



GREEK ORTHODOX ARCHDIOCESE OF AUSTRALIA  
HOLY PARISH OF ST PARASKEVI,  
ST BARBARA, & ST JOHN THE MERCIFUL

ADDRESS: 22 MARSDEN CRESCENT, ST ALBANS PHONE: 9367 2860  
PARISH PRIEST REV. FR. DEMOSTHENES NICOLAOU: 0421 704 806  
EMAIL: [frdemos@stparaskevi.org.au](mailto:frdemos@stparaskevi.org.au) WEBSITE: [www.stparaskevi.org.au](http://www.stparaskevi.org.au)  
HOLY SERVICES AND SACRAMENT BOOKINGS: [admin@stparaskevi.org.au](mailto:admin@stparaskevi.org.au)

ΠΡΟΓΡΑΜΜΑ ΙΑΝΟΥΑΡΙΟΥ  
PROGRAMME JANUARY



BEHOLD, THE LAMB OF GOD;  
WHO TAKES AWAY THE SIN OF THE WORLD  
ΙΑΕ Ο ΑΜΝΟΣ ΤΟΥ ΘΕΟΥ Ο ΑΙΡΩΝ ΤΗΝ ΑΜΑΡΤΙΑΝ ΤΟΥ ΚΟΣΜΟΥ



# ΠΡΟΓΡΑΜΜΑ ΙΑΝΟΥΑΡΙΟΥ



**ΣΑΒΒΑΤΟ 1<sup>η</sup> ΙΑΝΟΥΑΡΙΟΥ:** ΠΕΡΙΤΟΜΗ ΤΟΥ ΚΥΡΙΟΥ, Βασιλείου τοῦ Μεγάλου, Ὁρθρος και Θεία Λειτουργία, 7:30πμ – 10:00πμ

---

**ΚΥΡΙΑΚΗ 2<sup>η</sup> ΙΑΝΟΥΑΡΙΟΥ:** Κυριακή προ τῶν Φῶτων, Ὁσιος Σεραφεῖμ του Σαρώφ, Ὁρθρος και Θεία Λειτουργία, 7:30πμ – 11:00πμ

**ΤΕΤΑΡΤΗ 5<sup>η</sup> ΙΑΝΟΥΑΡΙΟΥ:** ΠΑΡΑΜΟΝΗ ΘΕΟΦΑΝΕΙΩΝ, Βασιλικές Ὁρες, Εσπερινός, Θεία Λειτουργία του Μέγα Βασιλείου και Μέγας Αγιασμός, 7:00 – 11:00πμ

**ΠΕΜΠΤΗ 6<sup>η</sup> ΙΑΝΟΥΑΡΙΟΥ:** ΤΑ ΑΓΙΑ ΘΕΟΦΑΝΕΙΑ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΘΕΟΥ ΚΑΙ ΣΩΤΗΡΟΣ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ, Ὁρθρος, Θεία Λειτουργία και Μέγας Αγιασμός, 7:30 – 11:00πμ

**ΠΑΡΑΣΚΕΥΗ 7<sup>η</sup> ΙΑΝΟΥΑΡΙΟΥ:** Σύναξις τοῦ Προφήτου, Προδρόμου καὶ Βαπτιστοῦ Ἰωάννου, Ὁρθρος και Θεία Λειτουργία, 7:30 – 10:00πμ

---

**ΚΥΡΙΑΚΗ 9<sup>η</sup> ΙΑΝΟΥΑΡΙΟΥ:** Κυριακή μετά τῶν Φῶτων, Ὁρθρος και Θεία Λειτουργία, 7:30πμ – 11:00πμ

---

**ΚΥΡΙΑΚΗ 16<sup>η</sup> ΙΑΝΟΥΑΡΙΟΥ:** Β' Λουκά, Προσκύνησις τῆς τιμίας Ἀλύσεως τοῦ Ἀποστόλου Πέτρου, Ὁρθρος και Θεία Λειτουργία, 7:30πμ – 11:00πμ

**ΔΕΥΤΕΡΑ 17<sup>η</sup> ΙΑΝΟΥΑΡΙΟΥ:** Ἁγίου Ἀντωνίου τοῦ Μεγάλου, Ὁρθρος και Θεία Λειτουργία, 7:30 – 10:00πμ

**ΠΑΡΑΣΚΕΥΗ 21<sup>η</sup> ΙΑΝΟΥΑΡΙΟΥ:** ΠΑΝΑΓΙΑ ΠΑΡΑΜΥΘΙΑ



Αρχιερατική Αγρυπνία, Ιερουργούντος του Θεοφιλεστάτου Επισκόπου Κερασούντος, κ. Ευμενίου, 7:00μμ – 1:00πμ

---

**ΚΥΡΙΑΚΗ 23<sup>η</sup> ΙΑΝΟΥΑΡΙΟΥ:** ΙΔ' Λουκά, Μνήμη τοῦ Ἁγίου Κλήμεντος, Ὁρθρος και Θεία Λειτουργία, 7:30πμ – 11:00πμ

ΚΥΡΙΑΚΗ 30<sup>η</sup> ΙΑΝΟΥΑΡΙΟΥ: ΙΕ' Λουκά, Αγίων Τριῶν Ἱεραρχῶν,  
Ὁρθρος και Θεία Λειτουργία, 7:30πμ – 11:00πμ





## Ο Ἀμνὸς Τοῦ Θεοῦ

Τῷ καιρῷ ἐκείνῳ, βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει· ἴδε ὁ ἀμνὸς τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. οὗτός ἐστι περὶ οὗ ἐγὼ εἶπον· ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραήλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων. καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι τεθέαμαι τὸ Πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν· ἐφ' ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν Πνεύματι Ἁγίῳ. καὶ γὰρ ἐώρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.

Ἰωάννου 1:29-34



## The Lamb of God

At that time, John saw Jesus coming toward him, and said, "Behold, the Lamb of God, Who takes away the sin of the world! This is He of Whom I said, 'After me comes a Man Who ranks before me, for He was before me.' I myself did not know Him; but for this I came baptizing with water, that He might be revealed to Israel." And John bore witness, "I saw the Spirit descend as a dove from heaven, and it remained on Him. I myself did not know Him; but He Who sent me to baptize with water said to me, 'He on Whom you see the Spirit descend and remain, this is He Who baptizes with the Holy Spirit.' And I have seen and have borne witness that this is the Son of God."

John 1:29-34



# PROGRAMME JANUARY



**SATURDAY 1<sup>ST</sup> JANUARY:** THE CIRCUMCISION OF CHRIST, St Basil the Great, Matins and Divine Liturgy, 7:30 – 10:00am

---

**SUNDAY 2<sup>ND</sup> JANUARY:** Sunday before the Theophany, St Seraphim of Sarov, Matins and Divine Liturgy, 7:30 – 11:00am

**WEDNESDAY 5<sup>TH</sup> JANUARY:** EVE OF THE THEOPHANY, Royal Hours, Vespers, Divine Liturgy of St Basil and the Great Blessing of the Waters, Matins and Divine Liturgy, 7:00 – 11:00am

**THURSDAY 6<sup>TH</sup> JANUARY:** THE HOLY THEOPHANY OF OUR LORD AND GOD AND SAVIOUR JESUS CHRIST, Matins, Divine Liturgy and Great Blessing of the Waters, 7:30 – 11:00am

**FRIDAY 7<sup>TH</sup> JANUARY:** Synaxis of the Prophet, Forerunner and Baptist John, Matins and Divine Liturgy, 7:30 – 10:00am

---

**SUNDAY 9<sup>TH</sup> JANUARY:** Sunday after the Theophany, Matins and Divine Liturgy, 7:30 – 11:00am

---

**SUNDAY 16<sup>TH</sup> JANUARY:** 12<sup>th</sup> Sunday of Luke, Veneration of the Apostle Peter's Precious Chains, Matins and Divine Liturgy, 7:30 – 11:00am

**MONDAY 17<sup>TH</sup> JANUARY:** St Anthony the Great, Matins and Divine Liturgy, 7:30 – 10:00am

**FRIDAY 21<sup>ST</sup> JANUARY:** PANAGIA PARAMYTHIA (Our Mother of Consolation) Hierarchical Vigil presided by his Grace Bishop Evmenios of Kerasounta, 7:00pm – 1:00am



**SUNDAY 23<sup>RD</sup> JANUARY:** 14<sup>th</sup> Sunday of Luke, Hieromartyr Clement of Ancyra, Matins and Divine Liturgy, 7:30 – 11:00am

---

**SUNDAY 30<sup>TH</sup> JANUARY:** The Holy Three Hierarchs, Basil the Great, Gregory the Theologian and John Chrysostom, Matins and Divine Liturgy, 7:30 – 11:00am

---

## ON THE HOLY THEOPHANY

---

When our Lord reached thirty years from His physical birth, He began His teaching and salvific work. He Himself signified this "beginning of the beginning" by His baptism in the Jordan river.

St Cyril of Jerusalem says, "The beginning of the world - water; the beginning of the Good News - Jordan." At the time of the baptism of the Lord in water, that mystery was declared to the world: that mystery which was prophesied in the Old Testament; the mystery about which in ancient Egypt and India was only fabled; i.e., the mystery of the Divine Holy Trinity.

The Father was revealed to the sense of hearing; the Spirit was revealed to the sense of sight, and in addition to these, the Son was revealed to the sense of touch. The Father uttered His witness about the Son, the Son was baptized in the water, and the Holy Spirit in the form of a dove hovered above the water. When John the Baptist witnessed and said about Christ,

"Behold, the Lamb of God, Who takes away the sins of the world" (John 1:29), and when John immersed and baptized the Lord in the Jordan, the mission of Christ in the world and the path of our salvation was shown. That is to say: The Lord took upon Himself the sins of mankind and died under them [immersion] and became alive again [the coming out of the water]; and we must die as the old sinful man and become alive again as cleansed, renewed and regenerated. This is the Saviour, and this is the path of salvation.

The Feast of the Epiphany [Theophany in Greek] is also called the Feast of Lights. For us, the event in the Jordan river illuminates, by manifesting to us God as Trinity, consubstantial and undivided. That is one way. And, the second: everyone of us through baptism in water is illumined by this, that we become adopted by the Father of Lights through the merits of the Son and the power of the Holy Spirit.

## ON THE MYSTERY OF THE DIVINE TRINITY

"For there are three that bear record in heaven, the Father, the Word, and the Holy Spirit: and these three are one. And there are three that bear witness on earth, the spirit and the water and the blood: and these three are together" (I John 5: 7-8).

When we read Holy Scripture, we should be alert to keep an eye on every word. To the rapid reader, for example, this distinction which the Evangelist draws between the Heavenly Trinity and the earthly trinity will not become apparent. Concerning the Heavenly Trinity, he says, "And these three are one;" and concerning the earthly trinity, he says, "And these three are together." There is an enormous difference between "being one" and "being together." The Father, Son and the Holy Spirit are One, whereas the spirit, water and blood are only together and are not one. Even enemies could be together as one, but are not one. All the people on earth are together, but they are not one. Water and blood constitute the body and the spirit is the spirit. "For the flesh has desires against the spirit and the spirit against the flesh" (Galatians 5:17). However, they are not one, but they are still together. When man dies the union is broken apart and

ceases to exist. Blood and water go to one side and the spirit goes to another side. Whereas the [Heavenly] Divine Trinity in the heavens not only are they together but they are also one.

There is also another trinity in the inner heaven of man which should be, not only a unity, but a oneness so that man could be blessed in this world and in the other world. That is the union of the mind, heart and will. As long as these three are only in togetherness, man will be at war with himself and with the Heavenly Trinity. However, when these three become one, so that neither one rules and that neither one is enslaved, then man becomes filled with "the peace of God that surpasses all understanding" (Philippians 4:7), man's every word, every explanation, every fear and every sorrow. Then the small heaven in man begins to resemble that great heaven of God, and the "image and likeness of God" becomes apparent in man.

O Triune God, help us to resemble, at least, those who resemble You. To You be glory and thanks always. Amen.

St Nikolai Velimirovich



ΙΕΡΟΣ ΝΑΟΣ ΑΓΙΑΣ ΠΑΡΑΣΚΕΥΗΣ,  
ΑΓΙΑΣ ΒΑΡΒΑΡΑΣ ΚΑΙ ΑΓΙΟΥ ΙΩΑΝΝΟΥ  
ΤΟΥ ΕΛΕΗΜΟΝΟΣ  
ΕΝΟΡΙΑ ΣΤ ALBANS ΚΑΙ ΠΕΡΙΧΩΡΩΝ



HOLY CHURCH OF SAINT PARASKEVI,  
SAINT BARBARA AND SAINT JOHN  
THE MERCIFUL  
PARISH OF ST ALBANS AND DISTRICTS

[www.stparaskevi.org.au](http://www.stparaskevi.org.au)