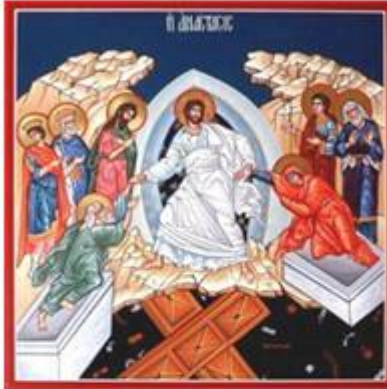


# The Apostle

The Monthly Magazine of St Aidan's Orthodox Church, Henderson Street, Levenshulme, Manchester M19 2JX Issue 11: May 2024



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## ***Christ is Risen!***

“Many indeed are the miracles of that time: God crucified; the sun darkened and again rekindled; for it was fitting that the creatures should suffer with their Creator; the veil rent; the Blood and Water shed from His Side; the one as from a man, the other as above man; the rocks rent for the Rock's sake; the dead raised for a pledge of the final Resurrection of all men; the Signs at the Sepulchre and after the Sepulchre, which none can worthily celebrate; and yet none of these equal to the Miracle of my salvation. A few drops of Blood recreate the whole world, and become to all men what rennet\* is to milk, drawing us together and compressing us into unity.”

\* *rennet = a curdling agent*

*St. Gregory the Theologian*

## Great and Holy Week in May and Pascha

Great and Holy Wednesday:	1 <sup>st</sup> May	8.00 pm	Holy Unction (Healing) Service
Great and Holy Thursday:	2 <sup>nd</sup> May	8.00 pm	Vesperal Liturgy of St. Basil
Great and Holy Friday:	3 <sup>rd</sup> May	9.00 am	Matins with 12 Gospels
		3.00 pm	Vespers (Deposition from the Cross)
		8.00 pm	Matins (Lamentations)
PASCHA (Saturday night to Sunday morning)	4 <sup>th</sup> / 5 <sup>th</sup> May	6.30 pm	Great Vespers
		7.30 pm	Chrismations
		8.30 pm	Reading of the Acts of the Apostles
<i>Please bring food to share after the Paschal Liturgy.</i>		10.00 pm	Night Office
		10.30 pm	Paschal Procession
		10.45 pm	Paschal Matins
		12.00 am	Paschal Divine Liturgy
		1.30 am	Paschal Agape Meal (Bring and Share)

### Coming Soon ...

There are two more E-Quip lectures after Pascha before we break for the Summer, Saturday 11th May and Saturday 18th May

The Zoom Bible Study on the Gospel of St Mark restarts on Tuesday 14th May. These are the dates that follow... 21st May, 4th June, 11th June then July only from the 2nd July.

### Your Prayers

The Community of Holy Cross, Morecambe has been without its seriously ill priest, Fr Jonathan, for over three months. We are helping out with monthly Liturgies but the Community of Holy Cross must now produce a Recovery Plan by the end of August for our help to be sustainable. Please pray for Fr Jonathan and the parish that it might find a deacon to be ordained and then trained to be Fr Jonathan's assistant.

## Our New Deacon Fr Alexey



I was born in Kiev (Ukraine, USSR) in 1975. In 1999, I graduated from Physics Faculty of Taras Shevchenko National University of Kyiv (Ukraine) and in 2002 I also finished Theological Seminary and in 2005 became serving as a deacon of Ukrainian Orthodox Church. During those years I worked as a lecturer at the University and defended my Ph.D. thesis in Solid State Physics in 2006. I received the Associate Professor diploma in 2014 and defended my Doctor of Science dissertation in 2018.

In 2015 I started visiting the UK at the invitation of my colleagues from the University of Huddersfield. That was the time when I first met a friendly community of St. Aidan's and its welcoming Priests Fr Gregory and Fr Emmanuel. I am happy that Sayedna Silouan accepted me as the clergy of Antiochian Church and appointed me as a deacon to St. Aidan's.

My beloved wife Tatiana is a world-known embroidery designer who already published four Ribbon and Crewel embroidery books, were invited to teach embroidery classes to Japan, USA, and Australia. Our two sons (twins) Gregory and Simeon were born in 1999. They are Computer and Mechanical engineers. Gregory is also a choir singer.

*Fr Da Alexey*

### **A note from Fr Gregory from Acts 6:1-7**

*Welcome to the team, Fr Deacon Alexey!*

Seven deacons were ordained to help in the Jerusalem Church. So that's one down and six more to come! We need more deacons to strengthen the diaconal life of the Church. Is God calling you?

## Pascha in the West and the East

by Metropolitan Hierotheos of Nafpaktos



The Orthodox Church is the Church of the Resurrection, because it gives prominence to Christ's victory over death. Pascha is the overcoming of death, the passage of the Word to the human nous\* and not the diffusion of the nous

to human reason and senses. When one examines the "ethos" of the Orthodox, one finds that it reveals the "spirit" and the life that comes out of the Tomb: the "life in the tomb" as the hymns say. It is a blaze and ecstasy of life. This is where the difference between western Christianity and the Orthodox Church can be seen:

Saint Francis, in Kanzantzakis' biography, reaching the highest degree of spiritual life by feeling "God crucified" in his body. He said, "It's a cross, Brother Leone, man's body is a cross - open your arms and you will see, God is crucified upon it". And he prayed, "My Christ, my love, I ask one favour of you, one favour for me before I die - that I may feel in my body and soul, as far as possible, Your pain and Your Holy passion..." He reached the point of seeing the wounds of the Cross on his body, and while asked for another, greater, experience, he heard a divine voice saying: "Do not ask for more; this is where man's ascent ends at the Crucifixion!"

On the other hand, an Orthodox saint, St. Silouan the Athonite, saw the Resurrected Christ and experienced Pascha within his being and within creation. Following the vision of Christ resurrected he said, "I was living

in a paschal feast. Everything was beautiful; the world was grand, people were pleasing, nature was unspeakably lovely, the body changed and became light, strength was added ... the soul overflowed with joy, it had compassion on people and prayed for the whole world."

This difference between Western and Eastern thinking is seen in the difference between Sartre and St. Serpahim of Sarov. The former (Sartre) disillusioned by western Christianity said "The other is my hell!". The latter (saint Seraphim of Sarov) addressed everyone who met him with the greeting: "Christ is Risen, my joy". Each and every 'other' is not 'different' a 'stranger' a 'foreigner', but a brother. The experience of the Resurrection overcomes death, neutralizes selfishness, and abolishes Hades. Otherwise, man is enclosed in his own personal hell.

#### Mortal problems

In celebrating "our Pascha" as "the feast of feasts" and as "the death of death, the first-fruits of another life that is eternal" we feel within ourselves and around ourselves the scent of spiritual death, of life that is before the Resurrection of Christ.

We live biological life simply as survival, and indeed, mortal. We chant "Christ is Risen!", we celebrate on the outside, but the bitterness of Hades rules within us, often even in Church life. The remembrance of death is bitter, so too the pain of loneliness. The venomous constraints in the field of Christianity are bitter, even in the Church itself, which continues to be the Church of the Resurrection and to preach the mystery of the Resurrection.

Our various passions keep us away from the existential festival of life. The various pressures make church life feel different. Christians divided by various political considerations, the Orthodox with various rivalries amongst themselves, do not remind us of the Resurrected Christ at all.

The crucifixion of the Orthodox Church continues. The wounds of the Cross of the Church in Jerusalem, from internal weaknesses and

external influences blacken the "Holy Fire" that comes from the Sepulchre of Christ. The political opportunism, the nationalistic racists with all too human passions do not allow the joy of the Resurrection to shine out as light to the people around.

The domineering powers that can be seen in all Christian confessions drain away the "Joy to all", the "Peace unto you", the "be of good cheer", because they are ruled by other alien powers, foreign to the "spirit" of the Resurrected Christ. Unfortunately, politics, often in ecclesiastical dress, are the nails of the crucified Church, the bride of the Resurrected Christ. And the worldly-led pressures take place in the name of the term "Mother Church".....

#### The True Pascha of the Church

Our Pascha, as the victory over death and the experience of life, is lived out today despite the secular-minded powers and tendencies. It is experienced by those who live humbly and existentially within the sphere of the Church, away from secularisation, racism and political considerations and can be clearly seen in the relics of saints.

Normally, the bodies of those saints that have fallen asleep, which are a just mass of cells, within which are included the cells for ageing, should rot away. However, the power and grace of the Resurrection does not let them break up, something which proves they have overcome death. The saint is a person who is asleep awaiting the last wake up call.

This is our Pascha, as a mystery of the Resurrection, and not as a Christianity of religiosity with the passion of love of precedence, of division, of rivalry. 'Our Pascha' cannot be replaced by 'our Religion', which lives under the rule of death. The Resurrected Christ cannot be made up of political expressions of Christianity, and the power of the Resurrection cannot fit within "Christian States". It is experienced apophatically, hesychastically, with eros, and humility.

*Footnotes: \* heart, eye of the soul*




## After the Fire

Not all plants are destroyed in fires. Some positively love fires, including the Giant Sequoia tree (opposite), and also the family of Eucalyptus trees.

These plants are called “pyrophilic” or, in Greek, fire-loving. Fires have numerous benefits for such plants ... they crack open their seed pods, they expose minerals in the soil for germination and they clear away unproductive plants from growing spaces.

A fire is raging through the west, destroying relentlessly unproductive malformed branches of Christianity, root and stem. The burning is both unbelief and spiritual decline. As Orthodox we have no reason to fear these fires of secularism and ideological atheism, of woke Newspeak (Orwell, 1984) and hatred of God. Just like those pyrophilic trees, such fires are to our benefit because they clear away and destroy unproductive weeds of heresy. Even now as these fires dominate, green shoots of new life are pushing through the ashes of the old. After the fire these shoots will become strong, simply because they have the spiritual strength of those ancient Giant Sequoias, immune to the fires of disaster and persecution alike. Simply put, they are Orthodox and cannot die. Another ancient symbol for this perpetual resurrection of Orthodox Christianity is the legendary phoenix bird which is reborn in every age. You may have noticed this rebirth, this new birth at St Aidan’s. Over the last 16 months, no fewer than 29 catechumens have been or now are under instruction to be received into the Church; most of these being a very much younger demographic than hitherto we have known. The Holy Spirit is stirring things up! Are we surprised? Of course not. He is, after all, known in the mighty wind and the tongues of fire (Acts 2:1-4)

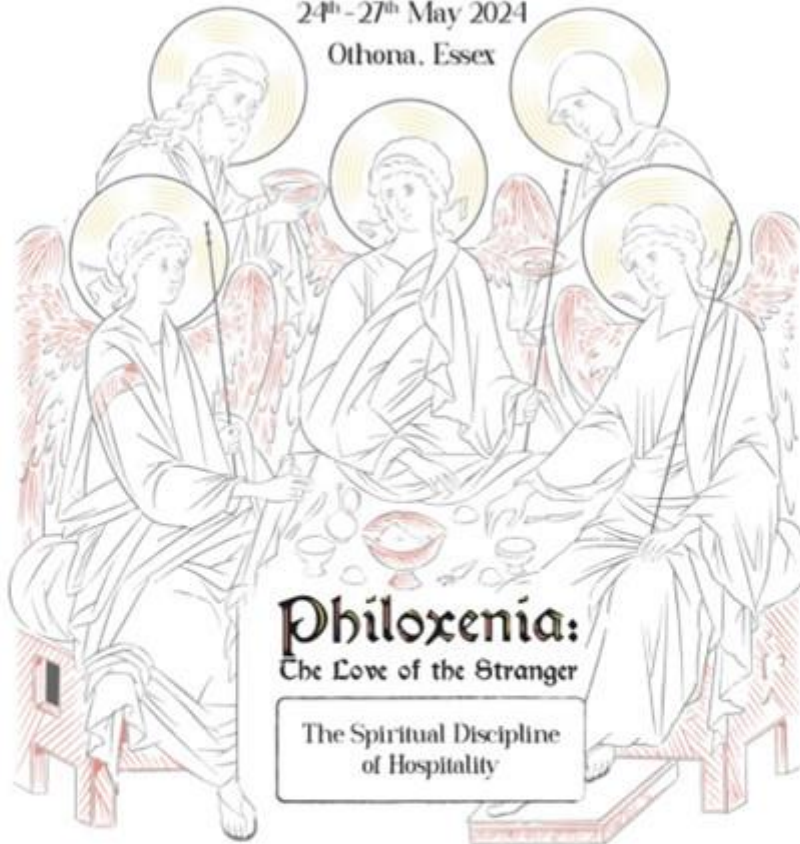
*Fr Gregory*

 Orthodox Christian  
Youth Great Britain

# Orthodox Youth Festival

2<sup>nd</sup> - 27<sup>th</sup> May 2024

Othona, Essex



**Philoxenia:**  
The Love of the Stranger

The Spiritual Discipline  
of Hospitality

## GUEST SPEAKERS:

Fr. Theodore Starway  
Pres. Catherine Maxfield  
Louis Sideras

Daily prayers and services,  
talks and Q&A,  
workshops,  
talent night,  
bonfire and more...

[orthodoxyouth.org.uk](http://orthodoxyouth.org.uk)  
[ofsbyouthuk@gmail.com](mailto:ofsbyouthuk@gmail.com)

**Book  
now**

>>>>>



<https://tinyurl.com/OFSJBYouth2024>



## Orthodox Youth Festival Registration



Hi everyone!!! Our Registrations are open!!!

The festival is aimed at young adults aged between 18 to 35 years old (approximately). You don't need to have a deep understanding of the Orthodox faith, but we hope you have an open mind and are curious to learn more about it.

Prices for the full weekend (includes full board and accommodation):

£240 for a single bed in a shared room

£210 for camping

£200 for concessions shared room

£60 for day visitors

If you're interested, apply by using the QR code on the poster or the link provided below to complete the form to book your place:

<https://tinyurl.com/OFSJBYouth2024>

If you have any questions, need financial help, or would like to be added to our mailing list to stay updated about future events, please do not hesitate to email us at [ofsjbyouthuk@gmail.com](mailto:ofsjbyouthuk@gmail.com).

**For more information, have a word with Edward or Anna-Irene**



## Book Review

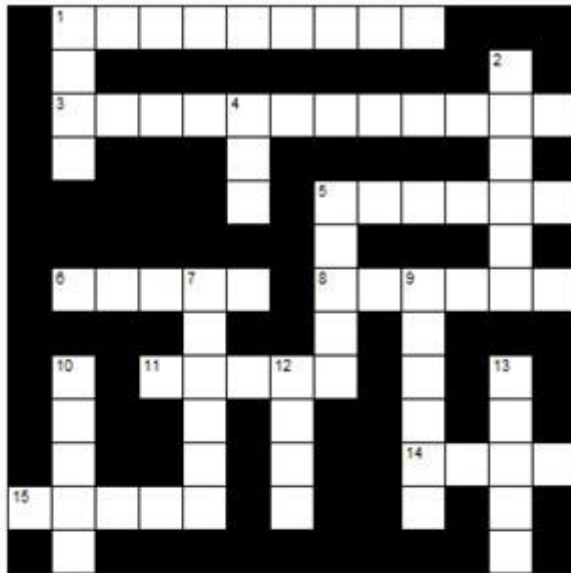
### C. S. Lewis, *The Four Loves*

In the opening two chapters of this great work, C. S. Lewis, describes our need to be loved by others and by God (“need-love”) and our desire to love others and love God (“gift-love”). We are each challenged by many problems in life and can learn to accept the invitation of Jesus Christ: “Come to Me, all of you who are weary and burdened, and I will give you rest” (Matthew 11.28). His approach is quite Orthodox, but also quite literary. He sets out the four loves of affection, friendship, eros and charity.

**Affection** “includes both need-love and gift-love,” but also requires “common sense” and the maturity not to seek to dominate others. **Friendship** with “its grounding in mutual respect and understanding” involves “doing something together.” **Eros** focuses on human sexuality “linked to the complex state of being in love,” with a frank distinction between loving another person and seeking only sexual intercourse. **Charity** requires learning how to love both others and God in a balanced fashion, with a deep and growing awareness of how much God loves each of us (1 John 4:10). Lewis concludes that “God offers us both a supernatural need-love of Himself and a supernatural need-love of each other.”

Published in 1960, the strict delineation of men’s and women’s roles is quite dated and misleading. However, this book does challenge the reader to grow in their understanding of both human love and divine love.

*Father Emmanuel*



**Across**

- 1 Family name for 1 down
- 3 What Pascha celebrates
- 5 Another (western) word for Pascha
- 6 How many days from Pascha to Pentecost?
- 8 The Queen of All Seasons
- 11 How many days from Pascha to Ascension?
- 14 Symbol of New Life
- 15 Often rung at this time

**Down**

- 1 She meets the risen Christ by his tomb
- 2 From Arimathea - it was his 12 down
- 4 The colour of 14 across (for the crucifixion)
- 5 How was 12 down found?
- 7 The doubting apostle
- 9 The women came with these to anoint Jesus
- 10 Christ is \_\_\_\_\_ !
- 12 Three days in this
- 13 What creature rolled away the stone from 12 down?

Children's Pascha Crossword  
 Solution on page 12

