

diocese of sydney and its affiliated regions



*BE FILLED WITH THE
SPIRIT...*

first english conference by fr. Dawood Lamie 2013

R u l e s



1. Children are not permitted within the talks and conference. There is a childcare facility, please insure that children are kept there, so that the talks are undisturbed.
2. Please insure that all mobiles are switched off. For the benefit of our brothers and sisters, let us not distract one another.
3. Please be punctual to all talks. Abouna Dawoud will be there on time, so let us also respect the time.
4. Please keep all rooms clean and tidy.

Ephesians 5:18

And be not drunk with wine, wherein is excess; but be filled with the Spirit;

Psalm 42

As the deer pants for the water brooks, So pants my soul for You, O God.
2 My soul thirsts for God, for the living God. When shall I come and appear before God?[b] 3 My tears have been my food day and night, While they continually say to me, “Where is your God?” 4 When I remember these things, I pour out my soul within me. For I used to go with the multitude; I went with them to the house of God, With the voice of joy and praise, With a multitude that kept a pilgrim feast. 5 Why are you cast down, O my soul? And why are you disquieted within me? Hope in God, for I shall yet praise Him For the help of His countenance.[c] 6 O my God,[d] my soul is cast down within me; Therefore I will remember You from the land of the Jordan, And from the heights of Hermon, From the Hill Mizar. 7 Deep calls unto deep at the noise of Your waterfalls; All Your waves and billows have gone over me. 8 The Lord will command His lovingkindness in the daytime, And in the night His song shall be with me— A prayer to the God of my life. 9 I will say to God my Rock, “Why have You forgotten me? Why do I go mourning because of the oppression of the enemy?” 10 As with a breaking of my bones, My enemies reproach me, While they say to me all day long, “Where is your God?” 11 Why are you cast down, O my soul? And why are you disquieted within me? Hope in God; For I shall yet praise Him, The help of my countenance and my God.



John 15:1-11

“I am the true vine, and My Father is the vinedresser. 2 Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. 3 You are already clean because of the word which I have spoken to you. 4 Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.

5 “I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. 6 If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned. 7 If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. 8 By this My Father is glorified, that you bear much fruit; so you will be My disciples.

9 “As the Father loved Me, I also have loved you; abide in My love. 10 If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love.
11 “These things I have spoken to you, that My joy may remain in you, and that your joy may be full.

Philippians 4:4-13

Rejoice in the Lord always. Again I will say, rejoice! 5 Let your gentleness be known to all men. The Lord is at hand. 6 Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; 7 and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus. 8 Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy—meditate on these things. 9 The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you. 10 But I rejoiced in the Lord greatly that now at last your care for me has flourished again; though you surely did care, but you lacked opportunity. 11 Not that I speak in regard to need, for I have learned in whatever state I am, to be content: 12 I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need. 13 I can do all things through Christ who strengthens me.



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Isaiah 55:1-13

“Ho! Everyone who thirsts, Come to the waters; And you who have no money, Come, buy and eat. Yes, come, buy wine and milk Without money and without price. 2 Why do you spend money for what is not bread, And your wages for what does not satisfy? Listen carefully to Me, and eat what is good, And let your soul delight itself in abundance. 3 Incline your ear, and come to Me. Hear, and your soul shall live; And I will make an everlasting covenant with you— The sure mercies of David. 4 Indeed I have given him as a witness to the people, A leader and commander for the people. 5 Surely you shall call a nation you do not know, And nations who do not know you shall run to you, Because of the Lord your God, And the Holy One of Israel; For He has glorified you.” 6 Seek the Lord while He may be found, Call upon Him while He is near. 7 Let the wicked forsake his way, And the unrighteous man his thoughts; Let him return to the Lord, And He will have mercy on him; And to our God, For He will abundantly pardon. 8 “For My thoughts are not your thoughts, Nor are your ways My ways,” says the Lord. 9 “For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts. 10 “For as the rain comes down, and the snow from heaven, And do not return there, But water the earth, And make it bring forth and bud, That it may give seed to the sower And bread to the eater, 11 So shall My word be that goes forth from My mouth; It shall not return to Me void, But it shall accomplish what I please, And it shall prosper in the thing for which I sent it. 12 “For you shall go out with joy, And be led out with peace; The mountains and the hills Shall break forth into singing before you, And all the trees of the field shall clap their hands. 13 Instead of the thorn shall come up the cypress tree, And instead of the brier shall come up the myrtle tree; And it shall be to the Lord for a name, For an everlasting sign that shall not be cut off.”



Seek the true treasure

St Macarius the Great

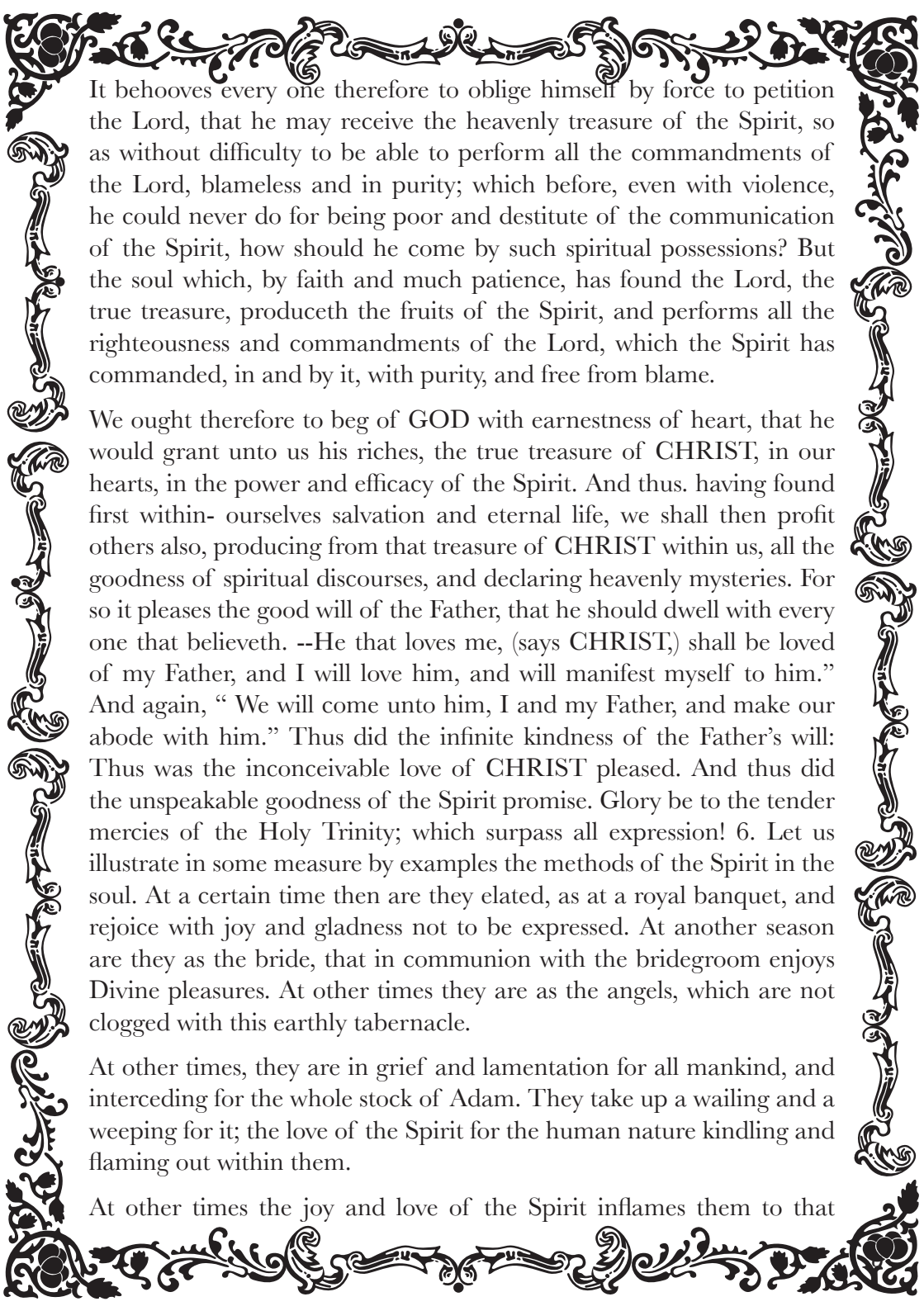
IF anyone in this world is possessed of a treasure, with that treasure he purchases whatever he has a mind to.

Whatsoever he is desirous of he compasses with ease, and readily procures all possessions that suit his inclinations.

So also they who have found the heavenly treasure of the Spirit, the Lord shining in their hearts, fulfill that entire extent of goodness there is in the commandments of the Lord, from that treasure that is within them, CHRIST; and by means of that do they amass together a large store of heavenly wealth. For by means of the heavenly treasure do they work every virtue in the whole circle of righteousness, and every commandment of the Lord, by the help of the invisible riches of the grace within them.

Whoever therefore possesses within himself this heavenly treasure of the Spirit, he fulfils in this spirit all the righteousness of the commandments, and the complete practice of the virtues, without blame, and in purity; moreover without compulsion or difficulty. Then let us beseech GOD, and seek diligently unto him, and pour out our supplications before him, that he would freely grant unto us the treasure of his Spirit, that we may be enabled to walk in all his commandments without reproof, and without blemish, and fulfill all the righteousness of the Spirit in purity and perfection.

For he that is poor, and naked, and a beggar, can purchase nothing in the world: but he that has a treasure at command, without trouble, is master of what possession he pleases. So the soul that is naked, and destitute of GOD, cannot, would it ever so fain, produce any of the fruits of the Spirit of righteousness in truth and reality, before it actually partakes of the Spirit itself.

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It behooves every one therefore to oblige himself by force to petition the Lord, that he may receive the heavenly treasure of the Spirit, so as without difficulty to be able to perform all the commandments of the Lord, blameless and in purity; which before, even with violence, he could never do for being poor and destitute of the communication of the Spirit, how should he come by such spiritual possessions? But the soul which, by faith and much patience, has found the Lord, the true treasure, produceth the fruits of the Spirit, and performs all the righteousness and commandments of the Lord, which the Spirit has commanded, in and by it, with purity, and free from blame.

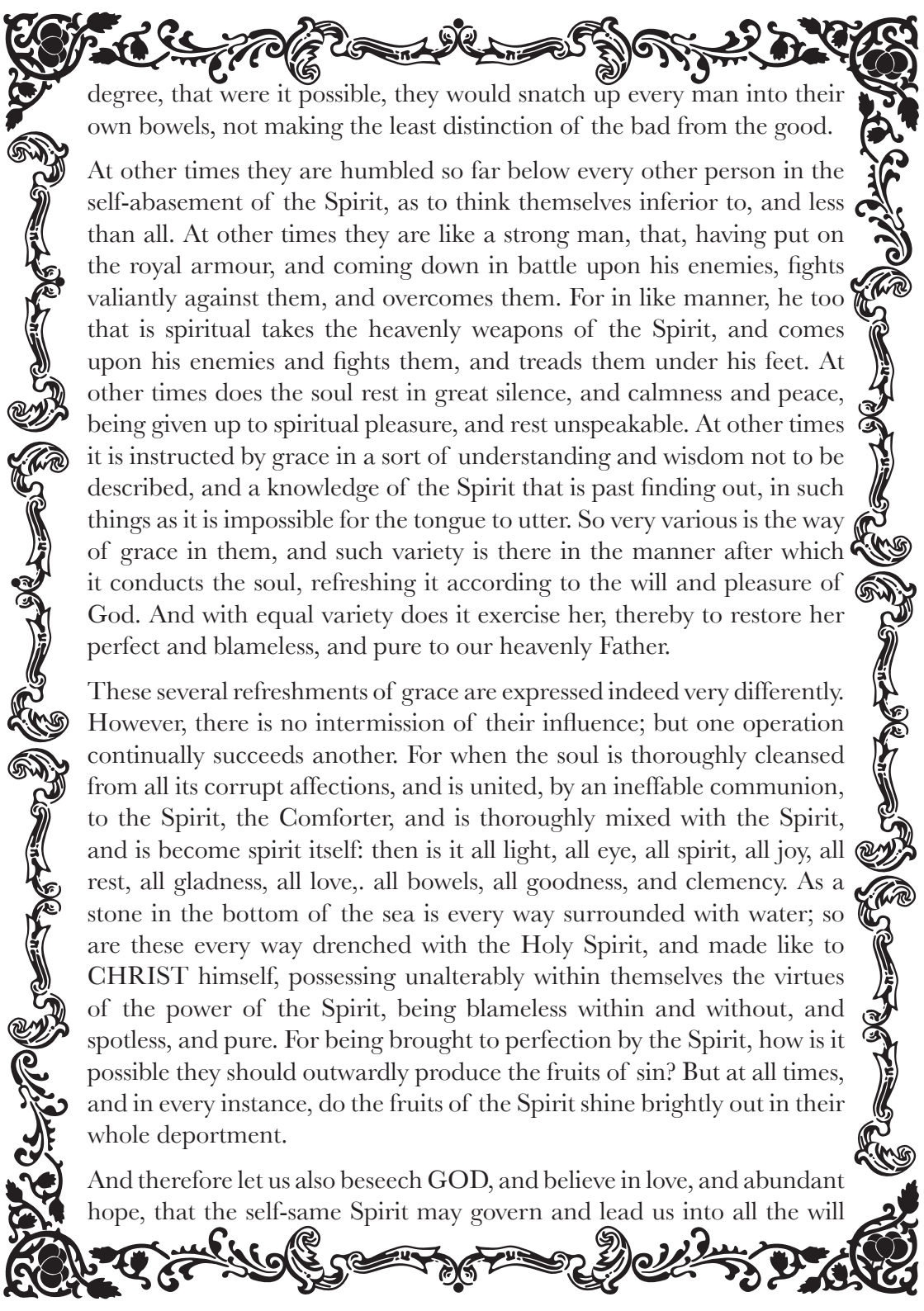
We ought therefore to beg of GOD with earnestness of heart, that he would grant unto us his riches, the true treasure of CHRIST, in our hearts, in the power and efficacy of the Spirit. And thus. having found first within- ourselves salvation and eternal life, we shall then profit others also, producing from that treasure of CHRIST within us, all the goodness of spiritual discourses, and declaring heavenly mysteries. For so it pleases the good will of the Father, that he should dwell with every one that believeth. --He that loves me, (says CHRIST,) shall be loved of my Father, and I will love him, and will manifest myself to him." And again, " We will come unto him, I and my Father, and make our abode with him." Thus did the infinite kindness of the Father's will: Thus was the inconceivable love of CHRIST pleased. And thus did the unspeakable goodness of the Spirit promise. Glory be to the tender mercies of the Holy Trinity; which surpass all expression! 6. Let us illustrate in some measure by examples the methods of the Spirit in the soul. At a certain time then are they elated, as at a royal banquet, and rejoice with joy and gladness not to be expressed. At another season are they as the bride, that in communion with the bridegroom enjoys Divine pleasures. At other times they are as the angels, which are not clogged with this earthly tabernacle.

At other times, they are in grief and lamentation for all mankind, and interceding for the whole stock of Adam. They take up a wailing and a weeping for it; the love of the Spirit for the human nature kindling and flaming out within them.

At other times the joy and love of the Spirit inflames them to that



ΠΝΕΥΜΑΤΟΣ ΑΓΙΟΥ

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degree, that were it possible, they would snatch up every man into their own bowels, not making the least distinction of the bad from the good.

At other times they are humbled so far below every other person in the self-abasement of the Spirit, as to think themselves inferior to, and less than all. At other times they are like a strong man, that, having put on the royal armour, and coming down in battle upon his enemies, fights valiantly against them, and overcomes them. For in like manner, he too that is spiritual takes the heavenly weapons of the Spirit, and comes upon his enemies and fights them, and treads them under his feet. At other times does the soul rest in great silence, and calmness and peace, being given up to spiritual pleasure, and rest unspeakable. At other times it is instructed by grace in a sort of understanding and wisdom not to be described, and a knowledge of the Spirit that is past finding out, in such things as it is impossible for the tongue to utter. So very various is the way of grace in them, and such variety is there in the manner after which it conducts the soul, refreshing it according to the will and pleasure of God. And with equal variety does it exercise her, thereby to restore her perfect and blameless, and pure to our heavenly Father.

These several refreshments of grace are expressed indeed very differently. However, there is no intermission of their influence; but one operation continually succeeds another. For when the soul is thoroughly cleansed from all its corrupt affections, and is united, by an ineffable communion, to the Spirit, the Comforter, and is thoroughly mixed with the Spirit, and is become spirit itself: then is it all light, all eye, all spirit, all joy, all rest, all gladness, all love, all bowels, all goodness, and clemency. As a stone in the bottom of the sea is every way surrounded with water; so are these every way drenched with the Holy Spirit, and made like to CHRIST himself, possessing unalterably within themselves the virtues of the power of the Spirit, being blameless within and without, and spotless, and pure. For being brought to perfection by the Spirit, how is it possible they should outwardly produce the fruits of sin? But at all times, and in every instance, do the fruits of the Spirit shine brightly out in their whole deportment.

And therefore let us also beseech GOD, and believe in love, and abundant hope, that the self-same Spirit may govern and lead us into all the will

of GOD; and may refresh us with all the variety of the rest he gives that by the means of such an administration, and the exercise of grace, and spiritual improvement, we may come to the perfection of the fullness of CHRIST, as the apostle expresses it, « That ye might be filled with all the fullness of God.” And again, “Till we all come unto a perfect man, unto the measure of the stature of the fullness of CHRIST.” The Lord has promised to all that believe in him, and ask in truth, that he will, give to them the mysteries of the ineffable communion of the Spirit; and therefore let us, having entirely devoted ourselves to the Lord, make haste to attain the good things we have before-mentioned, being consecrated both in soul and body, and nailed to the cross of CHRIST, and giving glory to the Father, and the Son, and the Holy Spirit, unto ages. Amen.



The Holy Spirit is the incorporeal producer of wisdom and sanctification

St Didymus the blind

Therefore, the very expression Holy Spirit” is not a meaningless designation but indicates the underlying essence that is associated with the Father and the Son and altogether foreign to creatures. Now creatures are divided into invisible and visible ones, that is, into incorporeal and corporeal ones. The Holy Spirit is not placed among corporeal substances, but indwells the soul and the mind as the producer of speech, wisdom and knowledge. Nor is He placed among invisible creatures, for all such realities are capable of participating in wisdom, the other virtues, and sanctification. On the contrary, this substance we are now discussing produces wisdom and sanctification. Nor is it possible to find in the Holy Spirit any strength which He receives from some external activity of sanctification and virtue, for a nature such as this would have to be mutable. Rather, the Holy Spirit, as all acknowledge, is the immutable sanctifier, the bestower of divine knowledge and all goods. To put it simply, He exists in those goods which are conferred by the Lord.

Matthew and Luke record the same text in the Gospel. The one said: *How much more will the heavenly Father give good things to those who ask Him!* [Mt 7.11], while the other said: *How much more will your heavenly Father give his Holy Spirit to those who ask Him!* [Lk 11.13]. From these lines it is apparent that the Holy Spirit is the fullness of the gifts of God and that the goods bestowed by God are nothing other than the subsistent Holy Spirit. For it is this foundation that pours forth all benefits received by the grace of God’s gift...

Next, those who enjoy communion with him are called “sharers” in the Holy Spirit, since they have surely been sanctified by him, as is clearly written: *And he insulted the Spirit of grace in whom he was sanctified* [Heb 10.29].

This he clearly refers to someone who has sinned after receiving the Holy Spirit. But if he had been sanctified through communion with the Holy Spirit, it has been shown that he himself must have been a sharer in Him and that the Holy Spirit bestows sanctification.

Furthermore, when the Apostle wrote to the Corinthians and listed those who would not attain the kingdom of heaven he added: *And you were indeed such things. But now you have been washed, you have been sanctified, you have been justified in the name of our lord Jesus Christ and in the Spirit of our God* [1 Cor 6.11]. He asserts that the Spirit of God is none other than the Holy Spirit. And indeed in what follows he demonstrates this very same point when he says. *No one speaking in the Spirit of God says, "Cursed be Jesus!" and no one says "Jesus is Lord!" except in the Holy Spirit* | 1 Cor 12:3j|. In this way the Apostle confirms that the Spirit of God is the Holy Spirit.



SAINT
PATR. OF

CYRIL
ALEXANDR



The Holy Spirit transformers

— *St Cyril of Alexandria*

After Christ had completed his mission on earth, it still remained necessary for us to become sharers in the divine nature of the Word. We had to give up our own life and be so transformed that we would begin to live an entirely new kind of life that would be pleasing to God. This was something we could do only by sharing in the Holy Spirit.

It was most fitting that the sending of the Spirit and his descent upon us should take place after the departure of Christ our Savior. As long as Christ was with them in the flesh, it must have seemed to believers that they possessed every blessing in him; but when the time came for him to ascend to his heavenly Father, it was necessary for him to be united through his Spirit to those who worshipped him, and to dwell in our hearts through faith. Only by his own presence within us in this way could he give us confidence to cry out, Abba, Father, make it easy for us to grow in holiness and, through our possession of the all-powerful Spirit, fortify us invincibly against the wiles of the devil and the assaults of men.

It can easily be shown from examples both in the Old Testament and the New that the Spirit changes those in whom he comes to dwell; he so transforms them that they begin to live a completely new kind of life. Saul was told by the prophet Samuel: The Spirit of the Lord will take possession of you, and you shall be changed into another man. Saint Paul writes: As we behold the glory of the Lord with unveiled faces, that glory, which comes from the Lord who is the Spirit, transforms us all into his own likeness, from one degree of glory to another.

Does this not show that the Spirit changes those in whom he comes to dwell and alters the whole pattern of their lives? With the Spirit within them it is quite natural for people who had been absorbed by the things of

this world to become entirely other-worldly in outlook, and for cowards to become men of great courage. There can be no doubt that this is what happened to the disciples. The strength they received from the Spirit enabled them to hold firmly to the love of Christ, facing the violence of their persecutors unafraid. Very true, then, was our Saviour's saying that it was to their advantage for him to return to heaven: his return was the time appointed for the descent of the Holy Spirit.





Saturday 2 March	4:00 PM	Introduction and 1st session
Saturday 2 March	6:00 PM	Dinner
Saturday 2 March	7:00 PM	2nd Session and Vespers
Sunday 3 March	6:00 AM	Liturgy
Sunday 3 March	9:00 AM	Breakfast
Sunday 3 March	10:00 AM	3rd session
Sunday 3 March	12:00 PM	Lunch
Sunday 3 March	1:00 PM	Workshops
Sunday 3 March	3:00 PM	Afternoon Tea
Sunday 3 March	4:00 PM	4th Session
Sunday 3 March	6:00 PM	Dinner
Sunday 3 March	7:00 PM	5th Session and Q&A
Monday 4 March	6:00 AM	Liturgy
Monday 4 March	9:00 AM	Breakfast and Check Out
Monday 4 March	10:00 AM	6th Session
Monday 4 March	12:00 PM	Lunch
Monday 4 March	1:00 PM	Conclusion and Farewell

