

ПАРОХИЈСКЕ АКТИВНОСТИ

(протеклог месеца):

КРШТЕНИ:

- Максим Александар Симић

ВЕНЧАНИ:

- Милан Новаковић и Александра Лончаревић

УПОКОЈЕНИ - ВЈЕЧНАЈА ПАМЈАТ!:

- Илинка Бањац

- 31.03. одржана Оснивачка скупштина КСС-а

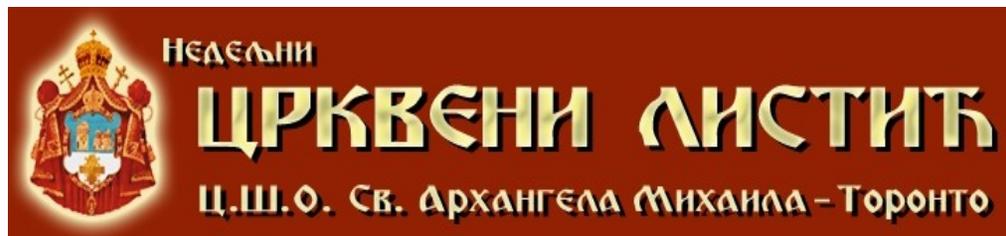
РАСПОРЕД БОГОСЛУЖЕЊА

за април 2013

- 07.04. - **БЛАГОВЕСТИ** (недеља) - Св. Литургија у 10.00 часова
- 14.04. - недеља - Св. Литургија у 10.00 часова
- 21.04. - недеља - Св. Литургија у 10.00 часова
- 27.04. **ЛАЗАРЕВА СУБОТА** - Св. Литургија у 10.00 часова
- 28.04. **ЦВЕТНА НЕДЕЉА** - Св. Литургија у 10.00 часова

ОБАВЕШТЕЊА

- Канцеларија ЦШО отворена је **УТОРКОМ, ЧЕТВРТКОМ и ПЕТКОМ** од 9-12 часова.



SERBIAN EASTERN ORTHODOX CHURCH OF ST. ARCHANGEL MICHAEL CORPORATION

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+++ THE ANNUNCIATION



When the most holy Virgin had lived and served in the Temple at Jerusalem for eleven years, and was by then fourteen years old when, that is, she was entering on her fifteenth year - the priests informed her that, according to the Law, she could no longer remain in the Temple but must be betrothed and marry. But, to the great surprise of all the priests, the most holy Virgin replied that she had dedicated herself to God and wished to a maiden remain till death and enter into wedlock with no-one. Then, by God's providence and under His inspiration, Zacharias, the high priest and father of the Forerunner, in consultation with the other

priests, chose twelve unmarried men from the tribe of David so that they might entrust the Virgin Mary to one of them to preserve her virginity and care for her. She was thus entrusted to Joseph, an old man from Nazareth and a kinsman of hers. In his house, the most holy Virgin continued to live in the same manner as in the Temple of Solomon, passing her time in the reading of the sacred Scriptures, in prayer, in pondering on the works of God, in fasting and in handwork. She scarcely ever left the house, nor took an interest in worldly matters or events. She generally conversed very little with anyone, and never without a particular need. She was intimate only with the two daughters of Joseph. But when the time prophesied by the Prophet Daniel had come and when God was pleased to fulfil the promise made to Adam when He drove him out of Paradise, and to the prophets, the mighty Archangel Gabriel appeared in the chamber of the most holy Virgin, at the precise moment (as some priestly writers have related) that she was holding open on her lap the book of the Prophet Isaiah and pondering on his great prophecy: 'Behold, a virgin shall conceive and bear a son'. Gabriel appeared to her in angelic light and said to her: 'Rejoice, thou that art highly favoured, the Lord is with thee!', and so forth, just as is related in the Gospel of the divine Luke. With this angelic greeting and the descent of the Holy Spirit, the salvation of mankind and the renewal of creation were set in motion. The Archangel turned the first page of the story of the New Testament with the word 'Rejoice!', to show by this the joy that the New Testament signifies for mankind and for all things created. And therefore the Annunciation is looked upon as a joyous, as well as a great, feast.

LAZARUS SATURDAY – VRBICA

Lazarus Saturday is the day before Palm Sunday (the feast of Christ's triumphal entry into Jerusalem). This Saturday and Sunday are the connection between Great Lent and Holy Week. On the eve of the celebration of the Resurrection of Lazarus, the forty days of Great Lent are formally brought to an end at Vespers. These two days are the unique and paradoxical days before the Lord's Passion.

The Saturday of Lazaros is counted among the major feasts of the Church. It is celebrated with great reverence and joy. The event of the raising of Lazaros is recorded in the Gospel of John (11. 1-45). The hymnography of the feast interprets the theological significance of the event. Accordingly, the resurrection of Lazaros is viewed as a prophecy in action. It prefigures both the resurrection of Christ, as well as the general resurrection of all the dead in the end times. The hymns of the feast also emphasize the biblical truth that the resurrection as such, is more than an event. It is a person, Christ Himself, who bestows eternal life now upon all who believe in Him, and not at some obscure future time (Jn 11.25-26).

In addition, the resurrection of Lazaros occasioned the disclosure of Christ's two natures, the divine and the human. He manifested His divine power by His foreknowledge of the death of Lazaros and by the final outcome, the miracle of his resurrection. Also, in the course of the dramatic events Jesus displayed deep human emotions. The Gospel records His deep feelings of love, tenderness, sympathy and compassion, as well as distress and sadness. The narrative reports that He sighed from the heart and wept.

+++ PALM SUNDAY (THE ENTRY OF OUR LORD INTO JERUSALEM) - CVETI

On the Sunday before the Feast of Great and Holy Pascha and at the beginning of Holy Week, the Orthodox Church celebrates one of its most joyous feasts of the year. Palm Sunday is the commemoration of the Entrance of our Lord into Jerusalem following His glorious miracle of raising Lazarus from the dead. Having anticipated His arrival and having heard of the miracle, the people went out to meet the Lord and welcomed Him with displays of honor and shouts of praise. On this day, we receive and worship Christ in this same manner, acknowledging Him as our King and Lord.

Palm Sunday summons us to behold our king: the Word of God made flesh. We are called to behold Him not simply as the One who came to us once riding on a colt, but as the One who is always present in His Church, coming ceaselessly to us in power and glory at every Eucharist, in every prayer and sacrament, and in every act of love, kindness and mercy. He comes to free us from all our fears and insecurities, "to take solemn possession of our soul, and to be enthroned in our heart," as someone has said. He comes not only to deliver us from our deaths by His death and Resurrection, but also to make us capable of attaining the most perfect fellowship or union with Him. He is the King, who liberates us from the darkness of sin and the bondage of death. Palm Sunday summons us to behold our King: the vanquisher of death and the giver of life.