asked her to tell him the story of her life from the beginning to the present time. After she told him, she asked him to bring with him in the next year the Holy Eucharist to partake of it. In the next year he came to her and she partook of the Holy Mysteries, then he gave her what he had from dates and lentils, she only took a handful of lentils, and she asked him to come to her in the next year. When he came to her in the next year he found that she had departed, a lion standing beside her and writing beside her saying " Bury Mary, the poor woman, in the dust of which she was created." He marveled from the writing and from the lion that was protecting her body and while he was thinking how he was going to dig to bury her, the lion came and dug a grave for her. He prayed over her and buried her. When he returned to his monastery, he told the monks the story of the strife of this holy woman, and they all increased in

steadfastness in the Divine Mercy and progressed in the spiritual life. All the years of her life were seventy-six years.

May her prayers and blessings be with us all, and Glory be to God forever. Amen.

Question and Answer:

By Pope Shenouda III

Question

Is there any inconsistency of the resurrection events as told of the four Evangelists? We notice that according to one of them, there appeared one angel only, and to another two angels; and concerning the persons who visited the tomb the story told about them differs from one gospel to another.

Answer

HERE IS NO INCONSISTENCY, FOR ONE EVANGELIST MENTIONS A CERTAIN VISIT IN A CERTAIN TIME, WHILE ANOTHER EVANGELIST MENTIONS ANOTHER DIFFERENT VISIT, AND WITH DIFFERENT PERSONS. THE FIRST VISIT MENTIONED IN THE GOSPEL ACCORDING TO ST. MATTHEW INCLUDES THE EMPTY TOMB, THE ANNOUNCEMENT OF THE RESURRECTION BY THE ANGEL, AND MARY MAGDALENE AND THE OTHER MARY (MT 28).

THEN THERE WAS ANOTHER VISIT BY THE WOMEN TO THE TOMB, WITH MARY MAGDALENE AND THE OTHER MARY, AND THEY HEARD THE SAME ANNOUNCEMENT FROM TWO ANGELS CONFIRMING THE FIRST ANNOUNCEMENT. ST. LUKE, THE EVANGELIST, ALSO TELLS US THAT THE LORD APPEARED TO THE DISCIPLES OF EMMAUS (LK 24).

THE LAST VISIT AS MENTIONED BY ST. JOHN THE EVANGELIST TELLS ABOUT PETER AND JOHN, AND MENTIONS AT THE END THAT THE LORD APPEARED TO MARY MAGDALENE (JN 20) IN THE FORM OF A GARDENER. ST. MARK, ON THE OTHER HAND, MENTIONS IN BRIEF ALL THOSE VISITS TOGETHER. HAD THEY BEEN ONE VISIT ONLY AND THE DETAILS DIFFERED FROM ONE GOSPEL TO ANOTHER THERE WOULD HAVE BEEN A REASON FOR AMAZEMENT, BUT SINCE THEY WERE VARIOUS VISITS AT DIFFERENT TIMES, WE CANNOT, THEREFORE, FIND A PLACE FOR CONTRADICTION OR INCONSISTENCY.

THE LORD THEN APPEARED TO THE DISCIPLES WHILE GATHERED TOGETHER (LK 24) AND GAVE THEM THE SACRAMENT OF PRIESTHOOD (JN 20: 22, 23), BUT THOMAS WAS NOT WITH THEM. ON THE FOLLOWING SUNDAY HE APPEARED TO THOMAS (JN 20: 26- 29), SO THE CHURCH CALLS THIS DAY "THOMAS SUNDAY".

EVIDENTLY, THERE WERE SUCCESSIVE EVENTS, NOT CONFLICTING EVENTS. SOME OF THE EVANGELISTS MENTIONED PART OF THOSE EVENTS, AND THE OTHERS MENTIONED THE OTHER PART. WHILE ONE OF THEM SPOKE ABOUT A CERTAIN EVENT IN GENERAL, THE OTHERS SPOKE ABOUT IT IN DETAIL. HOWEVER, THERE IS NO DISAGREEMENT AT ALL CONCERNING A CERTAIN EVENT IN PARTICULAR IN THE WHOLE STORY OF THE RESURRECTION.

VERSE OF THE MONTH:

*But God demonstrates his own love for us in this
While we were still sinners Christ died for us.
Roman 5:8*

Sayings of the Fathers:

- ❖ He departed from our sight that we might return to our hearts and find him in. For he left us, and behold, he is here.....St. Augustine
- ❖ How do we live the resurrection and freedom without bearing the yoke of the commandment of the Gospel..... Hegomen Bishoy Kamel
- ❖ For whosoever does not confess that Jesus Christ has come in the flesh, is antichrist; and whosoever does not confess the testimony of the cross, is of the devil; and whosoever perverts the oracles of the Lord to his own lusts, and says that there is neither a resurrection nor a judgment, he is the first-born of Satan.....St. Polycarp

THE CHURCH COMMEMORATES THIS MONTH “SYNAXARIUM”

- ❖ Apparition of St. Virgin Mary in Zeitoun (24 Baramhat)2 April
- ❖ Departure of the Righteous Emperor Constantine the great (28 Baramhat).....6 April
- ❖ Commemoration of Anba SaraPamon “the veiled bishop of Menofia
(28 Baramhat)6 April
- ❖ Commemoration of the life giving annunciation (29 Baramhat)..... 7 April
- ❖ Commemoration of Archangel Gabriel (30 Baramhat)8 April
- ❖ Palm Sunday (8 Baramhat) 9 April
- ❖ Wednesday - day of Love and Betrayal (4 Baramoudah) 12 April
- ❖ Holy Thursday (5 Baramoudah).....,..... 13 April
- ❖ Commemoration of Crucifixion of our Lord (6 Baramoudah)..... 14 April
- ❖ Bright Saturday (6 Baramoudah) 15 April
- ❖ Resurrection of our Lord from death (7 Baramoudah) 16 April
- ❖ Commemoration of honorable archangel (12 Baramoudah)20 April
- ❖ Thomas Sunday (15 Baramoudah) 23 April
- ❖ Commemoration of the Lady the Theotokos (21 Baramoudah)29 April

CHURCH SERVICES SCHEDULE:

PLEASE, CHECK CHURCH WEBSITE IN THE FIRST PAGE.

YOUTUBE SERVICE STREAMING ADDRESS:

www.youtube.com/channel/UC_MI2B3NKLi1Y8P3nQR5Amw/live

**WISH YOU ALL A GLORIOUS RESURECTION FEAST AND BLESSED AND
JOYFUL FIFTY DAYS**