



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

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ΠΡΟΓΡΑΜΜΑ ΝΟΕΜΒΡΙΟΥ  
PROGRAMME NOVEMBER



Ξεκινάμε προς  
Βηθλεέμ, καλή  
και ευλογημένη  
σαρακοστή



Our journey to  
Bethlehem  
begins, have  
a blessed  
Nativity Fast



# ΠΡΟΓΡΑΜΜΑ ΝΟΕΜΒΡΙΟΥ



**ΤΡΙΤΗ 1<sup>η</sup> ΝΟΕΜΒΡΙΟΥ:** Ἁγίων Αναργύρων, Κοσμᾶ καὶ Δαμιανοῦ, Ὁσίου Δαβίδ τοῦ ἐν Εὐβοίᾳ, Ὁρθρος, Θεία Λειτουργία καὶ Ἀγιασμός, 7:30πμ – 10:00πμ

**ΠΕΜΠΤΗ 3<sup>η</sup> ΝΟΕΜΒΡΙΟΥ:** Σύναξη Νεολαίας, Παράκληση τῆς Παναγίας καὶ Πνευματικὴ Ομιλία, 7:00μμ – 9:00μμ

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**ΚΥΡΙΑΚΗ 6<sup>η</sup> ΝΟΕΜΒΡΙΟΥ:** Ζ' Λουκά, Ἁγίου Παύλου Ἀρχιεπισκόπου Κωνσταντινουπόλεως, Ὁρθρος καὶ Θεία Λειτουργία, 7:30πμ – 11:00πμ

**ΤΡΙΤΗ 8<sup>η</sup> ΝΟΕΜΒΡΙΟΥ:** Σύναξις τῶν Παμεγίστων Ταξιαρχῶν Μιχαήλ καὶ Γαβριήλ, καὶ τῶν λοιπῶν ἁγίων ἀσωμάτων καὶ οὐρανίων Ταγμάτων, Ὁρθρος καὶ Θεία Λειτουργία, 7:30πμ – 10:00πμ

**ΤΕΤΑΡΤΗ 9<sup>η</sup> ΝΟΕΜΒΡΙΟΥ:** Ἁγίου Νεκταρίου Θαυματουργοῦ ἐν Αἰγίνῃς, Ὁρθρος καὶ Θεία Λειτουργία, 7:30πμ – 10:00πμ

**ΠΕΜΠΤΗ 10<sup>η</sup> ΝΟΕΜΒΡΙΟΥ:** Ἁγίου Πατρὸς ἡμῶν Ἀρσενίου τοῦ Καππαδόκου, Ὁρθρος καὶ Θεία Λειτουργία, 7:30πμ – 10:00πμ

 Σύναξη Νεολαίας, Παράκληση καὶ Πνευματικὴ Ομιλία, 7:00μμ – 9:00μμ

**ΠΑΡΑΣΚΕΥΗ 11<sup>η</sup> ΝΟΕΜΒΡΙΟΥ:** Ἁγίου Μεγαλομάρτυρος Μηνᾶ, Ὁρθρος καὶ Θεία Λειτουργία, 7:30πμ – 10:00πμ

**ΕΣΠΕΡΑΣ ΠΑΡΑΣΚΕΥΗ 11<sup>η</sup> ΝΟΕΜΒΡΙΟΥ:** Ἱερά Ἀγρυπνία τοῦ Ἁγίου Πατρὸς ἡμῶν Ἰωάννου Ἀρχιεπισκόπου Ἀλεξανδρείας τοῦ Ἐλεήμονος, Ἐσπερινός, Ὁρθρος καὶ Θεία Λειτουργία, 7:30μμ – 12:30πμ

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**ΚΥΡΙΑΚΗ 13<sup>η</sup> ΝΟΕΜΒΡΙΟΥ:** Η' Λουκά, Ἁγίου Ἰωάννου τοῦ Χρυσοστόμου Ἀρχιεπισκόπου Κωνσταντινουπόλεως Ὁρθρος καὶ Θεία Λειτουργία, 7:30πμ – 11:00πμ

**ΔΕΥΤΕΡΑ 14<sup>η</sup> ΝΟΕΜΒΡΙΟΥ:** Ἁγίου Ἀποστόλου Φιλίππου, Ἐν ἁγίοις Πατρὸς ἡμῶν Γρηγορίου Ἀρχιεπισκόπου Θεσσαλονίκης τοῦ θαυματουργοῦ, Ὁρθρος καὶ Θεία Λειτουργία, 7:30πμ – 10:00πμ


**ΤΡΙΤΗ 15<sup>η</sup> ΝΟΕΜΒΡΙΟΥ:** Ἀρχὴ Νηστείας τῶν Χριστουγέννων. Κατάλυσις ἰχθύος εὓς 17<sup>η</sup> Δεκεμβρίου

**ΤΕΤΑΡΤΗ 16<sup>η</sup> ΝΟΕΜΒΡΙΟΥ:** Αγίου Αποστόλου και Ευαγγελιστού  
Ματθαίου, Όρθρος και Θεία Λειτουργία, 7:30πμ – 10:00πμ

**ΠΕΜΠΤΗ 17<sup>η</sup> ΝΟΕΜΒΡΙΟΥ:** Σύναξη Νεολαίας, Παράκληση της  
Παναγίας και Πνευματική Ομιλία, 7:00μμ – 9:00μμ

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**ΚΥΡΙΑΚΗ 20<sup>η</sup> ΝΟΕΜΒΡΙΟΥ:** Θ' Λουκά, Τὰ Προεόρτια τῆς ἐν τῷ Ναῶ  
Εισόδου τῆς Ὑπεραγίας Θεοτόκου, Όρθρος και Θεία Λειτουργία, 7:30πμ –  
11:00πμ

**ΔΕΥΤΕΡΑ 21<sup>η</sup> ΝΟΕΜΒΡΙΟΥ:** Η ΕΝ ΤΩ ΝΑΩ ΕΙΣΟΔΟΣ ΤΗΣ  
 ΔΕΣΠΟΙΝΗΣ ΗΜΩΝ ΘΕΟΤΟΚΟΥ, Όρθρος και Θεία Λειτουργία, 7:30πμ  
– 10:00πμ

**ΤΡΙΤΗ 22<sup>η</sup> ΝΟΕΜΒΡΙΟΥ:** Εορτή του Όσίου Πατρὸς ἡμῶν Ἰακώβου  
Τσαλίκης εἰς τὸν εορτάζοντα Ναό τῆς Παναγίας Σουμελάς East Keilor

**ΠΕΜΠΤΗ 24<sup>η</sup> ΝΟΕΜΒΡΙΟΥ:** Σύναξη Νεολαίας, Παράκληση της  
Παναγίας και Πνευματική Ομιλία, 7:00μμ – 9:00μμ

**ΠΑΡΑΣΚΕΥΗ 25<sup>η</sup> ΝΟΕΜΒΡΙΟΥ:** Αγίας Μεγαλομάρτυρος  
Αικατερίνης, Όρθρος και Θεία Λειτουργία, 7:30πμ – 10:00πμ

**ΣΑΒΒΑΤΟ 26<sup>η</sup> ΝΟΕΜΒΡΙΟΥ:** Όσίου Πατρὸς ἡμῶν Στυλιανοῦ τοῦ  
Παφλαγόνος, Όρθρος και Θεία Λειτουργία, 7:30πμ – 10:00πμ

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**ΚΥΡΙΑΚΗ 27<sup>η</sup> ΝΟΕΜΒΡΙΟΥ:** ΙΓ' Λουκά, Αγίου Μεγαλομάρτυρος  
Ἰακώβου τοῦ Πέρσου, Όρθρος και Θεία Λειτουργία, 7:30πμ – 11:00πμ

**ΤΡΙΤΗ 29<sup>η</sup> ΝΟΕΜΒΡΙΟΥ:** Αγίου Φιλουμένου Αγιολαφείτου, Όρθρος και  
Θεία Λειτουργία, 7:30πμ – 10:00πμ

**ΤΕΤΑΡΤΗ 30<sup>η</sup> ΝΟΕΜΒΡΙΟΥ:** Εορτή του Αγίου Αποστόλου Ανδρέου τοῦ  
Πρωτοκλήτου εἰς τὸν πανηγυρίζοντα Ναό του Αγίου Ανδρέου Sunshine



# PROGRAMME NOVEMBER



**TUESDAY 1<sup>ST</sup> NOVEMBER:** Holy Unmercenaries Kosmas and Damian, Venerable David of Evia, Matins, Divine Liturgy and Blessing of the Waters, 7:30am – 10:00am

**THURSDAY 3<sup>RD</sup> NOVEMBER:** Fellowship, Parasklesis to our Lady the Theotokos followed by a Spiritual Talk, 7:00pm – 9:00pm

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**SUNDAY 6<sup>TH</sup> NOVEMBER:** 7<sup>th</sup> Reading of Luke, St Paul Archbishop of Constantinople, Matins and Divine Liturgy, 7:30am – 11:00am

**TUESDAY 8<sup>TH</sup> NOVEMBER:** Synaxis of the Chief Commanders Michael and Gabriel, and the Holy Orders of the Archangels, Matins and Divine Liturgy, 7:30am – 10:00am

**WEDNESDAY 9<sup>TH</sup> NOVEMBER:** St Nektarios the Wonderworker, Matins and Divine Liturgy, 7:30am – 10:00am

**THURSDAY 10<sup>TH</sup> NOVEMBER:** Our Holy Father Arsenios of Cappadocia, Matins and Divine Liturgy, 7:30am – 10:00am

 Fellowship, Parasklesis to our Lady the Theotokos followed by a Spiritual Talk, 7:00pm – 9:00pm

**FRIDAY 11<sup>TH</sup> NOVEMBER:** Saint Mena the Great-Martyr, Matins and Divine Liturgy, 7:30am – 10:00am

**FRIDAY EVENING 11<sup>TH</sup> NOVEMBER:** All-Night Vigil for our Holy  
 Father John the Merciful Patriarch of Alexandria, Vespers, Matins and Divine Liturgy, 7:30pm – 12:30am

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**SUNDAY 13<sup>TH</sup> NOVEMBER:** 8<sup>th</sup> Reading of Luke, Our Father Among the Saints John Chrysostom Archbishop of Constantinople, Matins and Divine Liturgy, 7:30am – 11:00am

**MONDAY 14<sup>TH</sup> NOVEMBER:** Holy Apostle Philip, St Gregory Palamas the Wonderworker and Archbishop of Thessaloniki, Matins and Divine Liturgy, 7:30am – 10:00am


**TUESDAY 15<sup>TH</sup> NOVEMBER:** The Nativity Fast begins today for the great feast of the birth in the flesh of our Lord and God and Saviour Jesus Christ. We abstain from eating meat and dairy products from the 15<sup>th</sup> November until the 25<sup>th</sup> December. Fish may be consumed, except on Wednesdays and Fridays, until the 17<sup>th</sup> of December.

**WEDNESDAY 16<sup>TH</sup> NOVEMBER:** Holy Apostle and Evangelist Matthew, Matins and Divine Liturgy, 7:30am – 10:00am

**THURSDAY 17<sup>TH</sup> NOVEMBER:** Fellowship, Parasklesis to our Lady the Theotokos followed by a Spiritual Talk, 7:00pm – 9:00pm

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**SUNDAY 20<sup>TH</sup> NOVEMBER:** 9<sup>th</sup> Reading of Luke, The Forefeast of the Entrance of the Most Holy Theotokos into the Temple, Matins and Divine Liturgy, 7:30am – 11:00am

**MONDAY 21<sup>ST</sup> NOVEMBER:** THE ENTRANCE OF OUR LADY THE  
 THEOTOKOS INTO THE TEMPLE, Matins and Divine Liturgy, 7:30am – 10:00am

**TUESDAY 22<sup>ND</sup> NOVEMBER:** The Feast Day of St Iakovos Tsalikis will be celebrated at the Church of Panagia Soumela in East Keilor

**THURSDAY 24<sup>TH</sup> NOVEMBER:** Fellowship, Parasklesis to our Lady the Theotokos followed by a Spiritual Talk, 7:00pm – 9:00pm

**FRIDAY 25<sup>TH</sup> NOVEMBER:** Holy Great Martyr Catherine, Matins and Divine Liturgy, 7:30am – 10:00am

**SATURDAY 26<sup>TH</sup> NOVEMBER:** St Stylianos of Paphlagonia, Matins and Divine Liturgy, 7:30am – 10:00am

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**SUNDAY 27<sup>TH</sup> NOVEMBER:** 13<sup>th</sup> Reading of Luke, Holy Great Martyr Jacob the Persian, Matins and Divine Liturgy, 7:30am – 11:00am

**TUESDAY 29<sup>TH</sup> NOVEMBER:** St Philoumenos the New-Martyr of Jacob's Well, Matins and Divine Liturgy, 7:30am – 10:00am

**WEDNESDAY 30<sup>TH</sup> NOVEMBER:** The Feast Day of St Andrew the First-Called Apostle will be celebrated at the Church of St Andrew's in Sunshine



## THE PRESENTATION OF THE MOTHER OF GOD

VLADIMIR LOSSKY

The Presentation or Entry (εἰσοδος) of the Mother of God in the Temple (November 21st) does not belong to the most ancient festivals of the Church. None the less, it must be earlier than the end of the VIIth century, since St. Andrew of Crete had known it at Jerusalem at this epoch. It seems that it was introduced at Constantinople a century later, under the Patriarch St. Tarasius. It was to be adopted in the West only under Pope Gregory XI, who had it celebrated for the first time at Avignon in 1374.

The theme of the temple is developed in the liturgy and iconography of the Presentation. It is the temple rebuilt by Zorobabel, less glorious than that of Solomon. The rabbinical tradition tells us: "Five things which were in the first temple were no longer in the second. They were: the Fire from on high, the Oil of anointment, the Ark, the Holy Spirit, the Urim and Thummim."<sup>1</sup> The Holy Spirit abandons the Temple, to speak by the prophets. But He will confer on the temple of the law a glory not to be compared with that of the old covenant, by introducing into the Holy of Holies the Virgin who is to give birth to "Jesus, made a light priest for ever after the order of Melchisedec" (Heb. vi, 20). He who welcomes the Holy Virgin, the priest Zacharias, the future father of the Forerunner, reunites in his person the two traditions—priestly and prophetic. If he allows the Virgin to go in behind the second veil, which is contrary to the Law, it is because he sees in Her the new Ark of the covenant, 'the living Ark'. "The angels were astonished to see the Virgin enter the Holy of Holies": the Divine plan of the Incarnation remains incomprehensible "to

the principalities and powers in heavenly places", which will know only through the Church "the mystery, which from the beginning of the world hath been hid in God" (Eph. iii, 9-10). It is the secret preparation of the humanity of Christ: in the temple of Jerusalem the chosen Virgin will prepare herself to become later "the Temple of His Body", that which will be destroyed and in three days raised up. The theme of the temple, in the feast of the Presentation of the Holy Virgin, allows a glimpse of that of the Church—Body of Christ. The assimilation of the Mother of God to the Ark of the covenant lends a marian meaning to the verse of Ps. cxxxi sung at the vespers of the Assumption: "Arise, O Lord, into thy rest; thou and the ark of thy holiness."

Many, since Origen, have used the symbolism which likens the three parts of the temple of the three stages of spiritual life—purification, illumination and union, to which correspond the three books of Solomon—Proverbs, Ecclesiastes and the Song of Songs. The court of the temple corresponds to active life, where the aim is ἀπάθεια (freedom from passions). The veil of "the Holy" (the second part of the temple) opens the way of "natural contemplation" (Φυσική θεωρία)—knowledge of God in the creation. "The Holy of Holies" corresponds to contemplation properly so-called, which is θεολογία, or knowledge of God in the Logos.<sup>2</sup> We again find the three parts of the temple in the iconography of the Presentation of the Mother of God. Thus, in our icon the scene unfolds in the inner court of the temple, near the entrance to "the Holy". The priest Zacharias, clothed in his priestly robes, stands before the doors of "the Holy" on the first step of the staircase

(the fifteen degrees of the temple which correspond to the fifteen “psalms of the degrees”). Below, the Holy Virgin, outstretching her arms towards Zacharias, starts to mount the steps which lead towards “the Holy of Holies”. At the top, She is seen again, already there, sitting on the highest step, near the door of the “Holy of Holies”, where an angel comes to assist Her. It is the degree of contemplation, the “pre-engagement with God”, the start of the way of union during which the Holy Virgin will be “nourished on heavenly bread”. The Holy Virgin, represented twice on our icon, has nothing of the child about Her despite Her small size, which must indicate Her young age (three years old). She is already a perfected person: the Mother of God clothed in the maphorion, such as will be seen, for example, in icons for the Annunciation. In fact, St. Gregory of Nyssa says that the Song of Songs corresponds to spiritual maturity—the age of contemplative life “which introduces the soul into the divine sanctuaries”.<sup>3</sup>

Behind the Holy Virgin, in the centre of the court, St. Joachim and St. Anna advance towards the priest Zacharias, presenting their Daughter to him. They are followed by young girls, who “with tapers in their hands” accompany the Virgin consecrated to God. Unlike St. Anna and the Mother of God, the virgins of the temple have their head uncovered. The background is occupied with temple buildings.

1. Song of Songs, Rabba 8: in H. L. Strack und P. Billerbeck, *Kommentar zur Neuen Testament aus Talmud und Midrasch*, vol. II, p. 133.
2. Origen: On Psalm cxvii; P.G. 12, col. 1581.
3. Commentary on the Song of Songs. P.G. 44, coll. 768A and 772A.

4. According to a manual of iconography published at Novgorod in the XVIth century, seven virgins should go before Joachim and Anna, whilst the remainder should go behind them.

Leonid Ouspensky, Vladimir Lossky, *The meaning of icons*, New York 1989, pp. 153-156.

Source for the tradition of the feast

As mentioned previously, the origin of this feast can be found in the apocryphal Gospel. That is the Gospel of James, also called Protevangelion of James or Infancy Gospel of James and presents the birth and upbringing of Mary herself. The Gospel is dated to the 2nd century. Although those books (apocrypha) have great historical value, they are not accepted as canonical by most mainstream Christian denominations.

Chapter VII 1-3

“But the child grew, and when she was two years old, Joachim said to Anna, “Let us lead her to the temple of the Lord, that we may perform our vow, which we have vowed to the Lord God, lest He should be angry with us, and our offering be unacceptable.”<sup>2</sup> But Anna said, “Let us wait the third year, lest she should be at a loss to know her father.” And Joachim said, “Let us then wait.”<sup>3</sup> And when the child was three years old, Joachim said, “Let us invite the daughters of the Hebrews, who are undefiled, and let them take each a lamp, and let them be lighted, that the child may not turn back again, and her mind be set against the temple of the Lord.”<sup>4</sup> And they did thus till they ascended into the temple of the Lord. And the high priest received her, and blessed her, and said, “Mary, the Lord God has magnified your name to all generations. And to the very end of time,

the Lord by you will show his redemption to the children of Israel.” 5 And he placed her on the third step of the altar, and the Lord gave to her grace, and she danced with her feet, and all the house of Israel loved her.

Hymns from the feast

Troparia for the Entry into the Temple of the Most Holy Theotokos

Troparion (Tone 4)

Today is the preview of the good will of God,  
Of the preaching of the salvation of mankind.

The Virgin appears in the temple of God,  
In anticipation proclaiming Christ to all.

Let us rejoice and sing to her: Rejoice,  
O Divine Fulfillment of the Creator’s dispensation.

Kontakion (Tone 4)

The most pure Temple of the Savior;

The precious Chamber and Virgin;  
The sacred Treasure of the glory of God,  
Is presented today to the house of the Lord.  
She brings with her the grace of the Spirit,  
Therefore, the angels of God praise her:  
“Truly this woman is the abode of heaven.”

Forefeast hymn

Troparion (Tone 4)

Today Anna bequeaths joy to all instead of sorrow by bringing forth her fruit,  
the only ever-Virgin.

In fulfillment of her vow,

Today with joy she brings to the temple of the Lord

the true temple and pure Mother of God the Word.

Kontakion (Tone 4)

Today the universe is filled with joy

At the glorious feast of the Mother of God,  
and cries out: “She is the heavenly tabernacle.”



ΙΕΡΟΣ ΝΑΟΣ ΑΓΙΑΣ ΠΑΡΑΣΚΕΥΗΣ,  
ΑΓΙΑΣ ΒΑΡΒΑΡΑΣ ΚΑΙ ΑΓΙΟΥ ΙΩΑΝΝΟΥ  
ΤΟΥ ΕΛΕΗΜΟΝΟΣ  
ΕΝΟΠΙΑ ST ALBANS ΚΑΙ ΠΕΡΙΧΩΡΩΝ



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

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