

GREEK ORTHODOX ARCHDIOCESE  
**PARISH OF ST. PARASKEVI, ST. BARBARA &  
ST. JOHN THE MERCIFUL**

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## **PROGRAMME JULY 2018**



*throughthegraceofgod.wordpress.com*

“Completely have trust in God, leave everything in His hands, and believe that His love will act for your own benefit. Then God will take care of everything, because there is nothing He cannot do; everything is easy for Him. The difficult thing is for man to decide to humble himself and leave everything to God’s providence and love.”

– *Saint Paisios of Mount Athos* –

**Saint Paisios of Mount Athos: 12<sup>th</sup> July**

## **Elder Paisios: Say this prayer every day and God will always be at your side.**

The love of the Elder Paisios for the whole world is well known. The Elder has helped a whole host of people before and after his physical death. But the question is from where did he receive his ability to help people and to perform miracles? He received this heavenly power through his fervent prayers to God.

The following prayer of his was given to a convent which had asked the Elder for a prayer rule that could be used by the nuns in their evening vigils. This directive was given to the nuns during the final years of his life. The main emphasis of this prayer is his profound love for all of humanity.

This prayer can be used by every Christian believer since it takes in all the issues of life that need our prayers. Even the children can understand it easily since it is expressed in simple words. It can be used by families during their evening prayers:

*Our Lord Jesus Christ, Do not abandon your servants who live far away from the Church. May your love convict them and bring them back to you.*

*Lord have mercy on your servants who are suffering from cancer. On your servants who suffer either from small or serious ailments. On your servants who suffer from physical infirmities. On your servants who suffer from spiritual infirmities.*

*Lord have mercy on our leaders and inspire them to govern with Christian love.*

*Lord have mercy on children who come from troubled homes. On troubled families and those who have been divorced. Lord have mercy on all the orphans of the world, on all those who are suffering pain and injustices since losing their spouses.*

*Lord have mercy on all those in jail, on all anarchists, on all drug abusers, on all murderers, on all abusers of people, and on all thieves. Enlighten these people and help them to straighten out their lives. Lord have mercy on all those who have been forced to emigrate.*

*On all those who travel on the seas, on land, in the air, and protect them.*

*Lord have mercy on our Church, the bishops, the priests and the faithful of the Church.*

*Lord have mercy on all the monastic communities, male and female, the elders and eldersses and all the brotherhoods of Mt. Athos.*

*Lord have mercy on your servants who find themselves in the midst of war. On your servants who are being pursued in the mountains and on the plains. On your servants who are being hunted like birds of prey. Lord have mercy on your servants who were forced to abandon their homes and their jobs and feel afflicted.*

*Lord have mercy on the poor, the homeless and the exiled. Lord have mercy on the nations of the world. Keep them in your embrace and envelope them with your holy protection. Keep them safe from every evil and war. Keep our beloved Greece (we can add also Australia) in your protective embrace day and night. Embrace her with your holy protection defending her from all evil and war.*

*Lord have mercy on those who have been abandoned and have suffered injustice. Have mercy on families that are going through trying times. Pour your abundant love upon them.*

*Lord have mercy on your servants who suffer from spiritual and bodily problems of all kinds.*

*Lord have mercy on those who are despairing. Help them and grant them peace. Lord have mercy on those that have requested that we pray for them. Lord grant eternal rest to all those who have passed on to eternal life throughout the ages. Amen.*

## THE LIFE OF SAINT KYRIAKI THE GREAT-MARTYR (JULY 7)

There was a devout Christian couple named Dorotheos and Eusebia, who were wealthy and philanthropic, yet had neither son nor daughter, which was a cause of grief for them. After supplicating God to grant them offspring, Eusebia conceived and gave birth to a daughter on a Sunday, which is the Lord's day, hence her given name at Holy Baptism was Kyriaki (Gr. Lord's day). From a young age Kyriaki was modest and mature beyond her age, neither participating in the disorderly games of her peers or participating in their gossip, but she greatly revered her parents and attended to them. The more she aged, the more she grew in wisdom, knowledge and beauty, both physically and spiritually. She was not interested in costly clothes, secular music or dancing, preferring to live an ecclesiastical life and listen to the lives of the saints. Though she was attractive, she did not parade her beauty or adorn herself in any way to enhance it. Rather, she arrayed her soul with fasting, discipline, silence, prayer, guarding her eyes and restraining her tongue. And although many handsome young men sought her hand in marriage, Kyriaki desired to preserve her virginity and devote all her life and love to Christ. When her parents tried to persuade her to get married to bequeath to her all they possessed, she answered among other things: "I desire to become a bride of my Christ and God. What would marriage profit? What woman has ever married and not regretted it? Who became a mother and has not grieved? Sorrow and distress, out of necessity, is most felt at the loss of one's child, husband or relative. Yet, virginity has no sorrow, neither many cares... Therefore, my parents, why would you submit me to such cares and anxieties?" In those days there was a wealthy magistrate who lived in the same city of Anatolia as Kyriaki, who saw her to be young and beautiful, but also wealthy, and because he desired her wealth, he decided to betroth her to his son. With this hidden motive in mind, he came to an agreement with her parents for their children to be brought together. Because, however, Kyriaki had consecrated both soul and body to God, she replied: "I am a pure bride of my Christ and I desire to die a virgin." This very much angered the magistrate. The magistrate went straightway to Emperor Diocletian (284-305), who accused Kyriaki of mocking the pagan gods and disdain his authority. He therefore asked the emperor to have her and her parents sacrifice to the idols to show their loyalty to his rule. This news angered Diocletian, who ordered soldiers to bring Kyriaki and her parents before him. Dorotheos was first questioned as to why he forsook the worship of his ancestral gods, but he answered that his ancestors were Christians who taught him to worship the true God, while all the idols are depictions of false gods. For this, Diocletian ordered Dorotheos to be spread on the ground and thrashed, until he either submitted to sacrificing to the gods or died from the beating. During this beating, strengthened by Christ, Dorotheos derided and sneered at the idols as deaf and senseless objects. Seeing that Dorotheos would not submit by stripes, nor be persuaded by flattery, he sent both Dorotheos and Eusebia to the city of Melitene, where a man named Justus tortured them

without pity and in a savage manner. Unable to persuade them to abandon Christ, he struck off their heads with a sword, thus ending their earthly sojourn.

Meanwhile, Kyriaki was sent to be interrogated by the son-in-law of Diocletian named Maximian (286-305) in Nicomedia. Marvelling at her beauty, he tried to persuade her through flattery to abandon her beliefs and venerate the gods, even proposing that he would have her betrothed to a relative of his. To this Kyriaki answered: "Do not think, O king, by these flatteries or by frightening punishments that I shall deny my sweetest Jesus Christ; for there is no torment, no punishment and no torture which can separate me from His love. Though you would give me other riches with my patrimony, or even if you were to give me your earthly kingdom, it would be impossible for me to renounce the piety of my fathers. Moreover, I cannot consent to marry; for I prefer none other to my Christ, to Whom I have given myself, so I may live and die a virgin."

Enraged by this, Maximian ordered her hands and feet tied so that she would be lashed with bullwhips until she either renounced Christ or died. Hoping she would grow timid, the emperor sat and waited. But the young maiden voluntarily dropped to the ground and took the pitiless flogging. She endured to the point that the executioners had to be changed two or three times. Despite this, the countenance of Kyriaki radiated, strengthened by Christ. Having shamed the emperor, he decided to send her to the eparch of Bithynia named Hilarion, in Chalcedon, who was reputed to have the temperament of a wild beast. His goal was to appear ferocious to the Christians, and by terrorizing them gain the favour not only of the gods, but of all the governors of the realm. When Kyriaki was presented to Hilarion, he flattered her and threatened her with harsh torments in order for her to change or die. Kyriaki responded: "If Emperors Diocletian and Maximian were unable to conquer the power of Christ, how will you be able to overcome me? Therefore, do not labor in vain with such works, but test me with deeds to behold the power of my Christ." Accepting this challenge, Kyriaki was ordered to be raised aloft from the hairs of her head, where she remained suspended for many hours. They also burnt her flesh with lit torches. Yet Kyriaki endured all courageously, therefore Hilarion ordered her to be taken down and brought to prison. That night Christ appeared in her cell, saying: "Fear not, O Kyriaki, the tortures, for My grace shall be with you, and shall deliver you from every temptation." With this, Christ healed her wounds and vanished.

The next day, when soldiers brought Kyriaki to Hilarion, he marveled at her complete restoration, thinking the gods must love her and pitied her beauty, therefore he tried to persuade her to sacrifice to the gods to give them thanks. To this Kyriaki answered: "It is not your gods, Hilarion, who have restored me, but my Christ, the true God, Whom I believe in and worship. Nevertheless, since you wish to enter the temple of your gods, let us be off and behold which gods you say you worship."

Thinking the young maiden penitent, Hilarion rejoiced as they went to the temple. And when they entered the temple and he saw her bent on her knees to pray, a great

earthquake occurred causing the idols of the temple to fall, for she had prayed to Christ to show His power. Instead of Hilarion repenting before this display of the power of Christ before false gods, he blasphemed more strongly. Suddenly a flash of lightning struck Hilarion in the face and burned him, which caused him to fall and expire. With the death of Hilarion, Apollonios became the eparch of Bithynia. In time he also tried to persuade young Kyriaki through flatteries and threats, but Kyriaki once again confessed Christ with boldness and railed against the idols. For this Apollonios ordered Kyriaki be cast into a great fire. After the great fire was prepared, Kyriaki was thrown in, but just as God preserved the Three Youths in the Babylonian furnace (Dan. 3:21-25), Kyriaki stood in the midst of the flames praying, and a cloud appeared in the cloudless sky, giving off a downpour that quenched the fire. When Apollonios saw that Kyriaki was not harmed by the fire, he sent two hungry lions after her while she stood before the council. However, as God tamed the lions in the Babylonian den so as not to devour Daniel (Dan. 6:16-22), God also guarded His handmaiden. Though they burst out after her in a wild manner, they became tame as lambs at her feet, rolling and playing. Because of this, many spectators believed in Christ. Enraged by this, Apollonios ordered them to either be slain with a sword or cast into the sea. Kyriaki, meanwhile, was thrown into the dungeon.

The next day, after once again failing in flattering and threatening Kyriaki, Apollonios sentenced her to death by the sword. Taken outside the city by soldiers to be beheaded, Kyriaki first asked to say a prayer, during which she surrendered her soul to God. This astonished the executioners and bystanders, who went and announced the wondrous death of Kyriaki to Apollonios. Meanwhile certain Christians went and recovered the body of Kyriaki, to bury her in an honorable manner. This took place in the year 289.



### ***Apolytikion (Plagal First Tone)***

*Thou didst prove an auspicious and pleasing sacrifice, a holy off'ring, O valiant prizewinner Kyriaki, when thou broughtest thy Creator thine own spotless soul; which Christ in turn hath glorified, for through thee, He poureth forth divine gifts and endless graces upon the faithful who praise thee, since He is the Lover of mankind.*

<https://www.johnsanidopoulos.com/2015/07/saint-kyriaki-great-martyr.html>

## PROGRAMME JULY 2018

***Every Thursday Evening the program is as follows:***

*6pm: The St Ignatius children's group and choir (primary school age and up)*

*7pm: Paraklesis service to the Theotokos (in English)- OR ENGLISH DIVINE LITURGY at 7.30 once a month*

*7.45: Bible study group (for all ages), led by Fr Demosthenes*

- SUNDAY 1<sup>st</sup> JULY: **Unmercenaries Kosmas and Damian**, Matins and Divine Liturgy, 7.30-11.00am
- SATURDAY 7<sup>th</sup> JULY: **St Kyriaki the Greatmartyr**, Matins and Divine Liturgy, 7.30-9.30am
- SUNDAY 9<sup>th</sup> JULY: **5<sup>TH</sup> SUNDAY OF MATTHEW**, Matins and Divine Liturgy, 7.30-11.00am
- WEDNESDAY 11<sup>th</sup> JULY: **St Euphemia, St Olga Equal to the Apostles**, Matins and Divine Liturgy, 7.30-10.00am
- THURSDAY 12<sup>th</sup> JULY: **St Paisios of Mount Athos**, Matins and Divine Liturgy, 7.30-10.00am
- SUNDAY 15<sup>th</sup> JULY: **SUNDAY OF THE HOLY FATHERS**, Matins and Divine Liturgy, 7.30-11.00am
- TUESDAY 17<sup>th</sup> JULY: **St Marina**, Matins and Divine Liturgy, 7.30-10.00am
- FRIDAY 20<sup>th</sup> JULY: **Prophet Elias**, Matins and Divine Liturgy, 7.30-10.00am
- SUNDAY 22<sup>nd</sup> JULY: **St Mary Magdalene the equal to the apostles and St Markella**, Matins and Divine Liturgy, 7.30-11.00am
- TUESDAY 24<sup>th</sup> JULY: **ST CHRISTINA THE GREATMARTYR**, Matins and Divine Liturgy, 7.30-10.00am
- WEDNESDAY 25<sup>th</sup> JULY: **Dormition of St Anna (Mother of the Virgin Mary)**, Matins and Divine Liturgy, 7.30-10.00am

**WEDNESDAY 25<sup>TH</sup> EVENING: HOLY AND GREAT VESPERS IN HONOUR OF OUR PARISH SAINT, SAINT PARASKEVI** Presided by His Grace Bishop Ezekiel of Derbis, accompanied by the Clergy and Faithful Christians of Melbourne.  
7.00-8.30pm (**After the Vespers there will be a Paraklesis to Saint Paraskevi**)

**THURSDAY 26<sup>TH</sup> JULY: FEAST DAY OF ST. PARASKEVI THE GREAT MARTYR.**  
Matins, Divine Liturgy, and a litany of the holy relics and the wonderworking icon of St. Paraskevi, presided by His Grace Bishop Iakovos of Militoupolis.  
7.30-11.00am

FRIDAY, 27<sup>th</sup> JULY: **St Panteleimon the Greatmartyr**, Matins and Divine Liturgy, 7.30-10.00am

SATURDAY 28<sup>th</sup> JULY: **St Irene Chrysovalantou**, Matins and Divine Liturgy, 7.30-10.00am

**SUNDAY 29<sup>th</sup> JULY: 9<sup>th</sup> SUNDAY OF MATTHEW, Matins and Divine Liturgy, 7.30-11.00am**

**Following the Divine Liturgy is our yearly Parish Festival: with Traditional Greek Dancing performances, souvlakia, live music, and Greek dancing for all!**



