
All Saints Herald

A Publication of All Saints Greek Orthodox Church, Toronto

May—June, 2005

Pentecost

The day shall come when I will pour out my Spirit on all people; your sons and your daughters shall prophecy, your old men shall dream dreams and your young men see visions.—Joel 2:28

PENTECOST is a great celebration of imagination—God's and ours. It is also, of course, the festival of God's Holy Spirit—the time for celebrating the fact that God does not leave us without comfort or hope, but offers us the gift of His presence.

And yet it is also true that, for a great many of us, Pentecost echoes with a hollow emptiness when we compare it with the other great celebrations of the Christian year.

Christmas warms our hearts; almost everybody likes babies, at least *this* baby. Our joy at the Birth of Jesus is tangible, focused in that most human of moments, the birth of a child. All the significance of God's taking flesh is implicit in the miracle of birth as we see it in our mind's eye, shepherds and animals and all.

And then there is Easter, with its own different joy—a solemn joy, befitting the impact of the awesome realization that death has been defeated. We can hardly believe it, even now; but we stake our Faith on it, because it *must* be true. We cannot help but trust all the Witnesses who have seen Him and who still meet Him on the way.

Pentecost rarely achieves either the warmth of Christmas or the mystery of Easter. Perhaps it is because God's Spirit is less tangible, and less promising for many of us than the Birth or the Resurrection of God's Word made Flesh for us in Jesus Christ. Of course some of our brothers and sisters in the Christian family report violent confrontations with God's Holy Spirit, as powerful in their own way as the first unveiling of that Spirit in an upstairs room on Pentecost twenty-one centuries ago. But for those who have not encountered those

direct evidences of God's Holy Spirit, that Spirit seems almost a stranger.



People of Faith have always wondered how to tell when God's Holy Spirit is among them. Many of the Prophets found their chief work in pointing out the presence of that Holy Spirit. The Prophet Joel was one of them. It is as if he were answering the question: How will we know when God has chosen to open His power—His Spirit—to us? And this is the answer Joel gave: In the time when God pours out the Holy Spirit, "your sons and your daughters shall prophecy and, old men shall

dream dreams, and your young men see visions." In other words, people will become dreamers; they will become people of the dream.

But most of us want to be realists, and we are not sure we want to be dreamers at all. Dreams, we know, are elusive. Powerful as they may seem at the time, sooner

sooner or later we wake up and reality comes crashing back to us. If the dream was a nightmare, the clear light of morning comes as a blessed relief. “Thank God!” we say. “It was only a dream.” At other times, the moment of waking brings disappointment. The world of our fantasies seemed brighter, more joyous, more colourful than the world of everyday. “Oh, well,” we sigh to ourselves, “It was only a dream.” Only a dream; and therefore, we think it does not really matter.

What a contrast with the Bible’s point of view! Dreams for the Bible are often ways where God’s Truth is made clear; God’s hopes can be kept alive; God’s own dreams can be passed on to us.

It was a dream—a dream of a place they had never seen—that led Abraham and Sarah to leave behind all they had known and set out for a land of promise.

It was a dream that led Jesus to His Cross—the dream of a world made new. Jesus was haunted by the ancient dream of His people—the world becoming a place of peace, where nations would learn war no more, where the lion and the lamb would lie down together. It was a dream where God’s justice prevails, and where no one’s plenty is at the expense of another’s want. It was a dream where God has wiped away all tears from our eyes, and pain and death have been forgotten. That dream is what Jesus and the Prophets before Him called the Kingdom of God. That dream is what He preached. It is what He taught. It is what He died for. It is the dream His friends believed was coming true when He was raised from the dead.

That dream has not yet come completely true. Violence still reigns in the universe, and in the human heart. Death in all its forms lurks in the dark corners and emerges to surprise as when we least expect it. Injustice still hangs like a heavy cloud over the earth we call home. And yet the dream endures, bringing hope to life, and setting God’s people on fire with its promise.

Men and women of Faith see the future in the long tradition of God’s dreamers—we call them Prophets.

Their dreams always imagine a way of living that contradicts the world they see. They dream of peace when the world is bathed in blood. They insist on the possibility of righteousness to people who do not practice it. They dream about promises—promises that God has always dreamed of for us, promises that have not yet come true, promises that judge the way things are and find them wanting.

It is the dream that gives them courage to make it happen. Would Abraham and Sarah have left everything for a new life if they had not had a vision of the Promised Land? Would Jesus have set His Face steadfastly towards Jerusalem, knowing what waited for Him there, without a dream that made it worthwhile? Will the human family ever build the world God dreams for them, unless they come to share the vision of what it might be to live in the real world with the dream come true? God’s hopes for us are captured in that dream of God’s Kingdom. God’s reign is what we were made for, and our very humanity is at stake. We will not be really human—living as we might live—until God’s reign is a reality.

The Kingdom of God is what Jesus dreamed about. It is what He lived for, and what He died for. His followers believed that dream was the gift of God to His Son, and to us.

It is because God pours the Holy Spirit into our hearts that we can dream God’s dream—the dream of compassion and freedom and peace that contradicts so much of what we see and live with. Some people might tell us our dreams are foolish. We believe differently. We believe that it is when we are dreaming those dreams that God’s presence is most clear.

How do we know when God’s presence is making itself known? When we become people of the dream, the Holy Spirit is there. When we learn to trust our dreams, the Holy Spirit will be at hand; and God’s power will be close enough to touch.—F.J.



Overdose

I. Monk Ephraim

In the year of 1425 a monk was taken captive and tortured to death in his monastery in Greece for being a Christian. He was slowly tortured to death over a period of a year. After each episode his wounds were allowed to heal, and then he was subjected to new and worse punishments. Finally they executed him. He was hung upside down from a tree in his monastery grounds and run through with a pole which had been sharpened to a point and set on fire. All traces of his life and martyrdom were forgotten until this century, when he appeared to the abbess of a convent and told her of his life and sufferings. He also revealed the spot where his bones, which had never decomposed, were buried. They dug up the bones for the glory of God.

II. The Addict and the Saint

Some years later an American teenager in the Midwest was grappling with his own life. He was heavily using drugs (cocaine and heroin) and was quickly sliding to destruction. He had neither a stable family life nor

a religious upbringing, and though still young was in serious trouble.

One night an ugly old man appeared to him and said, "I am your friend, I want to make an appointment with you to meet me." He directed him to get into his car and drive as quickly as he could down a certain road which had a hairpin turn at the end with a sheer cliff at the bend. The young man did as he was told, got into his car and drove as fast as he could down the road. Losing his nerve at the last minute he managed to slam on his brakes and barely made the turn. He arrived home shaken

Two nights later, the old man appeared again and said with anger and indignation, "I am very disappointed that you didn't meet me. Get into your car again and drive as fast as you can and this time don't put on the brakes." The young man felt strangely compelled to do this. Once again he got into his car, drove as fast as he could and this time didn't stop but drove at high speed off the cliff. The car was demolished but, surprisingly, he escaped with only cuts and bruises, and with a concussion.

A few weeks after he was out of the hospital, the ugly man appeared to him once again and said, "I am furious with you for not keeping our appointment. Tonight without fail you will meet me! Put a double dose of the drug in your needle." Again the boy felt compelled to do this, and after injecting himself went into a coma from the overdose. He was taken to the hospital where doctors told his family that he probably wouldn't live. And if by chance he did live he would only be semi-conscious - in a vegetative state. There was almost no chance of recovery. In two weeks, however, the young man did awake, fully conscious. He told those around him that he had seen a man which looked like some sort of radiant monk. He came to him and said, "I have been praying for you.... God has given you another chance. You will live, but you must correct your life. You are to go to Greece so as to visit the resting place of my bones, giving thanks to God for your salvation. My name is Ephraim.





The relics of St. Ephraim of Nea Makri in Greece, to which the young man of the story made a pilgrimage in gratitude to the saint.

5 MAY

Saint Ephraim of Mount Amomon
(Helper of Drug Addicts and Alcoholics)
+1426

At the time when the prayers of holy monks were rising above the majestic cliffs of Meteora, and the walls of its great monasteries had begun to grow like branches from the tops of the marvellous rocks, our holy father Ephraim was born in the nearby town of Trikala. It was the year 1384 and the dark cloud of Islam was casting its long shadow over Greece.

When Ephraim was fourteen years old, the Turks invaded that part of Greece and came to his town. They were kidnapping young boys and forcing them to turn away from our Saviour Jesus Christ to the falsehood of Islam. These boys were trained as soldiers and indoctrinated as fanatical Moslems. They were then sent back to attack and kill their own people.

When St. Ephraim heard that the Turks were coming, he fled into the mountains and there prayed to God for help. He did not want to remain in the district which the Turks were occupying, so he began to flee through the mountain passes, praying to God to lead him to some safe refuge where he could save his soul.

After several days of wandering, the Holy Spirit led Ephraim to the remote Monastery of the Annunciation on Mount Amomon in Attiki. Saint Ephraim was received into the monastery as a refugee, but soon he realized that God had called him to monasticism. His deep faith and humility endeared him to everyone and before long the youth was tonsured a monk. Saint Ephraim struggled in the Annunciation Monastery for many years, in perfect obedience and with amazing meekness and humility. Since he was free of the passion of anger, and felt a longing for solitude, he received a blessing from the elder to go to a cave hidden deep in the mountains for special fasting and prayer. The saint spent much time in this wild retreat, giving himself over to fervent prayer and peaceful contemplation, and exhausting his flesh with strict fasting. God, perceiving the purity of heart of His servant, visited him and bestowed much Grace upon the struggler.

In 1424, the Turks poured into the province of Attiki and, with great bloodshed and cruelty, conquered the whole region. As the savage soldiers roamed through the mountains, terrorizing the inhabitants, destroying churches and robbing villages, they came upon the Monastery of the Annunciation. They butchered all the monks and stole whatever they desired. At that time, Saint Ephraim was away at the cave praying. When he returned to the monastery and found the brethren slain, Ephraim

was deeply grieved. With loving tears, he buried the fathers and remained in the monastery alone.

In the following year, on 14 September, the Turks returned and set up a garrison in the area. Saint Ephraim was arrested and imprisoned in one of the monastery cells. For the next eight and a half months, the Turkish soldiers tortured the saint, attempting to force him to turn away from Jesus Christ. Saint Ephraim, however, preached the Gospel to the Turks even while he was suffering at their hands. No matter how brutally they tortured the blessed one, he only raised his voice to glorify our Lord and Saviour, Jesus Christ.

At length, seeing that they could avail nothing, and that the Greek people were being strengthened in their faith through the witness of Saint Ephraim, the soldiers gave up and, on 5 May 1426, they hanged Saint Ephraim upside down from a tree in the monastery courtyard. A fire was built beneath the saint's head. The Turks pulled a burning log from the fire and forced it through the saint's stomach, pushing him back against the tree. Other soldiers nailed his hands to the tree with spikes. The saint loudly glorified our Saviour Jesus Christ and gave up his soul into the hands of God.

The memory of this sacred martyr is celebrated on 5 May according to the calendar of the Holy Church, 18 May according to the secular (new) calendar.

It is not certain why Saint Ephraim has appeared in our day as a special helper of those addicted to drugs and alcohol, but recent miracles done by God through the saint have encouraged us to turn to him in prayer for those who are suffering with this affliction. The following miracle was related to us recently.

THE SAVING OF A YOUNG MAN FROM DRUGS AND SUICIDE

The following miracle took place in Athens in 1988. The young man, who wished to remain anonymous, and his family have related the story.

A young Greek student went to study in England. There he met a girl and married her. Soon afterward, however, he became involved with a drug crowd and developed an addiction. His wife left him and his drug dependency

The young man lived from day to day, and from bar to bar, without any meaning to his life. He thought more and more about suicide. All the while, the man's mother was praying for him fervently, asking God to send help for her ruined son. She regularly prayed to Saint Ephraim for his help.

One day in February of 1988, the young man came out of a bar in Athens, completely depressed and ready to go and put an end to his life. As he walked out on the street, a dark, thin, bearded man approached him, calling him by name. "Come, I will accompany you wherever you are going." In confusion, the young man went with the stranger, almost mechanically. As they journeyed, the stranger began to discuss with the young man all that he had done in England and after he had returned to Greece. As the young man heard this stranger relating even the secret parts of his life, he began to tremble in fear. "Who is this man, and how does he know all the details of my life?" he thought

Suddenly, the young man realized that instead of going to the place where he intended to commit suicide, they had come to his parents' home. He turned to speak to the stranger, but the man was gone. As he came to his senses, the young man realized that he felt different, as if something inside him had changed. "This is from God," he thought.

Entering the house, the young man fell down before his parents with tears in his eyes, and asked their forgiveness for the pain he had caused them with his sinful life. When the young man told his parents what had happened, and described the stranger to them, his mother rushed to her room and brought out the icon of Saint Ephraim. At once the young man recognized the saint. This was the stranger who had guided him safely home and kept him from killing himself. The young man was completely cured of his drug addiction. He glorified our Saviour Jesus Christ Who had saved him through His servant the Holy Martyr Ephraim.

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DISMISSAL TROPARION

(Tone 1)

From the mountain of Amomon, thou didst shine forth like the sun. Having endured the savagery of the barbarians, thou didst suffer for the love of Christ. Wherefore, O holy martyr Ephraim, thou dost pour forth grace for all those who piously cry out: glory to God Who hath given thee strength, glory to Him Who hath made thee wondrous, glory to Him Who worketh healing for all through thee.

A Special Prayer of Intercession
(from the proskenetation of the saint at
The Canadian Orthodox Monastery
of All Saints of North America)

O Holy Martyr Ephraim, look with compassion upon my distress and, as thou didst deliver the young man from his cruel addiction, so also pray for me that our Lord and Saviour, for Whom thou didst witness unto death, may deliver my soul from captivity to Satan. For I am in cruel bondage and suffering because of my weakness and sinfulness. Beseech our merciful Lord that, as He didst lead the Hebrews forth from slavery in Egypt and called His people out of Babylon, as He delivered the youth from the demon, and freed the daughter of the Canaanite woman, and healed the woman taken in adultery and restored the Samaritan woman, that He may also set me free and deliver me from the demon of addiction. I confess that I have fallen into this evil through my own slothfulness and weakness, but have mercy and pray for me, O saint and martyr of God.

*A short prayer to be said continually
by one who is struggling
with addiction to drugs or alcohol.*

*(from the proskenetation of the saint at The Canadian
Orthodox Monastery of All Saints of North America)*

O Lord, Jesus Christ, through the prayers of Thy Holy Martyr Ephraim, have mercy on me and deliver me from this cruel bondage.

SERVICES FOR THE MONTH OF JUNE

Thursday June 9 - 9:30 a.m. - The Ascension of Our Lord and Saviour Jesus Christ

Saturday June 11 - 9:30 a.m. - The Feast of Sts. Bartholomew and Barnabas

Sunday June 19 - 9:30 a.m. - The Feast of Pentecost

Sunday June - 5:00 p.m. - All Saints Sunday School Pot-Luck Dinner

Monday June 20 - 9:30 a.m. - The Feast of the Holy Trinity

Thursday June 23 - 7:00 p.m. - The Birth of St. John the Baptist

Saturday June 25 - 7:00 p.m. VESPERS SERVICE FOR ALL SAINTS

Sunday June 26 - 9:30 a.m. - THE FEAST OF ALL SAINTS

Sunday June 26 - During Church - Sunday School Graduation and Presentation of the Stephen and Chryssa Ayton Scholarships

Tuesday June 28 - 7:00 p.m. - The Eve of the Feast of Sts. Peter and Paul

Wednesday June 30 - 7:00 p.m. - The Feast of the Twelve Apostles

SUMMER HOURS

The office will be open:

10:00 a.m. - 6:00 p.m. – Monday and Wednesday

10:00 a.m. - 3:00 p.m. – Friday

10:00 a.m. - 8:00 p.m. – Tuesday and Thursday

Church Services:

9:00 a.m. - Matins

10:00 a.m. - Divine Liturgy

SUMMER SUNDAY SCHOOL

10:00 a.m. in the wing of the Church for all ages

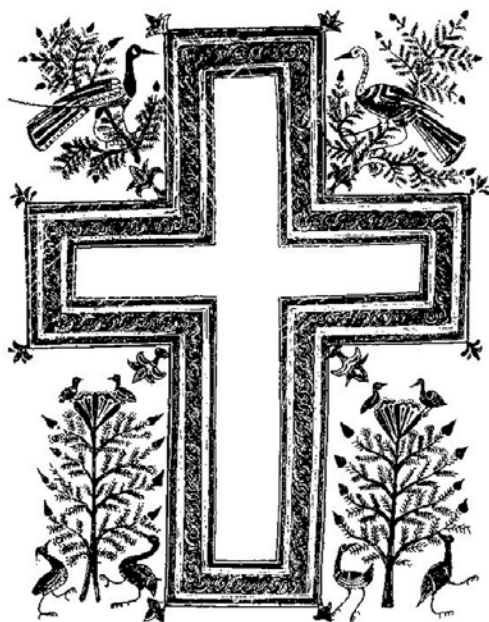
ORTHODOX WORLD NEWS

AMNESTY INTERNATIONAL PROTESTS KOSOVO SITUATION

“DURING widespread inter-ethnic violence in Kosovo in March 2004, at least 19 people died—11 Albanians and 8 Serbs— and over 1,000 were injured while some 730 houses belonging to minorities, mostly Kosovo Serbs, as well as 36 Orthodox Churches, monasteries and other religious and cultural sites were damaged or destroyed. In less than 48 hours, 4,100 minority community members were newly displaced (more than the total of 3,664 that had returned throughout 2003), of whom 82% were Serbs and the remaining 18% included Roma and Ashkali, as well as an estimated 350 Albanians from the Serb Majority areas of N. Mitrovica/Mitrovica and Leposavic/Leposaviq,” reports an AI Public Statement (News Service No: 064, 17th March 2005). Amnesty has expressed concerns at the lack of accountability of both the United Nations Interim Mission in Kosovo (UNMIK) and the NATO led Kosovo Force (KFOR), and their continued failure to admit any responsibility. Investigations have been made into the tragic events of March 2004, but to date UNMIK and KFOR have not made the governments of the NATO countries whose forces are serving there. Amnesty welcomes the fact that UNMIK police did bring 179 perpetrators of the March 2004 violence to justice, but reports that 69 investigators have been conducted into allegations against the Kosovo Police Force itself, but that insufficient evidence was available to bring criminal prosecutions—this because there were inconsistencies in the evidence provided by witnesses, and because witnesses were unwilling to come forward and testify.

CHRISTIAN POSITION IN THE HOLY LAND THREATENED

THE CHRISTIAN COMMUNITY in the Holy Land is being destroyed as a result of the security measures that the Israelis are taking against the Palestinians, according to Henry Hyde, a staunch supporter of Israel and a prominent Roman Catholic layman. Hyde has brought his concerns to the Israeli Vice-Premier Shimon Peres. He points out that in Jerusalem the barrier that is being built is separating Palestinians from Palestinians and not Palestinians from Jews. Mother Agapia of the Orthodox School in Bethany (ROCA) has joined her voice to the protest, and during a recent visit to Washington, addressed a letter to Congress about the situation. “It is only a matter of time before Christians and Muslims will be unable to survive culturally and economically,” she predicted.





**“And it came to pass as He blessed them; that He parted from them and was carried up in Heaven. And they worshipped Him, and returned to Jerusalem with great joy!”
—from the Gospel on Ascension Day**

The Ascension of our Lord Jesus Christ can be truly appreciated only when beheld in the radiant splendour of the entire Paschal Feast. Without the Resurrection, the Ascension would be impossible; without the Ascension, the promise of “the Comforter from the Father” would go unfulfilled, and there would be no Holy Orthodox Church. We sing the Paschal Canon:

THIS IS THE DAY THAT THE LORD HAS MADE: LET US REJOICE AND BE GLAD IN IT! “Christ is risen, and Life is reigning!” This is our joy of Resurrection—that Christ has granted Life to us who formerly had been captive to death and all evils that lead to it. But now death is no longer to be feared, for “the Saviour’s death has set us free!” This is the central event of the Paschal Feast, for only He who had met, tasted, and conquered death could be free to ascend to the Source of all Life.

THOU HAST ASCENDED INTO THE HEAVENS, O GOD, AND THY GLORY IS UPON ALL THE EARTH!

Only in His Ascension do we see the true significance of the Lord’s Resurrection. It would seem that with His Incarnation, Passion, and Resurrection our Lord’s work would have been completed. Our Lord came to reconcile and really return all things to the Father in Heaven.

“I ascend to my Father and your Father, to my God and your God.” He took on our lowliness so that we might be exalted; He stripped Himself so that we might be enriched; He humiliated Himself so that He might take us up to Himself. Now no longer does a chasm separate us from God, for He who became “as one of us” has returned our fallen nature—transformed and transfigured—to the right hand of the Father. He ascended to Heaven in order to “prepare a place” for us, in a sense becoming our “Forerunner” into the “Heavenly mansions,” as Saint Paul has said.

Yet having accomplished all this, our Lord knew that if He left us to our own devices—as orphans—we would again forget Him and all that He did for our sake. To help us make the Life which he brought into the world our very own, to aid us in realizing His Sonship within ourselves, He promised “the Advocate, the Holy Spirit, whom the Father will send in my name.”

THEIR PROCLAMATION IS GONE OUT INTO ALL THE EARTH AND THEIR WORDS TO THE ENDS OF THE UNIVERSE! This last Prokeimenon, from the Divine Liturgy of Pentecost, reveals to us the true purpose of the coming of the Holy Spirit. After receiving and being cleansed of their sins by this “Power from on high,” the Apostles are to “make disciples of all nations,” preaching the Gospel of “repentance and remission of sins” through Jesus Christ’s Resurrection to “every creature.” And this commission we have received even now from the Apostles, so that God’s glory might truly be known upon “all the earth.” There is no better time to begin this work of carrying on the Apostolic Tradition than the present, but to be able to do this we must be better informed, well-read, and more sanctified. This is so true especially now, when the Christian world is seeking a “norm” in its quest for unity, and when men everywhere are torn by strife, fear, and doubt. In order to become true “witnesses” of Christ in this foreign world, each one of us must strive to kindle within himself the thirst—the desire—of perfection in and union with God, and so be worthy of the joy and grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit. Amen.— F.J.

Marriage

by Frederica Mathewes-Green



end of the story; real fairytales last more than one day, and go on happily every after.

Here's where we first need to correct assumptions, though. What does a happy marriage look like? Modern life places burdens on the institution than it can bear, and it trembles under the weight. In earlier societies, husband and wife would have a broad circle to draw on: wise older relatives, adult brothers and sisters, Church and community relationships that stretched from one end of life to the other. Recurrent events like barn-raising and childbearing would keep throwing same-gender friends together, strengthening their bonds. Married couples didn't have to get all their support within the four walls of the home, or the bedroom. But in a mobile age the isolated couple clings to each other more tightly; marriage gets unrealistically idealized, and the smallest flaw leads to panic. Someone could write a book called "The Good-Enough Marriage."

The bridal season is in full swing, and may of us have already clutched more little plastic champagne stems than we can count. As I look back over my own 29 years of marriage—most of them as a pastor's wife, with the unique perspective that gives on other people's marriages—there are two mistakes I think a new couple can make. The first is to take marriage too seriously. The second is to fail to take it seriously enough.

Now I am talking about marriage, not the wedding. An overblown wedding will not guarantee a happy marriage, especially if it overblows the budget. Some pastors have noticed that the success of a marriage is inversely proportional to the scale of the wedding. So don't make a fairytale wedding both beginning and

Tolstoy famously wrote that "happy families are all alike," and maybe they're alike chiefly in not expecting to be happy all the time. They meet problems and disappointments and take them in stride. In a real marriage, the dishes get dirty, the wife gets plump, the husband gets bald, and everyone gets grumpy at least occasionally. In the course of a lifetime together, everyone will need forgiveness, and happy families learn that giving it is the best way to insure receiving it in return.

This brings us to the other risk, that of undervaluing marriage. No one should anticipate that the daily experience of marriage will be uniformly dazzling. But there is more to marriage than we can see, something that is truly dazzling. Of all the varieties

of human relationships, it is marriage alone that St. Paul wrote, “this mystery is a profound one, and I am saying that it refers to Christ and the Church.”

In the fourth century, the gifted preacher St. John Chrysostom wrestled with the meaning of those words. He notes that Jesus’ saying, “the two shall become one flesh,” takes us back to the original moment of creation. “God’s ingenuity in the beginning divided one flesh into two (the woman was made from the man’s side), so they are two halves of one organism.” St. John goes on, “A father rejoices to see his son or daughter marry; it is as if his child’s body is finally becoming complete.”

St. John doesn’t hesitate to acknowledge the fleshly nature of a one-flesh union, to the evident embarrassment of his congregation (when they register shock, he reminds them that it was God’s idea in the first place). While the conception of a child is a beautiful evidence of union, even if there is no child, “their intercourse effects the joining of their bodies and they are made one, just as when perfume is mixed with ointment.”

“We are not sufficient to ourselves in this life,” St. John concludes. The wedding glow fades, and daily marriage has its disappointments. Why put up with it? Because it is far harder to be alone. The world is too big and we are too small to make it through without being trampled. Marriage is a buddy system; God created us in His image, then split us in two, so that we would ever yearn for reunion. The continuation of the human race is one pretty good outcome of this plan, but even more glorious is the way marriage can transform each partner so that their unity reflects the image of God. The daily experience of that union will not always be transporting; it may be tedious or annoying or even wracked by tragedy. Yet we stick together, giving a boost or a reality check as needed, helping each other grow into what God created us to be, leaning on each all the way home.

“It is not good for man to be alone,” but it is also positively good to be together. The light you loved in your lover’s eyes at the beginning grows more compellingly beautiful through the years. You meet those eyes in worship, in passion, in anger, in tears, over the baby’s bassinet, over your father’s casket. There is no substitute for the years, the life-time work, of looking into those eyes. Gradually, you see yourself there; gradually, you become one. And when husband and wife are one, St. John writes, “they have not become the image of anything on earth, but of God Himself.”

PRACTICAL TIP

REMEMBER one of the greatest responsibilities of Christian parents is the Christian upbringing of their children. This will not be achieved simply by bringing them to Church every week and allowing them to attend Sunday School lessons. Such minimal observance has never been effective, and is perhaps even less so in our days, living as we do in a post-Christian society. One needs also to instruct them at home, not only by teaching them the tenets of the Faith and how that Faith must be lived out in their lives, but also by praying with them every day, reading the Scriptures to them or with them, and most importantly of all, by evangelizing them by your example. If they see you, striving to live according to your professed Christian principles (even if you often fail), that will benefit them a great deal more than knowing that you maintain certain religious observances, but in fact live in every other respect as do the hosts of materialists around you.

UPCOMING EVENTS:

SUNDAY JUNE 19, 2005 - 5:00 P.M.

SUNDAY SCHOOL POT-LUCK DINNER

A tribute to God the Father, all fathers, grandfathers, Godfathers, and all father figures

Cake contest, raffle, prizes and an outstanding performance from the Sunday School Children and Youth

SUNDAY JUNE 25 - 7:00 P.M.

ALL SAINTS VESPER SERVICE

Come celebrate the Name Day of our Church beginning with a Vesper Service the night before the Feast Day, followed by coffee and sweets at our Centre, prepared by our Ladies Philoptochos

SUNDAY JUNE 26 - 9:30 A.M.

ALL SAINTS DAY

The presentation of the Scholarship awards will take place on this day as well as:

SUNDAY SCHOOL GRADUATION

followed by a luncheon at our Centre to celebrate the Feast of All Saints.

PLEASE NOTE: SUNDAY SCHOOL GIFTS WILL ONLY BE GIVEN OUT DURING GRADUATION AND NOT BEFORE OR AFTER THIS TIME.

We thank you for your cooperation and hope to see you during these events.

CELEBRATION OF THE FEAST DAY OF ALL SAINTS – TORONTO

All Saints Church is celebrating the Feast Day of it's Patron, All Saints,
on Saturday and Sunday June 25 - 26, 2005

Saturday June 25 - EVE OF ALL SAINTS

7:00 p.m. - Vespers of All Saints Feast Day

Blessing of Bread Service followed by the Sermon to be preached by
His Eminence Metropolitan Archbishop Sotirios presiding
and assisted by the Clergy of Toronto.

8:30 p.m. - Reception at the Centre of All Saints
courtesy of the Ladies Auxiliary (Philoptochos)

Sunday June 26 - FEAST OF ALL SAINTS

9:00 a.m. - Orthros and Hierarchical Divine Liturgy

His Eminence Metropolitan Archbishop Sotirios,
will celebrate the Divine Liturgy.

12:30 p.m. - Reception in the Centre,
courtesy of All Saints Ladies Auxiliary (Philoptochos)

ΠΑΝΗΓΥΡΙΚΟΣ ΕΟΡΤΑΣΜΟΣ ΤΩΝ ΑΓΙΩΝ ΠΑΝΤΩΝ

Εορτάζει και παλιν εφετος ο Ελληνικος Ορθοδοξος Ναος
των Αγίων Παντων το Σάββατον, και Κυριακή 25η και 26η Ιουνίου.

ΠΡΟΓΡΑΜΜΑ ΙΕΡΩΝ ΑΚΟΛΟΥΘΙΩΝ

Σάββατο, 25 Ιουνίου - Παραμονή των Αγίων Παντων

7:00 μ.μ. -- Ο Μεγας Εσπερινος της Εορτης των Αγ. Παντων
Αρτοκλασία και θείον κηρυγμα. Θα χοροστατήσει
ο Σεβασμιωτατος Μητροπολιτης Τοροντο (Καναδα) κ.κ. Σωτηριος

8:30 μ.μ. -- Δέξιοςη απο την Φιλοπτωχο Αδελφοτητα της Εκκλησιας

Κυριακή 26 Ιουνίου - Εορτή των Αγίων Παντων

9:00 π.μ. -- Αρχιερατική Θεία Λειτουργία - Θα λειτουργήσει
ο Σεβασμιωτατος Μητροπολιτης Τοροντο (Καναδα) κ.κ. Σωτηριος

12:30 μ.μ. -- Δέξιοςη απο την Φιλοπτωχο Αδελφοτητα
στο Εκπαιδευτικο Κεντρο της Εκκλησιας