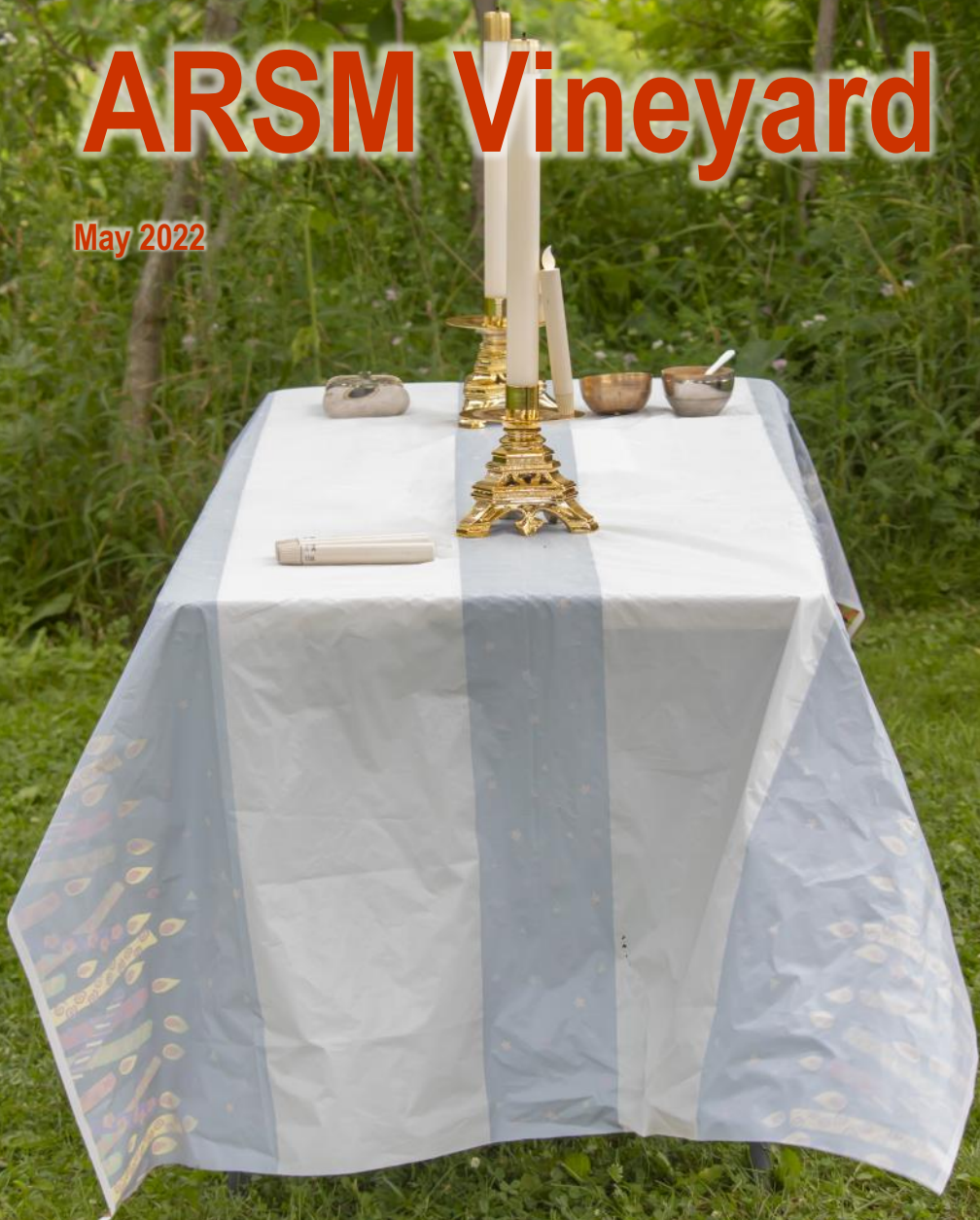




COPTIC ORTHODOX PATRIARCHATE
Diocese of Mississauga, Vancouver and Western Canada

ARSM Vineyard

May 2022







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Easter Message from Pope Tawadros II



In the name of the Father, the Son and the Holy Spirit, one God, Amen. Ekhrestos Anesti, Alithos Anesti.

I congratulate you all on the Glorious Feast of the Resurrection of the year 2022. I congratulate all the dioceses, Coptic Churches and Coptic monasteries in the east and the west. I congratulate all the fathers, Metropolitans, Bishops and Priests and Monks. I congratulate all the deacons and members of the Church boards everywhere. I also congratulate all the Coptic families that celebrate the glorious Feast of the Resurrection, every family, every father and every mother. I congratulate the youth, the servants, the elders and the children. I congratulate you on this joyful feast that we celebrate every year.

In the life of Christ there are many stations. During His public service, which extended for more than three years, there were many stations of miracles, meetings, teaching and parables. During which the Lord Christ met with His disciples and with many groups: either individually or in groups throughout His service. One of these great stations was the station where His disciples gathered, and went to Caesarea Philippi (Matthew 16:13) in northern Palestine. And there, He asked them: Who do men say that I, the Son of Man, am? (Matthew 16:13). They answered Him. Then, He asked them the following question: But who do you say that I am? (Matthew 16:15). St. Peter the Apostle answered: You are the Christ, the Son of the living God (Matthew 16:16). This statement was documented in each of the Four Gospels in different ways. But it was written in the light of the glorious resurrection: You are the Christ, the Son of the living God (Matthew 16:16). This was an important station in the lives of the disciples.

Later He started speaking about what would happen in the coming weeks and months. That in His life of services, Our Lord Jesus Christ would be delivered, crucified, buried then rise again. Then came the Transfiguration Station (Matthew 17:1-13), a station where three disciples were gathered. They were Peter, James and John. Peter represents faith, James represents work, and John represents divine love. On Mount Tabour, they met with Jesus Christ, in the presence of Moses and Elijah the Prophets (Matthew 17:1-13). There was a dialogue, and the most important part was: Lord, it is good for us to be here (Matthew 17:4). This is considered a glimpse of eternity, a light from eternity. This is what made the apostle Peter ask to make three tabernacles in order to extend their stay in this bright and joyful scene. After transfiguration, as we read in the Gospel of teacher John, or in the Four Gospels in general, St. Mark the Apostle may have also referred to it in his Gospel (Mark 9:9) briefly, when He spoke that the Son of Man would be delivered, crucified, die and rise from the dead. The disciples began to wonder: What is the resurrection from the dead?

The event of the resurrection, my beloved, is not merely an event in the past. And it is not simply a historical event. Our celebration of the glorious resurrection is not just a celebration that took place in the past and is over. The resurrection is a

The event of the resurrection, my beloved, is not merely an event in the past. And it is not simply a historical event. Our celebration of the glorious resurrection is not just a celebration that took place in the past and is over. The resurrection is a real beginning to human existence. It is a fresh beginning of man after sin has overtaken him and defeated him with the consequence of death. Resurrection is a victory, according to St. Paul the Apostle: O DEATH, WHERE IS YOUR STING? O HADES, WHERE IS YOUR VICTORY? (1 Corinthian 15:55). The resurrection of the Lord Christ is completely different from all prior miracles of resurrection, in which He raised the dead. Such as the son of the widow of Nain, the daughter of Jairus, or raising Lazarus even after four days of his presence in the tomb. The resurrection of Christ is completely different because it is the resurrection of human existence. It is a new start to human life, and blessed are those who enjoy this resurrection.

Let us stand together at the final scenes of the resurrection. The first is at the cross. It is a scene full of pain, sadness and many torments. We have all passed through Holy Week with all its readings, chants, and melodies. And know and have lived with the Savior hour by hour. The station of the cross is that of pain, and concludes at the grave. Christ was crucified on the cross, during the reign of Pontius Pilate, as we say in the Creed. Then he was placed in a new tomb where no one had been placed before. The grave became a phase where all dreams end, one of hopelessness, it is the station of death. Although this period lasted only three days, these were days of fear, panic and terror. As we read the Four Gospels, we sense these tribulations.

Even the disciples themselves were in great distress and panic. God did not leave them to dissolve in despair, but on the third day, at dawn on Sunday, He rose from the dead. He Who is here, Jesus Christ, He is not here, but is risen (Luke 24:6). And we read in the Gospel of our teacher (John 20:20): Then the disciples were glad when they saw the Lord. And this is the joy of the Resurrection, where we become glad and rejoice. At the beginning of each, we arise from sleep, and at the beginning of each Praise, we say: ◊Arise, O children of light, ◊O Children of the Resurrection. The resurrection is an action, a life, and a daily presence in our lives. And when we live in the Resurrection, we not only live in the Resurrection period, but the joy of the Resurrection extends and radiates throughout our Church, and on all our occasions, our feasts and fasts, and throughout the entire Church year. Our daily matins prayer represents the resurrection, as we say: With Your light, O Lord, we see the Light. And every week on Sunday, we celebrate this day that the Lord has made. And on the 29th of every Coptic month we celebrate and commemorate the Annunciation, Nativity and Resurrection of the Lord. Every year, we celebrate the Feast of the Resurrection not on a single day, but across seven weeks. It is sealed on the fiftieth day at the Holy Pentecost. The celebration of the Resurrection therefore lasts not just an hour, or a day, or a month, but the entire

year. And in all our rituals, such as the rites of Metanias, or the prostration to the ground, when we kneel down to the ground and say, Lord Jesus Christ, have mercy on me a sinner, a person prostrates and then stands up, recalling that the Resurrection is what allowed him this blessing, to rise from his sins and his transgressions.

The joy of the Resurrection must be lived by all of us. We must extend it to each other. Each one of us should be a source of joy for others. And the question that you can ask yourselves daily: Did you make someone happy today? Did you do it through your life or through the meaning of the Glorious Resurrection in you? Through your relationship with Christ, and your presence in your Church? Through practicing the sacraments? Through the reading of the Holy Scriptures? Do you make everyone around you happy? Are you a reason for joy? The Resurrection invites you to be a source of happiness for everyone. Do not forget, beloved, that we often repeat the word Alleluia in the Church. Alleluia means, praise God, which means rejoice. All of our spiritual practice aims to make us rejoice, and its goal is to live the resurrection. As I said at the beginning of my talk, when Christ rose from the dead, He wanted to give us this joy to live with daily: to witness it, teach it, practice it, and rejoice in it. The glorious resurrection is an invitation to eternal delight. All the spiritual practices we offer have the ultimate goal, to rejoice so that our joy may be fulfilled in eternal bliss. Do not forget that in the resurrection we meet with many different personalities. In the resurrection we rejoice will all the characters and all the people who were there before us in the events of the Glorious Resurrection. We rejoice with John the Beloved, the only disciple who remained with Christ until the cross. Christ entrusted him with his mother, the Virgin Mary. This was a lesson of loyalty and an image of the resurrection.

We also rejoice with Mary Magdelene, who was the first to go to the tomb. She saw the risen Christ, and called him “Rabboni”, which is to say, Teacher (John 30:16). This was a lesson of loyalty as well. We also witness in the Resurrection Thomas the skeptic. Jesus appeared to His disciples in the presence of Thomas a week after the resurrection. He had appeared before that on other times. Thomas was the disciple who was called by the Lord to put his finger on the print of the nails, and put his hand into His side. So, he shouted, “My Lord and my God” (John 20:26-28).

I hope that the joy of the Resurrection fill your life always, in every Church, every diocese, and with all those who serve. My congratulations are sent to you from the beloved land of Egypt. I present it to you on behalf of all the members of the Holy Synod. And in the name of all the Coptic Orthodox Church here in Egypt. May we all rejoice in the Glorious Resurrection. **Χριστος Ανεστη: Αληθως Ανεστη** (Ekrestos Anesti, Alithos Anesti).

الطريق إلى عمواس

القس / استوني وديع



ويشرح لهم النبوات فتلتهب قلوبهم وتفتح اعين قلوبهم ويصبح طريق الأبدية أهم بكثير من الطريق إلى عمواس. السيد المسيح يسافر مع كل واحدٍ منّا في طريقه ويهيئ له ما يفتح عيون قلبه لفهم معية الله في حياتنا. الرسائل والنصائح واضحة لمن يريد أن يسمع وأن يفهم ولكن الخطورة تكمن فيمن لا يهتم أو يبالي برسائل ونصائح المسيح لأن العاقبة ستكون التهاون في طريق لا نور فيه ولا زاد.

افتح يا رب أعين قلوبنا كما فتحت أعين قلوب تلميذي عمواس وفرح قلوبنا بقيامتك من الأموات التي بها صالحت الأرضيين مع السمايين وفتحت بها الطريق إلى الملكوت. سر معنا في طريق عمواس حياتنا ولا تدعنا نفقد الطريق المؤدي إلى الحياة بشفاعه أم النور العذراء مريم ورئيس الملائكة الجليل رافائيل والشهيدة العظيمة مارينا. آمين.

في قصص ظهورات السيد المسيح بعد قيامته عبر كثيرة. ولكن دائماً ما تستوقفني مقابلة السيد المسيح مع تلميذه في طريقهم إلى عمواس. هذه المقابلة هي خير دليل على عظم محبة السيد المسيح لجميع أولاده. لم يشأ الرب أن يترك هذان التلميذان في حالة بلبله بخصوص لاهوته يؤكد من خلال قيامته من الأموات. كما نُصلي في القداس:

"لم تتركنا أيضاً إلى الانقضاء بل تعهدتنا دائماً..."

فقد أثبت السيد المسيح هذا المبدأ في تقابله مع تلميذي عمواس. بمنتهى الحب والتواضع يسير معهم



Easter Celebrations 2022







Father Samuel visits ARSM

May 1st, 2022



Support our Church



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Commemoration of
Martyrdom of St. George, Prince of Martyrs
May 1st

On this day, of the year 307 A.D., the great among the martyrs St. George, was martyred. He was born in Cappadocia; his father's name was Anastasius, and his mother's name was Theobaste. When he was twenty years old, his father died, and he went to Emperor Diocletian to take over his father's position. He found that the Emperor had apostatized the faith and ordered the worship of idols. George was sorrowful, and he gave all his wealth to the poor and needy and set free his slaves.

When he saw the edict of the Emperor against the Christians, he became raged and tore it. They took him before the Emperor, and he cried in their midst saying: 'For how long you shall pour your anger against the innocent Christians, and force those who know the true faith to adopt the faith that you are in doubt of because it is fraudulent? So, either you believe on this true faith, or at least do not disturb with foolishness those who are steadfast in it.' The Emperor asked Mephnanius, one of his ministers, to pacify and persuade him. He asked him: 'Who taught you to be daring like this.' The Saint answered: 'It is the truth,' then started to explain it to him. The Emperor interrupted, reminding the Saint with the ranks that he bestowed on him, and promised him with more if he denied his Christ. The Saint refused with pride all these vain propositions. The Emperor tortured him severely, but the Lord strengthened him and healed all his wounds.

When the Emperor was weary of torturing him, he brought a magician, whose name was Athanasius, who gave the Saint a cup full of poison to drink. St. George made the sign of the cross over the cup then drank it. When no harm came upon him, the magician believed in the Lord Christ, and received the crown of martyrdom. The Emperor became raged and ordered to squeeze him until he delivered up his soul, and they cast his body out side the city.

The Lord Christ raised him up, and the Saint returned to the city. When the people saw him, three thousand and seven hundred souls believed. The Emperor ordered to cut off their heads and they received the crown of martyrdom.

When St. George stood before Emperor Diocletian, along with seventy kings that were sitting around him, they asked the Saint: 'We wish you to make these chairs that we are sitting on to put forth leaves, and bear fruit.' The Saint prayed to the Lord Christ, the Lord accepted his supplication and the chairs put forth leaves and bore fruit.

They took him once to a cemetery and asked him to raise the dead therein. He

prayed to the Lord Christ. The Lord raised them and after they talked to them, they returned to their graves and died.

A poor woman, brought her son, who was blind, deaf and dumb, he prayed to the Lord Christ then made the sign of the cross over him, and he was healed right away.

Diocletian, during all that, went on torturing St. George, until he was weary and bored of that. He started to be pleasant to the Saint and promised to give him his daughter in marriage if he would offer the incense to his gods. The Saint pretended that he accepted his offer, and the Emperor rejoiced and brought him into the royal palace. While St. George was praying the Psalms, the Empress heard him and asked him to explain to her what he had said. He began to interpret to her all the events from the creation of the world to the Incarnation of the Lord Christ, and his words entered her heart and she believed in the Lord Christ, to Whom is the Glory.



The Emperor ordered to call upon all the men of the city to gather, in order to see Saint George offering the incense to the Emperor's gods. When multitude gathered by the idols, Gawargios (George) stood and cried at the idols in the Name of the Lord Christ the Savior of the world. The earth opened its mouth and swallowed all the idols. The Emperor and all those who were with him were ashamed and he returned to his palace full of fury and wrath. The Empress told him: 'Didn't I tell you not to oppose the Galileans, for their God is strong and mighty?' The Emperor was exceedingly wrath with her, for he knew that St. George had brought her also to his faith. The Emperor with rage ordered to comb her body with a steel comb, then cut off her head, and she received the crown of martyrdom. Finally, Diocletian decided to put an end to the humiliation that befell him, so he ordered to cut off the head of St. George, and he received the crown of martyrdom. A Christian took the body, wrapped it in expensive shrouds, and took it to the city of Lydda, his home town, and they built a great church on his name there. His intercession be with us and Glory be to our God forever. Amen.

H. E. Metropolitan Paula visits ARSM

May 18th, 2022



H. E. Metropolitan Morcos visits ARSM

May 30th, 2022



Congratulations to
ALEXANDRA & KAREEM

for their engagement
May 23rd, 2022





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KEVIN BOULS

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"Behold! What is so good, or what so pleasant, as for brothers dwelling together?"
(Psalm 132)

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