

ПАРОХИЈСКЕ АКТИВНОСТИ

(протеклог месеца):

УПОКОЈЕНИ - ВЈЕЧНАЈА ПАМЈАТ!:

- Влајко Перић
- Даница Старлек

РАСПОРЕД БОГОСЛУЖЕЊА

за април 2013.

- 06.04. - (недеља) - Св. Литургија у 10 часова
- 07.04. - **БЛАГОВЕСТИ** (понедељак) - Св. Литургија у 10 часова
- 12.04. - **ЛАЗАРЕВА СУБОТА** - Св. Литургија у 10 часова
- 13.04. - **ЦВЕТНА НЕДЕЉА** - Св. Литургија у 10 часова
- 16.04. - **ВЕЛИКА СРЕДА** – Јелеосвећење у 19.00 часова
- 17.04 - **ВЕЛИКИ ЧЕТВРТАК** - Св. Литургија у 10.00 часова
 - Велико бденије у 19.00 часова
- 18.04 - **ВЕЛИКИ ПЕТАК** - Вечерње са изношењем плаштанице у 19.00 часова
- 19.04. - **ВЕЛИКА СУБОТА** - Св. Литургија у 10.00 часова
- 20.04 - **ВАСКРС** - Васкршње јутрење у 00.01 часова
 - Васкршња Литургија у 10.00 часова
- 21.04. - **ВАСКРСНИ ПОНЕДЕЉАК** - Св. Литургија у 10.00 часова
- 27.04. Томина недеља - Св. Литургија У 10 часова

ХРИСТОС ВАСКРСЕ!

ВАИСТИНУ ВАСКРСЕ!



НЕДЕЉНИ

ЦРКВЕНИ ЛИСТИЋ

Ц.Ш.О. Св. Архангела Михаила – Торонто

SERBIAN EASTERN ORTHODOX CHURCH OF ST. ARCHANGEL MICHAEL
CORPORATION

Српска Православна Црква Св. Архангела Михаила Корпорација

212 Delaware Avenue, Toronto, Ont., Canada M6H 2T1 Tel. (416) 536-8565



игуман Софроније Никић

416-536-8565

416-509-7841

(ENGLISH)

sv.archangeldelaware@yahoo.ca

<http://starchangeltoronto.com>

EASTER, Holy Pascha



On Saturday, the day after the crucifixion of the Lord, His disciples and followers were filled with gloom, for they had seen their Lord and Master die, crucified on a cross. As Holy Scripture tells us, there was a man named Joseph from the Jewish town of Arimathea. He was a member of the council, a good and righteous man, who had not consented to their purpose and deed, and he was looking for the kingdom of God. This man went to Pilate and asked for the body of Jesus (Luke 23:50-52). Pilate gave him leave. So he came and took away His body. [He and] Nicodemus also, who had at first come to Him by night...took the body of Jesus, and bound it in linen clothes...as is the burial custom of the

Jews. Now in the place where He was crucified there was a garden, and in the garden a new tomb where no one had ever been laid. So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there (John 19:38-42). The women who had come with Him from Galilee followed, and saw the tomb, and how His body was laid; then they returned and prepared spices and ointments. On the Sabbath they rested according to the commandment (Luke 23:55-56). Next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, Sir, we remember how that impostor said, while He was still alive, 'After three days I will rise again.' Therefore order the sepulcher to be made secure until the third day, lest His disciples go and steal Him away, and tell the people, 'He has risen from the dead, and the last fraud will be worse than the first. Pilate said to them, You have a guard of soldiers; go, make it as secure as you can. So they went and made the sepulcher secure by sealing the stone and setting a guard (Matt. 27:62-66).

But on the first day of the week, at early dawn, the women went to the tomb, taking the spices which they had prepared (Luke 24:1). And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone, and sat upon it. His appearance was like lightning, and his raiment white as snow. And for fear of him the guards trembled and became like dead men. But the angel said to the women, Do not be afraid; for I know that you seek Jesus Who was crucified. He is not here; for He has risen, as He said. Come, see the place where He lay. Then go quickly and tell His disciples that He has risen from the dead (Matt. 28:2-7). Uskrs (Easter), is considered the holiest of holidays, and is celebrated from Good Friday to Easter Sunday. A seven-week Lenten period is observed, also without fish, meat, eggs, milk, or dairy products, which is practiced today in altered fashion as well. Vrbica, or Palm Sunday, is observed on the last Sunday before Easter when the willow branches are blessed and distributed to all present. This service is rendered especially beautiful and significant by the presence of children, dressed in fine new clothes worn for the first time, with little bells hanging from their necks on Serbian tricolor ribbons—red, blue, and white—waiting for the whole congregation to start an outside procession encircling the church three times.

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.

The biblical story of Palm Sunday is recorded in all four of the Gospels (Matthew 21:1-11; Mark 11:1-10; Luke 19:28-38; and John 12:12-18). Five days before the Passover, Jesus came from Bethany to Jerusalem. Having sent two of His disciples Palm Sunday summons us to behold our king - the Suffering Servant. We cannot understand Jesus' kingship apart from the Passion. Filled with infinite love for the Father and the Holy Spirit, and for creation, in His inexpressible humility Jesus accepted the infinite abasement of the Cross. He bore our griefs and carried our sorrows; He was wounded for our transgressions and made Himself an offering for sin (Isaiah 53). His glorification, which was accomplished by the resurrection and the ascension, was achieved through the Cross.

THE ANNUNCIATION



The Feast of the Annunciation is one of the earliest Christian feasts, and was already being celebrated in the fourth century. There is a painting of the Annunciation in the catacomb of Priscilla in Rome dating from the second century. The Council of Toledo in 656 mentions the Feast, and the Council in Trullo in 692 says that the Annunciation was celebrated during Great Lent.

The Greek and Slavonic names for the Feast may be translated as "good tidings." This, of course, refers to the Incarnation of the Son of God and the salvation He brings. The background of the Annunciation is found in the Gospel of St Luke (1:26-38). The troparion describes this as the "beginning of our salvation, and the revelation of the eternal mystery," for on this day the Son of God became the Son of Man. There are two main components to the Annunciation: the message itself, and the response of the Virgin. The message fulfills God's promise to send a Redeemer (Genesis 3:15)