

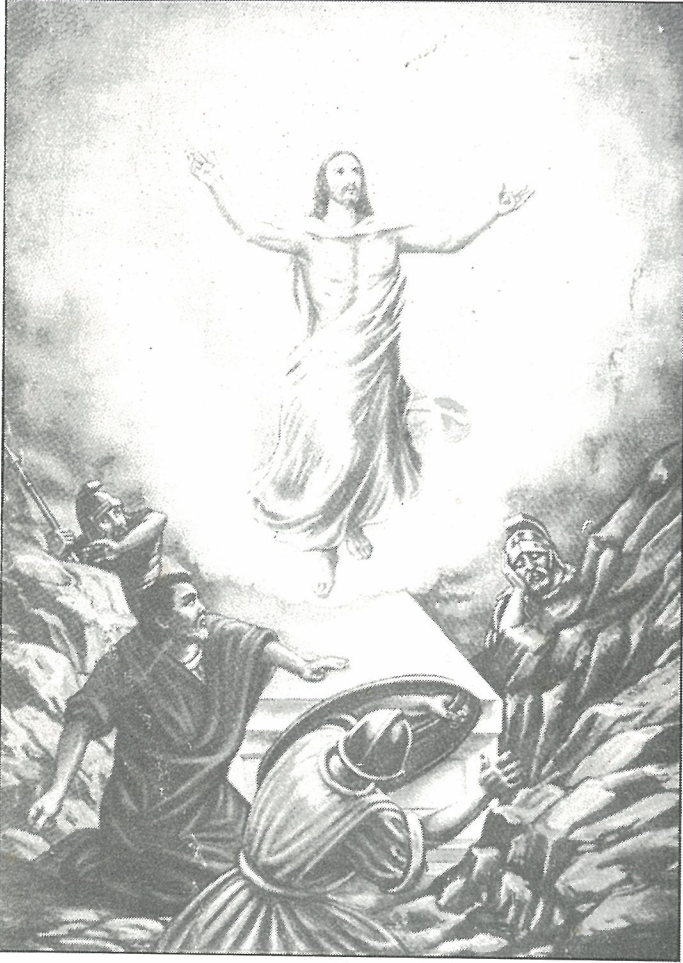
# ST. JOHN

## MONTHLY MAGAZINE

APRIL 1992

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Χριστος

ΑΝΕΣΤΗ

ΑΛΗΘΩΣ

ΑΝΕΣΤΗ



Christ Is Risen  
He Is Risen Indeed!

الفرسوس ايسى

المسيح قام بالحقيقة قام

St. John Coptic Orthodox Church

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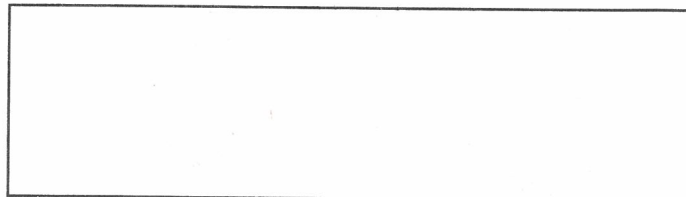
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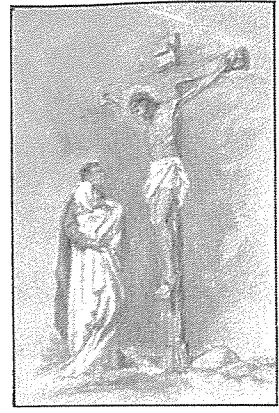
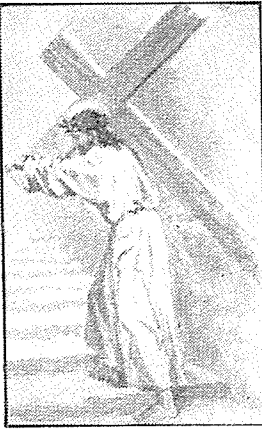
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# Chronicle of Crucifixion (Good Friday)



Scourged Jesus.  
Stripped Jesus and put on him a scarlet robe.  
Put on his head a crown of thorns.  
Mocked Jesus and led him out to be crucified.

**TERCE**

**Morning trials**  
Jesus was led to Pontius Pilate (second time).  
Jesus was led to Herod.  
Jesus was led to Pontius Pilate (first time).  
The cock crew.  
Led Jesus to Cai-A-Phas.  
They laid hold on Jesus.



**SEXT**

Simon a Cyrenian bore the cross.

**PRIME**

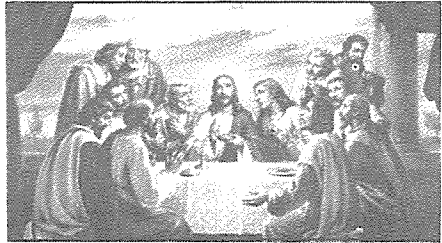
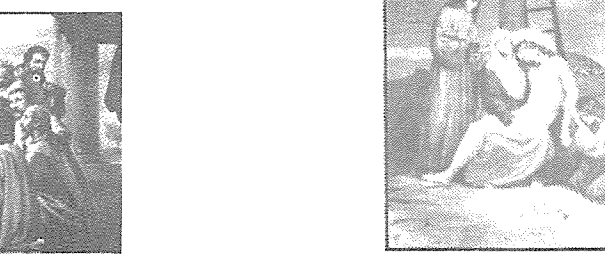
Father forgive them for they know not what they do.  
Today shalt thou be with me in paradise.  
Woman behold thy son behold thy mother.  
My God, My God why hast thou forsaken me?  
I thirst.  
It is finished.  
Father into thy hands I commend my spirit.

**NONE**

From the sixth hour there was darkness over all the land until the ninth hour  
D A R K N E S S

**Compline Vespers**  
Joseph of Arimathae-A takes the body of our lord from the cross.  
Joseph laid the body of our lord in his own new tomb.

**Compline Vespers**



## From The Coptic Encyclopedia:

**HOLY WEEK**, the week immediately preceding the feast of the Resurrection (see **FEASTS, MAJOR**), a period rich in reminiscences of the ultimate stage of salvation. Following the celebration of the Divine Liturgy on Palm Sunday, the faithful worshipers reenact, step by step, the last scenes of the life of Christ, with observances gradually rising in solemnity to Maundy Thursday and Good Friday.

To enter more fully into the proper spirit of suffering and self-mortification, the early Christians endured strict practices in keeping the paschal fast (see **FASTING**). Some abstained completely from eating or drinking throughout the whole six days; others observed an uninterrupted fast for two, three, or four days, according to their individual power of physical endurance. The *Constitutions of the Holy Fathers*, however, recommended a simple diet of bread, salt, and herbs: "Do ye therefore fast on the days of the Passover, beginning from the second day of the week until the preparation and the Sabbath six days, making use of only bread and salt and herbs, and water for your drink" (*Constitutions* 5.18 and 19, 1951, p. 447).

In the early days of the church, it was customary to read both the Old and the New Testaments in their entirety during the course of the Holy Week prayers. This practice continued until the time of Pope GABRIEL II (1131-1145), also known as Ibn Turayk, who, with the help of a number of ecclesiastical and biblical scholars, rearranged the readings in a more systematic form. The new lectionary, called *qatamarus*, consisted of a selection of relevant Old Testament prophecies, Psalms, and corresponding passages from the New Testament, arranged in the light of the events that took place during the last week of the life of Jesus Christ on earth. A few generations later, this compilation underwent a meticulous recasting at the hands of Butrus, bishop of BAHNASAH, for the purpose of making the readings of individual days more evenly distributed over the various **CANONICAL HOURS**.

Into these lections were incorporated homilies and sermons from the early fathers, together with a commentary or exposition on the events of each particular day. The prayers also included a nighttime and a daytime litany, each composed of about twenty-four supplications read by a priest with the congregation responding each time, "Lord, have mercy."

Worship during Holy Week, with the exception of Maundy Thursday, is characterized by the following distinctive features:

1. It is a period of deep mourning in commemoration of the suffering of Christ. As soon as the church has celebrated Jesus' triumphant entry into

Jerusalem on **PALM SUNDAY**, the presbyters and deacons remove their colorful vestments, and all pillars and lecterns are decked with black ribbons. Henceforth all prayers, readings, and chants are delivered in a mournful, subdued tone called *idribi* (see **MUSIC: Description of the Corpus and Present Musical Practice**).

2. The sanctuary (*haykal*) curtains are drawn, and worship is performed in the main body of the church. The symbolic significance of this practice is threefold. It refers to Christ's crucifixion at Golgotha outside Jerusalem. "So Jesus also suffered outside the gate in order to sanctify the people through his own blood. Therefore let us go forth to him outside the camp, bearing abuse for him" (Heb. 13:12-13). Just as in Old Testament ritual the sin offerings, the blood of which was brought within the veil to make expiation in the sanctuary, were taken outside the camp and destroyed, so Christ suffered outside the gate and fulfilled the original ritual outside Jerusalem.

Also according to the Old Testament, a man suffering from leprosy had to stay outside his tent for seven days before he was pronounced ritually clean (Lev. 14:8, 9). Likewise, Holy Week is a means of self-purification after which fallen man becomes worthy of being accepted into the presence of God.

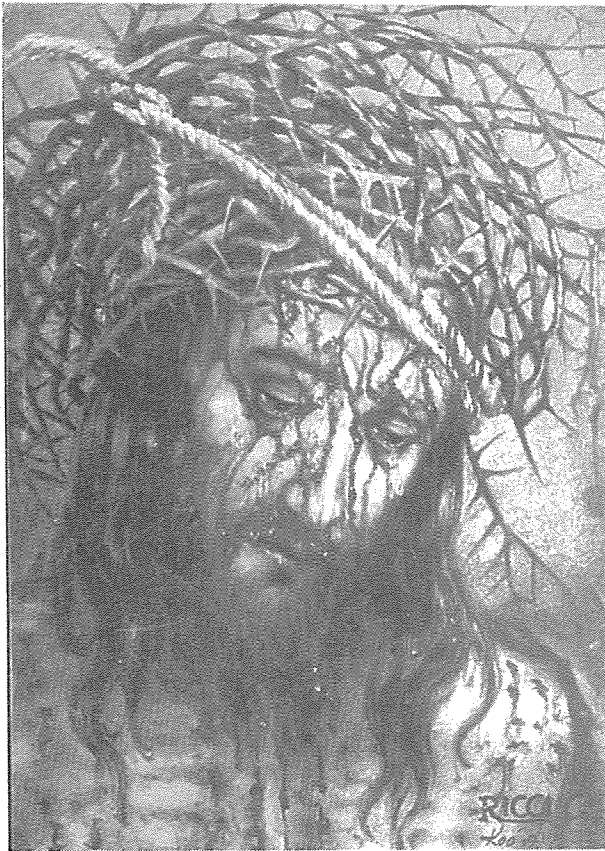
3. Memorial services for the dead are not allowed to be celebrated during Holy Week. A collective office for the deceased is therefore conducted, in advance, at the end of the Liturgy of Palm Sunday for the souls of those who might depart this life during this week. All solemnities of worship can thus be directed toward one objective only, the passion of our Savior.

4. The Psalms of the canonical hours are replaced by the paschal doxology. As each hour includes twelve Psalms, this doxology is chanted twelve times antiphonally, each time followed with the Lord's Prayer said inaudibly. The words of the doxology are taken from the concluding verse of the Lord's Prayer, and from Revelation 5:12-13: "Thine is the power, the glory, the blessing, and the majesty forever, Amen; Emmanuel our God and our King. Thine is the power, the glory, the blessing and the majesty forever, Amen; my Lord Jesus Christ. Thine is the power, the glory, the blessing and the majesty forever, Amen. Our Father who art in Heaven, etc."

To the above words is added the following section as from the eleventh hour of Tuesday: "O my Lord Jesus Christ, my Good Savior."

A further section is added to this, beginning on the first hour of Friday eve, until the last hour of that day: "The Lord is my strength, my praise, and

# CHRIST'S PASSION IN PROPHECY



Often the Prophets wrote and prophesied in the Spirit concerning the birth, life, death and resurrection of Christ the Messiah. If one examined the prophecies on Christ's death, one would not only find extremely vivid descriptions, but the thoughts of He Who suffered those atrocities for our sake. Reading these prophecies, is like reading the mind of God as He voluntarily walked to His death. Reading these prophecies, one finds the description of events from the Son's point of view as in the Psalms and Zechariah, in Isaiah it is more like the believers point of view. Reading these prophecies, one is made aware of the feelings and emotions of our beloved Redeemer as all condemned Him and abused Him. Reading these prophecies, every Christian must feel a personal guilt for putting our dear Lord through unimaginable shame, pains, torments, and finally death.

The three prophets that prophesied concerning

Christ suffering and death the most have to be David, Isaiah, and Zechariah. The prophets gave very vivid accounts of what was to happen after a thousand years for King David, about seven hundred years for Isaiah and five hundred for Zechariah.

## THE PSALMS:

### *CHRIST'S SUFFERING & DEATH*

**Psalm 2** "Why do the nations rage, and the people plot a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against His Anointed..."

**Psalm 22** "My God, My God, why have You forsaken Me?... A reproach of men, and despised of the people. All those who see Me laugh Me to scorn; They show contempt with their mouth, they shake the head saying, 'He trusted in the Lord, let Him rescue Him; Let Him deliver Him, since He delights in Him!'"

I am poured out like water, and all My bones are out of joint; My heart is like wax; It has melted within Me. My strength is dried up like a potsherd, and My tongue clings to My jaws; You have brought Me to the dust of death. For dogs have surrounded Me; The assembly of the wicked has enclosed Me. They pierced My hands and My feet; I can count all My bones. They look and stare at Me. They divide My garments among them, and for My clothing they cast lots..."

**Psalm 69** "I am weary with My crying; My throat is dry; My eyes fail while I wait for My God. Those who hate Me without a cause are more than the hairs of my head... Being My enemies wrongfully; Though I have stolen nothing, I still must restore it... Because for Your sake I have borne reproach; shame has covered My face. I have become a stranger to My brothers, and an alien to My mother's children..."

And the reproaches of those who reproach You have fallen on Me. When I wept and chastened My soul with fasting, that became My reproach. I also made sackcloth My garment; I became a byword to them... Let Me be delivered from those who hate Me... For I am in trouble; ... Draw near to My soul, and redeem it; Deliver Me because of My enemies... You know My reproach, My shame, and My dishonor... Reproach has broken My heart, And I am full of heaviness; I looked for someone to take pity, but there was none; And for comforters, but I found none. They also gave Me gall for My food, and for My thirst they gave Me vinegar to drink..."

**Psalm 109** "Do not keep silent, O God of My praise! For the mouth of the wicked and the mouth of the deceitful Have opened against Me; They have spoken against Me with a lying tongue. They have also surrounded Me with words of hatred, and fought against Me without a cause. In return for My love they are My accusers, But I give Myself to prayer. Thus they have rewarded Me evil for good, and hatred for My love..."

These are by far not the only prophecies in the Psalms, but amongst the most vivid.

#### **ISAIAH: THE SUFFERING OF CHRIST**

**Isaiah 52:** "Just as many were astonished at You, So His appearance was marred more than any man, and His form more than the sons of men..."

**Isaiah 53:** "For He shall grow up before Him as a tender plant, and as a root out of dry ground. He has no form or comeliness; and when we see Him, there is no beauty that we should desire Him. He is despised and rejected by men, a Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. Surely He has borne our griefs and carried our sorrows; Yet we esteemed Him stricken,

smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, and by His stripes we are healed. All we like sheep have gone astray; we have turned, every one to his own way; and the Lord has laid on Him the iniquity of us all. He was oppressed and He was afflicted, yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth. He was taken from prison and from judgment, and who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken. And they made His grave with the wicked- but with the rich at His death, because He had done no violence, nor was any deceit in His mouth. Yet it pleased the Lord to bruise Him; He has put Him to grief. When You make His soul and offering for sin... He shall see the distress of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, for He shall bear their iniquities... Because He poured out His soul unto death, and He was numbered with the transgressors, and He bore the sin of many, and made intercession for the transgressors.

#### **ZECHARIAH: BETRYAL & SUFFERING**

**Zechariah 11** "As for You also, because of the blood of Your covenant, I will set Your prisoners free from the waterless pit... Then I said to them, 'If it is agreeable to you, give me my wages; and if not, refrain.' So they weighed out for my wages thirty pieces of silver. And the Lord said to me, 'Throw it to the potter'- that princely price they set on Me. So I took the thirty pieces of silver and threw them into the house of the Lord for the Potter... then they will look on Me whom they have pierced... And someone will say to Him, 'What are these wounds in Your hands?' Then He will answer, 'Those with which I

was wounded in the house of My friends' Awake, O sword, against My Shepherd, Against the Man Who is My Companion, Says the Lord of Hosts. Strike the Shepherd, and the sheep will be scattered."

As Christians, we must all ask ourselves: You did all that for me, Lord? We all must realize the unimaginable act of humility which took place in the Incarnation of God and the inconceivable act of redemption which He endured for us. Your love Lord is too great to comprehend. You took our punishment upon Yourself Lord and set us free. Master, You summed the whole matter when You said, "*For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved*" (Jn. 3:16-17). Lord Glory be to You forever Amen.

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has become my salvation."

5. On Maundy Thursday, the Divine Liturgy is celebrated in the sanctuary, and holy communion is administered as usual, following the service of foot-washing (LAQQĀN) after the ninth hour of the day.

6. The entire Gospel of Saint Matthew is read on Tuesday, Saint Mark on Wednesday, Saint Luke on Thursday, Saint John on the eve of Resurrection Sunday. On Holy Saturday after the sixth hour, the entire book of Revelation is read, and, following the ninth hour, the Divine Liturgy is celebrated.

At the conclusion of the twelfth hour of Good Friday, the congregation repeats "KYRIE ELEISON" a hundred times toward the east, west, north, and south, and ends with twelve times toward the east. Then the deacons and clergy go in a procession around the altar three times, and three times around the church, followed by one more time around the altar.

Finally, the crucifix icon is wrapped in white linen, and placed on the altar, covered with the cross, rose petals, and spices. The chalice and paten veil (see EUCHARISTIC VEILS) is spread over them, and two candelabras are placed one at the head and the other at the feet, representing the two angels who stood inside Christ's sepulcher. Then the priests, in turn, start reading the entire book of Psalms. At Psalm 3:5, "I lie down and sleep," the sanctuary curtain is drawn, and the reading is resumed.

Coptic Encyclopedia: continued from Pg. 3

## Lord Why?

Why does God allow trouble to come into the lives of those who love Him? It has been said that, affliction comes to the believer, not to make him sad, but sober; not to make him sorry, but wise.

The Lord often allows difficulties and heartaches to come into our lives to develop our character and make us more like Christ. If we look to God for the strength (2 Cor. 12:9-10) and wisdom (Jms. 1:5) to face our problems, we will become better people.

How are you handling your difficulties? You may shrink under your present adversity, or you may let God's comforting love soften your heart so that the Holy Spirit will be able to stretch you to new dimensions. Self-pity, murmuring, and rebellion will hinder your growth, but praise, submission, and a vibrant faith in God's loving purpose will produce in you a growing likeness to Jesus Christ. Thus, God sends us trials not to impair us but to improve us.

by

Mary Habib

# The Death of Christ

The death of Christ had been sought by the religious leaders in Jerusalem from the earliest days of His public ministry. The formal charges made against Him were usually twofold:

- Violation of the Law of the Old Testament, by such acts as breaking the Sabbath rest;
- Blasphemy, making Himself equal with God.

Matters were hastened by the moment of truth which followed Christ's entrance into Jerusalem on Palm Sunday. He spoke plainly. He stressed that the Sabbath was made for man, and not man for the Sabbath. He chastised the Scribes and Pharisees for reducing religion to a purely external affair:

You are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead man's bones and all uncleanness. So you also outwardly appear righteous to men, but within you are full of hypocrisy and iniquity. (Matthew 23:27-28).

His actual conviction, however, hinged on the second of the above two charges.

## THE RELIGIOUS TRIAL

Christ's conviction and death sentence required two trials: a religious trial and a political trial. The religious trial was first and took place during the night immediately after His arrest. After considerable difficulty in finding witnesses for the prosecution who actually agreed in their testimony, the high priest, Caiaphas, asked Him the essential question: "Are you the Christ, the Son of the Blessed?" The Lord Jesus, Who remained silent to this point, now responded directly:

*"I Am; and you will see the Son of Man sitting at the right hand of Power, and coming with the clouds of heaven."* (Mk. 14:61-62).

Jesus' reply was reminiscent of the many other statements He had made beginning with the words, "I Am." "I Am the bread of life... I Am the light of the world... I Am the way, and the truth and the life... before Abraham was, I Am." (Jn. 6 - 15). The use of these words themselves was considered blasphemous by the religious leaders. These words were the Name of God Himself. By using

them as His own Name, Jesus positively identified Himself with God. From the burning bush the voice of God had disclosed these words to Moses as the Divine Name:

*Say this to the people of Israel, 'I AM has sent me to you.'* (Ex. 3:13-14).

Now the Lord Jesus, as He had done on many other occasions, used them as His own Name. The high priest immediately tore his mantle and "they all condemned His as deserving death" (Mk. 14:64). In their view He had violated the Law of the Old Testament: He who blasphemes the name of the Lord shall be put to death (Lev. 24:16).

## THE POLITICAL TRIAL

The Jewish religious leaders lacked the actual authority to put a man to death. Such authority belonged to the Roman civil administration. Jesus had carefully kept His activity free of political implications. He refused the temptation presented by Satan to rule the kingdoms of the world by the sword (Lk. 4:1-12). He charged His disciples and others to

tell no one that He was the Christ, because of the political overtones that this title carried for many (Matt. 16:13-20). He rebuked Peter, calling him Satan, when the disciple hinted at His swerving from the true nature of His mission (Matt. 16:23). To Pilate, the spineless and indifferent Roman Governor, He said plainly: "*My Kingdom is not of this world*" (Jn. 18:36).

Nevertheless, the religious leaders, acting in agreement with the masses, devised political charges against Him. They presented Him to the Romans as a political leader, a threat to their rule and a challenge to Caesar. Pilate, on hearing the charges and seeing the seething mob of people, became fearful of his own position. Therefore, despite his avowed testimony to Jesus' innocence, he "washed his hands" of the matter and handed Jesus over to be crucified (Jn. 19:16).

### CRUCIFIXION

Before succumbing to the cruel Roman method of executing political criminals, crucifixion, Jesus suffered still other injustices. He was stripped, mocked and beaten. He wore a crown of thorns on His head. He carried His own cross. Outside Jerusalem, at a place known in Hebrew as

Golgotha (the place of the skull), He was nailed to the cross between two thieves. An inscription was placed above Him on the cross to indicate the nature of His crime: "Jesus of Nazareth, the Kind of the Jews." At about the ninth hour (3 P.M.), after hanging on the cross for six hours, He yielded up His Spirit.

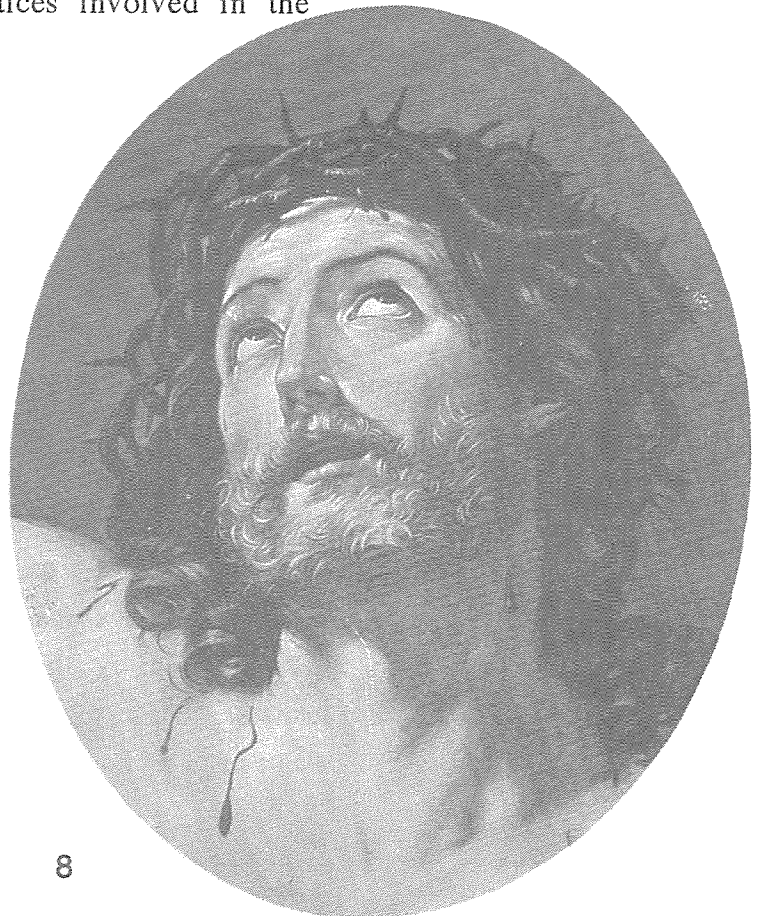
The innocent Jesus was put to death on the basis of both religious and political charges. Both Jews and Gentile Romans participated in His death sentence.

### ATONEMENT

The formal charges do not exhaust the reasons for Christ being given the death sentence. The injustices involved in the

sentence reveal more hidden and personal motivations. Jesus fearlessly spoke the truth about God and man. He thereby exposed the false character of the righteousness and security claimed by many, especially those in high places. In the deeper sense, the death of Christ was caused by hardened, personal sin - a cause in which we continue to participate each time we refuse to repent for our own wrongs.

The death of Christ is the ATONEMENT. Through it, we are made at-one with God. In Christ, God has condescended to sin and death to meet and heal us. Therefore, our own eternal salvation springs from this ultimate level of the humiliation of God.







## A Guide to the Duties of Penitent Confessors

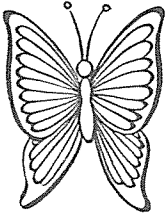
By: His Holiness Pope Shenouda III

Translated by

*George Gad*

[ Excerpts from a lecture on “Care for the Laity” delivered to the Coptic Priests at their convention in New Jersey, March 10, 1992. We quote some of these precious pieces of advice on “The Duties of the Penitent Confessors” to our readers for general benefit, to enhance the awareness of our readers and the relieve the clergy of any embarrassment they may feel in this regard. ]

1. A confessor should take into consideration many factors regarding his father in confession: His well-being and the fact that the priest has to shoulder so many responsibilities which he has to carryout with a limited span of time. The confessor has to kindly consider the interests of other confessors who are awaiting their turn to meet their father in confession.
2. The integrity of the priest’s reputation should be uppermost in the confessor’s minds. In this regard, some ladies take it upon themselves to unduly confess everyday; thus attracting the attention of others who may pose the query, “Is such or such a lady a special case? and why is she treated differently?”
3. A confessor should not inquire fromt he father in confession about matters which are not his concern. Neither should he repoach the priest in such a way that the priest may be obliged to throw light on certain aspects whose confidentiality he is supposed to retain.
4. Retaining the secrecy of the confession is the mutual responsibility of the confessor and the priest in confession. As an example of such secrecy is that a confessor may complain that, “Mr. X is causing me incessant troubles,” whereupon the priest may counsel him to get away from him. The latter, however, spreads the word everywhere that it is the priest that has counselled him to take such an action. A girl, for example, may complain to the priest in confession that she is not sure whether or not to proceed with her engagement or marriage. Having probed the matter, the priest may counsel her to seek an annulment of the betrothal. She, however, states to everyone that she is acting at the advice of her father of confession.
5. In no way should the confessor entertain the idea that the father of confession is an official and an appropriate body, the confessor can use to endorse, ratify or rubberstamp a decision he or she took beforehand.
6. The confessor should not harbor any feeling of envy or jealousy of other confessors when the priest in confession spends a longer time with others. Some confessors however, when the priest tries to explain that others are in deep trouble and are facing difficult problems may reply, “And what about us? We are facing hundreds of such problems!”
7. The confessor should not get into discussions and arguement with his father of confession.
8. The more you open your heart, the more you will learn. Half the truth is not the truth.



# RESURRECTION



*“For this reason the Father loves me, because I lay down My life, that I may take it again. No one takes it from Me, but I lay it down of My own accord. I have power to lay it down, and I have power to take it up; this charge I have received from My Father.” (Jn. 10: 17-18)*

## THE CENTER OF OUR FAITH

The Resurrection of Christ stands at the center of the Christian Faith. It is the supreme confirmation of His Messiahship. It verifies the Divine revelations which accompanied Him, the truth of His moral teachings, His wondrous works, and His complete identification with God. It lends unshakable confidence to all that lies ahead: the coming of the Holy Spirit according to His promise, the inauguration of the Church, and the final end of the ages. Only as the Son of God, having life in Himself, could He lay down His life voluntarily, and then take it up again.

At the time of His death and burial, the disciples of Christ were a broken and thoroughly discouraged band. In their still limited view, all their hopes in Christ had been in vain. They locked themselves behind closed doors out of fear that their lives, too, were at stake. They went nowhere and preached nothing about anyone. There would be no Christianity today had not some tremendous event taken place to move them.

Stories which attempt to falsify the Resurrection of Christ therefore lack credibility. It seems incredible that the disciples could have spread the Christian Faith in the way they did - based on a

falsification. Only the Resurrection and subsequent descent of the Holy Spirit made the disciples **apostles**: people sent into the world with the knowledge, courage and power to carry on the work of Christ.

In the doctrine of the Apostles, the Resurrection of Christ was everything. Their first sermons (Acts 2-4) speak almost exclusively of this event. The apostles considered bearing witness to the Resurrection as their primary function. At the time of the election of Matthias to replace the fallen Judas in the original twelve, Peter said: “...one of these men must become with us a witness to His resurrection” (Acts 1:22).

As St. Paul so clearly states: “If Christ has not been raised, then our preaching is in vain and your faith is in vain” (I Cor. 15:14).

## POST-RESURRECTION APPEARANCES

After His Resurrection, Christ appeared to His disciples in a new glorious form. He appeared suddenly, often through closed doors. He blessed and breathed upon them. He admonished them for not believing that He would rise. After the Resurrection, the disciples often did not recognize Christ. Physical means of recognition, however important, were no longer enough.

*“So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable... it is sown a physical body, it is raised a spiritual body ” (I Cor. 15:42-44).*

Christ was recognized by His disciples when He spoke their name (Jn. 20:16), when He issued them

commands and conversed with them (Jn. 21:4-14); when He broke the bread and gave it to them (Lk. 24:35). On these occasions the disciples said such things as this:

*"Did not our hearts burn within us while He talked to us on the road, while he opened to us the Scriptures? Then they told...how he was known to them in the breaking of the bread. (Lk. 24:32-35).*

The Resurrection of Christ was therefore not a biological rejuvenation of His physical body. The angel rolled away the stone from the sepulcher not to let Christ walk out, but to reveal that He was no longer there.

*"He is not here; for He has risen, as He said"* (Matt. 28:6).

#### THE UNIVERSAL RESURRECTION

In His Resurrection Christ is "the first fruits of those who have fallen asleep" (I Cor. 15:20). He is the first fulfillment of the prophecies of the Old Testament concerning the resurrection of all (Ezekiel 37), and the assurance of the future resurrection of all who live in Him.

**"WE BELIEVE IN THE RESURRECTION OF THE DEAD AND THE LIFE OF THE WORLD TO COME. AMEN. (Nicene Creed)**

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## SMILE & LAUGH

Solomon says in the Book of Ecclesiastes: *"To everything there is a season, a time for every purpose under heaven: A time to be born, and a time to die...a time gain, and a time to lose; a time to keep silence, and a time to speak; a time to weep, and a time to laugh.....etc.,"* (Eccl. 3:1:1-8).

Some people think, in order to be a religious person, you must frown and look sad or serious all the time! This is absolutely wrong, because Christianity is the religion of joy and happiness. St. Paul in a famous verse in his letter to the **Philippians 4:4**, tells us the contrary: **"Rejoice in the Lord always. Again I will say rejoice"**.

The psalmist also teaches us a good experience in Psalm 126, when he says:

*"When the Lord brought back the captivity of Zion, were like those who dream. Then our mouth was filled with laughter, and our tongue with singing"*. We have the right to laugh and sing because the Lord Jesus have set us free of

the captivity of Satan sin death and hell, adopted us and gave us an abundant life here, and eternal life there in heaven.

So, the true believer-not the nominal Christian- has strong reasons to live merry, joyful and happy, because his past is forgiven, his future is shining with light and hope, and his present is guaranteed in the loving mighty hands of the Lord. Jesus said, *"My sheep hear My voice, and I know them, and they follow Me. And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand"* (John 10:27-29).

The Lord "Jesus Christ is the same yesterday, today, and forever", who said 4000 years ago: *"There is no one like God who rides the heavens to help you, and in His excellency on the clouds. The eternal God is your refuge, and underneath are the everlasting arms"* (Deuteronomy 33:26,27).

St. Paul who asked us to rejoice, twice in one verse, gives us the frame of this joy and says once: **"Rejoice in the Lord"** (Phil,4:4), and once: **"Whatever things are true... noble...just... pure...lovely...of good report, if there is**

any virtue and if there is anything praiseworthy- meditate on these things. (Phil. 4:8). He also adds in the same Letter, "Therefore if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affection and mercy, fulfill my joy by being of one

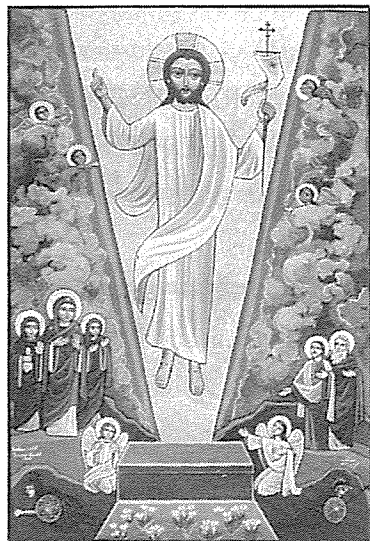
accord, of one mind." (Phil. 2:1,2).

In the HOLY WEEK it is fitting to weep; and in the EASTER we smile, and laugh!

By

*Fr. Augustinos Hanna*

## Schedule of Feasts & Holy Week:

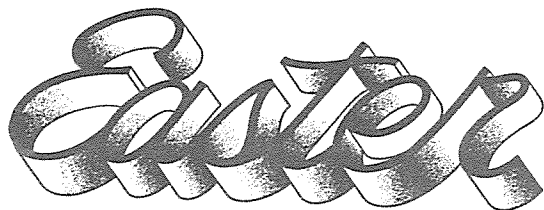


Tuesday, April 7:	Feast of Annunciation Liturgy	8:00 AM.....10:00 AM
Friday, April 17:	Conclusion of Lent Friday:	
	Liturgy & Unction:	12:00 PM.....5:00 PM
Saturday, April 18	Lazarus Saturday; Liturgy:	8:00 AM.....10:00 AM
Vespers,	Eve of Palm Sunday:	7:00 PM.....9:30 PM
Sunday, April 19	Palm Sunday Liturgy:	8:00 AM..... 1:30 PM
Pascha,	Eve of Monday:	6:00 PM.....9:30 PM
Monday, April 20	Pascha of Monday:	11:00 AM..... 1:30 PM
Pascha,	Eve of Tuesday:	6:00 PM.....9:30 PM
Tuesday, April 21	Pascha of Tuesday:	11:00 AM..... 1:30 PM
Pascha,	Eve of Wednesday:	6:00 PM.....9:30 PM
Wednesday, April 22	Pascha of Wednesday:	11:00 AM..... 1:30 PM
Pascha,	Eve of Great Thursday:	6:00 PM.....9:30 PM
Thursday, April 23	Liturgy of Great Thursday and preceding it is the Liturgy of the water (The washing of the feet, as Christ washed His disciple's feet.)	8 AM..... 3:00 PM
Pascha,	Eve of Great Friday:	6:00 PM.....9:30 PM
Friday, April 24	Pascha of Great Friday:	8:00 AM..... 6:00 PM
	Apocalypse Night	11:00 PM.....
Saturday, April 25	Liturgy of Bright Saturday	5:00 AM.....6:30 AM
Saturday, April 25	Feast of Feasts:	

THE RESURRECTION OF OUR LORD JESUS CHRIST

*HE IS RISEN INDEED*

# HAPPY



Raising of incense	6 PM
Festal Praises	7 PM
The offering of the Lamb	8 PM
The Procession of the Resurrection	9 PM
Communion of the Divine Mysteries	12 AM