



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 / Baramouda

| Issue 124 |

April 2026

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

Πάριςτος αϑτωνη

δεν Ομεθνη αϑτωνη



He is risen

Truly he is risen

Father Moussa, the Council, the deacons, the servants, and the congregation of the Church extend their heartfelt congratulations to His Holiness Pope Tawadros II, Pope of Alexandria and Patriarch of the See of St. Mark and all the lands of the diaspora, and to his partner in apostolic ministry, the Venerable Bishop Anba Mina warmest congratulations on the glorious Feast of the Resurrection, praying to God to preserve their lives as a treasure for the Church.

HOW TO BENEFIT SPIRITUALLY FROM PASCHA WEEK

BY H.H. POPE SHENOUDA III

1. Our Behavior Inside and Outside of Church

It is very noticeable that many people during Pascha Week are one thing inside church and completely different outside. In side church, black curtains, somber hymns, solemn readings, and concentrating on the suffering of Christ. Outside of church, we often laugh, joke around, socialize, think and talk about many worldly issues. We lose all the spiritual depth that we gained inside church. Let us concentrate our thoughts, conversations, and meditations around the events of this holy week and the Passion of our Savior.

2. Retreat

During our regular fasting days, we put the words of the bible before us, “Consecrate a fast, call a sacred assembly.” (Joel 1:14). How much more then should we apply this commandment during Holy Week? This week should be characterized by solitude and retreat with God, by staying away from idle discussions and various means of entertainment of pleasure. Reserve your time to God and to spiritual activities worthy of this week.

In the first hour of the Monday of the Holy Pascha, we read St. Shenouda’s homily, which warns us: “Brethren if we want to escape God’s punishment and find mercy in His eyes, let us sit every evening alone by ourselves and search our souls...”

3. Follow the Steps of Christ

Meditate on the events of the week one by one: from Palm Sunday, when Christ refused His worldly kingdom and the Jews gave up their hope in Him, until they crucified and buried Him. On Palm Sunday, ask yourself, “Is Christ King and Lord over everything in my life? Do I, like Christ, turn down worldly glory for spiritual and eternal glory? During the General Funeral Service, do I consider myself attending my own funeral?”

And when the church denounces Judas’ traitorous kiss on the eve of the Wednesday of Pascha Week, ask yourself in prayer, “How often, O Lord have I betrayed You? How many times have I told You words of love in prayers, while my actions show the opposite and my heart is far away from You?”

4. Share in the Fellowship of His Suffering

Saint Paul said, “That I may know Him and the power of His resurrection, and the fellowship of His suffering, being conformed to His death.” (Philippians 3:10) Can we give ourselves an exercise this week to share in the fellowship of His suffering and be conformed to His death? Can we follow Him in His suffering and ascend with Him to the Cross? Can we say with St. Paul, “With Christ I have been crucified; it is no longer I who live, but Christ who lives in me.” ? (Galatians 2:20).

Therefore, in order for Christ to live in us, we have to carry our cross and follow Him. If you have a cross in your life, do not complain about it. Instead, rejoice in it and bear it for Christ's sake. "for to you has been granted on behalf of Christ, not only to believe in Him but to suffer for His sake." (Philippians 1:29).

5. Asceticism

Whoever puts the suffering of Christ before him will not take any pleasure in eating and drinking or pampering the body. But in order to succeed in pursuing asceticism, we must satisfy our souls with spiritual food so that it may thrive and overcome physical hunger. It was customary for the Church to fast until at least the 9th hour on normal fasting days and until sunset during the Holy Week of Pascha.

St. Athanasius even declared that this period of Holy Week should be received with "longer prayers, fasts, and vigils so that we may be able to anoint our lintels with precious blood and escape the destroyer." And again, the blessed saint says, "Let us thus engage in the holy fasts, as having been prescribed by Him, and by means of which we find the way to God."

6. Spiritual Readings

Spiritual readings are also food for the soul. The church has organized for us a treasure of appropriate readings for every day of the Holy Week, comprised of Gospel readings, Old Testament prophecies that correspond to the events of each day, spiritual explanations and sermons of the Church Fathers. On Bright Saturday (Apocalypse night) the church reads the entire Book of Revelation.

7. Hymns

The hymns of the Pascha Week are moving and full of spiritual depth. Hymns, like reading, preserve the thought from wandering and guide it in spiritual direction. We should continue to recite the hymns while walking, meditating, resting.

8. Prayer

Since the prayers of the Agpeya are not used during Holy Week, we are to substitute personal prayers in their place, in addition to the intensive prayers of the church, asking the Lord who bore the sins of the world and died for us, to forgive and have mercy upon us according to His great mercy.

9. Confession and Communion

During this week, each person must sit with himself and remember his sins and put them on Christ's shoulders and tell Him in shame, "Carry O Lord my sins too, with the sins of the rest of humanity. Take my sins and nail them to the Cross with You, so that Your Blood may wipe them away!"

Look carefully at your sins and know that they are the cause of His crucifixion. Many people cry out of their sorrow for Christ's suffering while they crucify Him every day with their sins. We should not feel sorry for Christ during this week, but should be sorry for our sins that caused Him these pains. As Jesus told the women that were crying over Him, "Daughters of Jerusalem, do not cry for Me, but cry for yourselves and your children." (Luke 23:28).

Before the Cross, we all stand as sinners, all under the condemnation. "no one is righteous, not even one." (Psalm 14:3). We confess our sins and prepare ourselves for communion. There are three liturgies during Holy Week: on Passover Thursday, Holy Saturday, and Easter Sunday (Preceded, of course, by the Liturgy of Palm Sunday).

10. Spiritual Storage

Pascha Week is not an opportunity to benefit for a week only, but a time to store up spiritual nourishment enough to last the whole year, particularly needed during the 50 days after the Resurrection when there is no fasting.

THE RESURRECTION AND THE FULFILLMENT OF PROMISES

By His Grace Bishop Anba Benjamin, Bishop of Menoufia and its Dependencies

The words of the Lord Jesus to His disciples included many promises that greatly rejoiced them, despite His speaking of His suffering and their suffering. For example, He says to them: "*Truly, truly, I say to you, you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will turn into joy*" (John 16:20). He also said: "*But before all these things, they will lay their hands on you, and persecute you, delivering you to the synagogues and rulers for My name's sake, and it will turn out to you as testimony*" (Luke 21:12).

Yet, He promised them many assurances, such as: "*I am the resurrection and the life; he who believes in Me, though he may die, he shall live*" (John 11:25). Here He refers to the eternal life that the Lord prepared through His life-giving resurrection, entering the Kingdom beforehand to prepare a place for us with Him. Likewise, concerning the sufferings that the Lord spoke of affecting the believers, beginning with the disciples and extending to all those who follow them, He said: "*But your sorrow will be turned into joy*" (John 16:20) and confirmed it again: "*You will see Me, and your heart will rejoice*" (John 16:22).

This is always our hope: that in suffering, we see the hand of God at work, and then we see God clearly in the practical solutions that occur. Hence, we recognize that God's promises are true and fulfilled, as they were in the events of the Resurrection and Ascension. When

Mary Magdalene met the risen Lord, He said to her: *“Go to My brothers and say to them, ‘I am ascending to My Father and your Father, to My God and your God’”* (John 20:17).

From the news of the Resurrection and Ascension, two important promises of the Lord become clear:

1. **The Gift of Sonship to the Heavenly Father:** The Son of God became incarnate to be like us, suffered in our human body to bring us to life from the death of sin, transforming us from slaves into children. Hence, He says: *“My Father and your Father, My God and your God”*—that is, His Father has become our Father, and His God has become our God, as He was made like us in everything except sin. By His glorious resurrection, He allowed us to share in His eternal life.
2. **Eternal Life Through Communion:** Our good God continues His promises by saying: *“Whoever eats My flesh and drinks My blood has eternal life, and I will raise him on the last day”* (John 6:54–56). Those who partake of the Holy Mysteries are united with Christ and share eternal life with Him. As Saint Paul said: *“I desire to depart and be with Christ, which is far better”* (Philippians 1:23). This shows the connection between eternal life and the life of Christ, who entered the Holy of Holies once and obtained eternal redemption (Romans 9:12).

From all these promises, we understand why the Psalmist said: *“This is the day which the Lord has made; let us rejoice and be glad in it”* (Psalm 118:24). It is a new day awaited by humanity to realize eternal life. Therefore, John the Evangelist says: *“And when He had said this, He showed them His hands and His side. Then the disciples rejoiced when they saw the Lord”* (John 20:20), for they saw Him in the glory of the Resurrection, entering despite the doors being locked.

The Lord’s promises in the Resurrection preceded His teaching on repentance as one form of resurrection in the believer’s life, where He said: *“I say to you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous who need no repentance”* (Luke 15:7). The meaning here is that the righteous, in their own eyes, do not require repentance, because as long as man is in the flesh, he needs repentance every moment. Repentance is the return of the lost sinner to life with Christ; this is the resurrection from sin as death.

Sin entered the world through one man (the first Adam), and death through sin (Romans 5:12): *“Therefore, just as sin came into the world through one man, and death through sin, and thus death passed to all men, because all sinned”* (Romans 5:15). But unlike sin, the gift is abundant: *“For if by the trespass of the one man death reigned through that one,*

much more will those who receive the abundance of grace and the gift of righteousness reign in life through the One, Jesus Christ”.

We thank God for the grace of eternal Resurrection.

Rites:

The Order of Recitations and Services During Holy Week

The laws of the apostles required every Christian to read both the Old and New Testaments during Holy Week. The Church followed this system from its earliest days until the time of Pope Gabriel II, the seventy-seventh Pope of Alexandria, in 1258 AD. Seeing the difficulty this posed for the general faithful, he gathered many church fathers and scholars and created a system for the readings of this week, consisting of passages from the Prophets and the Gospels that recount the suffering of Our Lord Jesus Christ. He assigned specific readings for each hour and arranged them according to the sequence of events in the final week of the Savior’s life on earth, compiling all of this into the book known as *Dalal* or *The Book of Pascha*.

The word *Dalal* comes from the verb “dal,” meaning “to guide” or “to direct to something.” The *Dalal* is a liturgical book that guides the proper conduct of services for particular occasions. In the Coptic Church, we have a *Dalal* for Holy Week, for the Feasts of the Resurrection (Lqan) and for the Prostration (Sajda). The Church followed this arrangement until the time of Anba Peter, Bishop of Beni-Hasan, who noticed that some hours in the Book of Pascha contained more readings than others. To address this, he made the hours balanced in readings and assigned two sermons per day, as recorded in the Book of Pascha still in use today.

During this time, the black veils (*stour*) are placed over the Gospel book, and the entire church is covered with black cloths, symbolizing the Church’s mourning and participation in Christ’s suffering. Prayers are recited in the second choir outside the sanctuary, reminding us of the Lord’s suffering and crucifixion on Golgotha (*Kranion*) outside Jerusalem, recalling the sin offering of the Old Testament, which was burned outside the camp so as not to defile it (Exodus 14:29; Leviticus 11-12). This reminds us of our sin, which expelled us from Paradise, so that we may repent and return through salvation accomplished on the cross.

The Hours of Pascha:

The word “Pascha” in all languages means “Passover” (a remembrance of the angel of death passing over in Exodus 12:23).

The day is divided into five daytime and five nighttime hours:

- Daytime hours: Early morning (*Baker*), Third, Sixth, Ninth, Eleventh
- Nighttime hours: First, Third, Sixth, Ninth, Eleventh

(On Good Friday, the Church prays the Sixth Hour at noon.)

The arrangement of each hour in the Paschal hours is as follows:

1. **Prophecies:** Read in Coptic and explained in Arabic. The prophecies are read before the Gospel to indicate that the Old Testament was a prelude to the New, revealing the prophets' foretelling of Jesus Christ.
2. **Sermon:** Given during daytime hours only, focusing on great saints of the Church, such as Pope Athanasius the Apostolic or Anba Shenouda the Abbot of the Monks. It follows a special melody called *Okati Kasis*, for the introduction and conclusion of the sermon.
3. **Hymn of Praise:** ("For Yours is the power and the glory...") – recited twelve times during each hour of the Paschal hours, replacing the Psalms, because the Psalms already contain prophecies of Christ's life, from His incarnation to His ascension. Since these services commemorate His suffering, selections appropriate to that theme are used. This hymn appears several times in Scripture, e.g., in Revelation 4:11, where the twenty-four elders lay their crowns before the throne saying, "You are worthy, O Lord, to receive glory, honor, and power." Tradition also notes that when Jesus prayed in Gethsemane with great anguish, "an angel appeared to strengthen Him" (Luke 22:43). Each hymn concludes with the Lord's Prayer.
4. **Psalm:** Chanted with the *Adribi* melody, a solemn tune appropriate to the Church's mourning.
5. **Gospel:** Read in Coptic and then explained in Arabic, sung with a melody of mourning.
6. **Exhortation (Tarh):** After the Gospel, the exhortation explains the meaning of the Gospel and urges the faithful to act accordingly. It has an introduction and conclusion melody, varying with the occasion. During Holy Week, it is sung with the melody of mourning.
7. **Intercessions (Talbe):** Prayers for God's mercy upon the Church, blessing all creation, and accepting our prayers. During nighttime hours, these are recited without prostrations (*metanoia*) because it is a fasting time.
8. **Hymn of Abouro and Kyrie Eleison:** At the end of the intercessions, the people chant the *Abouro* in a mourning melody, using the antiphonal style in the quads, and say "Kyrie Eleison" before each section.
9. **Blessing:** Finally, the priest recites the blessing used on the Friday of Sorrows, concluding with the Lord's Prayer, and dismisses the faithful in peace.

General Notes on Holy Week:

- Three candles are lit during the Paschal service, symbolizing the Word of God: "Your word is a lamp to my feet and a light to my path." Each candle represents one of the three readings: prophecy, psalm, and Gospel.
- Divine Liturgies are not celebrated on Monday, Tuesday, and Wednesday of Holy Week. This recalls that the Passover lamb was purchased on the tenth day and kept until the fourteenth (Exodus 12:36), to be sacrificed in the evening. Since the Sabbath that year marked the beginning of the Passover, the lamb was slain on Friday, Nisan 14, between the evenings. Christ instituted the New Covenant one day before the Passover lamb was sacrificed. Therefore, no sacrifices are held from Monday to Wednesday; on Thursday, the Lord instituted the Eucharist.
- The phrase "*Pasoutir En Agathos*" ("My Good Savior") is only said at the Eleventh Hour on Tuesday of Holy Week, marking the beginning of the plotting for Christ's crucifixion. The Church commemorates this by fasting on Wednesdays throughout the year, except

during Pentecost, to remember Judas' consultation with the chief priests to betray his Master.

- Judas' kiss is forbidden from Wednesday night until the end of the service on the Saturday of Joy, recalling the "kiss of betrayal" that marked the Lord's betrayal (Luke 22:48).
- The Church teaches that all four Gospels are read on Monday through Thursday of Holy Week, one per day. This is because the events of the Passion are recorded in all four Gospels with marvelous agreement. To elevate our spiritual life, we must read the Scriptures: "Search the Scriptures, for in them you think you have eternal life; and they testify of Me" (John 5:39).

AUDIO SERMONS

WHY IS THE RESURRECTION OF CHRIST CONSIDERED THE FEAST OF FEASTS?

Father Anthony Mourad

<https://www.youtube.com/watch?v=ktoYdRXFFU0>

THE RESURRECTION BY ST. ATHANASIUS

by HE Metropolitan Youssef

<https://www.youtube.com/watch?v=zkAmwG-uX8Y>

SAINT OF THE MONTH:

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

ST. JAMES THE APOSTLE, THE SON OF ZEBEDEE

St. James the Apostle, the son of Zebedee, and the brother of St. John, the Apostle, was martyred. After he had preached the Gospel in Judea and Samaria, he went to Spain. He preached the Gospel there, and its people believed in the Lord Christ. He returned to Jerusalem and pursued his ministry. He always advised his flock to give alms to the poor, the needy, and the weak. They accused him before Herod who called him and asked him: "Are you the one that instigating the people not to give the taxes to Caesar but to give it to the poor and the churches?" Then he smote him with the sword, cutting off his head, and St. James received the crown of martyrdom. Clement of Alexandria, from the fathers of the second



century, said: "The soldier that seized the Saint, when he saw his courage, he realized that there must be a better life and asked the Saint for his forgiveness. Then the soldier confessed Christianity and received the crown of martyrdom (Acts 12:1-2) along with the Apostle in the year 44 A.D." Because Herod saw that it pleased the Jews, he proceeded further to seize Peter also. So when he had apprehended him, he put him in prison, and delivered him to four squads of soldiers to keep him, intending to bring him before the people after Passover. (Acts 12:3-4) So on a set day Herod, arrayed in royal apparel, sat on his throne and gave an oration to them. And the people kept shouting, "The voice of a god and not of a man!" Then immediately an angel of the Lord struck him because he did not give glory to God. And he was eaten by worms and died. (Acts 12:21-23) As of the body of St. James, the believers took it, shrouded it, and buried it by the Temple. It was said that the body of St. James was translated to Spain, where James the elder considered to be its Apostle.

May the blessings of his prayers be with us all, and Glory be to God forever Amen.

Sayings of the Fathers:

- ❖ "The Lord endured suffering in the body to free us from corruption and grant us incorruption..... **Pope Athanasius the Apostolic**
- ❖ "On the cross, Christ opened to us the gates of paradise, which were closed because of sin..... **Saint John Chrysostom**
- ❖ By the resurrection of Christ, the power of death was defeated, and life became possible for all humanity..... **Pope Athanasius the Apostolic**
- ❖ Just as Christ rose from the dead, so also we rise with Him to a new life
.....**Saint Cyril of Jerusalem**

Question and Answer:

By: H. H. Pope Shenouda III



Question

Was the resurrection of Jesus Christ physical or spiritual?



Answer

The resurrection of Christ was a true physical resurrection, not just a spiritual idea or imaginary appearances.

The evidence:

- **The empty tomb:** The body was no longer in the tomb, and if it had been there, the Jews would have displayed it to disprove the faith.
- **The appearances of Christ:** Christ ate with His disciples and invited them to touch the marks of the wounds in His hands and side (John 20:27).
- **The resurrection body:** It was a real body, no longer subject to death, but with "glorious" qualities (passing through closed doors).

Let me know if you need any further clarification or translation

Question

What is the meaning of Christ sitting at the right hand of the Father after resurrection?

Answer

First, we say that God does not have a right or left. This is because a limited being is the one who has a right side, defined by one boundary, and a left side, defined by another. But God is unlimited, and we do not say that He has a right or left. There is no space on His right for another being to sit. Also, if the Son sat on His right in this spatial sense, then His statement "I am in the Father, and the Father is in me" (John 14:11) could not apply, as it would be simply a matter of two beings sitting next to each other. So, what does the term "right" mean?

In biblical terminology, the word "right" sometimes means power, righteousness, or honor: As the psalmist says in Psalm 118:15-17, "The right hand of the Lord has done valiantly; the right hand of the Lord is exalted; the right hand of the Lord has done valiantly. I shall not die, but live, and declare the works of the Lord." (See more on this topic here on the site of Anba Takla in other articles and books). Also, "Your right hand, O Lord, has shattered the enemy" (Exodus 15:6) as in the Song of Moses, meaning Your power. And also, "Save with Your right hand" (Psalm 60:5, Psalm 108:6). In the blessing of Joseph's sons (Ephraim and Manasseh), placing the right hand meant giving a greater honor (Genesis 48:17-19). The same meaning of honor is intended in the psalm: "The queen stands at Your right hand, O king" (Psalm 45:9). Symbolically, this refers to the honor given to the Blessed Virgin Mary. Similarly, in the psalm "The Lord is at Your right hand; He will shatter kings in the day of His wrath" (Psalm 110:5). We notice that on the Day of Judgment, the Lord will place the righteous on His right and the wicked on His left. Here, the right symbolizes righteousness and honor. Likewise, we call the thief who was promised paradise while on the cross (the thief on the right). It is also fitting that the angel who announced the birth of John to Zechariah appeared standing at the right of the altar of incense (Luke 1:11).

So, the phrase "at the right hand of God" means in His power, righteousness, and glory or majesty. The word "sat" means to settle or to establish. That is, when the Lord Jesus ascended to heaven, He settled in power, glory, and honor. He also settled at the beginning, meaning that the one whom they falsely accused out of envy, calling Him the deceiver (Matthew 27:62), the sabbath-breaker (John 9:16), the one who casts out demons by Beelzebul (Matthew 12:42), the

one whom they insulted, saying "Do we not say well that You are a Samaritan and have a demon?" (John 8:48), all these accusations and insults were removed by His ascension to heaven, by His sitting at the right hand of the Father.

The phrase "sat at the right hand of His Father" means the end of the period of His self-emptying. The Scripture says that He emptied Himself, took the form of a servant, and became in the likeness of men (Philippians 2:7). With this self-emptying, He bore the weakness of human nature; He became hungry, thirsty, tired, and slept. All this ended when He sat in His power at the right hand of the Father. The weakness by which they captured Him, insulted Him, scourged Him, and crucified Him—all of this ended.

Thus, in His second coming, He will come in power and glory.

A whisper in your ear

- ❖ Remember that the suffering of Jesus Christ was not the end of the road, but rather the bridge that led to the resurrection and glory.
- ❖ When you contemplate the cross of Jesus Christ, you learn that true love sacrifices, and that the resurrection teaches us that God turns pain into life.
- ❖ The suffering of Jesus Christ tells us: Be patient in trials, and His resurrection tells us: Do not lose hope.
- ❖ The resurrection is not just a memory, but a new life. When Jesus Christ rose from the dead, He gave us a clear message: No sorrow lasts forever, and no darkness remains.
- ❖ If you ever feel tired or hopeless, remember that the tomb could not hold back life. The resurrection tells us that God is able to turn pain into joy and defeat into a new beginning.

VERSE OF THE MONTH

**For the eyes of the Lord are on the righteous
and his ears are attentive to their prayer.
1 Peter 3:12**

THE CHURCH COMMEMORATES THIS MONTH "SYNAXARIUM

- ❖ Apparition of St. Virgin Mary in Zeitoun (24 Baramhat)2 April
- ❖ Departure of St. Onesiphorous (Friska), One of the Seventy Apostles
(25 Baramhat)..... 3 April

- ❖ Palm Sunday (27 Baramhat)5 April
- ❖ Departure of the righteous Emperor Constantine the Great (28 Baramhat) 6 April
- ❖ Commemoration of Anba Sarapamon, known as "The Veiled"
Bishop of El-Monofia (28 Baramhat) 6 April
- ❖ Commemoration of the Life-giving Annunciation (29 Baramhat)7 April
- ❖ Wednesday - day of Love and Betrayal (30 Baramhat)8 April
- ❖ Commemoration of Archangel Gabriel (30 Baramhat)8 April
- ❖
- ❖ Holy Thursday (1 Baramouda)..... 9 April
- ❖ Commemoration of Crucifixion of our Lord (2 Baramouda) 10 April
- ❖ Bright Saturday (3 Baramouda) 11 April
- ❖ Resurrection of our Lord from death (4 Baramouda)12 April
- ❖ Departure of the Righteous Joachim, the father of St. Mary
(7 Baramouda)15 April
- ❖ Thomas Sunday (11 Baramouda)9 April
- ❖ Commemoration of honorable archangel (12 Baramouda)20 April
- ❖ Martyrdom of St. James the Apostle, the Brother of St. John
the Apostle (17 Baramouda) 25 April
- ❖ Commemoration of the Lady the Theotokos (21 Baramouda)29 April

CHURCH SERVICES SCHEDULE:

Please check church website in the first page

YOUTUBE SERVICE STREAMING ADDRESS:

https://www.youtube.com/channel/UC_MI2B3NKLi1Y8P3nQR5Amw/video

Blessed feast of Resurrection, may you be well and in good health every year, and may your life be full of blessings and grace.