

PARISH ACTIVITIES

(from the last month):

BAPTIZED:

- *Gabriela George*

SCHEDULE OF SERVICES

for April 2016.

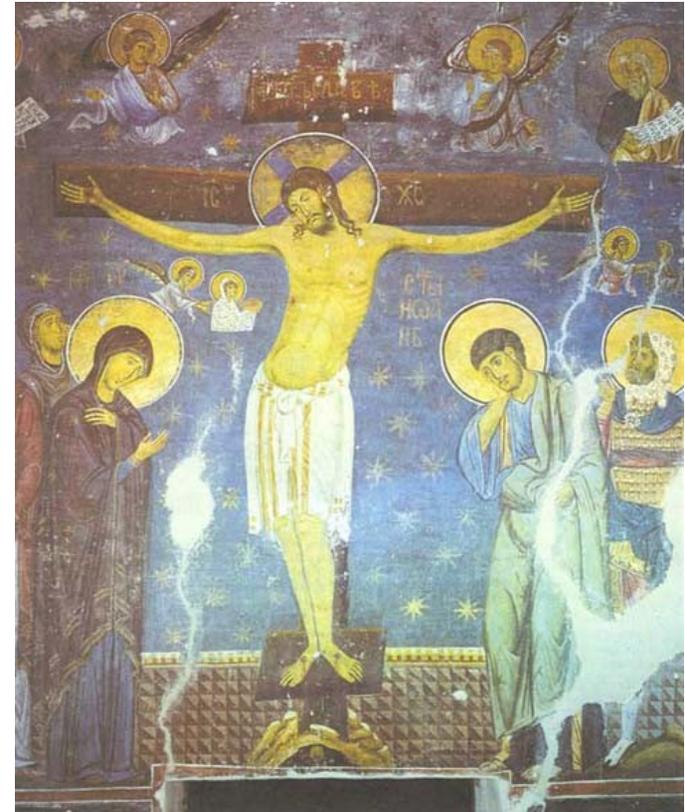
- 03.04. - Sunday - Divine Liturgy @ 10:00 am
- 07.04. - **THE ANNUNCIATION** (Thursday) - Divine Liturgy @ 10:00 am
- 09.04. - Saturday - Vespers @ 6:00 pm
- 10.04. - Sunday - Divine Liturgy @ 10:00 am
- 17.04. - Sunday - Divine Liturgy @ 10:00 am
- 23.04. - **LAZARUS SATURDAY** - Divine Liturgy @ 10:00 am
..... - Vespers @ 3:00 pm
- 24.04. - **PALM SUNDAY** - Divine Liturgy @ 10:00 am
- 27.04. - **HOLY WEDNESDAY** – Holy Unction @ 7:00 pm
- 28.04 - **HOLY THURSDAY** - Divine Liturgy @ 10:00 am
..... - Vigil @ 7:00 pm
- 29.04 - **GOOD/GREAT FRIDAY** - Vespers & Adorning of the Shroud/Plastanica @ 7.00 pm
- 30.04. - **HOLY SATURDAY** - Divine Liturgy @ 10:00 am



SERBIAN EASTERN ORTHODOX CHURCH OF ST. ARCHANGEL MICHAEL CORPORATION

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The Great and Holy Feast of Pascha



Great Lent is the 40-day season of spiritual preparation that comes before the most important Feast of the Christian year, Holy Pascha (which means “Passover” and is commonly called “Easter”). It is the central part of a larger time of preparation called the *Triodion* season.

The *Triodion* begins ten weeks before Easter and is divided into three main parts: three Pre-Lenten weeks of preparing our hearts, the six weeks of Lent, and Holy Week. The

main theme of the *Triodion* is repentance—mankind's return to God, our loving Father.

This annual season of repentance is a spiritual journey with our Savior. Our goal is to meet the risen Lord Jesus, Who reunites us with God the Father. The Father is always waiting to greet us with outstretched hands. We must ask ourselves the question, “Are we willing to turn to Him?”

During Great Lent, the Church teaches us how to re-ceive Him by using the two great means of repentance— prayer and fasting.

THE LENTEN FAST

The word “fast” means not eating all or certain foods. As Orthodox Faithful, we can fast completely at certain times of great importance, and especially each time before receiving Holy Communion. Usually, fasting means limiting the number of meals and/or the type of food eaten.

The purpose of fasting is to remind us of the Scriptural teaching, “Man does not live by bread alone.” The needs of the body are nothing compared to the needs of the soul. Above all else, we need God, Who provides everything for both the body and the soul. Fasting teaches us to depend on God more fully.

The first sin of our parents, Adam and Eve, was eating from the forbidden tree (*Genesis 3:1-19*). We fast from food, or a food item, as a reminder that we are to fast from sin-ning and doing evil.

There are several benefits of fasting. Fasting helps us pray more easily. Our spirit is lighter when we are not weighed down by too much food or food that is too rich. Through fasting, we also learn to feel compassion for the poor and hungry and to save our own resources so that we can help those in need.

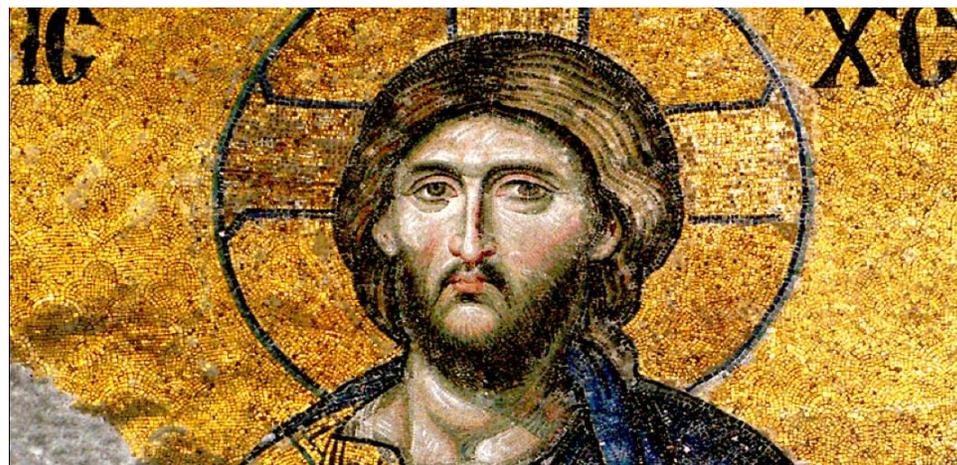
pleasing to God, or do we curse God or our brother?

The other members of the body also need to fast: our eyes from seeing evil, our ears from hearing evil, our limbs from participating in anything that is not of God. Most important of all, we need to control our thoughts, for thoughts are the source of our actions, whether good or evil.

Fasting is not an end in itself. Our goal is an inner change of heart. The Lenten Fast is called “ascetic.” This refers to a ctions of self-denial and spiritual training which are central to fasting.

Fasting is a spiritual exercise. It is not imposed or forced upon us. In the same way that true repentance cannot be forced upon anyone, each of us makes the choice to turn away from our sinful ways and go toward our loving, for giving Father in Heaven.

Fish, oil and wine are allowed on the Feast of the An-nunciation (*March 25*) and on Palm Sunday (*one week before Easter*). On other feast days, such as the First and Second Finding of the Head of Saint John the Baptist (*February 24*), the Holy Forty Martyrs of Sebaste (*March 9*), the Forefeast of the Annunciation (*March 24*) and the Synaxis of the Archangel Gabriel (*March 26*), wine and oil are permitted.



“My Christ, whatever your love dictates, it is sufficient for me to live within your Love”.

- St Porphyrios

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