



# ΛΥΧΝΟΣ

A GREEK ORTHODOX PERIODICAL FOR YOUNG PEOPLE

«Λύχνος τοῖς ποσί  
μου ὁ νόμος σου  
καὶ φῶς ταῖς  
τρίβοις μου»

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## DEATH AND RESURRECTION

**Y**ou asked, "where is he", You who knows all, You shed a tear for me O Saviour, as human by nature and You raised me from the dead by Your command.

(Compline Hymn, Saturday of the Raising of Lazarus.)

All of us will or already have come into close contact with death through the passing away of a loved one or a dear friend. Our faith in God may be tested as the perceived injustice and indignity of death shocks us. However, if we truly believe in what we chant on Easter Sunday, "Christ is risen from the dead, by death trampling upon death", then we accept that death makes sense in Jesus Christ. St Maximus the Confessor explains that Jesus showed how loving His divine justice is by emptying Himself and becoming one of us, and used our own vulnerability to death as the means of forever eliminating sin and death, both spiritual and physical.

Many scientifically-minded people will often say that death is part of nature. However, death only came because of the fall of Adam and Eve from Paradise.

What does hearten us, and gives us hope and strength, is the knowledge that it is this very separation of our being that our Lord Jesus Christ used to defeat sin and death, once and for all. The Epistle reading for Holy

Saturday shows us that, "now if we died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him". Therefore death has no power over us.



The Feast of Pascha shows us that with Christ, death is simply a progression to a state of hopeful expectation, where we await our own resurrection. This was beautifully expressed by our late Archbishop Stylianos in one of his poems, *An Archangel's Tour*:

"Man's silence made the graves the most sacred church...

These graves here are my final repentance... we are all fallen facing upwards opposite God so He can perpetually see only our chests which are wounded by our conflicts but also by His love.

However above all, do not forget O awesome Archangel Michael to pass on to the Lord our common plea: all of us from our graves await His compassion.

Doesn't the Resurrection presuppose our fall?

We will wait and we will long for the divine command facing upwards, horizontal."

His Eminence Stylianos Harkianakis,  
Archbishop of Australia

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## ΟΙ ΜΥΡΟΦΟΡΕΣ (Σκιές εν τω μέσω της νυκτός)

**Π**οιες ήταν αυτές οι αιώνιες μορφές; Και τι λέει άραγε για την ποιότητα της καρδιάς της γυναίκας, και συνάμα για τον εσωτερικό της κόσμο;

Αυτές οι γυναίκες, είναι εκείνες που ακολουθούσαν τον Κύριο μαζί με την Μητέρα Του. Επίσης είναι εκείνες που είχαν μείνει μαζί της κατά την ώρα του πάθους Του. Αυτές, που φροντίζοντας να πάνε ν'αλείψουν με μύρα το Πανάχραντο Σώμα του Διδασκάλου, έλαμψαν περισσότερο στο βαθύ πρωινό εκείνο της λαμπρής ημέρας.

Ήταν Παρασκευή - πλησιάζει η μεγάλη ημέρα του Σαββάτου, το Πάσχα των Ιουδαίων. Ο Ιωσήφ και ο Νικόδημος ενταφιάζουν τον Ιησού «φέρων μίγμα σμύρνης και αλόης ως λίτρας εκατόν...», να αλείψουν το σώμα

Του. Οι Μυροφόρες αγόρασαν ακριβά αρώματα, και ξεκινώντας στα ξημερώματα της Κυριακής, περιφρονώντας κινδύνους, πήγαν να «υπογραμμίσουν» αυτό που ξεχείλιζε από την καρδιά τους, να τελειοποιήσουν την ταφή με τον δικό τους τρόπο.

Ο Όσιος Δαμασκήνος ο Στουδίτης μας αναλύει ποιες ήταν οι Μυροφόρες:

Πρώτα έχουμε την Θεοτόκο, «η άλλη Μαρία», δεύτερη έχουμε την Μαρία την Μαγδαληνή, από την οποία ο Κύριος είχε βγάλει επτά δαιμόνια, τρίτη έχουμε τη Σαλώμη, κόρη του μνήστορος Ιωσήφ, που αργότερα παντρεύτηκε τον Ζεβεδαίο. Τέταρτη η Ιωάννα, σύζυγος του Χούζα, οικονόμος στο σπίτι του Ηρώδη. Πέμπτη είναι η Μαρία η αδελφή του Λαζάρου, που πρωτύτερα είχε αλείψει τα πόδια του Κυρίου. Έκτη έχουμε την αδερφή της την Μάρθα. Έβδομη είναι η Μαρία του Κλωπά – έναν αδερφό του Αγίου Ιωακείμ, τον πατέρα της Παναγίας. Ογδοη είναι η Σωσάννα, που με άλλες

ανονόμαστες Μυροφόρες, αποτελούσαν αυτήν τη σημαντική κολώνα ψυχών.

Όντως, η Παναγία ήταν η πρώτη απ' όλους ν' αντικρίσει τον Ιησού, όπως είναι σωστό και δίκαιο, καθιζόμενη απέναντι του Τάφου. Ο Άγιος Γρηγόριος ο Παλαμάς διευκρίνει ότι ήταν ο αρχάγγελος Γαβριήλ που είχε καθίσει πάνω στο λίθο και τούς είπε να μην φοβούνται. Επίσης, οι Μυροφόρες ήλθαν στον τάφο όχι μόνο μια φορά, αλλά τουλάχιστον τρεις φορές! Για την Θεοτόκο ανοίχθηκε ο Τάφος, αφού διά μέσου Αυτής έχουν ανοιχθεί για μας τα ουράνια.

Πρώτες αυτές είχαν την τιμή να ειδούν τον αναστημένο Ιησού, επιβραβευμένες για την μεγάλη

τους ανδρεία και πίστη κατά τα Πάθη του Κυρίου.

Αξίζει να εξεταστούν τι ήταν τόσο διακριτικό στις Μυροφόρες. Έδειξαν μεγάλη επιμέλεια και σταθερή αγάπη για τον Κύριο κατά τη διάρκεια του ιεραποστολικού έργου του. Η κάθε καθαρή καρδιά τους είχε αισθανθεί την

αγιότητα του Ιησού και την αγάπη του για τους ανθρώπους. Όλο τον καιρό του ιεραποστολικού έργου του, από τη Γαλιλαία έως την Ιερουσαλήμ, άκουγαν και απάντησαν στον Ιησού με μια σταθερή και παθιασμένη αγάπη γιατί οι καρδιές τους ήταν ζωντανές στην αγάπη. Αυτό τους επέτρεψε να ξεπεράσουν και να αποβάλουν τους φόβους τους.

Αυτή η βαθιά προσωπική σχέση που είχαν με τον Ιησού είναι αυτό που ο Αναστημένος Χριστός θέλει να έχουμε μαζί Του, και αυτό είναι που χρειαζόμαστε για να εκπληρωθούμε και να ολοκληρωθούμε.





# Questions & Answers

A clergyman of our Archdiocese answers ...

## *Was St Thomas a doubter ?*

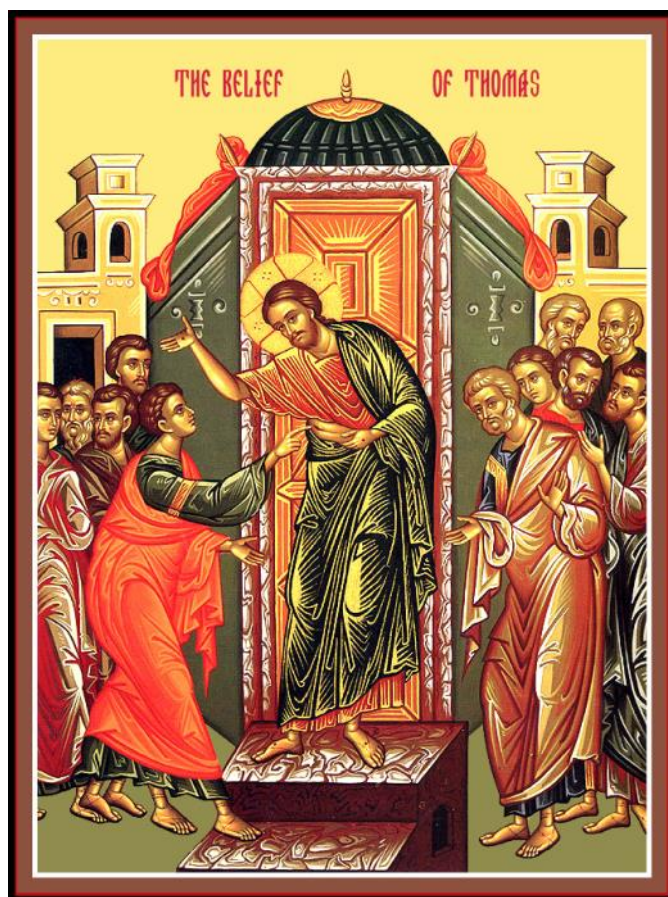
When the Apostle Thomas was told that Christ had resurrected and had appeared to the other disciples, he responded that he would not believe unless he had palpable proof. So when Jesus appeared to him also, presenting him with that proof, He also stated, “Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed” (John 20:29). These words have led Thomas to be labelled as “doubting”. However, to what extent was the Apostle Thomas a doubter?

When the Apostle Thomas saw the resurrected Christ himself, without hesitating and without needing to palpate Jesus’ wounds, he exclaimed, “my Lord and my God”. This was a unique and spontaneous exclamation verifying the divinity of Christ, which speaks volumes about Thomas’ faith. If indeed he had enduring doubts, he would not have professed Christ in such a way.

As Archbishop Averky Taushev writes, Apostle Thomas is portrayed as a somewhat narrow-minded man, showing a simple but firmly established worldview. Thus, the passion and death of Christ was particularly difficult and dispiriting to him. He became fixed in the idea that Christ was lost forever. His difficulty was made worse when he was not present when Jesus appeared to the other disciples. This, of course, dissipated when Jesus appeared to him. Despite his rigidity, Thomas showed a malleability of heart that allowed for his faith to be strengthened and his doubts to be extinguished.

The Apostle Thomas was not the only one to struggle with the resurrection of Christ. The myrrhbearing women were initially too afraid to tell the disciples about the empty tomb (Mark 16:7-8). The disciples themselves initially refused to believe them (Mark 16:11, Luke 24:11). And yet, the patient resurrected Jesus appeared to them on several occasions specifically to strengthen their faith and help them make sense of the good news. As He did to the myrrhbearers and the other disciples, he did also to Thomas.

The words of Jesus do not indicate that the faith of Thomas was worse than the faith of any other disciple. However, the resurrected Christ was giving Thomas (and by extension to all of us) a choice: the road of faith, and the road of spiritual death. Christ will assist all



of us in our faith journey, but this needs to be reciprocated by a receptive, pure and malleable heart.

St Thomas and the other disciples still had the advantage of seeing the resurrected Christ with their physical eyes. Jesus knew that this privilege could not be extended to His remaining followers. The spread of the faith of Christ on earth would have been impossible if every person required the same kind of proof as Thomas did. Generations subsequent to the apostles have thus required a higher path to faith. Therefore, the Lord blesses those who reach faith with only trust in the teaching of Christ. This is indeed the best path to faith.

Just as Thomas had a malleability of heart to accept the resurrected Christ, we pray that He can work with our hearts as well.

† Fr G. L.

## ΕΙΣ ΜΝΗΜΗΝ ΤΟΥ ΠΟΙΜΕΝΑΡΧΟΥ ΜΑΣ ΣΕΒΑΣΜΙΩΤΑΤΟΥ Κ.Κ. ΣΤΥΛΙΑΝΟΥ, ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΑΥΣΤΡΑΛΙΑΣ

**Σ**τις 25 Μαρτίου, ημέρα του Ευαγγελισμού, εκοιμήθη "εν Κυρίω" ο Σεβασμιώτατος Ποιμενάρχης μας, Αρχιεπίσκοπος Αυστραλίας κ.κ. Στυλιανός.

Δεν θα απαριθμήσουμε εδώ σήμερα τα πολλά και θαυμάσια επιτεύγματα του εκλιπόντος στην Αρχιερατεία του στους Αντίποδες. Αυτό είναι έργο για άλλους πιά αρμόδιους και ικανωτέρους από εμάς. Μήτε θα ασχοληθούμε με το πλούσιο συγγραφικό και ιδιαίτερα μοναδικό ποιητικό του έργο. Και αυτό είναι για τους ειδήμονες.

Όμως απ' αυτή τη στήλη του περιοδικού μας, "Ο Λύχνος," έχουμε "ιερόν χρέος", να καταγράψουμε υπεύθυνα την τίμια και πάντα πρόθυμη συμπαράσταση του μακαριστού ποιμενάρχου μας στο ιεραποστολικό έργο της Ορθοδόξου Χριστιανικής Ενώσεως (Ο.Χ.Ε.).

Πάντοτε έτοιμος να επευλογήσει τις όποιες νέες δραστηριότητες της Ενώσεως μας.

Αγιασμοί νέων κτιρίων μας στο Newtown και τελευταία στο Kingsgrove. Επευλογίες για τις Ιεραποστολικές εξορμήσεις σε όποια πολιτεία της Αυστραλίας. Πάντοτε η ίδια στερεότυπη απάντηση: **«Σας έχω πεί. Είστε ελεύθεροι να πηγαίνετε όπου θελήσετε. Μιλήσετε με τον Επίσκοπο».**

Δεν έπαυε να θυμίζει στους υπευθύνους του έργου της Ο.Χ.Ε. την επιθυμία του -αν ήταν δυνατόν- να βοηθήσουμε στην δημιουργία Χριστιανικών Ενώσεων και στις άλλες πολιτείες εκτός του NSW.

Επίσης, στη Θεία Λειτουργία για την έναρξη της Κατηχητικής χρονιάς πάντοτε τόνιζε παρουσία όλων των κατηχητών και κατηχητριών, όχι μόνο τη σημασία της κατηχήσεως αλλά, και την ευγνωμοσύνη της Εκκλησίας για το επιτελούμενο έργο.

Θα μας μείνει αλησμόνητη η ιστορική εκείνη επίσκεψη του Παναγιωτάτου Οικουμενικού Πατριάρχου Βαρθολομαίου στην Αυστραλία (1996).

Μέσα στο κατάμεστο από κόσμο Marrickville Town Hall, για τα 40 χρόνια Κατηχητικών Σχολείων ο μακαριστός ποιμενάρχης μας εξάιροντας το έργο της Ο.Χ.Ε. είπε μεταξύ άλλων: **«Πρέπει να ομολογήσω, Παναγιώτατε, ενώπιον των Θεοφιλεστάτων Επισκόπων, των ευλαβεστάτων ιερέων και του λοιπού λαού του Θεού, ότι μας αξίωσε ο Θεός να έχωμεν εν το μέσω ημών τοιούτους φλεγόμενους Χριστιανούς οι οποίοι δίδουν ολόκληρον το εικοσιτετράωρον εις την μαρτυρίαν και την διακονίαν της Πίστεως.»**

Τα λόγια του αυτά τα αναφέρουμε όχι για να καυχηθούμε αλλά πιά πολύ για να μας ελέγχουν αν όντως παραμένομε "οι φλεγόμενοι Χριστιανοί" όπως μας ήθελε ο εκλιπών ποιμενάρχης μας.







Είδαμε ακόμη και την πατρική του "ανησυχία" όταν του ανακοινώσαμε την απόφαση για το πρωτοποριακό ταξίδι/μελής ιεραποστολής της Ο.Χ.Ε. στην Ινδονησία. **«Να προσέχετε εκεί παιδιά μου. Είναι φανατικοί.»**

Ήταν πράγματι πολλαπλές οι περιπτώσεις που ο μακαριστός ποιμενάρχης μας είχε επιδείξει ζωντανό ενδιαφέρον για τα δρώμενα εντός της Ενώσεως και πάντα κάτι το εποικοδομητικό να μας πεί, να μας διδάξει, να μας καθοδηγήσει. Όχι μόνο σαν ομάδες αλλά και σε προσωπικό επίπεδο.

Εκεί όμως που τον είδαμε πιά πηγαίο, πιά αυθεντικό και πιά ανθρώπινο ήταν στην επαφή του με τα νειάτα. Οι επισκέψεις σε κατασκηνώσεις των ομάδων και στις εκδρομές των Κατηχητικών Σχολείων, άφησαν ανεξίτηλες βιωματικές εμπειρίες στα ομαδόπουλα και στα κατηχητόπουλα. Με το πλατύ του χαμόγελο χαιρετούσε τα νειάτα και με τα απλά αλλά σοφά λόγια του, απαντούσε στις ερωτήσεις τους, έλυne τις απορίες τους και τα αγκάλιαζε με την αγάπη του.

Τελευταία, - και ενώ λόγω της αρρώστειας του αδυνατούσε προσωπικά να παρευρεθεί όπου τον ζητούσαν - όμως ποτέ δεν έλειπε από την ετήσια εκδρομή των Κατηχητικών Σχολείων στο Centennial Park του Sydney.

Έτσι και την τελευταία φορά που τον είδαμε και τον ζήσαμε για λίγο, την Δευτέρα 1η Οκτωβρίου 2018 (Long weekend).

Το σταθερό του βήμα λίγο κλονισμένο, τα λόγια του μετρημένα. Όμως από το μεγάφωνο ακούσαμε για τελευταία φορά να μιλεί στα παιδιά για την αγάπη του Θεού, την ομορφιά της φύσεως, την φροντίδα της Εκκλησίας. Καθιστός μοίρασε υπομονετικά στο κάθε παιδί (και ήταν ατέλειωτη η ουρά), την καθιερωμένη εικονίτσα-ενθύμιο. Κοίταζε το κάθε παιδί με χαμόγελο, με αγάπη και κείνα του χαμογελούσαν πίσω σαν να τον γνώριζαν από καιρό, σαν να 'ταν και κείνος ένα μεγάλο παιδί. Ένα παλιό του ποίημα ήλθε στη θυμησή μας. **«Τα παιδιά...δεν ξέρουν τη γλώσσα σου μήτε σε γνωρίζουν και όμως αμέσως σου χαμογελούν και σε χαϊδεύουν και σε φιλούν. Αν δεν ξαναγίνουμε λίγο παιδιά δεν υπάρχουν προοπτικές για ειρήνη, αλλά μήτε και ελπίδα τελικής σωτηρίας όπως ακριβώς το είπε ο Χριστός». (Νοσταλγία Παραμέτρων)**

Του μακαριστού Αρχιεπισκόπου Αυστραλίας και Πνευματικού μας Πατρός και Ποιμενάρχου κ.κ. Στυλιανού να είναι η "Μνήμη Αιωνία".



## In Memory of His Eminence Stylianos Harkianakis, Archbishop of Australia

**O**n March 25, on the day of the Annunciation, our Father and Primate His Eminence Stylianos, Archbishop of Australia, slept in the Lord.

We will not enumerate here on the many and wonderful achievements of his pastoral work in the Antipodes. This is a work for others more competent and capable than us. Nor will we deal with his rich writing and his especially unique poetic work. That is also for the relevant experts.

However, in this column of our magazine, “Lychnos”, we have a “sacred debt” to record responsibly the honest and always willing support of our late Primate in the missionary work of the Greek Orthodox Christian Society (GOCS).

He was always ready to bless any new activities of our society. He blessed the initial building occupied in Newtown and the later one at Kingsgrove. He blessed the Missionary endeavours to whichever city or town we visited in Australia. He would always provide the same stereotypical answer: “I have told you. You are free to go where-ever you want. Talk to the Bishop.”

He did not cease reminding those responsible for the work of the GOCS of his desire - if possible - to help create Greek Orthodox Christian Societies in other cities outside of NSW.

Also, during the Divine Liturgy at the beginning of the Sunday School year, he always emphasised to the Sunday School teachers present not only the importance of the missionary teaching they were undertaking, but also the gratitude of the Church for this accomplished endeavour.

The historical visit in 1996 of His Holiness the Ecumenical Patriarch Bartholomew to Australia remains unforgettable to us. In the crowded Marrickville Town Hall at the celebration of 40 Years of Sunday Schools our brilliant Primate said, in honouring the work of the GOCS: “I have to confess, your All-Holiness, before their Graces the Bishops, to the eminent priests and to the rest of the people of God, that we have been made worthy by God to have in our midst fiery Christians who give their entire 24 hours to the testimony and the ministry of the faith.”

We saw his paternal “concern” when we announced to him a decision, and sought his blessing,







to undertake a pioneering mission by the GOCS to Indonesia. “Be careful there my children. They are fanatics.”

His words are not for us to boast, but they rather compel us to examine and reflect on whether we really remain the “burning Christians”, as our late Primate wanted.

There were indeed many cases where our late Primate had shown a lively interest in the events undertaken within GOCS, and he always had something constructive to tell us, teach us, and guide us. Not only as a group but also on a personal level.

It was in his contact with the youth that we witnessed his most natural, authentic and humane attributes. His visits to the Omada camps and excursions to the Sunday School picnics left indelible experiences on the Omada teenagers and the Sunday School children. He greeted the youth with his wide smile and he answered their questions with his simple but wise words, solving their uncertainties, and embracing them with his love.



More recently, though he was personally unable to attend all the places he was called upon because of his illness, he never missed the annual Sunday School picnic at Centennial Park in Sydney.

So the last time we saw him and lived him for a little while, was on the long weekend of Monday 1 October 2018. His step was a little shaky, his words measured. Yet we heard him talking to the children through the loudspeaker for the last time, about God’s love, the beauty of His created nature, and the pastoral care of the Church. He sat and patiently gave a memento icon to each child standing in an endless queue. He looked at each child with a smile, with love, and they responded by smiling back as though they had known him for a long time, as if he were a large child. An old poem of his came to our memory. “The children ... do not know your language nor do they know you, but they immediately smile at you and stroke you and plant a kiss. If we do not again become like children, there is no prospect of peace, and no hope of ultimate salvation just as Christ said.” (Nostalgia Parametrōn).



May the memory of His Eminence Stylianos Harkianakis Archbishop of Australia, our Spiritual Father and Primate, be eternal.





## The Samaritan Woman (John 20:1-10)



On the fifth Sunday of Pascha, the Church commemorates the Samaritan Woman. In the dismissal hymn we chant “give drink to my thirsty soul”, which is drawn from the Samaritan Woman’s words to the Lord, “give me this water, that I may not thirst.” (John 4:15) This hymn refers to Christ as the “fountain of life”, being as He revealed Himself:

“whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.” (John 4:14).

The encounter between the sinful Samaritan woman and Christ is one of the most beautiful to be found in the New Testament (John 4:5-42). It is private and yet mystical. He reveals God’s plan for the salvation of the whole world, for gentiles and Jews alike. He announces that now is the time when “worshippers will worship the Father in spirit and truth.” (John 4:24) In other words, Christ reveals that from this time, His time, the worship of God will no longer take place in Jerusalem or on the mountain on which the Samaritans worshipped. Instead, God will be worshipped in spirit and truth everywhere.

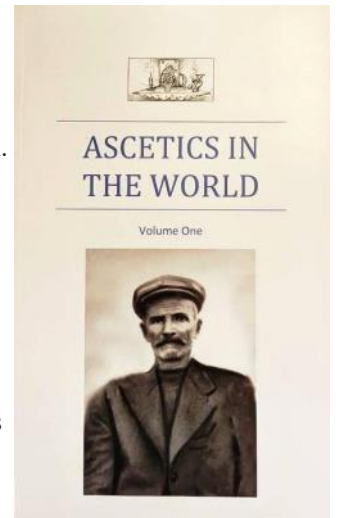
In response to the woman’s acknowledgement of the coming Messiah, Christ reveals Himself as God (a Theophany): “I who speak to you am He.” (John 4:25-26) He is the Messiah who offers the world, and her personally, access to a fountain of living water which provides eternal life. In other words, He offers her and all of us, salvation; a living part of His body (the Church). Access is offered to His kingdom for all who choose to drink of the water He offers.

On this feast day we are reminded to approach the well to drink from the fountain of life ourselves and remember God’s plan for our salvation. May we have the Samaritan woman’s (St Photini’s) blessing.



## Ascetics in the World - Volume I English Translation by Fr. Nicholas Palis Published by Saint Nicodemus Publications

Asceticism involves self-denial. It means to struggle against physical and spiritual temptations in order to grow closer to God. We often think of the ascetics as hermits and as monastics, living alone in deserts and caves and as people who achieved sainthood because of their great struggles. However, *Ascetics in the World* shows us the lives of mothers and fathers, priests and workers who lived in the world, yet were able to grow so close to God through their daily sacrifices that they even performed miracles. The book consists of 45 different stories from around Greece.



One particular story focuses on a close friend of St Paisios. Her name was Keri Pareti, and her story is in the final chapter. Keri Pareti was born in 1921 in Konitsa, Greece. As a young child she loved the Divine Liturgy so much that she would sneak out of school to go to church services.

She was captured by the Italians during WWII, and when she was freed after the war she worked for free at an orphanage in Konitsa.

Her daily asceticism was to go to the Divine Liturgy each day, even if she had to miss out on her nightly sleep in order to walk to the nearest church that was holding a service. The book describes many miracles that allowed her to experience the Liturgy daily. Her love for God and His worship was so great that He gave her divine grace to continue her struggle.

St Paisios called her a blessed soul and considered her his genuine spiritual sister. In a letter that he wrote to an acquaintance he said, “Keri, according to me, is a Saint.”

This book is full of amazing stories which inspire us in our daily struggle to live as ascetics in the hope of also receiving the Grace of God.





## What we Hear in Church



### Glory Hymn of Matins of Holy Tuesday

Ἴδου σοι τὸ τάλαντον ὁ Δεσπότης ἐμπιστεύει ψυχῇ μου· φόβω δέξαι τὸ χάρισμα, δάνεισαι τῷ δεδωκότι, διάδος πτωχοῖς, καὶ κτῆσαι φίλον τὸν Κύριον· ἵνα στῆς ἐκ δεξιῶν αὐτοῦ, ὅταν ἔλθῃ ἐν δόξῃ, καὶ ἀκούσης μακαρίας φωνῆς· Εἴσελθε, δούλε, εἰς τὴν χαρὰν τοῦ Κυρίου σου. Αὐτῆς ἀξίωσόν με, Σωτήρ, τὸν πλανηθέντα, διὰ τὸ μέγα σου ἔλεος.

Behold, my soul, how the Master has entrusted the talent to you. With fear accept the gift of God. Borrow it from the One who gave it; distribute to the poor, and earn the Lord's friendship; so that you may stand at His right when He comes in His glory, and might hear that blessed voice, "Enter, my servant, into your Master's joy." O Saviour, I have gone astray; still count me worthy of this joy, in Your great mercy.

The major themes of Holy Tuesday Matins are: the Parable of the Ten Virgins; with parallel mention of the fruitless fig tree which our Lord cursed, causing it to die; and, the Parable of the Talents.

This hymn is a direct reminder of the Parable of the Talents, where the first two servants of a Master, being entrusted with money, yielded a reward on it, whereas the third servant, out of laziness and pride hid the money he was granted, yielding no return.

God grants each of us gifts, entrusting them to us for the spiritual benefit of all. The hymn reminds us that, "every good thing comes from above" when it implores us to borrow the gift from the One who gave it. It may be material wealth. St John Chrysostom warns us that if wealthy people are not charitable, they are completely useless and moreover pose a threat to society as a whole, having been overcome by the passions of love of money and over-indulgence.

A true friend of the Lord is someone who gifts his material wealth to those in need.

However this hymn has a spiritual component as well. If God has granted someone, for the sake of example, with gifts such as knowledge of the Scriptures and Orthodoxy, or the ability to teach others about the faith, they are obligated to share this as fruitful members of the Church.

Ultimately though the most important gift that God granted to us, is His own self.

To be unified with Christ means that we must change our minds, turning from sin. "The sacrifices of God are a broken spirit, a broken and a contrite heart - these, O God, You will not despise." (Psalm 50) The gift of repentance is the most important talent that we have all been gifted with. Without cultivating this, we cannot enter into our Master's joy.



### Let God arise and His enemies be scattered - Psalm 67 (68)

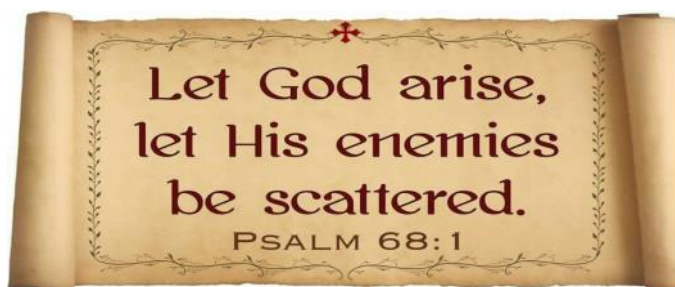
This Psalm as a whole is a foretelling of the Resurrection, and no verse conveys this more than the first verse: "Let God arise, let His enemies be scattered: let them also that hate Him flee before Him". This verse is recited before the chanting of "Christ is Risen" at the midnight Easter service, highlighting how this verse is to be seen within the Orthodox tradition.

It is, however, worthwhile to examine this Psalm's context in order to better understand both it and the Resurrection. The first use of the opening verse was by Moses, while wandering in the desert for forty years. This phrase was used whenever the Ark of the Covenant was to be moved (Numbers 10:34). This verse is triumphant because God is leading the way through the Ark. This is a foretaste of the triumph of the Resurrection and the destruction of Hades.

In a Paschal Epistle, St John of Shanghai and San Francisco writes: "Scattering and dispersing the dark and gloomy tempest of sin, Christ, the Sun of Righteousness, shone forth, gleaming not in the hearts and souls of the Apostles only, but in those of all who draw near to Him with faith, seeking salvation."

In the Old Testament, the enemies to be scattered and destroyed were the Canaanite nations. In our lives, the enemy to be scattered is sin. Yet oftentimes, it is we who are scattered by sin. We need God to rise again within: "Come together, ye who are scattered!" writes St John of Shanghai and San Francisco, "Arise, ye fallen! Although your soul may be filled with evils and your life has drawn near to hell, may the storm of the sea of life not engulf you, who are in sorrows."

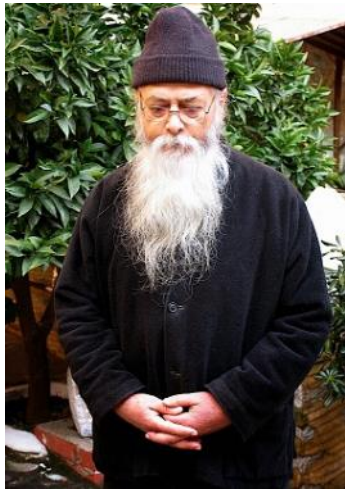
Thus, the Psalm conveys hope in the triumphant risen Christ.



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## Elder Markellos of Karakallou (1939 - 2006)



Very little is known of Elder Markellos' early years. He was born in 1939 in Pteleos in Thessaly, south of Volos. He was a teacher, but left this to chase monasticism. He became a disciple of Elder Ephraim of Philotheou, who later went to Arizona. It was these monks from Philotheou who repopulated Karakallou in 1981 after the brotherhood was down to four monks (there are now over fifty).

In all stages of his earthly life, both as a layman and as a monk, he possessed purity, simplicity, modesty, wisdom and sincere love for God, Christ, the Theotokos, the Saints, and for every person.

Elder Markellos was a prolific writer who was not afraid to discuss difficult topics, and frequently travelled around Greece to give talks and to see his many spiritual children. He focused on the problems of the modern world such as the spiritual lives of families, New Age spirituality, but also on the more traditional monastic aspects of spirituality such as the Jesus Prayer.

Elder Markellos once said: "Today our life has become poor because we do not know how to pray. We do not have communication with God. If you do not communicate with God, you communicate with worldly things and with the media. You are informed by this, however you cut yourself off from God. It is for this reason that we are spiritually poor. If you do not communicate with God, your Father, then you are poor and without comfort internally."

When he passed away on September 11 2006, after a year of medical difficulties which he bore with his usual fortitude



and trust in God, his funeral the next day was said by attendees to have the atmosphere of a celebration. After forty days requests came in from families and monasteries throughout Greece for Elder Markellos' personal belongings as a blessing.

## From the Holy Fathers...

### St Epiphanius - On the Lord's Descent into Hades

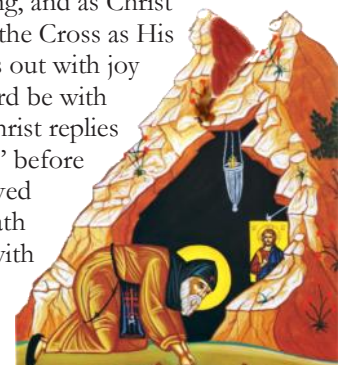
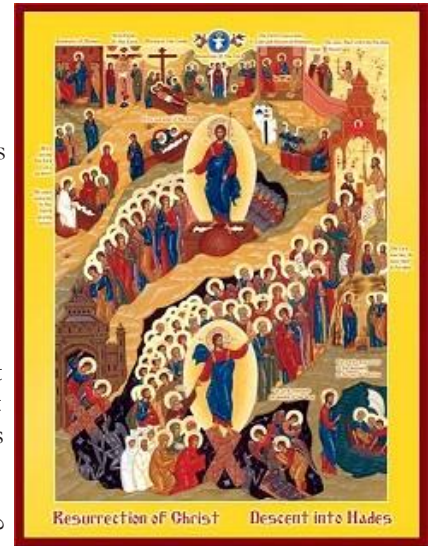
Christ's descent into Hades, although only mentioned briefly in the New Testament, is confirmed as a mystery of cosmic significance by the hymnology and iconography of the early Church. This event is narrated most magnificently by Saint Epiphanius of Salamis in his famous Holy Saturday homily:

"Whither does He go? What is the means, what is the intent of His descent into Hades?"

St Epiphanius explains that Christ goes to Hades with the intention of seeking out and liberating his lost sheep Adam and Eve. He then continues: "But hurry, let us descend with Him, let us dance with Him and rejoice with Him, for He who is by nature Friend of man goes with great gallantry to lead forth them that have been held captive from ages past."

The descent of Christ's soul into Hades is understood as a real event, which took place while the body of Jesus slept in the tomb. St Epiphanius goes on to portray the legions of the heavenly hosts arrayed for battle before the dread gates of Hades. The devil falls powerless before the invincible might of the God-man, and the angelic hosts, led by the archangels Michael and Gabriel, tear down the battlements and rout the forces of the enemy as their Master advances before them.

The climax of the victory is the Lord's arrival at the deepest subterranean dungeon, where his ancestor according to the flesh lies captive. Adam recognises the sound of his Creator's footsteps approaching, and as Christ bursts into the prison bearing the Cross as His weapon of victory, Adam cries out with joy to his fellow captives: "My Lord be with you all!" Full of tenderness, Christ replies to him, "And with your spirit," before grasping the hand of His beloved child, leading him up from death into everlasting life, together with all the righteous souls who believe in His glorious Resurrection.





## Από Τους Αγίους Της Εκκλησίας Μας

**Ο Άγιος Αχιλλείος Λαρίσης, ο Θαυματουργός**  
(η μνήμη του τιμάται 15 Μαΐου)

**Ο** Άγιος Αχιλλείος γεννήθηκε περί το 270 μ.Χ. στη Καππαδοκία. Λαϊκός ακόμη, ταξίδεψε στα Ιεροσόλυμα όπου εκάρη μοναχός. Από εκεί, ταξίδεψε στη Ρώμη και καταλήγει τη περιοδεία του στη Λάρισα της Θεσσαλίας.

Το 4ο αιώνα μ.Χ., κατά τη βασιλεία του Μέγα Κωνσταντίνου, χειροτονήθηκε Επίσκοπος Λαρίσης που ήταν η θερμή επιθυμία του λαού της, που τον πρότειναν γι' αυτό το αξίωμα. Ήταν παρών στη Πρώτη Οικουμενική Σύνοδο, που με θαυματουργικό τρόπο, απέδειξε την Θεότητα του Ιησού Χριστού, όταν έκανε να αναβλύσει λάδι από μια πέτρα.

Συνεχίζει το έργο του στη Λάρισα, με ιδιαίτερη προσοχή σε έργα ελεημοσύνης και κυρήγματα θείου λόγου.

Εκοιμήθη εν Χριστώ κατά του έτος 335 μ.Χ. και ενταφιάστηκε στη Λάρισα. Τα ιερά λείψανα του αρπάχτηκαν από τον βασιλιά της Βουλγαρίας το 900 μ.Χ. και μετατέθηκαν σε νησί που βρίσκεται στο λιμάνι των Πρεσπών, κοντά στη σημερινή πόλη της Φλώρινας.

Μετά από περίπου μια χιλιετία, τα ερείπια ενός Χριστιανικού ναού μαζί με τα λείψανα του Αγίου ανακαλύφθηκαν σε εκείνο το νησί. Το 1981, οι Μητροπολίτες, Λαρίσης Σεραφείμ και Θεσσαλονίκης Παντελεήμων, μεταφέρουν τα λείψανα του Αγίου στη Θεσσαλονίκη όπου αναβλύζουν μύρο. Σήμερα, τα λείψανα βρίσκονται στο Μητροπολιτικό Ναό που φέρνει το όνομα του Αγίου, στη Λάρισα.

Είναι φημισμένος για πολλά θαύματα. Λέγεται ότι ένας οδοιπόρος, είδε δύο γέροντες, ο ένας σε άλογο και ο άλλος περπατώντας, να συναντιούνται στο δρόμο μεταξύ της Λαρίσης και Θεσσαλονίκης. Τους χαιρέτησε, και του συστήθηκαν ως οι Άγιοι Δημήτριος και Αχιλλείος. Μετά από μικρό χρονικό διάστημα, οι δύο πόλεις έπεσαν σε εισβολείς.

Επίσης κατά το 1ο και 2ο Παγκόσμιο πόλεμο πολλά εκρηκτικά εκτοξευτήκαν κατά τη Λάρισα αλλά κανένα δεν έφτασε στο στόχο του. Αυτό οφείλεται στη προστασία του Πολιούχου της, τον Άγιο Αχιλλείο.

## From the Saints of our Church

**St Achilles, the Miracle Worker**  
(Commemorated 15th May)

**B**orn around 270AD to an imperial patrician family in Cappadocia, St Achilles received a good education, especially in philosophy. On the death of his parents, he sold all his property, gave the money to the poor, and went on a pilgrimage to the Holy Lands and then onto Rome. He became a monk and finally settled in Larissa, Thessaly.

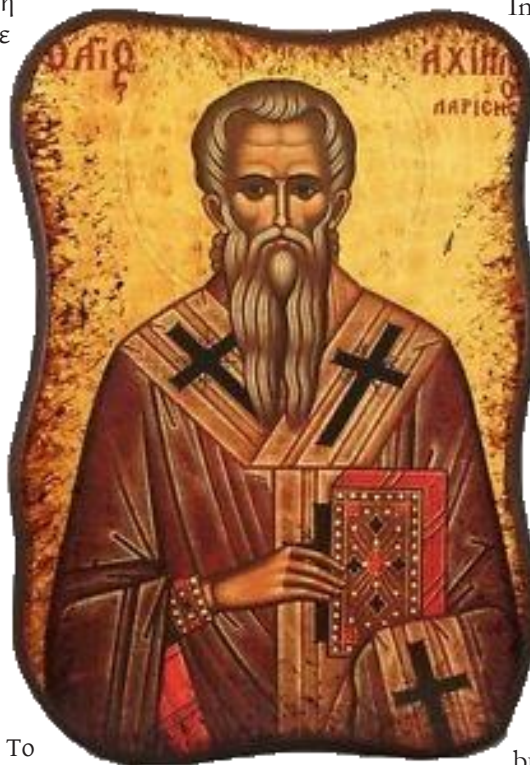
In recognition of his holiness of life St Achilles was made Bishop of Larissa. He was present at the 1st Ecumenical Council (325AD) where he challenged the Arians: "If Christ is a creature of God, as you say, tell oil to flow from this stone." The heretics kept silent, amazed at this demand. The saint continued: "And if the Son of God is equal to the Father, as we believe, then let oil flow from this stone." The oil flowed out of the stone.

Following this miracle he returned to Larissa where he destroyed many pagan temples, built and adorned many churches, and focused on philanthropy and spirituality. St Achilles had the gift of healing sickness, especially demonic possession.

He fell asleep in Larissa and was buried there around 335AD. His feast day is on 15 May. In 985AD his relics were taken by a Bulgarian tsar to the Island of Prespes (now known as St Achilles) near Florina. They were returned to Larissa in 1981.

There have been numerous miracles attributed to St Achilles. In the early 1380s, due to the worldly behaviour of the locals, St Achilles left Larissa at the same time that St Dimitrios left Thessaloniki. A passer-by saw two old men, one on a horse and one on foot. They introduced themselves as St Dimitrios and St Achilles. Soon after this, the town of Larissa and the city of Thessaloniki were invaded by the Hagarenes.

During World War I and World War II bombs were fired at Larissa, but none ever hit the town. The protection is attributed to St Achilles.





## NEWS and VIEWS

### Funeral and Burial service of his Eminence Archbishop Stylianos

On 25 March 2019 the Greek Orthodox Archdiocese of Australia solemnly announced the repose at 6pm of His Eminence Archbishop Stylianos Harkianakis, Primate of the Greek Orthodox faithful in Australia to the joyful-sorrow of the Greek Orthodox in Australia and abroad, and to other Orthodox and non-Orthodox who had come into contact with him over his 44 pastoral years. Sorrow because our spiritual father who had offered so much in his sermons and writings had passed from our lives, and joy because he was worthy to be taken on the feast day of the Annunciation.

Memorial services were conducted by the Ecumenical Patriarchate, Churches in Crete, and in all Churches throughout Australia. His Memorial Service took place at the Archdiocese Church of the Annunciation on Friday 29 March where he lay overnight whilst the clergy read from scriptural passages and the Orthodox faithful came to pay their respects, pray, and obtain a final blessing. His funeral, which was streamed through the internet, took place on Saturday 30 March and was followed with his burial behind the Chapel of St Athanasius at Rookwood cemetery.

His Eminence inspired the faithful and touched the lives of hundreds of thousands. He nurtured and expanded the Greek Orthodox Church throughout Australia and represented the wider Orthodox Church in dialogues with the non-Orthodox, to whom he reminded us we have a duty to speak and reveal God's truth. His many achievements are outlined in the Archdiocese website and its publications.

We will honour him through prayer offerings and in the way he asked to be remembered, at the dinner held in honour of his feast day: "I will be grateful, when I no longer exist here and will have slept, and am hopefully in the house of the righteous, if you and your children could at some time say that we once had an Archbishop who loved us as much as it's possible for a person to love such a great flock of people." May his memory be eternal.



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