

PARISH ACTIVITIES

(last month)

BAPTISED

- *Milan Baljozovic*
- *Stephanie Palma*

SCHEDULE OF SERVICES

For June 2015.

- 01.06. - **PENTECOST MONDAY** - Divine Liturgy @ 10:00 am
- 02.06. - **PENTECOST TUESDAY** - Divine Liturgy @ 10:00 am
- 03.06. - **Sts. CONSTANTINE & HELENA** (Wednesday) - Divine Liturgy @ 10:00 am
- 07.06. - (Sunday) - Divine Liturgy @ 10.00 am
- 14.06. - (Sunday) - Matins (Eng) @ 08:45 am
..... - Divine Liturgy (Serb) @ 10:00 am
- 21.06. - (Sunday) - Divine Liturgy @ 10:00 am
- 28.06. - **VIDOVDAN** (Sunday) - Divine Liturgy @ 10.00 am

ОБАВЕШТЕЊА

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



НЕДЕЉНИ

ЦРКВЕНИ ЛИСТИЋ

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

SERBIAN EASTERN ORTHODOX CHURCH OF ST. ARCHANGEL MICHAEL
CORPORATION

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THE APOSTOL'S LENT

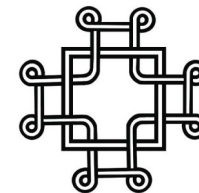
From the first Monday after The Pentecost, ie. after The All Saints's Sunday begins the Apostolic lent, set up before the holiday of the Holy Apostles Peter and Paul, which is celebrated on 29 June, and the Synaxis of the Apostles - 30 June. This is known also as the summer lent. As it comes after The Pentecost, in ancient times this lent was also known as Pentecost Fasting, but now more often it is known as Peter's Lent, or even more properly The Apostolic's Lent. After descending of The Holy Spirit on the Apostles, before their holiday, the Church invites us to do fasting having an example of the Apostles themselves, who, having received the Holy Spirit at Pentecost, in fasting and prayers, prepared themselves for the preaching of the Gospel throughout the world, and also with fasting and prayers they are ordinate new presbyters whose duty was to continue the work of the apostolic ministry (Acts 14:23); as St. John Chrysostom says, apostles always fasted. The Apostolic institutions testifying about establishment of the fasting in honor of the Holy Apostles saying: "After Pentecost, celebrate one week, and then start with the Lent as it is right to do so for the sake of the Gifts received from God, but also to fast, after dressing in body ". Thus, the beginning of the Peter's Lent dates back to the time of the Apostles as the celebration of The Pentecost and the feast of the Holy Apostles who in fact established the Apostol's Lent.

Establishing temples in honor of the Holy Apostles Peter and Paul in Constantinople and Rome helped spreading this lent among Christians, as well as the consecration of the temple of the Holy Apostles in Constantinople on their feast day on June 29. As the celebration of St. Apostles after this event was more festive both in the East and the West, the spiritual preparation of the pious Christians for this holiday – by prayers and fasting - was more determined in the Orthodox Church. Starting from the fourth century, testimonies of the Church Fathers are more frequent regarding the Apostol's Lent. In this century we have testimonies of St. Athanasius the Great, St. Ambrose of Milan, and in the fifth century, Leo the Great and Theodorit of Creta. Explaining to the Emperor Constantinus the problems and suffering of the Orthodox Christians by the Aryans, St Athanasius the Great in his apologetic words says: "The people who were fasting on Sunday after The Pentecost, went to pray at the cemetery ...". St. Ambrose says: "The Lord has so ordained that we participate with Him in the suffering during the Great Lent now rejoice in His resurrection at Pentecost. At Pentecost we do not fasting because in those days the Lord lived with us; we do not fasting as He Himself said: Can the wedding guests fast while the bridegroom with them (Lk 5:34)? Why is it necessary to restrain the body from food, when the soul is fed by the presence of the Lord? Cannot fast the one who revel in the presence of the Lord! Communion with the Lord is the food that every Christian needs. So, during Pentecost, we feed with the Lord who approached and reviled to us. After this (Pentecost) Day, when the Lord ascended into heaven, we are fasting again". St. Leo the Great says: "The Church fastings are arranged during the year, that is for any period of the year set a sort of law of the fasting - in the spring, a Great Lent, in the summer – the lent after Pentecost ..." and so on. "In addition, after a period of Pentecost - says Leo the Great – this lent is necessary in order to cleanse our thoughts and to be deigned to receive the Gifts of the Holy Spirit

THE HOLY MARTYR JUSTIN

THE PHILOSOPHER

He was born of Greek parents in the Samaritan town of Shechem (formerly called Nablus), about a hundred and five years after Christ. He sought wisdom and philosophy with his whole heart, first with the Stoics, then with the Peripatetics, the Pythagoreans and finally with the Platonists. Although Platonic philosophy did not content him, it held him the longest, until he found something higher to attract him. By God's providence, he encountered a remarkable old man who began to undermine his Platonic philosophy, reminding him that a man cannot fully know the truth about God till God reveals it to him, and telling him that God had revealed the truth about Himself in the books of Holy Scripture. Justin began to read the Scriptures, and became an utterly convinced Christian, but he would not be baptised or call himself a Christian until he had convinced himself of the falseness of the accusations that pagans found to bring against Christians. Going to Rome for a philosophical gathering, he quickly gained much respect there, and many followers. He witnessed the martyrdom of St Ptolemy and St Lucian, and, seeing the tortures of these innocent Christians, wrote an Apologia for Christians and Christian teaching and gave it to the Emperor Antoninus and the Senate. The Emperor read it carefully and ordered that the persecution of Christians cease. Justin took a copy of the Emperor's decree and went off to Asia, where he saved many persecuted Christians by its aid. After that, he returned again to Rome. When a persecution arose under the Emperor Marcus Aurelius, he wrote a second Apologia and addressed it to the Emperor. Some disreputable philosopher, Crescens, a Cynic, denounced him as a Christian because Justin was getting the better of him in every dispute, and Justin was thrown into prison. Desiring his death, and fearing that judgement would not be given against him, Crescens took the opportunity to administer poison to him in the prison. Thus this great defender of the Christian faith finished his earthly course and went to the blessedness of eternity, in the year 166.



"Do you fast? Then feed the hungry, give drink to the thirsty, visit the sick, do not forget the imprisoned, have pity on the tortured, comfort those who grieve and who weep, be merciful, humble, kind, calm, patient, sympathetic, forgiving, reverent, truthful and pious, so that God might accept your fasting and might plentifully grant you the fruits of repentance."