



Death: Enemy or Friend?



Prince Evgeny Trubetskoj (1863 – 1920), spoke the following last words as he lay dying: “The royal doors are opening! The Great Liturgy is about to begin.” For him death was not the closing, but the opening of a door; not an end but a beginning. In Orthodox Tradition, in the light of eternity and of Christ’s resurrection, death is not something to be evaded or forgotten. We are encouraged by our Church to remember death every day. St Basil the Great, for example, would wake up every morning and visit the Cemetery to remind himself that this may be his last day!

This attitude of the Church is of course different to the contemporary secular culture we live in. Even though it is filled with violence and death, our culture is fundamentally a death-denying one. We practice a conspiracy of silence, treating death in a clinical, remote and impersonal way. The question of dying or how to die, is often avoided at all cost. Our society is frightened of such a question. Death is seen as the last frontier; the invincible and terrifying master. Yet death is far closer to us than we imagine. St. Paul says, “I die daily” (1 Cor. 15:31). In fact, we are dying all the time. Falling asleep each night, for example, is a foretaste of death. However, it is followed each morning by a foretaste of the Resurrection. We wake again each morning to a world created anew. We are not afraid each night because we are confident that we will wake in the morning. Can't we, with Christ's help, feel the same kind of confidence, as we approach death, to wake up again into eternity?

Another kind of death that we all face at some point is the experience of being rejected: rejection, perhaps, when we apply for a job, or even rejection in love. Something dies within us when we find that our love is not returned, and that someone else is preferred in our place.

Even growing spiritually mature is also a form of dying. There comes a point in our lives when we must apply the words of St John the Baptist who said, “I must decrease that He may increase ...” (John 3:30).

The key, the secret of true life, is to accept each stage as it comes. To die the death, to pass over into a new life and not to cling to the past.

For Christians, the constantly repeated pattern of death-

resurrection within our own lives is given fuller meaning by the life, the death and Resurrection of our Saviour Jesus Christ. Our own story is to be understood in the light and example of His story—that story which we celebrate annually during Holy Week, and also each Sunday at the Eucharist.

The fact that we will all die is a reflection of the fact that we live in a fallen world—in a world that is distorted by sin and out of joint; crazy. God created us to be a natural unity of both body and soul, however this unity is tragically broken at our death. Yet, even though death is tragic, it is at the same time a blessing. Although not part of God's original plan, it is nonetheless His gift, an expression of His mercy and compassion. For us humans to live in this fallen world, caught forever in the vicious circle of boredom and sin, would have been a fate too terrible for us to endure; and so God has supplied us with a way of escape. He dissolves the union of soul and body, so that He may afterwards shape them anew, uniting them again at the bodily resurrection on the Last Day and so recreating them to fullness of life. God is like the potter whom Prophet Jeremiah watched at his house. The potter holds a spoiled pot in his hands. He takes the shattered clay in his hands and re-works it. Death refashions the ancient beauty. It is truly the opening of the Royal Doors at the beginning of the Holy and Great Heavenly Liturgy!



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The Orthodox Church Elementary Orthodox Theology

21. THE SAVING POWER OF THE TEACHINGS OF CHRIST

1. It was necessary for Christ to teach

Being the unique, the ultimate, the supreme and eternal teacher of humanity, Christ revealed and taught the supreme moral truth, which was the only and unique means for the salvation of man. The divine teachings that Christ revealed to us was required, because of our own intellectual blindness, our confused mental state and our religious and moral ignorance as to the consequences of the Fall of the original man. After all, “faith comes by hearing, and hearing by the word of God” (Rom. 10’ 17). That is why Christ was using human words to express His message. So He was recognised as a “Prophet mighty in deed and word before God and all the people” (Luk. 24’ 19). Is it any wonder that Christ was recognised as the source of truth and wisdom of God, and “the light of the world” ?

2. Christ was a teacher by example

The life of Christ was that of a perfect human being, so He was teaching by His personal example. In this manner He proved to be throughout His life the perfect and excellent role model of virtue, saintliness and obedience to the will of the Father. That is why Christ said of Himself, “I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life” (John 8’ 12). On the other hand St. Basil says “every word and every act of our saviour Jesus Christ, is a rule for piety and virtue” (PG 31, 1325).

3. The renewing character of Christ’s teachings

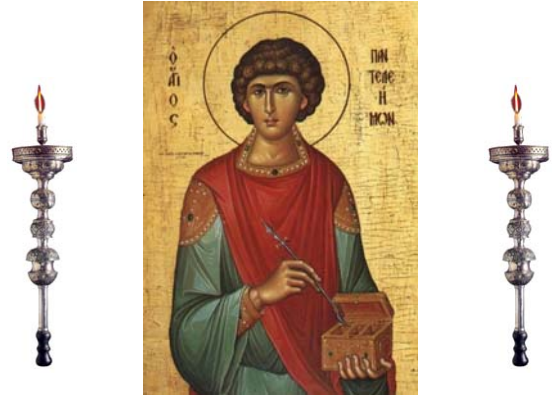
The Fall of the original man (Adam and Eve), meant his failure to reach his original destination, that is his moral perfection and eventually his deification (through the grace of God). And yet, Christ through His teachings and exemplary life, brought man back to the road of perfection and deification.

There is no doubt, the teachings and life example of Christ, imbued new spirit into humanity which renews and reforms it. ✠



From the Saints of Our Church

Great Martyr Panteleimon Commemorated July 27th



Panteleimon, whose name means all-merciful, was born in Nicomedia, Asia Minor, in 275 AD. Even though his father was of a pagan background, he was able to foster a strong intellect in the young boy by providing him with a good education. Panteleimon’s mother was a devout Christian, responsible for imbuing her son with the knowledge of the Lord.

As a student of Euphrosinus, the most noted Physician of the Roman Empire, Panteleimon was being groomed for greatness due to his great skill and dedication. Emperor Maximilian’s attention was also piqued by this young physician, and gave him his active encouragement and support. This, of course, could only help in establishing Panteleimon as the foremost physician of the entire known world. He thus served the public with unflinching fervour and enthusiasm.

After a meeting with a pious Christian priest, Ermolaos, Panteleimon became aware of the power of the greatest healer of mankind, Jesus Christ. He thereafter interwove the power of the Lord with his medicinal skills, performing many miracles and healings by invoking the name of Christ.

The emperor also heard of Panteleimon’s Christian conviction. As with many martyr saints of our Church, Panteleimon was interrogated and forced to choose between worshipping the idols of the Empire or Christ. The emperor felt betrayed that a personal favourite of his had been converted. Having chosen Christ, Panteleimon was tortured by being burnt with candles while stretched on a rack. Moreover, he was cast into a lair of wild animals and then into a fiery pit. Having survived all this, they attempted to drown him by tying him to a large rock and throwing him into a deep river. Amazingly, the rock wouldn’t sink! Panteleimon was finally beheaded on 27th July, 304 AD. Miraculously, milk instead of blood flowed from the severed head of the martyr. To this day, many healing miracles continue to be attributed to the great martyr, the patron saint of physicians and of medicine. ✠



Ο ΠΥΡΦΟΡΟΣ ΑΠΟΣΤΟΛΟΣ



Στο υπερώο της Ιερουσαλήμ δεν ήταν παρών. Την παρουσία του Παναγίου Πνεύματος «εν είδει πυρίνων γλωσσών» δεν την είχε δει. Ούτε άκουσε την «καθάπερ φερομένης βιαίας πνοής» κάθοδο Του. Δεν δέχτηκε εκεί τη δημιουργική και συνεκτική ενέργεια Του.

Ο Σαύλος θα δεχτεί τη προσωπική του Πεντηκοστή σε άλλο χρόνο, σε άλλο χώρο, με άλλο τρόπο. Στο δρόμο προς τη Δαμασκό. Εκεί του «έστησε καρτέρι ο Θεός Κυνηγός», ο Διωκόμενος Χριστός. Τότε, ο θεϊκός σπινθήρας ανάβει μέσα του την Ιερή φλόγα της Πεντηκοστής. Και ο ζηλωτής Φαρισαίος γίνεται σκευός εκλογής του Θεού. Ο επιφανής Εβραίος, κορυφαίος των Αποστόλων. Ο διώκτης των Χριστιανών, χαρά και καύχημα και ανάπαυση των πιστών.

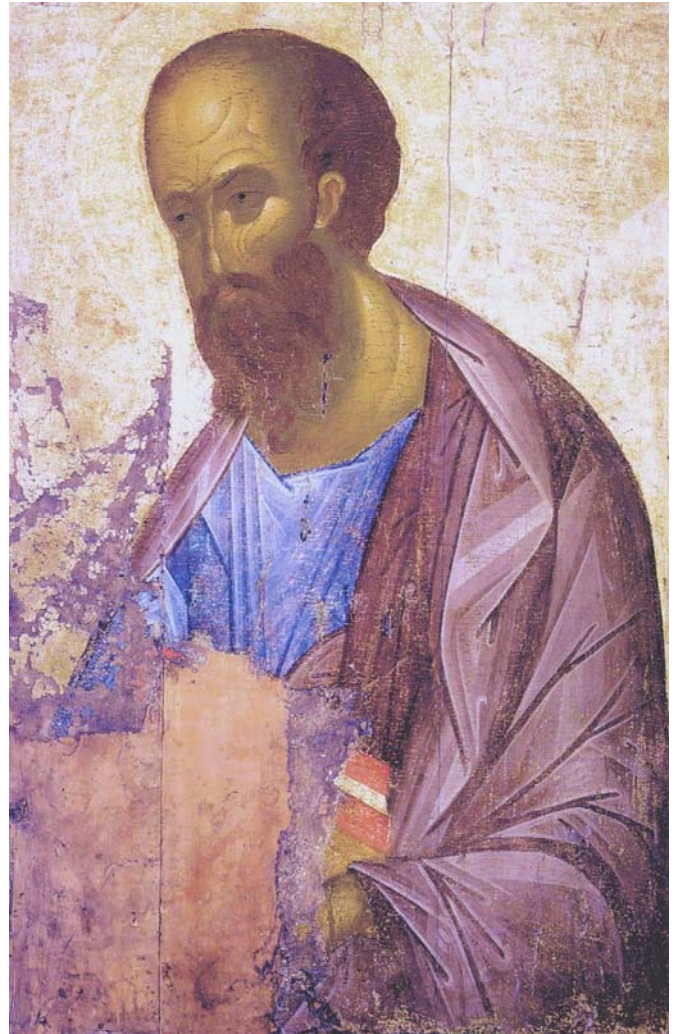
Η απόλυτη απορρόφηση του ατομικού εγώ μέσα στο Χριστό, αποτελεί το πνευματικό πυρήνα της ύπαρξής του. Είναι το μυστικό του μεγαλείου του. Αυτό ήταν η κινητήρια δύναμη του υπεράνθρωπου έργου του, του Ευαγγελισμού των Εθνών. Από τώρα, και σε όλη του τη ζωή, με το Χριστό και εν τω Χριστώ συμπάσχει, συναποθνήσκει, συνθάπτεται, αλλά και συνανίσταται, συζεί, συνδοξάζεται.

Τα Ιεραποστολικά του βήματα οργάνουν και την ελληνική γή, όταν με όραμα ο Θεός τον καλεί: «Διαβάς εις Μακεδονίαν, βοήθησον ημίν». (Πραξ. 16-9). Δεν είναι πρόσκληση απλή. Είναι η φωνή του Θεού. Η φωνή της Ελλάδας. Η φωνή της Ευρώπης. Και ο μέγας Απόστολος πειθαρχεί με τόση υποταγή όπως ο πηλός στον κεραμέα (όπως τον αποκαλεί ο Χρυσόστομος). Οι κόποι που έπαθε για το Ευαγγέλιο του Χριστού αμέτρητοι. Οι δυσκολίες αφάνταστες. Οι κίνδυνοι της Ιεραποστολής μεγάλοι. Τολμηρό πολύ η προσπάθεια να κηρύξει Ιησούν «Χριστόν

εσταυρωμένον, Ιουδαίοις μεν σκάνδαλον, Έλλησι δε μωρίαν» (Α' Κορ. 1-23).

Έρχεται σε σύγκρουση με το οργανωμένο κακό, με το θρησκευτικό κατεστημένο, τον Ιουδαϊκό φανατισμό, τον Αθηναϊκό σκεπτικισμό, την ειδωλολατρική δεισιδαιμονία. Πολεμά με την κακία, τα συμφέροντα, τη διαφθορά του πλούτου, τη μοναξιά, την απογοήτευση. Αλλά νικά με τη δύναμη του Χριστού.

Το κήρυγμά του στις συναγωγές, στις γειτονιές, στις αγορές, στα Ιερά απλώνεται και καρποφορεί. Οι εκκλησιές που ιδρύει στους Φιλίππους, στη



Θεσσαλονίκη, στη Βέροια, στην Αθήνα, στη Κόρινθο ανάβουν από την ίδια Ιερή Φωτιά της Πεντηκοστής για να καίνε «έως της συντελείας του αιώνος». «Εν

Κυρίω» έχει κάθε δικαίωμα να καυχάται. Γράφει ο Holzner στο μνημειώδες έργο του «Ο Παύλος» «αν υπάρχει άνθρωπος που να μπορεί να καυχηθεί, ότι ύφανε τον καλλιτεχνικό τάπητα του δυτικού πολιτισμού, χρησιμοποιώντας το θεϊκό στημόνι, αυτός είναι ο σκηνοποιός της Ταρσού». Και η πατρίδα μας, η Ελλάδα,

αλλά και όλοι εμείς που καταγόμαστε από τα Αγιασμένα μέρη της, καυχόμαστε γιατί ο Απόστολος των Εθνών μας έβγαλε από το σκοτάδι των ειδώλων και του αγνωστικισμού και μας παράδωσε στο μεγαλείο του προορισμού μας.

**«Διαβάς εις
Μακεδονίαν,
βοήθησον ημίν»**



FROM THE HOLY FATHERS...

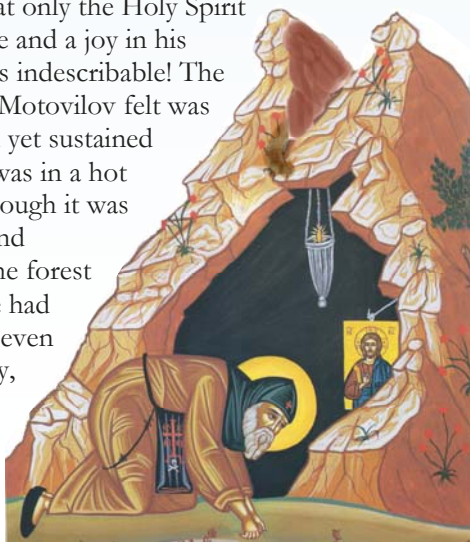
The Grace of the Holy Spirit

St Seraphim of Sarov (1759-1833) was in deep conversation with one of his spiritual children, Motovilov, on the topic of the goal of the Christian life. Motovilov had heard that going to church, praying, fasting and doing good works were the goals of the Christian life. However, he wasn't totally satisfied. Father Seraphim expounded that these things were the means and not the end of such a life. The true end was, in fact, the acquisition of the Holy Spirit!

Among works done for Christ's sake, it is prayer that most readily obtains the grace of the Holy Spirit, because it is easily accessible. You may not be able to go to church, or give money to those in need, or resist temptation easily: but prayer is within reach always. Prayer is the greatest catalyst for attracting the Holy Spirit.

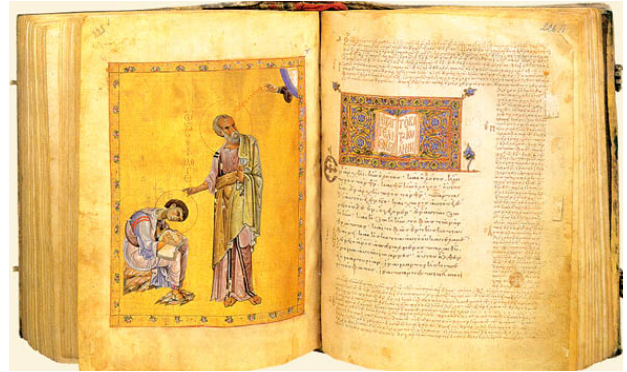
"For us Christians, the meaning of life doesn't consist of increasing the number of good works, but in deriving the greatest profit from them, by which I mean the more excellent gifts of the Holy Spirit", St Seraphim describes. "If we did not sin after baptism, we should remain holy... The tragedy is as we grow older, we don't go on growing in grace and intelligence but, on the contrary, ... we separate ourselves from the grace of the Holy Spirit and hence become great sinners". However, God's love and wisdom chase after us even in our apostasy, to help us regain the Kingdom of God within us.

While walking through the forest, St Seraphim, through the Lord's mercy, allowed Motovilov to experience feelings of well-being, calm, and profound peace in his soul that wasn't of this world. A happiness that only the Holy Spirit could provide and a joy in his heart that was indescribable! The warmth that Motovilov felt was inside of him yet sustained him as if he was in a hot bath, even though it was mid-winter and snowing in the forest in Russia. He had experienced, even in a small way, the grace of the Holy Spirit!



FROM THE SCRIPTURES

Gospel Reading, Sunday June 21 2nd Sunday of Matthew (Mt. 4: 18-23)



This gospel reading tells the story of how Jesus called his first disciples to follow Him. Jesus didn't call people of worldly power and influence to be his disciples. Rather, He chose simple fishermen to be his first followers - men who were humble but with an open and sincere heart who would remain devoted to Jesus and the mission which Jesus would entrust to them for the rest of their lives. At Pentecost these humble fishermen would be transformed into the wisest of all men and they would proceed to convey the true faith in Christ to the whole world.

In verses 20 and 22 we learn that these disciples, upon hearing Jesus' call, immediately left what they were doing in order to follow Him. Simon (called Peter) and Andrew left behind the nets they were fishing with. James and John immediately left behind both their boat and their father. This is how we too should respond to Christ's call in our own lives. Nothing should come between us and Christ. We should be prepared to sacrifice everything in order to be with Him. The joy, fulfilment and blessings which come into our life when we follow the path which Christ sets out for us far outweigh any temporary benefit or pleasure which the world may offer to us.

Jesus made the following promise to his disciples: "Follow Me, and I will make you fishers of men" (verse 19). In following Jesus, the disciples were not concerned with their own salvation alone. At Pentecost they would become instruments of the grace of the Holy Spirit and from that point on their primary objective became not only the salvation of their own soul but the salvation of other people's souls. This is how we too should use the gift of faith which Christ gives us. Like the disciples we should aim to become instruments of the grace of the Holy Spirit and pass on this precious gift of faith that we have to others. We should be constantly alert to opportunities of how we can win souls for Christ. There is no greater act of love than to share with our fellow human that which is most precious to us – our faith.

Questions and Answers

An Orthodox clergyman of our Archdiocese answers common questions about Orthodox Christian Faith and Life...

Why do we kiss the hand of priests?

This question was actually answered in a very deep and beautiful way by our Archbishop, His Eminence Stylianos in the September 2005 issue of Voice of Orthodoxy. (See <http://voiceoforthodoxy.com/newsletters/200509.pdf>.) His Eminence explained that the faithful kiss the hand of priests not only as a gesture of courtesy. We kiss the hand of priests on the basis of a purely liturgical relationship, i.e. in the context of what takes place in the Church. When we kiss their hand, we are not honouring the mortal hand of the specific individual. A similar situation exists when we kiss icons, we are not honouring the wood and paint. St John of Damascus said that "... the honour directed to the icon passes through the icon to the original." Similarly, His Eminence explains, "the honour given by the kissing of the hand is not primarily directed towards the perishable and undoubtedly unworthy hand of the Celebrant, but above all to Him who invisibly sent and directed the enlisted human hand". Put simply, yes we priests are unworthy, but when you kiss our hand you are not honouring us, but the Lord who "enlisted" us.

St John of Kronstadt said the following. "By myself I am nothing, but by the grace of the priesthood I become the means of healing. Through me the grace of the Holy Spirit gives new life; through me the grace of the Holy Spirit gives the Body and Blood of Christ to the faithful in the Eucharist, uniting them with God; through me the grace of the Holy Spirit sets them free from their sins, and opens to them the way to heaven. How venerable, then, is the office of a priest! How many blessings the Creator and Redeemer of humankind pours upon us through his priests!"



Of course priests, like all Christians, need to be constantly struggling. St John of Kronstadt gives the following advice to priests. "You ought to live in a state of constant watchfulness over yourself and over the souls of your spiritual children, entrusted to your care. You must without ceasing praise and thank the Lord; you must always be striving after holiness, with humility of mind, obedience and patience. God grant that it may be so... The priest needs to experience in himself the power of faith, the sweetness of prayer, the forgiveness of sins, and the consolations of grace, and also to experience unsuccessful prayer and spiritual afflictions, so that in his prayer to God for the faithful he can say, 'Give to them the same blessings you have given to my unworthy self'".

† Fr. D. K .





our sacred language



O Heavenly King

Βασιλεῦ οὐράνιε, Παράκλητε, τὸ Πνεῦμα τῆς ἀληθείας, ὁ πανταχοῦ παρὼν καὶ τὰ πάντα πληρῶν, ὁ θησαυρὸς τῶν ἀγαθῶν καὶ ζωῆς χορηγός, ἔλθε καὶ σκηνώσον ἐν ἡμῖν καὶ καθάρισον ἡμᾶς ἀπὸ πάσης κηλίδος καὶ σῶσον, Ἄγαθέ, τὰς ψυχὰς ἡμῶν.

Heavenly King, Paraclete, Spirit of Truth, present everywhere, filling all things, Treasury of blessings and Giver of life; come and dwell in us, cleanse us from every stain, and, O Good One save our souls.

We say this prayer every morning. It is a prayer to the Holy Spirit. We call Him «Παράκλητος», translated in English as “Comforter” or “Helper”. But it cannot be fully translated – it means much more than “helper” or “comforter” so many translators leave it “Paraclete”. A “paraclete” in Ancient Greek meant someone called to help, to be an advocate, or to comfort. The Holy Spirit, the third person of God, is all of these things. The Holy Spirit is within us; He speaks to our hearts; He gives us great gifts; He enlightens us so that we understand great mysteries; He gives us life and every good thing.

When Christ was leaving this earth, the disciples were sad. Jesus promised to send them the Holy Spirit to take His place in their lives:

ὅταν δὲ ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ·
but when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me. (John 15:26)

Christ’s promise was fulfilled on Pentecost Sunday, when simple fishermen were able to speak of the mysteries of God in all languages. The Acts of the Apostles, which tells the story of the church under the Apostles, shows us how the Holy Spirit transformed all the faithful, making them wise and giving them intense joy. The Holy Spirit guided the people of God, comforted the martyrs and gave them strength to withstand excruciating pain and death, and helped all the saints to come to the knowledge of truth and to live in the Kingdom of God.

The Holy Spirit helps, comforts and enlightens us all every second of every day. Our sole aim in life should be to acquire the gifts that the Holy Spirit offers us. Come, Holy Spirit! Set up house within our hearts! ✠

book review

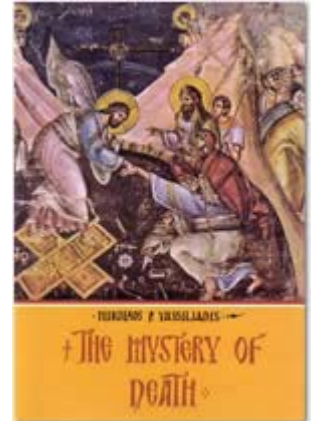
The Mystery of Death

by Nikolaos P. Vassiliadis

Published by The Orthodox Brotherhood Of Theologians “The Saviour”.

First printed 1993

In the Foreword to his book “The Mystery of Death” the author Nikolaos Vassiliadis states that: “from the moment we come into this world, we are indeed destined to die. Furthermore, while death comes only once in our lifetime, we fear it every day.” In a straightforward and concise manner, this contemporary Greek theologian explores the Orthodox understanding of death.

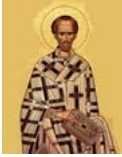


By extensively quoting the writings of the Holy Fathers he outlines the basic dogma of the Orthodox Church on Death. He emphasises the essential Orthodox truth in that death is not only a consequence of sin but a blessing because through death we cease to sin.

He examines the pre-Christian pagan and philosophical perspectives on death and contrasts these with Christ’s emphatic victory over death through the Cross and the Resurrection. Furthermore he goes on to portray various aspects of death from an Orthodox perspective including the fear of death, the memory of death and also the care of the dead after death along with a detailed description of the Orthodox funeral service. The last part of the book deals with the Orthodox view on the intermediate state of the soul after death, the resurrection of the dead and the Last Judgement.

This book is essential reading for all Orthodox faithful as it draws upon the Tradition of the Church and does not confuse the reader with philosophical musings that reach no conclusion. The writings of the Fathers of the Church imbue this book from beginning to end and they serve as a firm and steady guide in interpreting the Truth about death for us all. ✠

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ΙΑΤΡΕΙΟ Η ΜΕΤΑΝΟΙΑ



Ιατρείο είναι η μετάνοια. Ιατρείο που θεραπεύει απο την αμαρτία. Είναι δώρο ουράνιο, δύναμη θαυμαστή. Ούτε τον ανήθικο αποπέμπει, ούτε τον μέθυσσο αποστρέφεται, ούτε τον ειδωλολάτρη σιχαίνεται, ούτε τον υβριστή απομακρύνει, ούτε τον βλάσφημο εκδιώκει, ούτε τον υπερήφανο. Όλους τους δέχεται και τους μεταβάλλει. Είναι χωνευτήρι η μετάνοια, μέσα στο οποίο καίγεται η αμαρτία...

Εάν ο Θεός επιμωρούσε τους ανθρώπους ευθύς μόλις αμαρτάνουν και δεν τους έδινε καιρό μετανοίας, ο κόσμος όλος θα κατεστρέφετο και θα εχάνετο τελείως. Αν ήτο ταχύς ο Θεός στο να τιμωρή, δεν θα εκέρδιζε τον Παύλο η Εκκλησία, ένα τόσο μεγάλο και σπουδαίο άνθρωπο. Αλλά ο Θεός εσυγχωρούσε τον Παύλο, όταν εβλασφημούσε, για να τον δείξη κατόπιν μετανοούντα. Η μακροθυμία του Θεού μετάβαλε τον διώκτη σε

κήρυκα του Ευαγγελίου. Η μακροθυμία του Θεού έκανε τον λύκο ποιμένα, τον τελώνη ευαγγελιστή. Η μακροθυμία του Θεού ελέησε και όλους εμάς, αυτή μας μετέβαλε και μας έκανε καλύτερους.

Αν δης καμιά φορά νηστευτή τον άλλοτε μέθυσσο, αν δης θεολόγο τον άλλοτε βλάσφημο, αν δης εκείνον που εμόλυνε το στόμα του με αισχρά λόγια και άσχημα να εξαγνίξη τώρα την ψυχή του με θείους ύμνους, θαύμασε του Θεού την μακροθυμία, παίνεψε την μετάνοια και, παρατηρώντας την μεταβολή που γίνεται στις ψυχές των μετανοούντων, επαναλάμβανε τα λόγια του προφήτου: «Αυτή ή μεταβολή είναι έργο τής δεξιᾶς τοῦ Ὑψίστου».

(Άγιος Ιωάννης ο Χρυσόστομος) ✠

Orthodox Youth Groups (“Ομάδα”) for Young People

Dear Teenager,

Come to fellowship “Ομάδα” and you will find a Person who loves you more than anybody else - a Person who is a father, brother, and a good friend to you - *all at once*. That Person is our Lord Jesus Christ.

At “Ομάδα” you find friends whom you can trust and who have the same goals in life as you. Learn all about your Church at “Ομάδα” and how to live your Orthodox Faith.

“Ομάδα” organises two major camps per year, sporting activities, bush walks and other fun activities.

Even if you receive religious education at School or attend our Greek Orthodox Colleges, you will still benefit enormously from being at “Ομάδα”.

Christian Youth Groups for young people aged 14-18 are held in the following Parishes:

For Boys

Transfiguration, Earlwood (Saturdays 4 – 6:30 pm)

All Saints, Belmore (Fridays 6 – 8 pm)

St Euphemia, Bankstown (Saturdays 4 – 6:30 pm)

Resurrection, Kogarah (Fridays 6:30 – 8 pm)

For Girls

Transfiguration, Earlwood (Fridays 6:30 – 8 pm)

All Saints, Belmore (Fridays 6:30 – 8 pm)



NEWS and VIEWS

Orthodox Mission in Bali, Indonesia

Most people would think of Bali as just a popular tourist destination. However, it is also a place of Orthodox missionary work. Being Orthodox is difficult in Bali, given its vast Hindu majority, so this missionary work provides an enlightening witness. One such missionary witness is the Orthodox parish of All Saints in the city of Singaraja. The congregation is very devout and the Sunday School is full of life. May we all strengthen it with our prayers. ✠



Fr Stephanos Nino, Sunday School children and members of the congregation of all Saints Parish, Singaraja, Bali.



The Procession of the Holy Gifts



Fr Stephanos Nino



The congregation at worship during the Divine Liturgy.



A bible study during the Sunday School lesson.

Ακούτε το ραδιοφωνικό πρόγραμμα
«Η ΦΩΝΗ ΤΗΣ ΟΡΘΟΔΟΞΙΑΣ»

κάθε Κυριακή

10:45 π.μ. στο 2MM-AM 1665

11:00 π.μ. στο 2ERA-FM 151.675 (scanner)

5:30 μ.μ. στο Galaxia FM 151.850 (scanner)

κάθε Πέμπτη

3:30 μ.μ. στο Radio Club AM 1683

« ΛΥΧΝΟΣ »

is a bimonthly publication of the
Greek Orthodox Christian Society,
31a Enmore Rd, Newtown, NSW, 2042,
under the auspices of the
Greek Orthodox Archdiocese of Australia.

Phone: (02) 9567 3542.

E-mail: editor@lychnos.org

Internet: www.lychnos.org