



GREEK ORTHODOX ARCHDIOCESE OF AUSTRALIA  
SECOND ARCHDIOCESAN DISTRICT OF VICTORIA AND TASMANIA

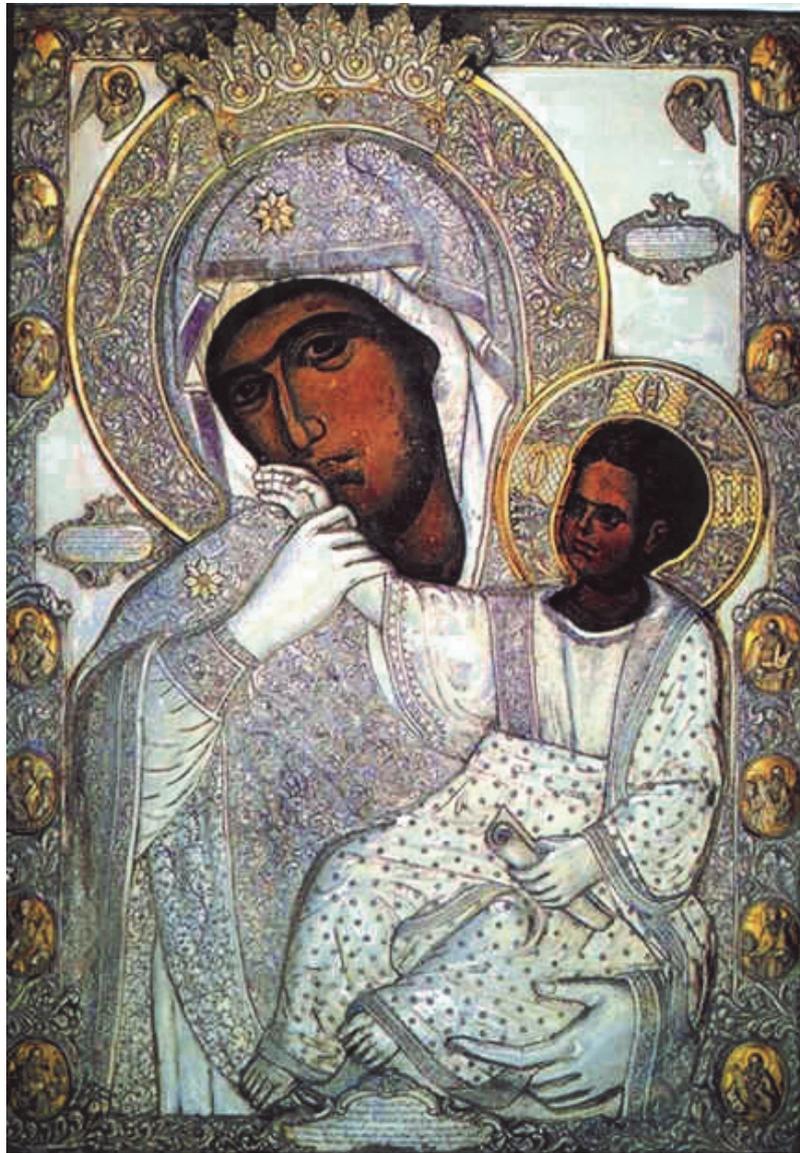
Bi-Monthly Magazine  
July – September, 2009  
23<sup>rd</sup> Issue

# Saint Nestor

CENTRAL YOUTH COMMITTEE MAGAZINE

I am the Resurrection and the life. Those who believe in Me, though they may die, they shall live. (John 11:25)

**HAIL VIRGIN FULL OF GRACE**



**THE LORD IS WITH YOU**

I am the light of the world. Those who follow Me will not walk in darkness, but have the light of life. (John 8: 12)

# Message from the CYC Secretary

*Dear Brothers and Sisters in Christ*

Welcome to the latest edition of St Nestor.

The major feasts occurring during July and August are the Transfiguration of our Lord on August 6th and the feast of the Dormition of the Holy Theotokos, on August 15th. Just a reminder that we start the dormition fast on the 1 August, but on the feast of the Transfiguration fish, wine and oil are allowed.

Just another reminder to you that the next State Youth Conference for Victoria will be held this year from the evening of Sunday 27th September until Tuesday 29th September. Planning is well underway and details can be found on the flyer on page 11 as well as on the website: [www.goyouth.org.au](http://www.goyouth.org.au) Although it will be held during school holidays, anyone who works will have to organise time off for the Monday and Tuesday. So, for now, start organising this if you need to.

With love in Christ  
*CYC Secretary*

## THE DORMITION OF THE HOLY THEOTOKOS

The Tradition of our Church teaches us that the Archangel Gabriel notified *Panagia* of her pending departure to the heavens. She was about 53 years old.

*Panagia* prepared for her death and made her last wishes known. While she was making the final arrangements, a cloud descended around St John's house where she lived. The cloud miraculously brought with it all the Apostles, apart from St Thomas. Arriving also in the cloud with them, however, were St Paul, St Dionysios the Areopagite, St Hierotheos and St Timothy.

The Apostles were gathered around her as she fell asleep and her Son and her Lord, himself carried her soul to heaven. According to her wishes her body was buried in Gethsemane, where her parents and St Joseph were also buried.

Tradition has it that St Thomas was a little late for the burial. Arriving at last, he was taken to the place where the Theotokos was buried but the Apostles found the tomb empty. In prayer, they looked up and they saw *Panagia* being conveyed to heaven in a nimbus of light, escorted by angels. It is said that as she ascended, she dropped her sash, or girdle, to St Thomas, giving him great comfort for his sorrow that he had missed her parting.

Her comforting words "Rejoice, for I will be with you always" can be treasured by all of us. Let us then ask for her intercessions, especially as we celebrate her holy Dormition.

*Presbytera Eisodia Menis*

## A Scottish Celebration

This time last year I was travelling through Scotland on a semi-pilgrimage of the United Kingdom to connect with the British and Scottish Orthodox Saints of our church. On the 15th August I had the privilege to be in Edinburgh for the Feast of the Dormition of the Holy Theotokos and I was able to attend services at the Orthodox Community of St Andrew in Edinburgh. This community church is under the auspices of the Ecumenical Patriarchate of Constantinople and is part of the Archdiocese of Thyateira and Great Britain. It serves all the Orthodox in the Edinburgh region; including Greeks, Russians, Serbians and Romanians. The services are held in a mixture of languages including English (with a Scottish lilt), Greek, Slavonic and, when I was there, Romanian. The chanters of the church were a Scottish married couple who had become Orthodox two years previously. In that time, not only had they learnt the services, but also how to chant them in Greek, English, Slavonic and Romanian!

The church itself is not a building as we would be used to but, rather, a large room in a house. It is how I imagine the Christians of the early church (first centuries) to have met—house churches. There are no pews, as such, but chairs were available for those who need them.

I attended the vespers service on the evening before the feast and it was the first time I had heard this service chanted mostly in English. It was a beautiful service.

The Divine Liturgy for the feast of the Dormition was chanted in several languages and was a joyous feast.

The experience of worshipping God in such a multicultural environment is one that I will treasure. It was a beautiful example of the universality of our Faith and how it is able to reach people of many different backgrounds and cultural diversity.

*Kelly Anna Tsoi*



*Left: The entrance to the church of St Andrew in Edinburgh. ([www.edinburgh-orthodox.org.uk](http://www.edinburgh-orthodox.org.uk))*

# Extracts from the Fathers

## St John Chrysostom on Matthew 24:16-31

I am Father, I am brother, I am bridegroom, I am dwelling place, I am food, I am raiment, I am root, I am foundation, all whatsoever you will, I am.” “Be you in need of nothing, I will be even a servant, for I came to minister, not to be ministered unto; I am friend, and member, and head, and brother, and sister, and mother; I am all; only cling closely to me. I was poor for you, and a wanderer for you, on the cross for you, in the tomb for you, above I intercede for you to the Father; on earth I am come for your sake am ambassador from my Father. You are all things to me, brother, and joint heir, and friend, and member.” What would you want more?

Why do you turn away from Him, who loves you? Why do you labor for the world? Why do you draw water into a broken cistern? For it is this to labor for the present life. Why do you comb wool into the fire? Why do you “beat the air?” Why do you “run in vain?”



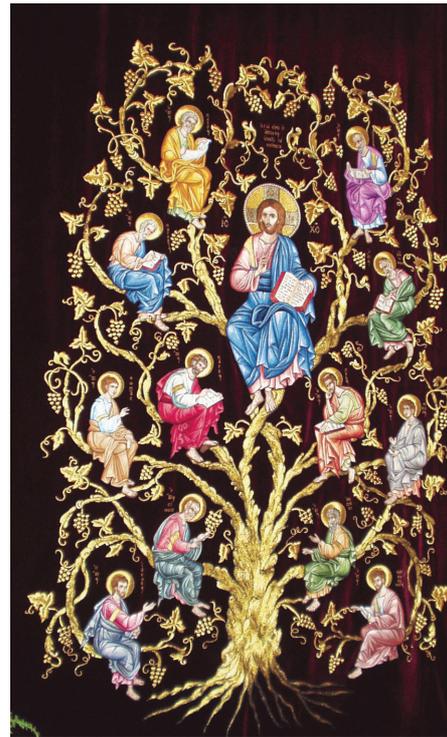
Above: Early Byzantine mosaic (~ 1000 years old) of St John Chrysostom from Hagia Sophia in Constantinople.

## St Basil the Great on the Days of Creation

God wishes that the clasplings of love, like the tendrils of the vine, should attach us to our neighbours and make us rest on them, so that, in our continual aspirations towards heaven, we may imitate these vines, which raise themselves to the tops of the tallest trees. He also asks us to allow ourselves to be dug about; and that is what the soul does when it disembarasses itself from the cares of the world, which are a weight on our hearts. He, then, who is freed from carnal affections and from the love of riches, and, far from be-

ing dazzled by them, disdains and despises this miserable vain glory, is, so to say, dug about and at length breathes, free from the useless weight of earthly thoughts. Nor must we, in the spirit of the parable, put forth too much wood, that is to say, live with ostentation, and gain the applause of the world; we must bring forth fruits, keeping the proof of our works for the husbandman.

*(The Hexaemeron Homily 5)*



## St John of Damascus on the Dormition

Meditating on the Dormition, St John of Damascus reasoned that the very early members of the church must have at first been concerned that they would lose their comfort and consolation upon the departure of the Theotokos from this world.

“How would life be livable, if we do not have you for a companion? This, it seems to me, is what the Apostles must have said to the blessed Virgin, along with the whole assembly of the Church. But when they saw that the mother of God was hastening towards the end of her life... they turned their minds towards hymns for the departing; for they were moved by divine grace... They said, I imagine, words recalling how fleeting and insecure this present life is and revealing the hidden mysteries of the good things to come.”

*E.M.*

*(Ref: On The Dormition of Mary-Early Patristic Homilies Trans. B.E. Daly, SVS Press, N.Y. 1998.)*

## *A Small Book with a Big Message*

Archimandrite Vasileios was Abbot of Stavronikita and then Iveron Monasteries in Mt Athos, Greece. He was influential in the modern revival of monasticism on Mt Athos. Father Vasileios is more widely known for his book “Hymn of Entry- Liturgy and Life in the Orthodox Church.” In Australia, we got to know him a little more personally as he visited many times and gave lots of talks and consultations.

A series of his essays/talks have been published by Alexander Press, Canada. One of these, “The Parable of the Prodigal Son”, translated by Dr Constantine Kokenes, is a perennial favourite.

The parable of the prodigal son is read in our church every year and often, because we are so familiar with the story, we might gloss over it without coming to deeper understanding of its many layers. Father Vasileios methodically works through the parable giving a very beautiful analysis and explanation in a style which is easy to understand.

As well as recommending this small book of less than 50 pages, the following paragraph is offered as a little morsel to entice further reading.

“Are we not perhaps under judgement from this very day? Are we not, from today, preparing for the place which we, of our own choosing, will have? Are we not preparing for the judgement of love? In other words, are we not already preparing for how we will accept and live God’s love as either paradise or hell?”

*Presbytera Eisodia Menis*

## Father Paisios

Father Paisios was a monk who preferred to keep out of the limelight but his fame has spread throughout the world. He has not been officially declared a Saint by the Church, but he is widely respected as one by many folk.

Although Fr Paisios is known as an Athonite monk, he did live for a time at St Catherine’s monastery on Mt Sinai. He also visited Australia briefly in 1977. At that time he was not widely recognised; we did not know what a treasure we had amongst us.

Towards the end of his life, Fr Paisios’s illness necessitated him to leave the Holy Mountain for Thessaloniki so that he could receive appropriate medical treatment. He was not to return to his beloved mountain, however, for he passed over to his Lord whilst in the world. It is 15 years since his passing on the 12th July 1994. He is buried at the monastery of St John the Evan-

gelist at Souroti, just outside Thessaloniki. It can be taken as a blessing for us in the world, for his grave is easily accessible to all who wish to pay their respects.

Having served as a radio technician in the army, Fr Paisios was au fait with technological terms and his advice was often coloured by metaphors that spoke to the modern person. He was a man of his times. The nuns at Souroti had recorded his sayings over the years and have compiled and published these for our edification. Fr Paisios, himself, also wrote on books on subjects including spiritual counsel, instructions on prayer, the lives of St Arsenios of Cappadocia and Elder Hatzigeorge the Athonite and many others.

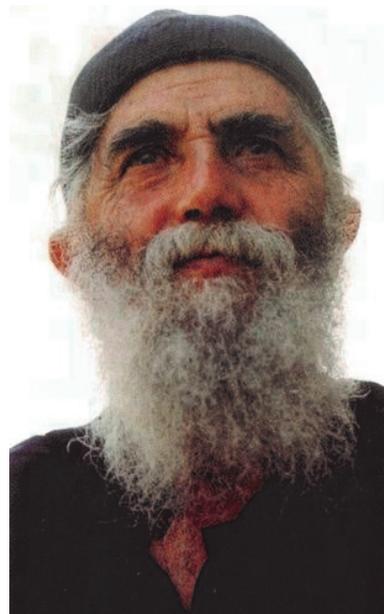
In his book “Epistles”, we can find a little list of books recommended by Fr Paisios himself as beneficial for spiritual study and development. He says that the study of the New Testament is compulsory and it is useful to have books of the Holy Fathers to help understand it. Other books to be placed high on one’s list include

- The Synaxaria – the lives of Saints,
- The Gerontikon or the whole Evergetinos, the Limoniarion, Lausiak History (these are all the books of the sayings and stories of Desert and other Monastic Fathers and Mothers),
- The Ladder of Divine Ascent by St John Climacus
- Unseen Warfare by St Nicodemos of the Holy Mountain
- Writings by the Syrian Fathers, St Ephraim and St Isaac.
- Philokalia (with discretion)

Study of all these will warm our souls and will assist us on our spiritual struggles as we strive to emulate the Saints and will help us become humble. It is recommended that our reading be under guidance from our spiritual directors.

May we have his prayers for our struggles to maintain our spiritual lives in our times.

*Presbytera Eisodia Menis*



# Upcoming Feast Days

## St Olympia (25th July)

St Olympia was born near Constantinople in 365 AD and died around 408-410 AD. Her father was an imperial officer and thus St Olympia grew up in court circles and accordingly was well educated. She was orphaned at an early age and she inherited much wealth including lands in various places.

St Olympia was married to a prefect of Constantinople called Nebridios. St Olympia was widowed very early but her marriage had not been consummated.

The Emperor Theodosios, a relative, unsuccessfully attempted to have her marry again to one of his own relatives. The Emperor also placed her possessions under trust for it was thought that she was managing her wealth unwisely. When control of wealth was restored to her, St Olympia distributed much of it to the poor, to monastic communities and the Church. She retained enough money to build a monastery near Aghia Sophia in the great city.

Nektarios, Patriarch and Bishop of Constantinople before St John Chrysostom, ordained St Olympia a Deaconess of the cathedral church of Aghia Sophia. Her biological sisters were also ordained Deaconesses and together with numerous other women, they joined St Olympia in her monastic community. Under her direction, the sisterhood focused on prayer, education, service to the poor and ascetical practices.

St Olympia was widely respected by the theologians in the church; her opinion was respected and influential. St John Chrysostom was a close friend and when he was in exile she strongly supported him. Her world also included St Gregory of Nyssa, St Basil the Great and St Macrina. Theodosia, her teacher, was a cousin of St Gregory the Theologian. Both Sts Gregory wrote about her.

St Olympia was renowned for her faith and good works. May we have her intercessions.

*By Presbytera Eisodia Menis*

*(Reference : "The Forgotten Desert Mothers" by Laura Swan)*

## Procession of the Honourable and Life Giving Cross (1 August)

On August 1st, the feast for "The Procession of the Honourable and Life-Giving Cross" is celebrated. We have already seen that there are two other feasts dedicated to the commemoration and the adoration of the Cross of the Saviour, one on September 14th, the other on the third Sunday of Great Lent. Today's feast does not have the importance of the other two, though it shares certain features with them - for example, prostration in front of the Cross and the kiss which is given to it. The gospel of the Passion according to St John is read, or at least its final episodes, those relating to Golgotha. If one wanted to give the three Byzantine feasts of the Cross a purely spiritual interpretation, one could say that the feast in September is the 'discovery' of the Cross, its encounter with the soul, our first contact with the Cross of Jesus - not only the historical Cross and the mystery of redemption, but also our own bearing of the Cross, the experience of sharing in the Cross of Christ which God gives us in our own life. The feast in Lent signifies that the Cross - the Cross of the Saviour as well as our own - is set up and adored in our hearts: we recognise its own supreme authority over ourselves. August's feast is really a 'procession': it concerns 'following' the Cross where it leads us, and thus forms the practical outcome of the previous feasts.

*(Source: The Year of Grace of the Lord, A Monk of the Eastern Church, SVS Press, Crestwood, NY, 2001, pp. 234)*



*Above: The largest portion of the Precious Wood of the Cross is kept at Holy Monastery Xeropotamou, Mt Athos. A hole made by one of the nails driven into our Lord is surrounded by diamonds.*

# Elder Porphyrios on Prayer

The following is an excerpt from the beautiful book "Wounded by Love. The Life and Wisdom of Elder Porphyrios. This book is available from the Geelong Monastery Bookshop.

## *The person who belongs to Christ turns everything into prayer*

**W**e should refer all our problems, whatever they are, to God, just as we say in the Divine Liturgy that we 'commend our whole life to Christ our God'. We leave everything to You, O Lord. Whatever You will. *Let Your will be done on earth as it is in heaven* (Matt.6:10).

The person who belongs to Christ turns everything into prayer. He makes both difficulties and tribulations into prayer. Whatever happens to him, he begins, 'Lord Jesus Christ...'. Prayer is beneficial for everything, even for the simplest of things. For example, if you are suffering from insomnia, don't think about sleep. Get up and leave your bedroom and then come back in and lie down on your bed as if for the first time, without thinking about whether you will sleep or not. Then concentrate your mind, recite the doxology and then repeat the prayer, 'Lord Jesus Christ...', three times over and that way you will fall asleep.

All matters are sorted out with prayer. But your prayer must be endued with love and fire. You mustn't have anxiety, but trust in God's love and providence. All things are embraced in spiritual life. All things are sanctified, both the good things and the difficult things, the material and the spiritual, and whatever you do, do for the glory of God. Saint Paul says, *Whether you eat or whether you drink, whatever you do, do for the glory of God* (1Cor. 10:31). When you are at prayer, all things happen as they should. For example, you wash the dishes and you don't break any. The grace of God enters within you. When you have the grace of God, everything is done with joy and without pain.

When we pray continually, God will enlighten us as to what we must do in each situation, even the most difficult. God will speak in our heart. He will find ways. Of course, we can combine prayer with fasting. That is, when we are faced with a serious problem or dilemma, we should approach it with much prayer and fasting. That's how I have dealt with things often.

When we want to ask things for other people, we should ask for them secretly, with prayer which is *in secret* and does not appear outwardly (Matt. 6:6). Worry and distraction do not help prayer. Forget about telephone calls, communications and long conversations with people. If the Lord doesn't assist, what will our own

efforts achieve? So what is required is prayer, prayer with love. It is preferable for us to help people from a distance with prayer. In that way we help them in the best and most perfect manner.

## *When we pray for other people we should say, 'Lord Jesus Christ, have mercy on me'*

**P**ray for the Church, for the world, for everyone. The whole of Christendom is contained in prayer. If we pray only for ourselves, that conceals self-interest. But when you pray for the Church, you also are embraced within the Church. In the Church is Christ, united with the Church and with the Father and with the Holy Spirit. The Holy Trinity and the Church are one. Your desire must be for this: for the world to be sanctified and for everything to belong to Christ. Then you enter into the Church and you live in the joy of Paradise. You live with God, because the whole fullness of divinity dwells in the Church (c.f. Col 2:9).

We are all one body with Christ as the head. We all constitute the Church. Our religion has this magnificent quality of uniting the world spiritually. The power of prayer is great, very great, especially when done by many together. All are united in common prayer. We feel that our neighbour is as our self. This is our life, our exaltation and our treasure. All things are easy in Christ. Christ is the centre; all move towards the centre and are united in one spirit and one heart. Something like this happened at Pentecost. When we all hear the Psalter and the readings at the same time and in the same place, we are united in hearing by the grace of God, because what the reader says is heard by everyone and we all participate in it. The power of the many individuals is multiplied — as when they see something beautiful and they all admire it together with profound desire. Their vision, which converges on that beautiful object, unites them. The freeing of Saint Peter the Apostle from prison is an example of this: *Prayer was made by the Church without ceasing* (Acts 12:5). This prayer released Peter from the fetters of prison.

Love, worship of God, desire, union with God and union with the Church constitute Paradise on earth. If we acquire divine grace, all things are easy, joyful and a blessing from God. Come now and find me a religion that makes man perfect and



# Elder Porphyrios on Prayer

Continued from page 6

happy! And what a pity we don't comprehend this extraordinary quality in our religion!

When we or someone else are facing some problem, let us ask others for their prayers and let us all entreat God with faith and love. Be sure that God is pleased with these prayers and intervenes with miracles. This is something we haven't understood properly. We say, 'Say a prayer for me', but without realizing the power of common prayer.

Pray for others more than for yourself. Say, 'Lord Jesus Christ, have mercy on me, and you will always have others in your mind. We are all children of the same Father; we are all one. And so, when we pray for others, we say, 'Lord Jesus Christ, have mercy on me, and not, 'have mercy on them". In this way we make them one with ourselves.

Prayer for others which is made gently and with deep love is selfless and has great spiritual benefit. It brings grace to the person who prays and also to the person for whom he is praying. When you have great love and this love moves you to prayer, then the waves of love are transmitted and affect the person for whom you are praying and you create around him a shield of protection and you influence him, you lead him towards what is good. When He sees your efforts, God bestows His grace abundantly on both you and on the person you are praying for. But we must die to ourselves. Do you understand?

You get upset when others are unwell, whereas what you should do is devote yourself to prayer so that what is desired comes about through the grace of God. With your own wisdom, you tell others what should be done, when that is not necessarily the best thing. The secret is to be found elsewhere, and not in what we say or suggest to others. The secret lies in our devotion, our prayer to God for what is best for our brethren to come about through the grace of God. That is the best. What we are unable to do will be done through His grace.

In my life, prayer occupies the first place. I do not fear hell and I don't think of Paradise. I ask only for God to have mercy on the whole world and on me. If I repeat 'Lord Jesus Christ, have mercy on me with intensity, even when I have people around me, I am not distracted from the prayer. It is just the same as when I am on my own. I pray, I receive everyone in the Spirit of Christ, and I am eager to pray for all the people. I try to love Christ. That is my aim. Because of my many illnesses, I'm not able to speak much. But prayer helps more than words.



I pray for the matters that are occupying you, but that is not enough. My prayer must find a response from you. God, who sends His grace on us, must find our arms open to receive it. And whatever He permits will be for the benefit of our soul. Nothing is achieved, however, if we are praying and you are

sleeping!

People often make accusations against me, but *I am like a deaf man that does not hear, and like a dumb man that does not open his mouth* (Psalm 37:14 [38:13]).

Pray for those who make accusations against you. Say, 'Lord Jesus Christ, have mercy on me', not 'have mercy on him', and your accuser will be embraced in this prayer. Does someone say something to you that upsets you? God knows it. What you have to do is open your arms and say, 'Lord Jesus Christ, have mercy on me', and make your accuser one with yourself. And God knows what is torturing your accuser deep inside him and, seeing your love, he hastens to help. He searches the desires of hearts. What is it that Saint Paul says in his Epistle to the Romans? *He who searches the hearts knows what the mind of the Spirit is, because in accord with God He makes intercession for the saints* (Rom. 8:27).

Pray for the purification of each and every person so that you may imitate the prayer of the angels in your life. Yes, the angels don't pray for themselves. This is how I pray for people, for the Church and for the body of the Church. The moment you pray for the Church, you are released from your passions. The moment you glorify God, your soul is calmed and sanctified by divine grace. This is the art I want you to learn.

God wants us to become like the angels. The angels only glorify God. This is their prayer, glorification of God and nothing else. The glorification of God is a very subtle matter; it eludes human criteria. We are very material and earth-bound, and for that reason we pray to God in a self-interested manner. We ask Him to order our affairs, to help our businesses do well, to protect our health and to safeguard our children. But we pray in a human way and with self-interest. Doxology is prayer without self-interest. The angels do not pray in order to receive something; they are selfless. God also gave to us the possibility for our prayer to be an unending doxology, an angelic prayer. This is where the great secret lies. When we enter into this prayer, we will glorify God continually, leaving everything to Him, just as our Church prays: 'We commend our whole life to Christ our God.'<sup>\*</sup> This is the 'higher mathematics' of our religion!

Source: "Wounded By Love. The Life and Wisdom of Elder Porphyrios", 2005.



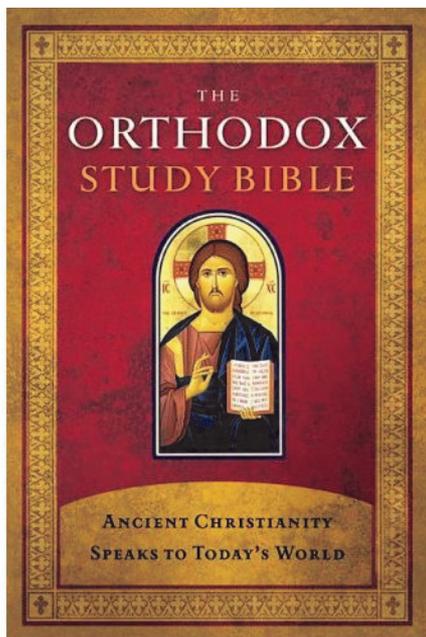
## Orthodox FAQs

**I**n this section we answer **YOUR** questions on our Orthodox faith.

**What is the best translation of the bible which I can use?**

All translations are lacking as there is nothing like the original text. However, unless you are fluent in biblical Hebrew and biblical Greek (not modern Greek) and are able to read the original texts the next best thing is a translation. Some consider the New King James Version (NKJV) to be a close translation to the bible of the Orthodox Church. It should be mentioned that the Old Testament used by the Orthodox is known as the Septuagint, so called because tradition tells us that 70 scholars translated it from the original Hebrew text into the Greek text still used today. In Western Christian denominations this may appear as the bible with “deuterocanonical texts” or “apocryphal texts”. Some bibles are given the description “Septuagint with apocryphal texts”.

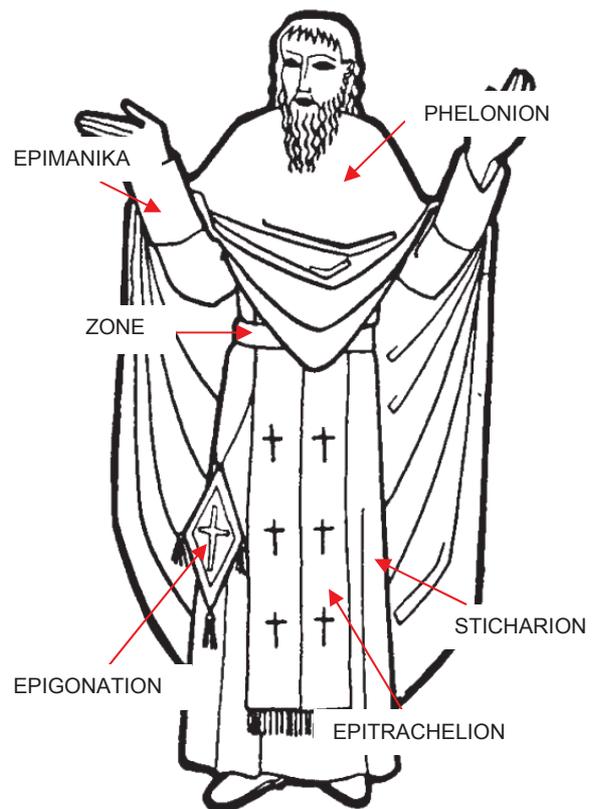
Last year a new English translation of the full Septuagint text was completed and compiled with the NKJV of the New Testament, and is known as the “Orthodox Study Bible”. Your local Orthodox Church may have a copy in their bookstore, or you can purchase one from the Geelong Monastery bookshop.



**Can you explain the symbolism of the priest's vestments?**

The clergy of the Church wear special robes to

represent the dignity and majesty of service to God. The diagram below indicates the different vestments.



The sticharion is the white baptismal garment worn by bishops and priests. It symbolizes purity.

The epitachelion or stole is a sign of the pastoral office. It symbolizes priestly dignity and power.

The Zone or cincture represents wisdom and strength and may also be worn under the epitachelion.

The phelonion or chasuble symbolises Divine love and gifts of the Holy Spirit.

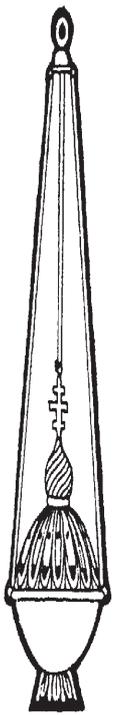
The epimanika or cuffs represent strength, patience and good will.

The epigonation symbolises the purse of the alms for the poor that the Apostles carried. As a diamond shape hanging from the side it is reminiscent of a sword and calls to mind the sword of the Spirit ie the divine Word. The priest recites a prayer quoted from Psalm 45:3-5 as he puts it on.

Details of each of the priest's vestments will be examined in greater detail in an article in a later issue of St Nestor, so stay tuned.

**If you have a question about our Orthodox faith which you would like published in a later edition of St Nestor, send us an email at [CYC@goyouth.org.au](mailto:CYC@goyouth.org.au) and place in the subject header: "Orthodox FAQs- St Nestor".**

## THANKSGIVING



### Psalm twenty two (23)

**The Lord is my shepherd: I shall not want.  
He makes me to lie down in green pastures:  
He leads me beside the still waters.  
He restores my soul: He leads me in the  
paths of  
righteousness for His name's sake.  
Yea, though I walk through the valley of the  
shadow of death, I will fear no evil, for You  
are with me;  
Your rod and Your staff, they comfort me.  
You prepare a table before me in the pres-  
ence of my enemies; You anoint my head  
with oil;  
My cup runs over.  
Surely goodness and mercy shall follow me  
all the days of my life; and I will dwell in the  
house of the Lord to the end of my days.**

This is a Psalm of David. Although it could be thought that this Psalm is the work of a shepherd boy, it is more likely that David wrote this Psalm as a man of mature years and a King. In this Psalm, the metaphor of the Lord as a shepherd is employed, and this also be interpreted as reflecting the Lord as King.

This very widely loved Psalm is read by members of the Orthodox Church mainly as part of the order of prayers for the preparation for Holy Communion.

In the early church, the Psalm was sung as the newly-baptised proceeded to Holy Communion. We can see the connection in Verse 2 – by the water of rest and refreshing He has lifted me up [into life]. Through [the waters of] baptism, those who have lost their health and strength (being separated from God) are renewed.

Not for our worthiness, but for His own Name's sake, the Lord has restored our souls and set us straight once more.

As we travel through life in the world, which St Augustine says is the shadow of death, we have nothing to fear for the Lord will protect and discipline us like a good shepherd. We are comforted, knowing that the Lord is caring for us. He gladdens minds and hearts with spiritual joy and our faces can shine as if they had been smeared with oil [references to the Chrism of Confirmation].

Maturing in Him then, the Lord has prepared a table for us so that we might eat and be made strong by Him against our enemies i.e. all that separates us from God or takes us astray from His paths. This verse brings to mind the Mystical Supper, giving the Psalm its sacramental connotations.

Having joined ourselves to the Lord then, we wish to remain with him forever, worshipping Him, living according to Christ with renewed hearts and minds, not only in time but also in eternity.

*Presbytera Eisodia Menis*

We thank you, most gracious Trinity, that in the multitude of your compassion for us, from the time that you called us from non-being into being, you have not ceased day and night to bestow benefits on every rational and irrational creature, so that through all and in all your most holy name might be glorified, Father, Son and Holy Spirit.

We thank you, Father, source of all good, that through your indescribable will you were pleased to honour the human race with your image.

We thank you, only-begotten Son, who in your incomparable love for us descended to the depths of Hades, and through the Cross granted joy to the world and to us eternal life.

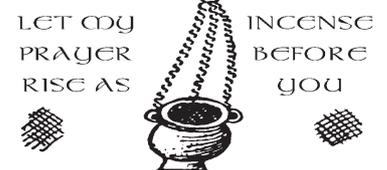


We thank you, coeternal Spirit of truth, who give us wisdom and understanding, and cry Abba Father in our hearts, so that we may know the gifts of adoption in God and ever share in them with gratitude.

Glory to you, all-holy and consubstantial and life-giving Trinity, for ever.

Amen.

*(Source: Book of Prayers— A Selection for Orthodox Christians, Greek Orthodox Archdiocese)*



LET MY PRAYER RISE AS INCENSE BEFORE YOU

# **The Divine Liturgy of St John Chrysostom in English**

<b>14th July</b>	<b>7.30-8.45 p.m.</b>	<b>St Eustathios Church</b>
<b>18th July</b>	<b>9.00-10.00 a.m.</b>	<b>Geelong Monastery</b>
<b>8th August</b>	<b>9.00-10.00 a.m.</b>	<b>Geelong Monastery</b>
<b>18th August</b>	<b>7.30-8.45 p.m.</b>	<b>St Eustathios Church</b>
<b>12th September</b>	<b>9.00-10.00 a.m.</b>	<b>Geelong Monastery</b>
<b>29th September</b>	<b>7.30-8.45 p.m.</b>	<b>St Eustathios Church</b>
<b>10th October</b>	<b>9.00-10.00 a.m.</b>	<b>Geelong Monastery</b>
<b>13th October</b>	<b>7.30-8.45 p.m.</b>	<b>St Eustathios Church</b>
<b>7th November</b>	<b>9.00-10.00 a.m.</b>	<b>Geelong Monastery</b>
<b>17th November</b>	<b>7.30-8.45 p.m.</b>	<b>St Eustathios Church</b>
<b>5th December</b>	<b>9.00-10.00 a.m.</b>	<b>Geelong Monastery</b>

**Geelong Monastery**  
Cnr Monastery Ct & Bluestone  
Bridge Rd (in older Melways: Cnr  
Cox & Rollins Rds) , Lovely Banks

**St Eustathios Church**  
221 Dorcas St, South Melbourne



Greek Orthodox Archdiocese of Australia  
The Transfiguration of Our Lord  
C.O.R.E Group  
Christian Orthodox Religious Enlightenment Group

OVER RIPE FOR YOUTH GROUP ?  
UNDER RIPE FOR SENIORS GROUP ?

**THEN YOU'RE JUST RIPE FOR OUR GROUP!!!**

Join us every 2<sup>nd</sup> Sunday at 4.30pm to 6.00 pm  
for some Spiritual Nourishment  
under the guidance of Fr Evmenios

The Start Date is JUNE 28<sup>TH</sup> 2009  
Location: Inside the Church



- 30 + years old -Singles OR Couples
- Children welcome; supervised activities will be arranged
- Life based topics
- Living a Balanced Life in an Unbalanced World
- Developing a Personal Relationship with God
- Excursions



- Family Based Fun!



- Raising children in the Orthodox Church
- A chance to relax, chat and ask questions.

[www.goyouth.org.au](http://www.goyouth.org.au)



**Greek Orthodox Archdiocese of Australia  
The Transfiguration of Our Lord  
C.O.R.E Group  
Christian Orthodox Religious Enlightenment Group**

**Every 2nd Sunday 4:30 p.m. to 6 p.m. inside the Church  
The List of Dates for 2009:**

<b>28 June</b>
<b>12 July</b>
<b>26 July</b>
<b>9 August</b>
<b>23 August</b>
<b>6 September</b>
<b>20 September</b>
<b>4 October</b>
<b>18 October</b>
<b>1 November</b>
<b>15 November</b>
<b>29 November</b>

GREEK ORTHODOX ARCHDIOCESE OF AUSTRALIA  
2<sup>ND</sup> ARCHDIOCESAN DISTRICT OF VICTORIA AND TASMANIA

# 9<sup>th</sup> STATE YOUTH CONFERENCE

GREEK ORTHODOX YOUTH

*“The Responsibility of Youth in a Modern Society”*



**27 - 28 - 29 SEPTEMBER 2009**

For registration contact your local Parish Priest.  
Or visit [www.goyouth.org.au](http://www.goyouth.org.au)

*Day 1: Doxology & Cocktail - Axion Estin Monastery, Northcote.*

*Day 2: Proceedings St John's Auditorium Preston  
& Official Dinner Coburg Church hall.*

*Day 3: Excursion to a destination (to be announced soon) where we  
will have the opportunity to enjoy social time together.*

**Auditorium of St John's Greek Orthodox College, Preston  
(enter car park via Blanch St, off Bell St)**

# Orthodox Christian Calendar 2009

This monthly (x2) calendar is provided for your information. It aims to give you an insight into the Orthodox Christian Church year of 2009 and hopes to prove useful and beneficial with its indications. The calendar provides you with a day-by-day outlook of the following pieces of information: **1. The Greater Feast days (†)** celebrated in the Orthodox Christian Church. **2. The main fasting and non-fasting periods** in the Church and the strictness of each of these fasts. **3. The schedule of English Divine Liturgies**, where these are held and at what time. **4. Main Vespers Services** held at each of our Melbourne, VIC Parishes (commence 7p.m.) **5. Public Holidays** and **other events** held. Please check [www.goyouth.org.au](http://www.goyouth.org.au) for recently added or updated events.

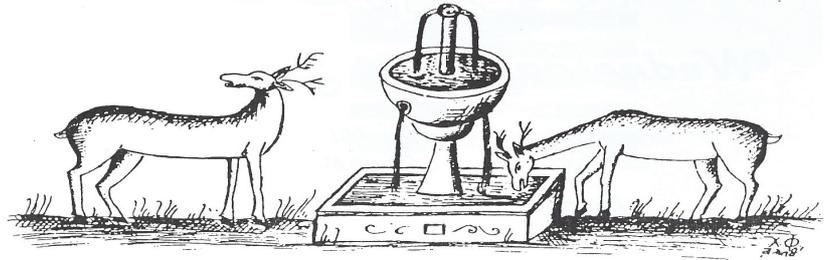
## Month of July

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1 † THE HOLY UNMERCENARIES COSMAS & DAMIAN	2	3	4 THOMASTOWN DANCE
5	6	7	8	9	10	11
12	13	14 ENGLISH LITURGY AT ST. EUSTATHIOS, STH MELBOURNE, 7.30—8.45pm	15	16	17	18 ENGLISH LITURGY AT GEELONG MONASTERY, 9.00 - 10.00am ST HARALAMBOS DINNER DANCE
19	20 † PROPHET ELIJAH CYC TALK	21	22	23	24	25 † DORMITION OF ST ANNA, THE MOTHER OF THE HOLY THEOTOKOS
26 † ST PARASKEVE	27 † ST PANTELEIMON	28	29	30	31	

# Month of August

Sun	Mon	Tue	Wed	Thu	Fri	Sat
30	31					1 FAST BEGINS FOR THE FEAST OF THE DORMITION
2	3	4	5 VESPERS: HOLY TRANSFIGURATION THOMASTOWN	6 † TRANSFIGURATION OF OUR LORD AND SAVIOUR JESUS CHRIST (FISH ALLOWED)	7	8 ENGLISH LITURGY AT GEELONG MONASTERY, 9.00 - 10.00am
9 +	10	11	12	13	14	15 † DORMITION OF OUR MOST HOLY LADY THE THEOTOKOS AND EVER VIRGIN MARY
16	17	18 ENGLISH LITURGY AT ST. EUSTATHIOS, STH MELBOURNE, 7.30—8.45pm	19	20	21	22
23	24	25	26	27	28	29 † BEHEADING OF ST JOHN THE BAPTIST

SAINT NESTOR IS PUBLISHED  
BY THE CENTRAL YOUTH  
COMMITTEE OF THE GREEK  
ORTHODOX ARCHDIOCESE OF  
AUSTRALIA — SECOND  
ARCHDIOCESAN DISTRICT OF  
VICTORIA & TASMANIA



**For subscriptions, article contributions and announcements, change of address, comments or queries, contact:**  
**The CYC Secretary**  
**Saint Nestor Magazine**  
**221 Dorcas Street,**  
**South Melbourne, Victoria, 3205**

**Other Contact Details:**

**Phone: (03) 9696 2488**

**Fax: (03) 9696 3583**

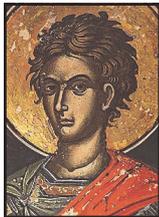
**Email: [cyc@goyouth.org.au](mailto:cyc@goyouth.org.au)**



websites:

[www.goyouth.org.au](http://www.goyouth.org.au)

[www.greekorthodox.org.au](http://www.greekorthodox.org.au)



# Saint Nestor

CENTRAL YOUTH COMMITTEE MAGAZINE

## Youth Group Meetings in Victoria



**Bentleigh:** Sts Raphael, Nicholas & Irene  
*Monday 8.00 p.m. (9557 4877)*

**Box Hill:** Holy Cross—1st Sunday of every month straight after Church (9890 9087)

**Brunswick:** St Basil  
-All teenagers and youth in their 20's  
*Tuesday 7.00 p.m. (9387 7693)*  
-Young Adults and Married couples group  
*Every 2nd Wednesday 7.30 p.m. (9387 7693)*

**Clayton:** Three Hierarchs  
*Monday 7.30 p.m. (9544 5706)*

**Coburg:** Presentation of our Lord  
*Tuesday 7.45 p.m. (9350 5559)*

**Dandenong:** St Panteleimon  
*Thursday 7.30 p.m. (9791 8369)*  
([www.dandenongyouth.com](http://www.dandenongyouth.com))

**East Keilor:** Panagia Soumela  
*Monday 7.00 p.m. (9331 2010)*

**East Malvern:** St Catherine  
*Tuesday 7.30 p.m. (9563 6623)*

**Fawkner:** St Nektarios  
*Monday 7.00 p.m. (9359 4404)*

**Forest Hill:** St Andrew  
*Wednesday 8.00 p.m. (9802 0165)*

**Moonee Ponds:** St Dimitrios  
*Tuesday 7.30 p.m. (9375 1119)*

**Oakleigh:** Sts Anargyri,  
*Tuesday 7.30 p.m. (9569 6874)*  
([www.sprint.net.au/~corners/](http://www.sprint.net.au/~corners/))

**Richmond:** Holy Trinity  
*Thursday 6.00 -7.00 p.m. (9428 1284)*

**South Melbourne:** St Eustathios  
*Tuesday 7.30 p.m. (9690 1595)*

**Springvale:** St Athanasios,  
*Saturday 6.00 p.m. (9547 8610)*

**Templestowe:** St Haralambos  
*Tuesday 8.00 p.m. (9846 4066)*

**Thomastown:** Transfiguration of the Lord,  
*Wednesday 7.30 p.m. (9465 9907)*  
-Young Adults and Married couples group  
*Every 2nd Sunday 4.30-6.30 p.m. (9465 9907)*

**Yarraville:** St Nicholas  
*Tuesday 7.30 p.m. (9687 1513)*

