

PARISH ACTIVITIES

(last month)

Baptized

- *Marko Mihailovic*
- *Ivana Lubura*

SCHEDULE OF SERVICES

for March 2015.

- 01.03. - (Sunday) - Divine Liturgy @ 10:00 am
- 08.03. - (Sunday) - Matins (Eng.) @ 08:45 am
.....Divine Liturgy (Serb.) @ 10:00 am
- 15.03. - (Sunday) - Divine Liturgy @ 10:00 am
- 22.03. - (Sunday) - Divine Liturgy @ 10:00 am
- 29.03. - (Sunday) - Divine Liturgy @ 10:00 am

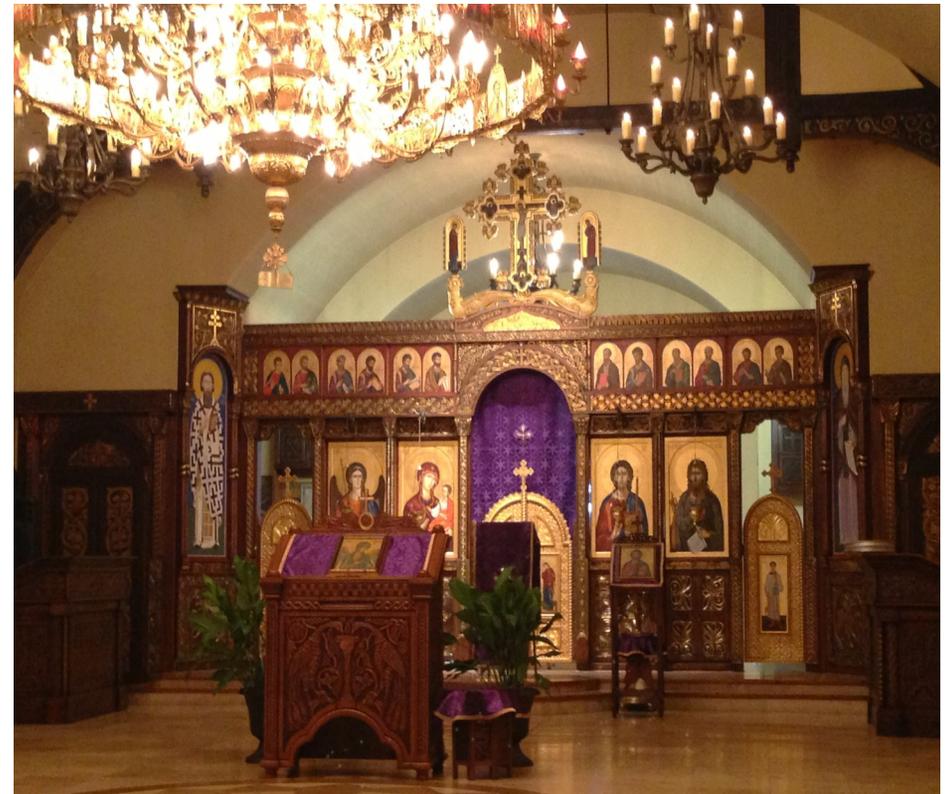
• The Church office is open on
TUESDAY, THURSDAY & FRIDAY
from **09:00 am - 12:00 pm**



SERBIAN EASTERN ORTHODOX CHURCH OF ST. ARCHANGEL MICHAEL
CORPORATION

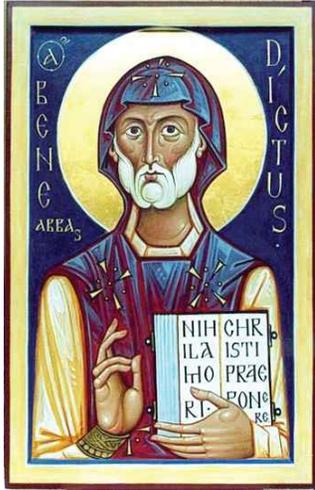
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Saint Benedict of Nursia



Born in Nursia in Italy in 480, of rich and eminent parents, he did not persevere long with his schooling, for he realised himself that he could, through book-learning, lose "the great understanding of my soul". And he left school "an untaught sage and an understanding ignoramus". He fled to a monastery where a monk, Romanus, gave him the habit, after which he withdrew to a craggy mountain, where he lived for more than three years in a cave in great struggles with his soul. Romanus brought him bread and dropped it over the wall of the crag on a rope to the mouth of the cave. When he became

known in the neighbourhood, he, to flee the praise of men, moved away from that cave. He was very brutal with himself. Once, when an impure rage of fleshly lust fell on him, he stripped bare and rolled among nettles and thorns until he had driven out of himself every thought of a woman. God endowed him with many spiritual gifts: insight, healing and the driving out of evil spirits, the raising of the dead and the ability to appear to others from a distance in a dream or vision. He once discerned that he had been given a glass of poisoned wine. He made the sign of the Cross over the glass and it broke into pieces. He founded twelve monasteries, each having twelve monks at first. He later compiled the specifically "Benedictine" rule, which is today followed in the Roman Church. On the sixth day before his death he commanded that his grave, already prepared as the saint had foreseen that his end was near, should be opened. He gathered all the monks together, gave them counsel and gave his soul to the Lord whom he had faithfully served in poverty and purity. His sister, Scholastica, lived in a women's monastery, where, guided by her brother and herself practising great asceticism, she came to great spiritual perfection. When St Benedict set his soul free, two monks, one on the road and one at prayer in a distant cell, had at the same moment the same vision: a path from earth to heaven, curtained with precious cloth and illuminated at the sides by ranks of people. At the top of that path stood a man of indescribable beauty and light, who told them that the path was prepared for Benedict, the beloved of God.

Great Lent

The season of Great Lent is the time of preparation for the feast of the Resurrection of Christ. It is the living symbol of man's entire life which is to be fulfilled in his own resurrection from the dead with Christ. It is a time of renewed devotion: of prayer, fasting, and almsgiving. It is a time of repentance, a real renewal of our minds, hearts and deeds in conformity with Christ and his teachings. It is the time, most of all, of our return to the great commandments of loving God and our neighbors.

In the Orthodox Church, Great Lent is not a season of morbidity and gloominess. On the contrary, it is a time of joyfulness and purification. We are called to "anoint our faces" and to "cleanse our bodies as we cleanse our souls." The very first hymns of the very first service of Great Lent set the proper tone of the season:

Let us begin the lenten time with delight ... let us fast from passions as we fast from food, taking pleasure in the good words of the Spirit, that we may be granted to see the holy passion of Christ our God and his holy Pascha, spiritually rejoicing.

Thy grace has arisen upon us, O Lord, the illumination of our souls has shown forth; behold, now is the acceptable time; behold, now is the time of repentance (Vesper Hymns).

It is our repentance that God desires, not our remorse. We sorrow for our sins, but we do so in the joy of God's mercy. We mortify our flesh, but we do so in the joy of our resurrection into life everlasting. We make ready for the resurrection during Great Lent, both Christ's Resurrection and our own.

Prayer of St. Ephrem the Syrian

O Lord and Master of my life, give me not the spirit of sloth, meddling, lust for power and idle talk.

But grant unto me, Thy servant, a spirit of chastity, humility, patience and love.

Yea, O Lord and King, grant me to see mine own faults