



**Antiochian Orthodox Christian Archdiocese
of the British Isles and Ireland
St George's Antiochian Orthodox Cathedral**

Sundays 01- 08 April 2018

**Archbishop: Metropolitan Silouan Oner
Parish Priest: Archpriest Samir Gholam
Parish Deacon: Deacon Michael Touma**

**Newsletter Issue:
06/18**

Regular Services:
Saturdays: Vespers 16:30
Sundays: Matins 10:00
Liturgy 11:00

Orthodox Calendar:

02 – 07 April – Holy Week

08 April – Great and Holy Pascha

10 April – The Commemoration of Newly-revealed Martyrs of Lesbos

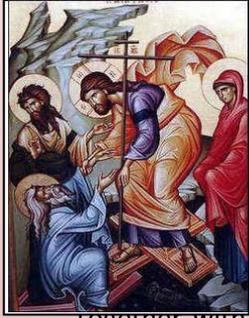
13 April – Theotokos of the Life-giving Spring

15 April – Thomas Sunday

Resurrection

On the great and Holy Feast of Pascha, Orthodox Christians celebrate the life-giving Resurrection of our Lord and Saviour Jesus Christ. This feast of feasts is the most significant day in the life of the Church.

The Resurrection of Jesus Christ is the fundamental truth and absolute fact of the Christian faith. It is the central experience of the Church; it confirms the authenticity of Christ's remarkable earthly life and vindicates the truth of His teaching. It seals all His redemptive work: His life, the model of a holy life; His compelling and unique teaching; His extraordinary works; and His awesome, life creating death. Christ's Resurrection is the guarantee of our salvation.



Together with His Ascension it brings to perfection God's union with us for all eternity. The Resurrection made the miracle of the Church possible, which in every age and generation proclaims and affirms "God's plan for the universe, the ultimate divinization of man and the created order". The profound experience of and the unshakable belief in the risen Lord enabled the Apostles to evangelize the world and empowered the Church to overcome paganism. The Resurrection discloses the indestructible power and inscrutable wisdom of God. It disposes of the illusory myths and belief systems by which people, bereft of divine knowledge, strain to affirm the meaning and purpose of their existence. Christ, risen and glorified, releases humanity from the delusions of idolatry. In Him grave-bound humanity discovers and is filled with incomparable hope. The Resurrection bestows illumination, energizes souls, brings forgiveness, transfigures lives, creates saints and gives joy.

As we celebrate today this joyous Resurrection, we greet and embrace one another in Christ, thereby demonstrating our Saviour's victory over death and corruption, and the destruction of our enmity with God, and His reconciliation toward us, and our inheritance of life everlasting.

"المسيح قام حقاً قام"

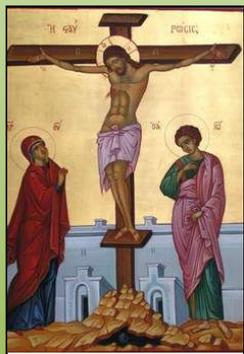
إنَّ اليهود ينكرون من اللحظة الأولى قيامة المسيح، فرؤساء الكهنة لما وصلهما خبر وجود القبر فارغاً أغدقوا بالمال والذهب على الجنود الرومان لكي ينشروا في أورشليم خبر سرقة تلاميذ المسيح لجسد يسوع (متى 11:13-11:28). أما حاملات الطيب لما وصلن القبر ووجدنه فارغاً قال لهم الملاك أنه ليس هو ههنا لأنه قام فأسرعن إلى التلاميذ وقالوا لهم أن "المسيح قام" (متى 28:6-7). وهكذا سرى في فلسطين وأرض كنعان خبران متناقضان فمن صدق بأن المسيح قام كان يجيب "حقاً قام" ومن صدق رواية اليهود لم يؤمن بالقيامة.

أما بالنسبة لعبارة "Happy Easter". كانت الشعوب الوثنية القديمة مثل شعب الأنكلوساكسون تعيد لإلهة الخصوبة والربيع عشتار Easter وكان يُرمز إليها بالأرنب لأن الأرنب كثيرة الإنجاب، وبعد انتشار المسيحية واعتناقها من قبلهم وبسبب تزامن فصل الربيع مع احتفال الكنيسة بقيامة المسيح، درجت تسمية الفصح لدى بعضهم بـEaster تأثراً بألهتهم الوثنية، والمؤسف أن بعض الكنائس المسيحية تبنت هذه العبارة. أما التسمية الصحيحة فهي الكلمة اليونانية المشتقة من الأرامية Pascha، العبارة التي تناقلتها الكنيسة الأرثوذكسية ودأبت على استعمالها دون غيرها، وهي تعني "العبور، الفصح". في العهد القديم، العبور من أرض العبودية مصر، إلى أرض الميعاد. وفي العهد الجديد، العبور من الحياة الفانية إلى الحياة الأبدية، إلى الحياة مع الله.

ما السوء في عبارة "المسيح قام"؟ أليست كافية للتعبير عن فرحنا بالقيامة؟ ولذلك نجيب بـ"حقاً قام" تعبيراً عن إيماننا، أم أننا لا نجد سوى تبني عبارات لا نعرف حتى الهدف من ادخالها.

كان القديس سيرافيم ساروفسكي يلقي التحية على أحبائه بقوله "يا فرحي المسيح قام" فيا فرح الكنيسة وفرحنا جميعاً بقيامة المسيح.

Christ's suffering on the cross



Christ's blood on the cross was the price of lifting God's anathema against Adam's sin of disobedience and the humanity's persistence in it. Those who will believe in Christ as their redeemer and saviour, and follow His commandments, will inherit eternal life.

In this context, Christ's pains and suffering on the cross, although they have been fully experienced in the flesh, they who provoked them have not been condemned but forgiven by Christ's overwhelming love towards mankind, as they were not aware what they were doing; and Christ's humanity pains and sufferings lead to the resurrection of Christ and to those who shall believe in Him.

Human suffering

Human suffering can be the result of two factors: either of their excessive sinfulness, where suffering comes as a consequence of their sins, being in darkness they lay in confusion of their senses, justifying their deeds by absence of an enlightened mind.

Or they have difficulty in reaching the good they are longing to: either in one family when there is a complete disagreement about goals in life, or at work where there is lack of team working, and discussions and quarrels follow in consequence with that.

Human suffering can lead to social disorder in groups and psychological disturbances in families menacing their stability.

Christ as co-eternal with God the Father and God the Holy Spirit upon divine counsel took the mission of redeeming the human kind fallen by sin. For that aim, He put on our human nature from the immaculate Virgin Mary and the overshadowing of the Holy Spirit.

Story and Lessons:

Heaven and Hell

A Holy man was having a conversation with the Lord one day and said: "O Lord, I would like to know what Heaven and Hell are like".

The Lord led the holy man to two doors, He opened one of the doors and the Holy man looked in; In the middle of the room was a large round table. In the middle of the table was a large pot of stew, which smelled delicious and made the holy man's mouth water. The people sitting around the table were thin and sickly. They appeared to be famished. They were holding spoons with very long handles that were strapped to their arms and each found it possible to reach into the pot of stew and take a spoonful. But because the handle was longer than their arms, they could not get the spoons back into their mouths. The Holy man shuddered at the sight of their misery and suffering. The Lord said: "You have seen Hell".

They went to the next room and opened the door; it was exactly the same as the first one. There was the large round table with the large pot of stew which made the holy man's mouth water. The people were equipped with the same long-handled spoons, but here the people were well nourished and plump, laughing and talking. The holy Man said: "I don't understand".

"It is simple", said the Lord. "It requires but one skill. You see, they have learned to feed each other, while the greedy think only of themselves".

Remember this, when Jesus died on the cross, he was thinking of you, Jesus put to death that we might live.

Christ is risen

Fathers quotes:

“Do not fall into despair because of stumbling, I do not mean that you should not feel contrition for them, but that you should not think them incurable. For it is more expedient to be bruised than dead. There is, indeed, a Healer for the man who has stumbled, even He Who on the Cross asked that mercy be shown to His crucifiers, He who pardoned His murders while He hung on the Cross. All manner of sin; He said, and blasphemy shall be forgiven unto men, that is, through repentance”
St Isaac the Syrian

“O Death, where is your sting? O Hell, where is your victory? Christ is risen, and you are overthrown. Christ is risen, and the demons are fallen. Christ is risen, and the angels rejoice. Christ is risen, and life reigns. Christ is risen, and not one dead remains in the grave. For Christ, being risen from the dead, is become the first fruits of those who have fallen asleep”.
St John Chrysostom

“Now all things have been filled with light, both heaven and earth and those beneath the earth; so let all creation sing Christ’s rising, by which it is established”.
St John of Damascus

“We needed an Incarnate God, a God put to death, that we might live. We were put to death together with Him, that we might be cleansed; we rose again with Him because we were put to death with Him; we were glorified with Him, because we rose again with Him”.
St Gregory the Theologian

Timetable of the Holy Week

Date	Holy Services	Time
Sunday 01 April	The Bridegroom Service	7:00 PM
Monday 02 April	The Bridegroom Service	7:00 PM
Tuesday 03 April	The Bridegroom Service	7:00 PM
Wednesday 04 April	Consecration of Oil	7:00 PM
Thursday 05 April	The last supper Reading of the 12 Gospels	10:00 AM 7:00 PM
Friday 06 April	The Descent of the Holy Body Holy Body Funeral Service	10:00 AM 7:00 PM
Saturday 07 April	The Harrowing of Hell	10:00 AM
Sunday 08 April	Rushing and Resurrection Service And Holy Pascha Liturgy	10:00 AM
Monday 09 April	Bright Monday Liturgy	10:00 AM

جدول صلوات الأسبوع العظيم والفصح المقدس

التوقيت	الصلوات والخدم	التاريخ
10:00 صباحاً	أحد الشعانين	الأحد 1 نيسان
7:00 مساءً	صلاة الختن الأولى	
7:00 مساءً	صلاة الختن الثانية	الاثنين 2 نيسان
7:00 مساءً	صلاة الختن الثالثة	الثلاثاء 3 نيسان
7:00 مساءً	صلاة الزيت المقدس	الأربعاء 4 نيسان
10:00 صباحاً	الخميس العظيم المقدس	الخميس 5 نيسان
7:00 مساءً	خدمة أناجيل الألام	
10:00 صباحاً	الجمعة العظيمة المقدسة (إنزال المصلوب)	الجمعة 6 نيسان
7:00 مساءً	خدمة جناز المسيح	
10:00 صباحاً	السبت العظيم المقدس (سبت النور)	السبت 7 نيسان
10:00 صباحاً	خدمة الفصح العظيم المقدس (الهجمة، صلاة السحر والقداس الإلهي)	الأحد 8 نيسان
10:00 صباحاً	خدمة الباعوث (القداس الإلهي)	الاثنين 9 نيسان