

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

Quarterly Magazine

January-March 2011

30<sup>th</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)

## Message from the CYC

Happy new year and welcome to the January-March edition of St Nestor.

In this edition of St Nestor we have included part 2 of the article on the sacramental life of the Church, which looks at Baptism and Chrismation.

We are happy to announce that St Paraskevi in St Albans is joining St Eustathios and the Geelong Monastery in holding services in English this year. Page 12 shows the list of all of the services in English for this year.

There is also a new fellowship for Northcote and Carlton. The Holy Monastery of Axion Estin (7 Hartington St, Northcote) combined with the Parish of St John's North Carlton, will be re-starting the Youth Fellowship. The Fellowship will gather together every Wednesday 7:00pm and will have as its protector the Holy New Martyr Saint Nicholas of Vounenis. Page 14 shows all the details for all the fellowship groups running in Melbourne.

Great Lent begins on the 7th March this year. It is a time of extra prayer and preparation for the great feast of Pascha. Within the next few months are the feasts of St Basil the Great (1 Jan), St Anthony the Great (17 Jan), St Maximos the Confessor (21 Jan) (see page 8 for the story of his life), the Presentation of our Lord in the Temple (2 Feb), St Haralambos (10 Feb), to name but a few.

Also we would like to remind you to tune in to "The Voice of Orthodoxy", a radio program in English which is held every Wednesday evening from 7:30pm-8:00pm on Radio 3XY.

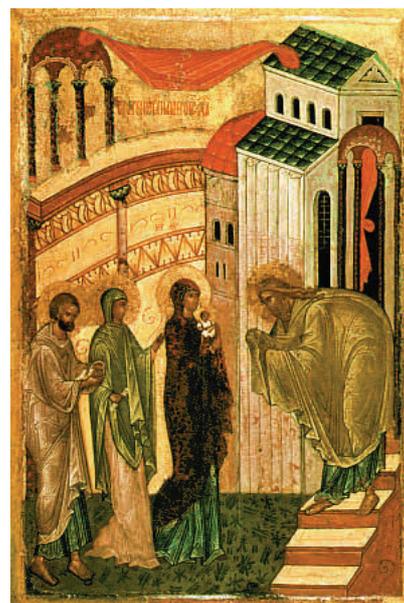
Wishing you all have a blessed and prayerful Lent.

With love in Christ.

*Central Youth Committee*

## Troparion for the feast of the meeting of our Lord Jesus Christ (3rd February)

Hail, favoured one, Virgin Theotokos,  
for from you dawned the  
Sun of righteousness,  
Christ our God,  
enlightening those in darkness.  
Rejoice also, righteous Elder,  
as you receive in your arms the liberator of  
our souls,  
who also bestows on us the Resurrection.



# The Sacramental Life of the Orthodox Church: Part 2

*This, the second part of "The Sacramental Life of the Orthodox Church", delves into the two sacraments: Baptism and Chrismation. (Continued from the last edition of St Nestor).*

## **BAPTISM**

Baptism is the initial and essential mystery and an absolute, decisive action for the Christian. The benefits of Christ's incarnation, death and resurrection are mediated to the believer through Baptism. Baptism engraves upon and imparts to each person afresh the image of God distorted by the effects of sin, an image continuously disfigured by the accumulated wrong-doing and wrong-thinking of Adam's progeny and imitators.

The baptismal font becomes at once a tomb and a womb: "at the self-same moment you die and are born; the water of salvation is at once your grave and your mother" (St. Cyril of Jerusalem). The triple immersion in and emersion from the baptismal waters is laden with meaning. Baptism is both a death and a new birth. The water destroys one life and it begets another. It drowns the old man and raises up the new. The liturgical act gives expression to two realities: the death of the old man, who in solidarity with Adam, is subject to sin and death, and the birth of the new man, who in his union with Christ, is provided with new members and faculties in preparation for the life to come.

### **The beginning of a process of becoming**

Age is not a conditional factor in baptism. As in Christian antiquity, the Church continues to baptize both adults and infants. As a matter of fact, infant baptism is the norm in most instances. However, such baptisms are not performed in a vacuum, but upon the explicit profession of faith by parents and sponsors and especially the very community itself, gathered to celebrate the mystery, each time reaffirming its faith, pledging itself to provide an environment of continued Christian witness for its members regardless of age and circumstance. Baptism is the process of constant becoming. The conversion of the heart or continual repentance is the daily experience that makes life theocentric and oriented towards God's Kingdom.

Baptism unites the believer not only with Christ but with his people, the Church. One is baptized into the community of faith to share in life, its values, its vision. Baptism, by bringing us into the glorified life of Christ and making us part of his deified humanity, integrates us into the Church, his body, where the business of dying and rising is daily experienced in ascetic discipline in the life of prayer and in the Eucharist.

### **Prebaptismal Rites for Infants.**

The Orthodox Church has three rites for infants which

are closely linked to baptism. The first rite is for the mother and child on the first day of birth. In this rite the Church expresses her thanksgiving for the safe delivery of the mother and her joy at the appearance of a new life. Blessing the newborn infant the Church anticipates its new and second birth through water and the Spirit (John 3:5). A second rite is conducted on the eighth day after birth, when the new born child receives its name from its parents. The child is given a Christian name as a sign of its new identity with the faith community. The third rite is conducted on the fortieth day after birth. The newborn child is to be brought to the Church in imitation of the New Testament event, when Mary, the Theotokos, brought the infant Christ into the Temple to fulfill the requirements of the Law. On this day the mother is blessed and the infant "churches," or is accepted as a peripheral member of the Church, until it is fully incorporated into her life through baptism.

### **The Baptismal Rite.**

The baptismal rite of the Orthodox Church consists of three major parts. The present single rite is in fact a coalescence of several separated but interdependent rites, which were performed over the course of several days and weeks when the order of the catechumenate was once in full force.

The first part is preparatory in nature. It is usually referred to as the catechesis. It contains the prayer for the making of a catechumen; prayers of exorcism; the renunciation and condemnation of the devil; the acceptance of Christ; the recitation of the Nicene Creed; and the call to baptism.

The second part is the Service of Baptism proper. It focuses almost entirely on the baptismal font. It includes a series of petitions; a prayer of invocation for the consecration of the baptismal waters, so that they may be given the power of spiritual fecundity; and an anointing of the candidate with the "oil of gladness." In the case of the candidate the anointing is both a sign of healing of his fallen nature and of his becoming an athlete for Christ. In the case of the font, the anointing is a sign of the presence of the Holy Spirit in the baptismal waters.

When these rites have been completed the candidate is baptized by the officiating bishop or priest with three immersions and emersions using the liturgical formula "the servant of God (name) is baptized in the name of the Father. Amen. And the Son. Amen. And the Holy Spirit. Amen." The three fold immersion becomes the adequate sign of participation in Christ's three day burial and resurrection.

The newly illumined Christian is then robed in a white garment, the symbol of regeneration, newness, kingship, and future immortality. The white garment, which is the

color of royalty, symbolizes the gifts of baptism and reminds the neophyte of his responsibility to remain whole and be faithful to the baptismal pledge.

At this point the mystery of the holy Chrism (myron) is administered. The neophyte is anointed with the consecrated oils by the celebrant using the liturgical formula "the seal of the gift of the Holy Spirit. Amen." Chrism is applied to the sense and other parts of the body in the pattern of the Cross, signifying the indwelling presence of the Holy Spirit. The gift of the Holy Spirit takes the neophyte beyond the restoration of the fallen nature. The continuous presence of the Holy Spirit makes possible the constant, progressive, personal growth of the Christian into the image and likeness of God. He or she is also given a cross to wear.

In the ancient Church baptism was immediately followed by the celebration of the Eucharist. The newly-illuminated Christians, holding lighted candles proceeded from the baptistry with the clergy to the nave of the Church to join the faithful for the Eucharist. Vestiges of this ancient practice form the next sequence of actions in the baptismal rite. A procession around the font, with the singing of "As many as have been baptized in Christ, have put on Christ. Alleluia" (Gal. 3:27) is followed by the reading of two excerpts from the New Testament: the Epistle to the Romans (6:3-11) explains the meaning of baptism; and the Gospel of Matthew (28:16-20) recalling the command of the Lord to the Church to instruct and baptize. The neophyte then receives Holy Communion.

After a set of petitions called the "Fervent Litany," the neophyte participates in three additional rites. These were originally conducted on the eighth day after baptism; they now form the last part of the baptismal rite. The celebrant washes the neophyte's forehead as an indication that the visible signs of the mysteries (the oils, et. al.) must now become inner realities and the very essence of life. This is emphasized with the laying on of hands upon the candidate and the tonsure. Through the laying on of hands, the neophyte and those concerned for his growth in Christ, are reminded that the Christian is armed with the Holy Spirit to war against all adverse powers. The tonsure, or cutting of the hair, indicates both a sacrificial offering that does not require the mutilation or humiliation of the human body and a sign of servitude and obedience. The new Christian proclaims his willingness and readiness to negate the world with its false values and to serve God with faithful devotion.

## CHRISMATION

The mystery of Chrismation (Confirmation) is anchored in the events of Jesus' baptism and the outpouring of the Spirit upon the disciples at Pentecost, yet, in the Lord's declaration "unless one is born of water and the Spirit, he cannot enter the Kingdom of God" (John 3:5).

There is both an intrinsic unity and a distinction between

the mysteries of baptism and chrismation. They are intimately related theologically and liturgically. Chrismation is not so much the second mystery as it is the very fulfillment of baptism. While baptism incorporates us into Christ's new risen existence, chrismation makes us partakers of his Spirit, the very source of this new life and of total illumination.

### The Gifts of the Holy Spirit.

Chrismation causes a mysterious new and hidden life to flow in us. It imparts to persons the energies and the gifts of the Holy Spirit (Is. 11:23 and Gal. 5:22).

"To some the Holy Spirit is given that they may be able to benefit others and edify the Church by speaking of the future or by teaching mysteries or by freeing men from disease with a single word. To others, however, He is given in order that they themselves may become more virtuous and shine with godliness or with an abundance of sobriety, love or humility" (St. Nicholas Cabasilas).

Chrismation is called the seal (*sphragis*). The neophyte receives the Holy Spirit as the source, the pledge and the seal of unending life. Anointed with the oils of Chrism, we are marked forever as the sheep and soldiers of Christ. We belong to him and to his holy Church. Thus chrismation, once canonically performed, cannot be repeated. Chrismation is also a sacrament of reconciliation. People who come to Orthodoxy out of certain heretical confessions and schismatic churches are received through the mystery of chrismation. The ritual anointing "validates" through "the seal of the gift of the Holy Spirit" a Christian baptism performed in irregular circumstances - i.e., outside the canonical boundaries of the Church" (John Meyendorff).

### The Holy Chrism.

The chrism that is used for the ritual anointing is a mixture of olive oil, balsam, wine, and some forty aromatic substances, symbolizing the fullness of sacramental grace, the sweetness of the Christian life and manifold and diverse gifts of the Holy Spirit. The chrism is also called the holy Myron. Chrism, prepared and consecrated periodically on Holy Thursday, is the antitype, the visible tabernacle of the Holy Spirit.

By ancient custom the right to prepare and consecrate the chrism belongs to the bishop and its administration to the presbyters. Each autocephalous Orthodox Church has the right to prepare and consecrate chrism. The Patriarchate of Constantinople, as the senior jurisdiction of the Orthodox Church, prepares and distributes the holy myron to other Orthodox jurisdictions.

Rev. Alciviadis C. Calivas

<http://www.goarch.org/ourfaith/ourfaith7106>

*In the next edition of St Nestor, Fr Calivas examines the sacrament: The Eucharist*

# Monk Georgios, the hermit of Mount Athos

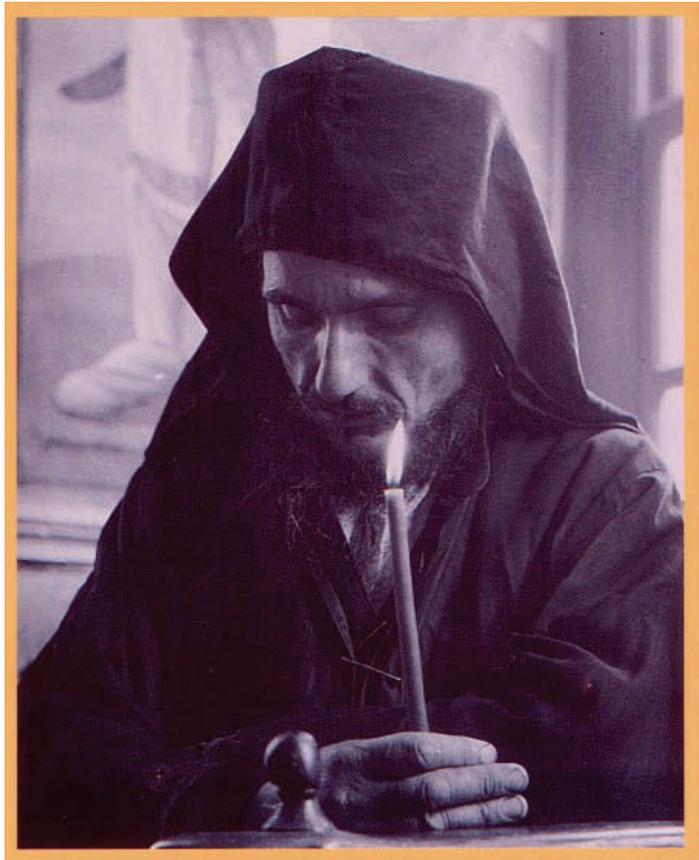
It is incredibly daring for one to believe that one may describe the life of someone who is a friend of the Lord, who is a spiritual person and who according to the Scriptures “he judges everyone but no one dares judge him”. Therefore we will not describe his life, but we will simply give a minimal account of the way he lived, since as it happens, he had been our acquaintance. This ‘most holy’ man, as I, without hesitation, describe brother Georgios, was known as ‘Branko’ the Serb.

He approached our blessed elder Joseph the Hesychast, when we used to live at New Skete in order to receive some spiritual advice. It was on this ground that we came to meet with him and have known him until the end of his life, when this ended prematurely so that, as the Scriptures say, “vice will not change his prudence nor evil intention deceives his soul”. His brothers in the Holy monastery of Hilandary know better the reasons behind his return to devoutness. Therefore, we will leave these for them to describe, while we will only refer to what he himself has relayed to us. We must say that even though he did not speak good Greek initially he also avoided talking about anything which he did not intend to be of any spiritual benefit. Nevertheless, he seemed inflamed with godly zeal, and zealously followed even then most insignificant details of our monastic order. We had a lot to learn from his perfect attitude, especially his introversion, one of his special charismas. One of the initial questions he was asking our Elder was: Why did divine Grace, which visited him initially in order to attract him to goodness, lessened now that he had especially come to its source, the Holy Mountain Athos to continue his life as a monk? Then our Elder, very patiently and speaking very slowly so that he could make himself understood because Georgios did not speak Greek very well, explained that this is how things are and how grace habitually behaves towards those it beckons to the spiritual stage. Later, blessed Georgios was wondering whether it was necessary to return to France- the place where he used to study when divine Grace visited him and revealed its mysteries- because holy Grace had weakened when he

came here once he had acquired more comprehension of it. “It did not get weaker, my child”, the Elder was explaining, “and it will never do, since the holy charismas are fixed. It is the sense of the presence of grace which has been hidden, not its actual presence. Divine Grace usually appears in two ways. One is and is described as the ‘energy’- *theoria*- of Grace and the other the ‘sense’- *esthis*-, of Grace because it is comprehensible to us. Divine Grace is always present in the faithful because without it no one would remain faithful. However, it appears, or rather it becomes obvious when it decides to console and enlighten the person who is worn-out, or ignorant, or in danger in his bitter trials. Divine Grace presented itself in a more obvious way, ‘as a sense’, in order to help you deny your former ways and attitudes and practice repentance which you had already started. Initially, you had been ignorant and had been questioning the mysteries of Faith and the practical ways of spiritual life. The first degree is “renouncing the world” and “parting from the world”. Holy grace has now receded; Its obvious presence has been hidden, so that you can begin faithfully and in full obedience to God’s will to work for it by yourself as a result of your own struggle. This is the reason why Grace does not show itself so explicitly now as it did in the beginning when it beckoned you”. It is with these words that the Elder convinced devout Georgios. Since then, not only did he never think about returning to France again, but he never ever parted with the Elder again and regarded him as a spiritual father. He used to stay with us for as long as he wanted and then he would return to the Russian monastery of Saint Panteleimon- not actually inside the monastery, because he wanted to avoid the commotion- but on the “Palaiomonastero”, high on the mountains, as a designated guard. Blessed Georgios not only did he keep silence, but also austere fasting. He would only eat dried bread, “paximadi” with water, unless he had to join other brothers or go to monasteries, where he would sit at the common table and eat in temperance. He also kept severe poverty and had almost nothing except from the rags he wore. Even those clothes were very modest and humble. Once he stayed at the monastery of Saint Paul, but he always preferred silence and went to places where he would live without care and quietly so that he would be able to continuously practice the Jesus prayer. He had apathetically endured two wounds on his body, which had always been pestering him, but he never bothered to seek any cure. When he was studying and was working at the same time in Europe, he wounded his knees in a car accident. He had taken care of the wounds at the time, but ever since his knees had remained sensitive. They had been bothering him and were open wounds when as a monk he had been standing for hours and did not seek any therapy. He would only bind his legs with any rags he could find, but he was saying that they had



been hurting him a lot. His predicament was also very obvious to the others. The second wound was his tonsils. They had been so sensitive that his throat was swollen and it was difficult for him to speak. He had endured this problem without complaint and without medical care; he would only bind his neck with any rags he could find. When he was staying at the Palaiomonastero, where the winters were bitterly cold and the temperatures several degrees below zero, he didn't use any heating nor did he burn any wood fires even though they had been abundant. Neither did he cover himself with proper blankets, even though he could if he had wanted to. Living in such a harsh way was his rule of law and he never let go of this relentless habit till the day he died. Once he left the Russian monastery and stayed with us in New Skete. I gave him my tiny cell for almost six months. It was situated towards the sea and above the caves. The monks at the Palaiomonastero had been looking for him since he was the guard. They probably needed him because they had also been few in numbers and had so many duties. Once when I visited him, he told me that the monks had been insisting that he returned to the Russian monastery. Because he refused, they had been calling him "crazy". Then I told him: Never mind, brother Georgio, let them call you what they like, don't be sad. Be obedient to them and you will gain merit from God". He hugged me and his eyes filled with tears. Afterwards, he did return to the monastery and went on relentlessly in his harsh ways, eating only paximadi and tea, without any other consolation. On top of everything else, he also had his inflamed tonsils and his swollen throat to contend with. He only slept for three hours on his side, while the rest of the time he was standing up. He was steadfast on this. This is the reason why his legs were always swollen and fluid was gushing from his wounds. This blessed man had another austere habit. He would never take Holy Communion unless he had prepared himself very well and examined his conscious exhaustively. As I have mentioned earlier, we passed by the tomb of our Elder Joseph before he left his tiny cell in New Skete to return to the Palaiomonastero. He kissed the tomb with devotion. "Had our Elder lived", he said, "I would have always stayed with him". His attachment to our Elder was not just a simple acquaintance. It was a connection, a spiritual relationship which is recognized by all students who ever had teachers, or rather by all those obedient to their spiritual fathers. Some of the things which we have seen on this blessed man convinced us of this relationship. Whenever our Elder's health was deteriorating, father Georgios would appear without us ever calling for him, or knowing where he was. During the last days of the life of our Elder, while we had been told to go to our cells, he had stayed with him and was holding a large carton and was trying to create some fresh air because our Elder had difficulties breathing. Therefore, he was the only one who bore witness to the last words and the passing away of our Elder. He also



devotedly offered his help during the burial. He was also the first to appear from nowhere to help during the exhumation of the body, even though not even the closest to us had known of this event. He preserved our common spiritual relationship and we had loved him as our true spiritual brother. However, we had not been blessed to be present either to his burial or for the last rites. We had been upset to hear of our final separation. But we are pleased because his life ended after he had become a perfect example of a truly zealous, hard working Athonite monk, who had kept our patristic tradition as much as possible and had attested to the triumph of Orthodoxy. He is also the pride of Athos' customs, which continuously offers witnesses to its tradition.

Indeed, he has become a brilliant case for the faithful people of his wounded and persecuted country, Serbia, to honor. He offers them the certain hope that their freedom is at hand by the grace of our Christ, our true God, his blessed Holy Mother, Mary, and our Great Saint Savva, who is the true protector of this country.

The Great and Holy Monastery of Vatopedi, Elder Joseph monk, September 1988.

[Source: "Georgios monk, the hermit of Mount Athos", by Monk Moses Athonite. Published by Mygdonia]



# Archbishop Stylianos on Wealth without Wisdom

*"I will say to my soul, Soul, you have many goods laid up for many years; take your ease; eat, drink and be merry. But God said to him, You fool, this night your soul will be required of you"*

We can also fall into the same trap as the rich man. We have a house, but we want a bigger and better one. We have a business and want to expand it beyond all reasonable proportions. Our focus is constantly on work, because we seek a promotion. We are caught up in a vicious cycle, because we want to have everything our neighbour has.

The obsession with greed eats away at all of us. We forget the hungry and hurting people around us. We leave only the bare minimum time for God, for the Church and for our family. We are so entrenched in our materialistic and secular society.

How would we ever think of progressing in faith and virtue?

Even on Sundays, we make every excuse so as not to worship God: family commitments, children, home, work, shopping, recreation, the beach, among many others. However, these all have a proper place within our faith. And yet how easy it is to forget Him who has given the gift of all creation, and anything we require for our daily existence!

God wants us to think of Him. He does not want us to worship nature! He wants us to worship Him, the Creator of all. Material things are here for us to transform and utilize, not only for our enjoyment, but also for our salvation. God lends them to us so that we may 'push forward' His Kingdom upon earth.

Of course, our goal should be to become rich in terms of God's kingdom. Both now and in the next life. We start to place our priorities in proper order: "Seek the kingdom of God, and all these things will be added unto you", the Gospel says, in the same chapter we read today. Our material possessions are here today and gone tomorrow. No matter how much we have. We do not need to build bigger barns in order to satisfy our avarice. Rather, our efforts are to acquire prayer, and to assist our fellow human being.

In so doing, we will find peace and joy. We shall have a

personal experience of our Creator and Saviour. But of course, we should never believe that, because we have done several good deeds, we are therefore entitled to 'lie back' and believe that we have achieved something by ourselves, boasting about it.

God is not obliged by our works. God gives His grace, forgiveness and salvation freely. Not because we deserve them. The Apostle Paul says today: "... but God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved) and raised us up together, and made us sit together in the heavenly places in Christ Jesus".

By grace we find salvation, once we have believed. Virtue and good deeds follow spontaneously. They are the fruits of our faith. And so the Apostle Paul ends today's Epistle reading: "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them".

We were designed for virtue. God created all things "very good". Human beings have virtue within themselves. Sin of course stained this. But now, through the grace of Jesus Christ, and in His Person, virtue can shine again, if we have faith in Him who conquered sin and death with His perfect sacrifice and love, with His perfect virtue, in which we can participate, and share with all our fellow human beings. Once we have believed in the God-Man ...

Now, our own virtue is extended by the grace of God, given to us as well as to anyone who participates in the act of virtue. Grace and virtue, embodied within our faith, give us the ability to move beyond materialism and temptations, and to receive forgiveness, and to be rich in the kingdom of God.

Amen.

*Source: 'St Andrews Theological College, The first two decades',  
St Andrew's Orthodox Press, 2007*



# Meditations on Daily Bible Readings: Sunday February 27th

Gospel according to St Matthew: 25:31-46

31. "When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory.
- 32 All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats.
- 33 And He will set the sheep on His right hand, but the goats on the left.
- 34 Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:
- 35 for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in;
36. I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.'
37. "Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink?
38. When did we see You a stranger and take You in, or naked and clothe You?
39. Or when did we see You sick, or in prison, and come to You?'
40. And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.'
41. "Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:
42. for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink;
43. I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.'
44. "Then they also will answer Him, [b] saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?'
45. Then He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.'
46. And these will go away into everlasting punishment, but the righteous into eternal life."

**Meditation:** The Uncalculating Heart (Saint Matthew 25:31-46, especially verses. 37-39)

*"Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink? When did we see You a stranger and take You in, or naked and clothe You? Or when did we see You sick, or in prison, and come to You?'"* It is a blessed day of illumination, albeit with dread recognition, when one looks within his soul and confesses, "I am starving, emaciated, mad with thirst, naked, shame-ridden, soul sick at heart, and imprisoned."

The Lord teaches all who come to Him that such destitution is a blessed state (Mt. 5:3-12). Then, like Saint Mary of Egypt, the illumined learn the pain of alienation from Life, because they are unable to reach Him. All is empty for the 'poor in spirit.' One

may only cry, "Lord, Jesus Christ, Son of God, have mercy upon me, a sinner." In that instant, the blessed discover the hand of the Lover of Mankind. They inch toward Him, and He points toward the perilous, narrow trail of repentance. He steadies with His gracious hand. He gives the Bread of Life and slakes the parching thirst. He becomes clothing, healing, and freedom - the true Friend Who saves.

Imagine what the pitiful poor-in-spirit will do if he meets a fellow sufferer along the way. Naturally, he will share whatever he has. His heart, now stained indelibly with love, gives to others simply because there is need. He does not calculate, but simply responds. He most certainly cannot turn back from a true Friend. Likewise, he can only continue steadily toward others, always remembering to feed and to forgive. Yes, he will share whatever he has.

We have the wonderful example of this in the Roman soldier, Martin. He served in the army solely because his father wished it, but Martin was blessed to discover Christian faith. He became a catechumen. One winter day while on duty, as he came into a city, he was stopped by a beggar: "Would he give alms?" Martin had no money. He did see that the beggar was blue with cold and shivering. He took off the cloak of his uniform, cut it in half with his saber, gave one part to the beggar, and went on into the city. We know that blessed soldier as Saint Martin, Bishop of Tours. Blessed Theophylact bids us look at the disposition of such saints: "...they deny, with befitting modesty, that they have cared for Him." Why? Very simply - they do not calculate. Rather, they are preoccupied with gratitude, delight, and love in the Lord.

The Gospel for the Saturday of the Last Judgment considers the Lord's 'great glory' when He comes again openly in Divine Majesty. An inescapable element of that glory will be the judgment of all men. What will the Lord look for in us? He will look for gratitude, delight, and love. He will not review our giving to charity, nor our work in prison ministry, nor our gifts to relieve world hunger. It is dangerous to take assurance from any efforts we invested in such activities. Saint Paul warns us about such thinking: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing" (1 Cor. 13:3). Thus, in the present passage the Lord Jesus sets forward His basis for judgment: are His light and His love flowering in our hearts? Do we calculate or do we love?

Saint John of Kronstadt teaches that "The purer the heart becomes, the larger it becomes; consequently it is able to find room for more and more loved ones." How easy it is to forget the poor, the neglected, the homeless, the destitute, the old, the sick, and the brokenhearted. Were not the Lord to heal our hearts, there would be no capacity in us at all to love. God help us!



*I have no life, no light, no joy or wisdom; no strength except in Thee, O God. Enable me at all times to speak and act to Thy glory, with a pure spirit, with humility, patience, love, gentleness, peace, courage, and wisdom.*

{Source: Dynamis!  
[www.dynamispublications.org](http://www.dynamispublications.org)}

# Upcoming Feast Days

## St Maximos the Confessor

(21st January)

Saint Maximus was born into one of the great families of Constantinople in 580. Endowed with exceptional intelligence and an uncommon ability for high philosophical speculation, he completed his studies with great distinction and embarked on a political career. The Emperor Heraclius, on coming to the throne in 610, appointed him as his chief secretary; but honours, power and riches could not quench the secret longing of Maximus since his youth to lead a life in keeping with the true philosophy. He resigned his post after only three years and became a monk at the Monastery of the Mother of God at Chrysopolis (Scutari, modern Uskudar). Well prepared for spiritual combat through meditation on Holy Scripture and study of the holy Fathers, he climbed steadily up the ladder of virtues leading to blessed impassibility. He overcame the impulses of lust through well-regulated asceticism, and of anger through meekness. Freeing his mind thereby from the tyranny of the passions, he nourished his intellect through prayer, raising it peaceably to the heights of contemplation. In the silence of his cell, gazing into the abyss of his heart, he considered within himself the great Mystery of our Salvation—whereby the Word of God, moved by His infinite love for mankind, has condescended to unite Himself to our nature, which is separated from God and divided against itself by self-centred love (*philautia*); He has thus restored the unity of our nature, brought in the reign of brotherly love and concord among men, and opened to us the way of union with God, for *God is Love* (1 John 4:16).

Having thus spent twelve years in *hesychia*, he settled with his disciple Anastasius in the small Monastery of St George at Cyzicus. It was there that his earliest works were written: ascetic treatises on the struggle against the passions, on prayer, impassibility and holy love. But faced with the combined attack on Constantinople of the Avars and the Persians (626)—repulsed only through the miraculous assistance of the Mother of God—the monks were obliged to disperse. Saint Maximus embarked on an itinerant life. He had from now on to bear witness through his life and his writings to the loving kindness of God in the aftermath of the Persian invasions, with the Empire on the brink of catastrophe. While staying in Crete, he began the struggle for Orthodoxy by confronting the Monophysite theologians. He then spent some time in Cyprus and, in 632, arrived at Carthage. There he met and put himself under the spiritual direction of Saint Sophronius (11 Mar), a theologian renowned for his Orthodoxy and with a profound under-

standing of monastic tradition, who was staying at the Monastery of Eukrata with other monks who had fled from Palestine after the fall of Jerusalem to the Persians.

During these years (626-34), before he was engaged in the struggle for the faith, Saint Maximus was able, in his exposition of the philosophical and theological foundations of Orthodox spirituality, to sound, as no one before him, the depths of the doctrine of deification. In profound and complex treatises on difficult passages of Holy Scripture, on problems raised by Saint Dionysius the Areopagite and Saint Gregory the Theologian, and in his writings on the Holy Liturgy, Saint Maximus presents a magnificent theological synthesis. He sees man as placed by God in the world to be the priest of a cosmic liturgy and as called upon to gather together the inner principles (*Logoi*) of all things in order to offer them to the Divine Word—the Logos—their Principle, in a free exchange of love; so that in fulfilling the plan for which he has been created—his union with God—he also leads the entire universe to perfection in Christ, the God-man (*Theantropos*).

Ever since his accession to the throne, the Emperor Heraclius (610-41) had striven to reorganize the shaken Roman Empire and to prepare for a counter-offensive against the Persians by a series of administrative and military reforms, and above all by reestablishing unity among Christians, lest the Monophysites turn to the Persians or to the Arabs. Obedient to the wishes of the Emperor, Sergius, the Patriarch of Constantinople, devised a dogmatic formula capable of satisfying the Monophysites without denying the Council of Chalcedon. According to this compromise-doctrine of Monoenergism, the human nature of Christ would have remained passive and neutralized, the energy proper to it having been absorbed by the energy of the Word of God. In fact, this was no more than a matter of thinly disguised Monophysitism, where the term *nature* was replaced by that of *energy*. In 630 the Emperor appointed Cyrus of Fasis as Patriarch of Alexandria with the mission of bringing about a union with the Monophysites, who were particularly numerous in Egypt.

No sooner was the union signed (633) than talk in the taverns of Alexandria was of how the Chalcedonians had been won to the Monophysite cause; and Saint Sophronius was alone in raising his voice in defence of the two natures of Christ. He made his way to Alexandria to visit Cyrus who, wishing to avoid an open rift, sent him on to Sergius at Constantinople. After long discussions with no real result, Sophronius found himself forbidden to pursue any further the debate on the natures and the energies. He returned to Palestine, where he was welcomed by the people as the pillar of Orthodoxy, and elected Patriarch of Jerusalem at the very moment when

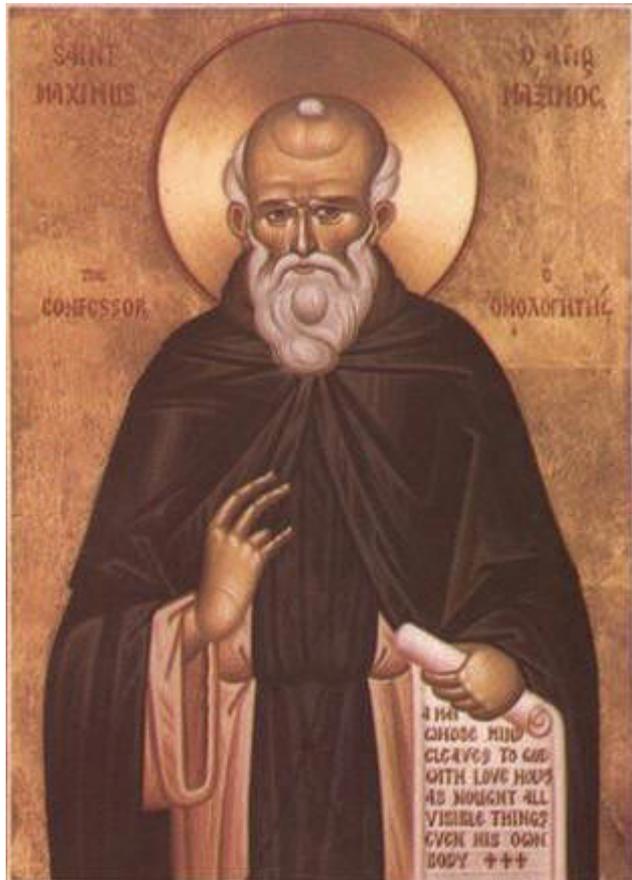
the Arabs were invading the country and entering upon a rain of conquests which would imperil the Empire more than ever before. Upon his election, Saint Sophronius published an encyclical letter in which he made clear that Christ is one Person having two natures and two operations (*energies*), each nature possessing the energy proper to it.

Meanwhile, still in Carthage, Saint Maximus warily entered the dogmatic struggle in support of his spiritual father and, while respecting the prohibition against speaking of the two energies, he showed with finesse that: 'Christ accomplishes in virtue of his Manhood what belongs to His Godhead (namely His miracles) and in virtue of his Godhead what belongs to His Manhood (namely His life-giving Passion)'. But in 638 when the Emperor Heraclius published the *Ecthesis*, an edict reiterating the prohibition against speaking of the two energies and making acknowledgement of a single will in Christ obligatory on all (Monothelitism), Saint Maximus had to lay caution aside and come out with a public statement of the truth. In fact Saint Sophronius had died that same year and Maximus was now regarded by all as the most authoritative spokesman of Orthodoxy. Once again, as at the time of Saint Athanasius or of Saint Basil, support of the true Faith depended on only one man.

In his many letters addressed to the Pope of Rome, to the Emperor and to people of influence in the State, as well as in treatises of unsurpassed depth, Maximus the Wise showed that the Word of God, through an infinite love and respect for His creature, has assumed human nature in its entirety, altering nothing of its freedom. Free to draw back from the Passion, inasmuch as man, He voluntarily submitted to the divine will and plan, thus opening to us the way of Salvation by submission and obedience (Matt. 26:39). Human freedom, united perfectly to the absolute freedom of God in the Person of Christ, thus finds itself restored in its natural movement towards union with God and with other men through love. Those things which the experience of prayer and of contemplation had permitted him to catch sight of, Maximus was henceforth able to expound, basing the doctrine of the deification of man on the theology of the Incarnation. No Father of the Church before him had gone so deeply into the examination of human freedom, and of its union

with God in the Person of Christ and in the person of each Saint. With Saint Maximus, the Orthodox doctrine of the Incarnation receives its most complete exposition. It only remained for Saint John of Damascus (4 Dec.) to present it later in a more accessible manner, in order to pass it on to future generations as an unchanging tradition.

Sergius of Constantinople died in 638, and the next Patriarch, Pyrrhus, was a keen advocate of the new heresy. However, despite official pressure, a large proportion of Christians resisted the tenor of the imperial decree and, shortly before his death in 641, Heraclius was obliged to recognize that his ecclesiastical policy had failed. Pyrrhus, who had fallen from favour, fled to Africa and faced Saint Maximus at Carthage in a public disputation on the Person of Christ (645). Setting forth the Mystery of Salvation with reasoning of unswerving vigour, the Saint succeeded in making Pyrrhus recognize his errors and the Patriarch offered to go to Rome, in order to himself cast the anathema on Monothelitism before the tomb of the Apostles. However, he returned to his vomit soon after and fled to Ravenna. Pope Theodore excommunicated him straight away and condemned Paul, his successor on the throne of Constantinople, for heresy.



Fearing that an open breach with Rome would aggravate the political situation, which was more critical than ever now that the Arabs had overrun Egypt, the Emperor Constans II (641-68) responded to the Pope's intervention by publishing the *Typos* (648), which forbade all Christians on pain of severe punishment to discuss the two natures and the two wills. The Orthodox now began

to be harassed and persecuted, especially the monks and the friends of Saint Maximus. He himself went to join Pope Martin I (13 April) in Rome who, adamant in defence of the true Faith, assembled the Lateran Council (649), which condemned Monothelitism and rejected the imperial edict. Inflamed with wrath at this opposition, the Emperor Constans sent an Exarch to Rome at the head of an army (653). The Pope, sick and powerless, was arrested and taken, with much ill-treatment on the way, to Constantinople. He was condemned there as a criminal, subjected to public insult and exiled thence to Cherson, where he died in the most wretched conditions in September 655.

As for Saint Maximus, he had been arrested shortly be-

# Upcoming Feast Days

fore Saint Martin, together with his faithful disciple Athanasius and another Athanasius, the Pope's *apocrisary* (20 Sept.). He had already spent many months in prison before coming before the same tribunal that had so odiously passed sentence on the Bishop of Rome. It was made to appear that the champion of Orthodoxy was on trial for political offences; he was accused of obstinate resistance to imperial authority, of having favoured the Arab conquest of Egypt and Africa and, furthermore, of having sown division in the Church by his doctrine. With his mind fixed on God and with love for his enemies, the Saint answered the lying imputations with unruffled calm. Denying that he held any peculiar doctrine of his own, he declared that he was ready to break communion with all the Patriarchates and even to die rather than throw his conscience into confusion by betraying the Faith. Condemned to exile, he was taken to Byzia in Thrace, while his disciple Athanasius was transported to Perberis and the other Athanasius to Mesembria.

In the course of his trial, Saint Maximus heard that the new Pope, Eugenius I, was prepared to accept a compromise, in an exposition of the Faith alleging a third energy in Christ. He therefore wrote a letter to Rome setting out the Orthodox doctrine, and this resulted in a revolt of the people and in the Pope's accepting consecration without the consent of the Emperor. It was by this time clear to Constans that he would be unable to win over the Orthodox until he had prevailed with Maximus: he therefore sent bishop Theodosius and two able courtiers to reason with him. In spite of his long imprisonment and all that he had suffered in exile, Maximus had lost nothing of his self-possession. He easily dealt with all their arguments, set out once again the Orthodox doctrine, and ended by calling with tears upon the Emperor and the Patriarch to repent and return to the true Faith. The response of the Emperor's delegates was to throw themselves at him like wild animals, heap insults on him and cover him with spittle.

Saint Maximus was then deported to Perberis, where he remained imprisoned with Athanasius for six years until 662, when they were both brought back to Constantinople to face a new trial before the Patriarch and his Synod. 'What Church do you belong to, then?' he was asked. 'To Constantinople? to Rome? to Antioch? to Alexandria? to Jerusalem? For you see that all are united with us.' —'To the Catholic Church, which is the right and salutary confession of faith in the God of the universe,' the Confessor answered. Threatened with capital punishment, he replied: 'May whatever God has foreordained before all [the] ages find in me the conclusion which redounds to the glory that has been His since before all [the] ages!'

After defaming and cursing them, the ecclesiastical court handed over Saint Maximus and his companions to the City Prefect. He had them scourged and ordered their tongues and right hands to be cut off: being the members with which they had witnessed their confession. Covered in blood, they were paraded about the City prior to deportation to the Caucasus, where they were imprisoned in separate fortresses at Lazica. It was there on 13 August 662 that Saint Maximus, at the age of eighty-two, was definitively united to the Word of God, Whom he had so loved and Whose life-giving Passion he had imitated by confession of faith and martyrdom. It is said that every night three lamps symbolizing the Holy Trinity lit of themselves above his tomb. The right hand of Saint Maximus is venerated today at the Monastery of St Paul on Mount Athos.

*Source: 'The Synaxarion. The Lives of the Sains of the Orthodox Church. Vol.3 January-February, Holy Convent of the Annunciation of Our Lady, Ormylia(Chalkidike) 2001*



## Christ's Holy Name

The more the rain falls  
on the earth, the softer it  
makes it; similarly,  
Christ's holy name  
gladdens the earth of  
our heart the more we  
call upon it.

*Saint Hesychius the Priest*

# VISIT TO A FRENCH MONASTERY

Last year I had the opportunity to go to France and whilst there visited two Monasteries. Today I would like to tell you about the Monastery at Mas Solan, which is dedicated to the Protection of the Mother of God.

The Orthodox monastery at Mas Solan is a *metochion* (dependancy) of Simonopetra, on Mt Athos. Many of the sisters were tonsured at Ormylia, the famous *metochion* of Simonopetra, in Greece. They learned to chant at Ormylia, and sometimes exchange visits or produce with their sister monastery. There are French nuns but also nuns from many other places in the world. The Abbess is from Cyprus and her biological sister is there too.

The sisterhood at Mas Solan, has as their Geronda, Archimandrite Fr Placide Deseille. His name is the surname of St Eustathios. I missed out on seeing Fr Placide. I had heard a lot about him over the years, so I was quite disappointed. Fr Placide was due to arrive at the monastery on the day that I was leaving. His name day was coming up and the nuns were getting excited that he was coming to the monastery. They said that during the week he divided himself between the monastery at Mas Solan and the male Monastery of St Anthony.

French is the spoken language and the church language. The only thing said in Greek is *Kyrie Eleison* with a French accent, of course! I attended all the services and it was truly a blessing for me. The services, though in French sounded familiar as I have often listened to recordings of the chanting from Ormylia. I didn't feel out of place nor did I feel lost in the order of things.

I was interested to note monastic procedures. The nuns moved in the church as if they were walking on air. A rustle of their *rassa* could sometimes be heard, but many times I was unaware of them moving about. The sister serving in the sanctuary wore the *mandia*, the black pleated cape, as did the one who rang the *simantron*, *talanton* or bells. The sisters who chanted only came to the chant-stand if they were required to sing and moved away from the chant-stand if their turn was finished, or if they would not be singing again for a little while.

Both the priest serving, and the sister helping in the sanctuary stayed in the sanctuary only for the time it was required of them to be there i.e. not the whole service. I noticed that the priest serving would sometimes say his part, and then hang his *epitrachilion* (stole) on a hook at the royal door, before assuming his place in the stalls with the congregation. Then when he was required to say another part he returned to the royal doors for his stole.

I took abundant photographs during my stay but refrained (or rather restrained myself) at the services because I wanted to keep that time sacred and, further, I wanted to absorb as much as possible of these blessed moments. The church services were frequent and sometimes long but it always felt like only a moment had gone by.

This monastery is a certified organic farm. They grow grapes for organic wine and fruits for organic jams and jelly sweets. They also have an organic vegetable garden which they use to sustain the monastery. They make their products there and sell them from the Monastery shop and in other markets. On Sunday at *Trapeza* lunch, they served wine with the meal, giving me the opportunity to taste wine produced there. I enjoyed it, particularly as I happened upon the verge of the next grape harvest and had seen the purple St Nestor Quarterly Magazine



bunches of ripe grapes on the vines during my walks.

Some of my school-girl French was coming back, but there was no trouble communicating. Between a little French, a little English, a little Greek and a lot of gestures and laughing we understood each other very well. I could have easily just "lost" my return train ticket, and stayed.

The program of the monastery sounds rather daunting at first but in fact there was no problem joining the rhythm of the sisterhood.

Everyone was up before light for morning prayers. The bells sounding in the dawn hours and the walk to the church in the dim light put the day on good footing. After morning services there was breakfast, a little rest, perhaps a little reading. Lunch was at 10:30 am and then work until the late afternoon, interrupted perhaps by a short pause for a drink. A smaller meal around 5.30 pm was followed by more prayers in the church, after which we all retired to our rooms for personal study and prayer.

At times I would hear the *kopano* (large wooden sounding-board played with a hammer) sound and I assumed the sisters were being called to *Synaxis* or Communion Prayers in the church. As a visitor, I was not privy to these occasions. Instead, I treated myself to some wonderful sunsets of rural France.

The sister who was assigned to look after guests, very kindly furnished me with a selection of books to enhance my spiritual efforts whilst I was there. I especially enjoyed a book in Greek called "All-night vigil on Mt Athos" by Fr Moses of Mt Athos (ISBN 960-7006-52-6 Akritas Publishes).

I came with some "baggage" as it were. The Monastery helped me to unload and I left much lighter than when I had arrived. I enjoyed the peace and quiet of the rural setting. I enjoyed the labour of my new friends' hands. I had time to talk to our Lord. I had time to be silent. In all of that I worked and ate and slept. A week felt like a sleepy Sunday afternoon; there was no rush.

Friends, we can say these experiences are more or less common to any monastery. I would thoroughly recommend to anyone to make a little time and effort to visit, whether for an hour or a longer time, whether in Greece, France or Australia.

Further information: the webpage is in French but the photographs are multilingual.

<http://www.monasteredesolan.com/accueil.php>

Eisodia Menis

# Holy Services in English

## 2011

13th January	7.30-8.30 p.m.	Divine Liturgy	St Paraskevi Church
8th February	7.30-8.30 p.m.	Divine Liturgy	St Eustathios Church
12th February	9.00-10.00 a.m.	Divine Liturgy	Geelong Monastery
1st March	7.30-8.30 p.m.	Divine Liturgy	St Eustathios Church
3rd March	7.30-8.30 p.m.	Divine Liturgy	St Paraskevi Church
19th March	9.00-10.00 a.m.	Divine Liturgy	Geelong Monastery
5th April	7.30-8.30 p.m.	Great Compline	St Eustathios Church
7th April	7.30-8.45 p.m.	Divine Liturgy of the Presanctified Gifts	St Paraskevi Church
9th April	9.00-10.00 a.m.	Divine Liturgy	Geelong Monastery
3rd May	7.30-8.45 p.m.	Divine Liturgy	St Eustathios Church
5th May	7.30-8.45 p.m.	Divine Liturgy	St Paraskevi Church
14th May	9.00-10.00 a.m.	Divine Liturgy	Geelong Monastery
9th June	7.30-8.45 p.m.	Divine Liturgy	St Paraskevi Church
18th June	9.00-10.00 a.m.	Divine Liturgy	Geelong Monastery
21st June	7.30-8.45 p.m.	Divine Liturgy	St Eustathios Church
7th July	7.30-8.45 p.m.	Divine Liturgy	St Paraskevi Church
12th July	7.30-8.45 p.m.	Divine Liturgy	St Eustathios Church
16th July	9.00-10.00 a.m.	Divine Liturgy	Geelong Monastery
4th August	7.30-8.45 p.m.	Divine Liturgy	St Paraskevi Church
16th August	7.30-8.45 p.m.	Divine Liturgy	St Eustathios Church
20th August	9.00-10.00 a.m.	Divine Liturgy	Geelong Monastery
3rd September	9.00-10.00 a.m.	Divine Liturgy	Geelong Monastery
6th September	7.30-8.45 p.m.	Divine Liturgy	St Eustathios Church
22nd September	7.30-8.45 p.m.	Divine Liturgy	St Paraskevi Church
11th October	7.30-8.45 p.m.	Divine Liturgy	St Eustathios Church
13th October	7.30-8.45 p.m.	Divine Liturgy	St Paraskevi Church
15th October	9.00-10.00 a.m.	Divine Liturgy	Geelong Monastery
3rd November	7.30-8.45 p.m.	Divine Liturgy	St Paraskevi Church
5th November	9.00-10.00 a.m.	Divine Liturgy	Geelong Monastery
15th November	7.30-8.45 p.m.	Divine Liturgy	St Eustathios Church
1st December	7.30-8.45 p.m.	Divine Liturgy	St Paraskevi Church
10th December	9.00-10.00 a.m.	Divine Liturgy	Geelong Monastery

### Geelong Monastery

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

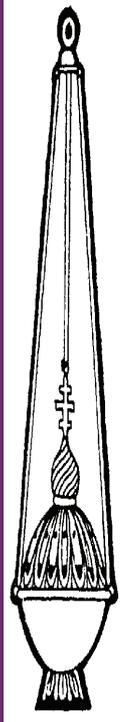
St Nestor Quarterly Magazine

### St Eustathios Church

221 Dorcas St,  
South Melbourne

### St Paraskevi Church

22 Marsden Crescent  
St Albans



## *Psalm 127 (128)*

**Blessed are all who fear the Lord,  
Who walk in His ways.**

**You shall eat the fruits of your labor;  
You are blessed, and it shall be well  
with you.**

**Your wife shall be like a vine,  
prospering on the sides of your house;  
Your children like newly planted olive  
trees around your table.**

**Behold, so shall the man be blessed who  
fears the Lord.**

**May the Lord bless you from Zion,  
And may you see the good things of Je-  
rusalem all the days of your life;**

**May you see your children's children.**

**Peace be upon Israel.**

Psalm 127 is chanted at the beginning of the crown-  
ing service of an Orthodox marriage.

This psalm belonged already to the liturgy of the  
Old Testament temple in Jerusalem. It was one of  
the “hymns of degrees” sung on the steps of the  
temple, when Levites were entering the sanctuary  
on solemn feast days. It exalts the joy of family life,  
the prosperity and peace which it brings to man as  
the highest forms of God’s blessing.

However, when the psalms are used in the Church  
of the New Testament, they also acquire a new  
meaning: “Zion” is the “Temple of the body of  
Christ” (John 2:2); “Jerusalem” is the eternal city  
“descending out of heaven from God” (Rev.  
2:20:10); “Israel” is the new people of God united in  
His Church. The procession before the crowning  
signifies, therefore, an entrance into the Kingdom of  
Christ: the marriage contract concluded through the  
betrothal service will now be transformed into an  
eternal relationship; human love will acquire a to-  
tally new dimension by being identified with the  
love of Christ for His Church.

*(Sources: The Orthodox Study Bible, Thomas Nelson  
Publishers, Nashville, Tennessee 2008,*

*Marriage. An Orthodox Perspective, John Meyendorff, SVS  
Press, 1984)*

## FOR PEACE

Lord, the King of peace,  
who through your measureless goodness  
have brought all things into being from  
nothing,  
and in a multitude and variety of forms have  
proclaimed your boundless wisdom and power,  
and mystically shown in advance to Angels and  
humankind your harmonious hymn of love;  
give us today, who have gone off course and lost  
our way,  
a spirit of understanding that leads to repentance  
and obedience and humility,  
so that moved once more to godly compunction by  
your wonders  
we may become grateful partakers and faithful  
stewards of them.

You who promised and granted to your holy  
Disciples and Apostles your peace  
which surpasses all understanding,  
give also to us unworthy ones  
the illumination of your all-holy Spirit,  
so that we may know and believe  
that true and lasting peace is always founded  
upon your righteousness alone,  
and proclaiming this and  
conducting our lives accordingly  
we may attain reconciliation and blessedness,  
to the glory of the Trinity beyond all being  
and all praise,  
and for the salvation of the whole world.

*(Source: Book of Prayers— A Selection for  
Orthodox Christians, Greek Orthodox Archdiocese of  
Australia, 1993)*

**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)



# Saint Nestor

CENTRAL YOUTH COMMITTEE MAGAZINE

## Youth Group Meetings



**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)*

**Carlton:** St John the Baptist  
Refer to Northcote details.

**Clayton:** Three Hierarchs  
*Monday 6.00 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  
*Temporarily postponed due to the loss of our hall.  
(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)*

**Northcote:** Axion Estin  
*Wednesday 7.00 p.m. (9481 7826)*

**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)*

**St Albans:** St Paraskevi,  
*Thursday 7.30 p.m. (0421 704 806)*

**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  
*Monday 7.30 p.m. (9687 1513)*

