

WISDOM OF THE SAINTS...

Don't be deceived regarding the knowledge of what will be after your death: what you sow here, you will reap there. After leaving here, no one can make progress. Here is the work, there the reward; here the struggle, there the crowns. (*St. Barsanuphius the Great, Instructions, 606*)

God gives His communion to all who love Him. Communion with God is life and light and sweetness with all the good things that He has. But those who of their own will forsake Him he rewards with separation from Him, which they themselves have chosen. As separation from light is darkness, so also alienation from God is deprivation of all good things which He has. But the good things of God are eternal and without end, so that the loss of them is eternal and without end. Thus sinners shall be the cause of their own torments, just as the blind do not see the light, although it is shining on them. (*St. Irenaeus of Lyons, Against Heresies, V.27*)

The Lord loves us so much that He suffered for us on the Cross; and His suffering was so great that we can't comprehend it. In the same way our spiritual pastors suffer for us, although we often don't see their suffering. The greater the love of the pastor, the greater his suffering; and we, the sheep, should understand this, and love and honor our pastors. (*St. Silouan the Athonite, Writings, XIII.2*)

A Christian must be courteous to all. His words and deeds should breathe with the grace of the Holy Spirit, which abides in his soul, so that in this way he might glorify the name of God. He who regulates all of his speech also regulates all of his actions. He who keeps watch over the words he is about to say also keeps watch over the deeds he intends to do, and he never goes out of the bounds of good and benevolent conduct. The graceful speech of a Christian is characterized by delicateness and politeness. This fact, born of love, produces peace and joy. On the other hand, boorishness gives birth to hatred, enmity, affliction, competitiveness, disorder and wars. (*St. Nektarius of Aegina, The Path to Happiness, 7*)

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PROGRAMME JUNE 2017



Synaxis of the 12 Holy Apostles (June 30th)

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Every Thursday Evening the program is as follows:

6pm: The St Ignatius children's group and choir (primary school age and up)
 7pm: Paraklesis service to the Theotokos (in English)- OR ENGLISH DIVINE LITURGY at 7.30 once a month
 7.45: Bible study group (for all ages), led by Fr Demosthenis

SATURDAY 3rd JUNE: **SATURDAY OF SOULS**, Matins, Divine Liturgy, and commemoration of departed, 7.30-10.00am

SUNDAY 4th JUNE: **HOLY PENTECOST**, Matins and Divine Liturgy, 7.30-11.00am

MONDAY 5th JUNE: **MONDAY OF THE HOLY SPIRIT**, Matins and Divine Liturgy, 8.00-10.00am

THIS WEEK WE DO NOT FAST ON WEDNESDAY AND FRIDAY

SUNDAY 11th JUNE: **SUNDAY OF ALL SAINTS, Apostles Bartholemew And Barnabas, St Luke the Surgeon, Synaxis of the Holy Icon of the Axion Estin**, Matins and Divine Liturgy, 7.30-11.00am

MONDAY 12th JUNE: **FAST BEGINS FOR THE FEAST OF THE TWELVE APOSTLES. FISH PERMITTED EXCEPT WEDNESDAYS AND FRIDAYS.**

SUNDAY 18th JUNE: **2ND SUNDAY OF MATTHEW**, Matins and Divine Liturgy, 7.30-11.00am

THURSDAY 22nd JUNE: **EVENING: DIVINE LITURGY IN ENGLISH, 7.30-9.00PM**

SATURDAY 24th JUNE: **NATIVITY OF ST JOHN THE BAPTIST**, Matins and Divine Liturgy, 7.30-10.00am

SUNDAY 25th JUNE: **3RD SUNDAY OF MATTHEW**, Matins and Divine Liturgy, 7.30-11.00am

FRIDAY 29th JUNE: **APOSTLES PETER AND PAUL**, Matins and Divine Liturgy, 7.30-10.00am (**eating of fish permitted**)

SATURDAY 30th JUNE: **SYNAXIS OF THE 12 APOSTLES**, Matins and Divine Liturgy, 7.30-10.00am

“The Holy Spirit forever was, and is and will be, never beginning, never ending, but forever ranked and numbered with the Father and the Son. It is Life and Life-giving Light, and Giver of Light; Goodness Itself, and the Source of Goodness; through Whom the Father is known and the Son is Glorified, and by all is known the One Power, One Order, One Worship of the Holy Trinity.”

+ From the Vespers of the Holy Spirit

*Breathe in me, Spirit of God, that I may think what is holy;
 Drive me, Spirit of God, that I may do what is holy;
 Draw me, Spirit of God, that I may love what is holy;
 Strengthen me, Spirit of God, that I may preserve what is holy;
 Guard me, Spirit of God, that I may never lose what is holy.*

St. Augustine.



Saint Silouan on Love...

The soul cannot know peace unless she prays for her enemies. The soul that has learned of God's grace to pray, feels love and compassion for every created thing, and in particular for mankind, for whom the Lord suffered on the Cross, and His soul was heavy for every one of us. The Lord taught me to love my enemies. Without the grace of God we cannot love our enemies. Only the Holy Spirit teaches love, and then even devils arouse our pity because they have fallen from good, and lost humility in God.

I beseech you, put this to the test. When a man affronts you or brings dishonor on your head, or takes what is yours, or persecutes the Church, pray to the Lord, saying: "O Lord, we are all Thy creatures. Have pity on Thy servants and turn their hearts to repentance," and you will be aware of grace in your soul. To begin with, constrain your heart to love enemies, and the Lord, seeing your good will, will help you in all things, and experience itself will show you the way. But the man who thinks with malice of his enemies has not God's love within him, and does not know God.

If you will pray for your enemies, peace will come to you; but when you can love your enemies - know that a great measure of the grace of God dwells in you, though I do not say perfect grace as yet, but sufficient for salvation. Whereas if you revile your enemies, it means there is an evil spirit living in you and bringing evil thoughts into your heart, for, in the words of the Lord, out of the heart proceed evil thoughts - or good thoughts.

The good man thinks to himself in this wise: Every one who has strayed from the truth brings destruction on himself and is therefore to be pitied. But of course the man who has not learned the love of the Holy Spirit will not pray for his enemies. The man who has learned love from the Holy Spirit sorrows all his life over those who are not saved, and sheds abundant tears for the people, and the grace of God gives him strength to love his enemies.

Understand me. It is so simple. People who do not know God, or who go against Him, are to be pitied; the heart sorrows for them and the eye weeps. Both paradise and torment are clearly visible to us: We know this through

the Holy Spirit. And did not the Lord Himself say, "The kingdom of God is within you"? Thus eternal life has its beginning here in this life; and it is here that we sow the seeds of eternal torment. Where there is pride there cannot be grace, and if we lose grace we also lose both love of God and assurance in prayer. The soul is then tormented by evil thoughts and does not understand that she must humble herself and love her enemies, for there is no other way to please God.

*What shall I render unto Thee, O Lord,
for that Thou hast poured such great mercy on my soul?
Grant, I beg Thee, that I may see my iniquities,
and ever weep before Thee,
for Thou art filled with love for humble souls,
and dost give them the grace of the Holy Spirit.*

*O merciful God, forgive me.
Thou seest how my soul is drawn to Thee, her Creator.
Thou hast wounded my soul with Thy love,
and she thirsts for Thee, and wearies without end,
and day and night, insatiable, reaches toward Thee,
and has no wish to look upon this world, though I do love it,
but above all I love Thee, my Creator,
and my soul longs after Thee.
O my Creator, why have I, Thy little creature,
grieved Thee so often? Yet Thou hast not remembered my sins.*

*Glory be to the Lord God that He gave us His Only-begotten
Son for the sake of our salvation.*

*Glory be to the Only-begotten Son that He deigned to be
born of the Most Holy Virgin, and suffered for our salvation,
and gave us His Most Pure Body and Blood to eternal life,
and sent His Holy Spirit on the earth.*

*O Lord, grant me tears to shed for myself,
and for the whole universe,
that the nations may know Thee and live eternally with Thee,
O Lord, vouchsafe us the gift of Thy humble Holy Spirit,
that we may apprehend Thy glory.*

Sunday of All Saints

June 1, 2012 by Fr. Timothy Pavlatos

“On the Sunday following Pentecost, we commemorate all the Saints of the Church, which is why this day is referred to as “The Sunday of All Saints.” The Church established the commemoration of this present feast after Pentecost, the day of the descent of the Holy Spirit, in order to show that the coming of the Holy Spirit worked enormous deeds not only through the Holy Apostles but through the lives of thousands of men, women and children, who over the centuries, have given their lives completely and totally to God, and in return have been given the honor of being elevated to the rank of Sainthood.

In every generation God raises up Saints in the Church in order to encourage the fainthearted, invigorate the slothful, educate the ignorant, and to prove that no matter what life a person once led, and what sort of sins one participated in the past, through repentance holiness is attainable. The Church is full of Saints who were people that were once thieves, murderers and harlots, people who were once self-serving and dishonest, full of passions, such as greed, envy and lust. It is not without purpose that the lowliest and often despised of society became the greatest soldiers in God’s army. This is to show that with God there is no favoritism.

Both rich and poor have become saints. Both men and women have become saints and perhaps nearly every ethnic group in the world can boast of at least one person in their culture who has become a saint. One does not need to have a certain amount of money, or to be of a particular ethnic group, or to be connected with a certain individual in order to pursue and attain holiness. What is required and what the Saints exemplified is an undying love for and devotion to God and to the following of His Holy Commandments. The Saints also teach us that in order to be truly identified as a Christian, we must be willing to let go of the world because we cannot be attached to the things of this life and at the same time pursue a life in Christ. This is clearly stated in I John

Chapter Two where we read, “Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.”

We are also reminded that while we are in the world we are not of the world. That is to say, while we are here temporarily, we will make use of things necessary for our life, but let us not forget that we are sojourners here, nomads. Our home is the Kingdom of God, which is where our true citizenship lies. The Saints whom we remember on this day never forgot this truth. They came to realize the vanity of this world and how quickly time passes. Being ordinary people just like you and I, they became extra-ordinary once they gave their lives to God and then struggled to live a lifetime of repentance. They took to heart the passage from 1st Peter, “As obedient children, do not be conformed to the former lusts which were yours in your ignorance, but like the Holy One who called you, be holy yourselves also in all your behavior; because it is written, You shall be holy, for I Am holy.” They, as all of us should, read these words as one’s given specifically to them. As they read these words they must have thought, “My Lord and God is calling me, specifically me, to do this!”

One contemporary father, who was recently glorified in the Church, Justin Popovich, has this to say: “To become completely holy, both in soul and in body, is our vocation. This is not a miracle, but rather the norm, the rule of faith. The commandment of the Holy Gospel is clear: as the One who has called you is Holy, so you be holy in all manner of life. And that means that according to Jesus Christ, Who having become man, and showed forth in Himself a completely holy life, has the right to command this from us.”

...So let us take the shining examples of the saints whom we remember on the Sunday of All Saints, recall the works they did through the power given to them from above, and let us pursue a life of holiness for this is what God call us to.”