

Free at Last!

Mike Denny, Roman Catholic Chaplain, reflects on the Jewish heritage of the Christian celebration of Holy Week and Easter.

As we approach Holy Week and the season of Easter, amidst the turmoil of restricted movement and great uncertainty brought about by the COVID-19 global pandemic, we are reminded of the joy of Passover, celebrating the mercy and love of God and His covenantal promises to redeem and bring home to salvation His enslaved and captive people, a people He called to Himself.

For Jews, Passover or Pesach, begins with the Seder meal commemorating, first the slavery and suffering, and then the liberation, the Exodus, of His people from Egypt by Moses, who was called by God to lead them on their perilous journey and deliver them to the land promised to them through Abraham.

Crucial to the ritual meal is the element of sacrifice to commemorate the time when the blood of a yearling lamb was daubed on doorposts as a sign to the destroying angel to pass over the house and spare the people and animals inside from the judgment of death imposed on all firstborn Egyptians, this being the final plague that triggered the release of God's people from bondage and suffering under Pharaoh.

The Passover story continues to have strong resonances with Christians, who commemorate, first the suffering of Jesus Christ in His passion and death from Holy Thursday to Good Friday, and then the joy of His resurrection to new life, on

When Jesus observed the Passover with His disciples, he reinterpreted the centuries-old elements of the Seder meal to make a revolutionary claim.

Easter Sunday. Clearly, God intended the Passover to foreshadow His greater deliverance: the sacrifice of Jesus for our deliverance from slavery to sin.

When Jesus observed the Passover with His disciples, he re-interpreted the centuries-old elements of the Seder meal to make a revolutionary claim. Whereas the Passover celebration had always served to remember the Exodus as the pinnacle of God's great deliverance, Jesus told His disciples that in future Passovers [Eucharists] they were to remember Him; they were to tell His story (which unfolded before their eyes) as a memorial to God's greatest deliverance.

With the blood of faith in Christ daubed on our hearts, we are delivered from slavery to sin, the curse of death passes over us, and the Passover becomes a moving and poignant portrait of our own lives of faith: oppressed by the bitterness of our sin, we wait and long for the Kingdom where we will finally be set free and God's promise of deliverance in Jesus will be complete.

We pray to God that our cries for mercy and help will be answered, and that we can turn to Him for our deliverance from all that befalls us in these unprecedented times.



A tweet by Indian Doctor Jagadish J Hiremath

Social distancing is a privilege, It means you live in a house large enough to practise it.
Hand washing is a privilege too. It means you have access to running water.



Hand sanitisers are a privilege. It means you have money to buy them.
Lockdowns are a privilege, 'It means you can afford to be at home.

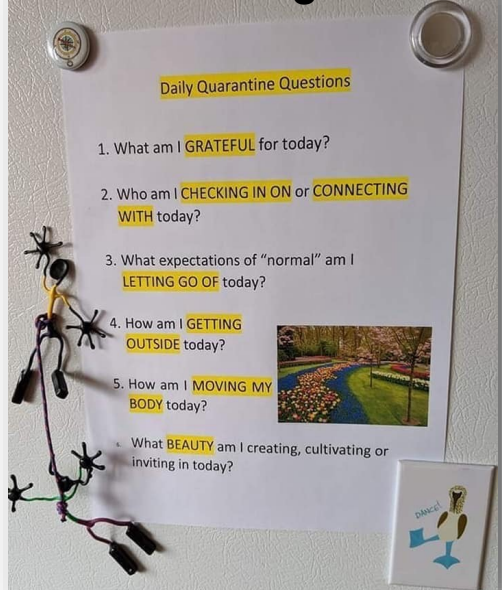
Most of the ways to ward off Corona are accessible only to the affluent.

All those who are practising social distancing and have imposed a lockdown on themselves must appreciate how privileged we are, More importantly those who can do it yet still move around infecting others especially the poor are criminals.

The Poor cannot afford it, please be considerate.

[@Kaalateetham](#)

From the Fridge Door:



Daily Prayers (Christian) take place Mon-Fri at 08.30 in T1 Prayer Room

and at other times and places too - visit the chaplaincy website or see Multi-faith Prayer Rooms for more information.

Communion Service (Christian/Ecumenical) Major Festivals and Holy Days in T1 Prayer Room

- visit the chaplaincy website or see Multi-faith Prayer Rooms for more information.

Friday Jumma Prayers (Islamic) are held in T3 Prayer Room 1300 GMT / 1330 BST

We'll Get Through This - Together

Part 2 of 25 suggestions from a friendly clinical psychologist.

17. **Find something you can control**, and control the heck out of it (something, rather than someone!). In moments of big uncertainty and overwhelm, control your little corner of the world. Organize your bookshelf, purge your closet, put together that furniture, group your toys. It helps to anchor and ground us when the bigger things are chaotic.

18. **Find a long-term project** to dive into. Now is the time to learn how to play the keyboard, put together a huge jigsaw puzzle, start a 15 hour game of Risk, paint a picture, read a series of your favourite books, binge watch an 8-season show, crochet a blanket, solve a Rubik's cube, or develop a new town in Animal Crossing. Find something that will keep you busy, distracted, and engaged to take breaks from what is going on in the outside world.

19. **Engage in repetitive movements** and left-right movements. Research has shown that repetitive movement (knitting, colouring, painting, clay sculpting, jump roping etc) especially left-right movement (running, drumming, skating, hopping) can be effective at self-soothing and maintaining self-regulation in moments of distress.

20. **Find an expressive art and go for it.** Our emotional brain is very receptive to the creative arts, and it is a direct portal for release of feeling. Find something that is creative (sculpting, drawing, dancing, music, singing, playing) and give it your all. See how relieved you can feel. It is a very effective way of helping kids to emote and communicate as well!

21. **Find lightness and humour in each day.** There is a lot to be worried about, and with good reason. Counterbalance this heaviness with something funny each day: cat videos on YouTube, a stand-up show on Netflix, a funny movie—we all need a little comedic relief in our day, every day.

22. **Reach out for help**—your team is there for you. If you have a therapist or psychiatrist, they are available to you, even at a distance. Keep up your medications and your therapy sessions the best you can. If you are having difficulty coping, seek out help for the first time. There are mental

health people on the ready to help you through this crisis. Your children's teachers and related service providers will do anything within their power to help, especially for those parents tasked with the difficult task of being a whole treatment team to their child with special challenges. Seek support groups of fellow home-schoolers, parents, and neighbors to feel connected. There is help and support out there, any time of the day—although we are physically distant, we can always connect virtually.

23. **"Chunk" your quarantine**, take it moment by moment. We have no road map for this. We don't know what this will look like in 1 day, 1 week, or 1 month from now. Often, when working with those feeling overwhelmed, I suggest a strategy called **"chunking"**—focusing on manageable bite-sized pieces of a larger

challenge. Whether that be 5 minutes, a day, or a week at a time - find what feels doable for you, and set how far ahead in the future you will let yourself worry. Take one chunk at a time.

24. **Remind yourself daily that this is temporary.** It seems in the midst of this quarantine that it will never end. It is terrifying to think of the

road stretching ahead of us.

Take time to remind yourself that although this is very scary and difficult, and will go on for an undetermined amount of time, it is a season of life and it will pass. **We will return to feeling free, safe, busy, and connected.**

25. **Find the lesson.** This whole crisis can seem sad, senseless, and at times, avoidable. When psychologists work with trauma, a key feature to helping someone work through said trauma is to help them find their agency, the potential positive outcomes they can effect, the meaning and construction that can come out of destruction.

What can each of us learn here, in big and small ways, from this crisis? What needs to change in ourselves, our homes, our communities, our nation, and our world?

furlough

noun [C] UK /'fɜːləʊ/ US /'fɜːlou/

1. a period of time that a worker, missionary or soldier is allowed to be absent, especially to return temporarily to their own town or country
2. to allow or force someone to be absent temporarily from work:
After safety concerns, the company furloughed all of its employees.
1. a time allowed for a person to be absent, esp. from the army or a prison:
I'm home on furlough.

Furlough is freedom, though it may not feel like it.

The Old Heretic, a minor character in Disney's *The Hunchback of Notre Dame*, is an elderly man who serves as a returning gag. He is accidentally freed from a prison, cheers in joy, and ends up trapping himself in yet another prison, with the words (presumably not from Victor Hugo) 'Dang It!' [find it at https://youtu.be/JKJRH30tUQ](https://youtu.be/JKJRH30tUQ)

Easter for Christians, and Passover for the Jewish community, is fundamentally a celebration of **freedom**. Both look back across thousands of years of history and pre-history; through post-modernism, modernism, the Renaissance and Enlightenment, Medievalism, the Dark Ages, Roman and Greek philosophies and still further back in time, before the written word existed to a moment in time when our ancestors truly knew they were free.

Over time, and especially through the 20th century, concepts of freedom or liberation have changed beyond recognition, and yet also, not at all. The Hebrew Scriptures, the New Testament, and two thousand years of human history all record ways in which freedom has been used for good - and abused to hurt or enslave others.

The New Testament suggests that freedom is about gaining wisdom and truth:

And you will know the truth, and the truth will set you free. John 8:32

But it's not just a condition or state of mind, it is about what we do ourselves, when we know we have freedom:

Don't let your freedom be an opportunity to indulge your selfish impulses, but serve each other through love. Galatians 5:13

My prayer for you (and also for me!) is that, during this time of 'enforced freedom' from our daily routines, and the ways in which we often find worth/value, that we find freedom of both **mind** and **action** in our response.