

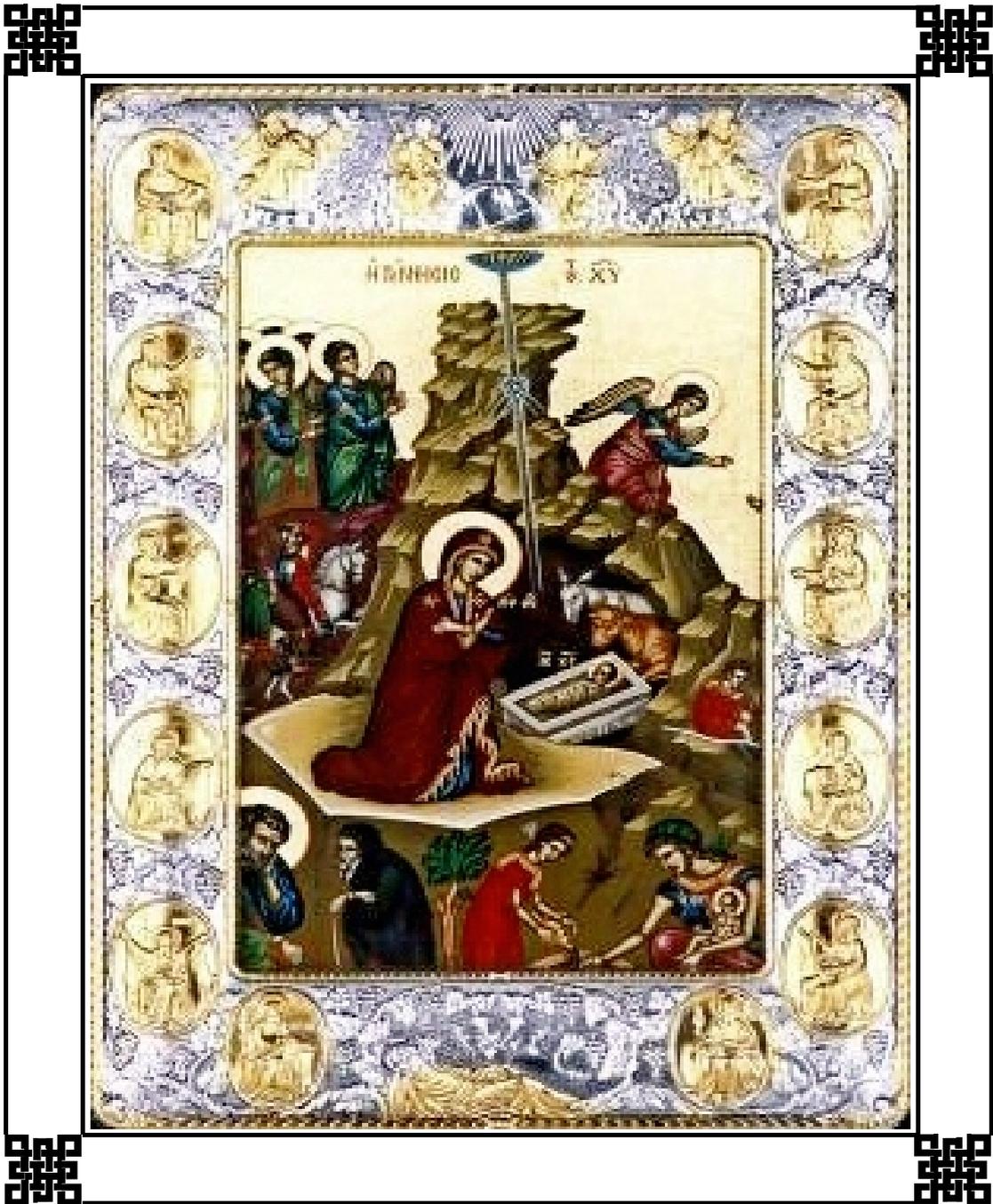
GREEK ORTHODOX ARCHDIOCESE OF AUSTRALIA
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Saint Nestor

CENTRAL YOUTH COMMITTEE MAGAZINE

"I am the Resurrection and the life. He who believes in Me, though he may die, he shall live." (John 11: 25)



"I am the light of the world. He who follows Me will not walk in darkness, but have the light of life." (John 8: 12)

CHRIST IS
BORN!



GLORIFY

HIM!

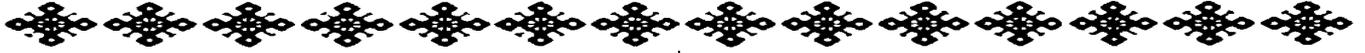
CHRISTMAS APOLYTIKION, tone 4

Your Nativity, O Christ our God, has shown to the world the light of wisdom!

For by it, those who worshipped the stars were taught by a star to adore You,

the Sun of Righteousness, and to know You, the Orient from on high.

O Lord, glory to You!



Images flood our lives. They triumph today in every social setting: in our streets, at work, even in the heart of our homes through newspapers, magazines and particularly the TV screen. Media technicians are quite familiar with the habits these engender; they respond by using presentations and colours ever more subtle and insistent, with little consideration at all for the sensitivity of the audience they try to coax.

Because of their suggestiveness, images can be used against us without our even realising it. They can prejudice our thoughts, enflame our passions, influence our behavior: in a word, they are capable of depriving us of our personal freedom. In today's society, pictures tend more and more to replace written text. The result is that our thinking process easily surrenders to "feelings" and above all to whatever we look at. Take for example the influence of enticing visual attractions offered daily in our streets, from store windows, displays and their bright, flashing neon lights! And what should we say about the invasion from every direction of visual pub-

licity geared to profit? We must honestly admit that when the profit motive takes over, human values are discarded, because we listen to the greedy call of our senses far more readily. Images and pictures manage to worm their way into the very depths of our souls by their highly suggestive,

symbolic force; their impact on our sensibilities at the same threatens time our interior life.

In a civilisation influenced by pictures and an ever-present materialism, our post-industrial society is undergoing a profound crisis. Personal freedom, just as that of an art-

ist, authorises us to transform the world according to our image and conception of things. If our vision and perspective are untarnished, we can spiritualise everything. But if the contrary is true, then we remain prisoners confined to the influences of matter, space and time.

The entire spiritual life postulates a choice between these two centers: either the "corporealisation of the soul," or the "spiritualisation of the body" in the way shown to us by the icon.

Should we not admit that our present rationalistic, scientific and technical exclusiveness is being paid for

The Icon Purifies: Nativity of Jesus Christ

The Icon Purifies: Nativity of Jesus Christ

with a perilous deterioration of our general senses and talents? Does not the irrelevancy of modern paintings offer us numerous examples and clear proof of this fact? The sight of our world transformed into a gigantic garbage can - offered by certain contemporary artists as "art" only serves to demonstrate the miasmas of their subconscious.

"When souls start to break down, then faces also degenerate," wrote the great Russian author Nicholas Gogol, who emphasised how every artist is invested with a mission he should not ignore: Art reconciles us with life. Art is the introduction of order and harmony into the soul, not of trouble and

disorder. If an artist does not accomplish the miracle of transforming the soul of the spectator into an attitude of love and forgiveness, then his art is only a short-term passion. (Extract from a letter to the poet Zhukovskii; January 1st, 1848)

Humanity is influenced progressively by what it sees and contemplates. "The lamp of your body is your eye. When your eye is sound, your whole body too is filled with light; but when it is diseased, your body too will be darkness." (Lk. 11: 34) This verse of St Luke's Gospel brings us back to the icon. It is a source of purification and an apprenticeship, which helps us develop our interior vision. As we have already pointed out, the ancient Fathers of the Church considered our sight as the most important of our senses, and images as a means of sanctification for the soul.

An icon is certainly not the image of a disincarnate world, in the sense that it would refuse creation. Rather, it is the image of a world transformed, transfigured, rendered transparent by a spiritualisation which embraces the entire cosmos.

The icon of Christ, "The Image not made by hands," is the basic model for every other representation of the human face. This face of God-become-man sanctifies the faces of all humanity: black, white, red, yellow and

mixed races of every color. Consequently, whoever refuses to recognise a reflection of the Divine Face in the face of another human being becomes an iconoclast.

It seems appropriate for us to add here that the essential outlook of a Christian artist, painter and iconographer does not reside in painting abstract forms, but rather in a rediscovery of the human face, since the Incarnation of Christ - true God and true man - suggests this very fact.

The icon fulfills our vision of a universe of beauty by being a representation of transcendent reality. We find in the icon an excellent aid of prayer/meditation, which keeps our mind on the image and helps us concentrate on the symbolised reality.

It is something similar to the meeting of the Prophet Elijah with God that we read about in the First Book of Kings: "... There came a mighty wind. But the Eternal One was not in the wind. After the wind came an earthquake. But the Eternal One was not in the earthquake. After the earthquake came a fire. But the Eternal One was not in the fire. After the fire there came the sound



The Icon Purifies: Nativity of Jesus Christ

of a gentle breeze..." (1 Kings 19:12-13), announcing the presence of the Eternal One.

A more specific example that we can use to explain the foresaid is the icon of the *Nativity of our Lord Jesus Christ*, which we use every year on the 25th of December, to commemorate His Birth.

To begin understanding the depictions found in Orthodox Christian iconography we must always transcend beyond the time and place of the event being depicted. On this icon the black grotto symbolises total despondency or despair; which is nothing but Hell, the result of man's unfaithfulness. It is there in the midst of mankind's despondency that Christ is born mystically, to liberate Adam and all humanity with Him. The Birth, along with the Death and Resurrection of Christ are signs of nostalgic expectations of the only true Saviour? Let us picture this, when one descends into that impressive cave situated on the plateau of Lasithi, in Crete, they begin to understand the phenomenon of how light seems to flash forth out of darkness itself as you look up from such a black abyss at a depth of 70 meters (about 230 feet) toward the daylight of the entrance. Down there, you witness and experience firsthand the powerful reality of the icon's inner light and the Light of the Nativity shining in the darkness.

Moving further from the physical element it must be said that the scene of Christ's Birth in the icon is painted/ occurs in front of the grotto, never inside, since this is where our focus should be, on Him. Christ is also always depicted with a halo around His head which must bear the inscription 'ο ων' "He who is." Even though given birth to, still remains outside of time.

If we carefully consider the icon we will see different scenes belonging to distinct periods and places. Dividing the icon into three equal parts on the horizontal plane permits us to distinguish three levels or rows of interpretation: at the top, the prophetic row; in the middle that of the Mystery itself; and on the bottom row, the human aspect. By dividing the surface of the icon again into nine equal rectangles forming a "grid," we can better elaborate our analysis. Each row is composed of three scenes. Reading from left to right in the top row we see the Wise Men, the star with its three rays sym-

bolic of the Holy Trinity, and the angels, "messengers."

In the middle are the angels in adoration, the Christ-Child with His Mother, and the shepherds. In the bottom row, in the lower corner of the icon we find St Joseph beset with doubts, both skeptical and perplexed, being tempted by an old humpbacked shepherd who represents satan, 'Joseph! How can it be that Mary has given birth to a child which you know is not conceived by you, can it be by another man?' Next, the cosmos symbolised by rocks, plants and earth; then finally we see the midwives busy with the work to be done at every birth.

The Byzantine liturgy describes Mary as the Holy Mountain from whom Christ will emerge. Does she not occupy the very center of the icon, lying on a bed of royal purple that emphasises her dignity as the Mother of God? The Mother of God in the centre is shown contemplating the realisation of the event but also displaying her physical weakness.

A deeper study would accomplish an even more refined appreciation of this icon. Readers with a sense of geometry should compare the position of the Christ-Child's head, first in relation to the entire composition and then to the head of the Theotokos; then draw a circle whose center is in the head of the Christ-Child...

Finally, one can notice that an invisible cross is generally present in the geometric structure, especially among the festal icons. Figures are also disposed in a symmetrical manner, so that there is always a central point of convergence, which is either Christ or the Virgin.

For Dostoevsky, "there is only one face in the whole world which is absolutely beautiful: the face of Christ," and "the Incarnation [is] the epiphany of the Beautiful One" (*The Brothers Karamazov*, IV; 1; cf. original text).

(Source: *The Icon - Window on the Kingdom* by Michael Quenot, Published by SVS Press, Crestwood, New York, 2002)

Saint Stylianos Protector of Children

If a man never stands so tall as when he stoops to help a child, then Stylianos the Hermit was a towering figure of Christianity who cannot be dwarfed by any of our spiritual giants. He

practiced every day of his lifetime what Jesus preached when He said, "Let the little children to come to Me, and do not forbid them; for of such is the kingdom of God" (Mark 10.14). His great concern for children was such that he came to be considered the patron saint of children, but he did not limit his benevolence to children alone, as his life story bears out.

Stylianos was born during the seventh century in Adrianopolis in the province of Paphlagonia into a family which for generations had known nothing but poverty, a circumstance which was accepted without complaint and in which the simple, uncomplicated life afforded them greater time for religious matters. What the family of Stylianos lacked in material things was

more than offset by the wealth of a deep faith in Jesus Christ and a cheerful commitment to the Messiah Who never owned anything more than the clothes He wore. Stylianos was early made aware of this affinity with the Lord and by the time he had reached maturity had ac-

quired a profound sense of responsibility to the Saviour.

Determined to serve Jesus Christ to the fullest of his ability, Stylianos joined the hermits of the desert with a view toward cleansing his soul through a period of meditation and prayer, as well as through association with men likewise pledging their lives to Jesus Christ. Unlike most other hermits, however, he did not withdraw from society altogether, preferring to go among the people for whatever good he might do, and then returning to his little cave for rest



and prayerful meditation.

One night while he prayed for guidance in helping others, Stylianos felt a divine presence and was consumed by the great glory of the Holy Spirit, emerging

Saint Stylianos Protector of Children

from his cave the next day with a spirit of exultation and serenity he had never known before. In his customary rounds, wherein he counseled and comforted, he felt compelled to place his hand on a stricken child, something he had not up to that time dared to do; he felt the power of the Lord being transferred to the ailing youngster through his extended arm. The child immediately recovered, and thenceforth Stylianos was sought after by every suffering soul for miles around, young and old. His cave became a magnet for the sick and suffering, many of whom received complete cures not only through the power in this man but through their own faith as well, without which a sufferer's case was hopeless.

It was at this time that Stylianos concerned himself primarily with children, not just the physically afflicted but also with those who were in need of spiritual guidance. Families from all walks of life entrusted to Stylianos the enlightenment of their children, and he was forced to seek out larger headquarters and to recruit from the ranks of his hermit friends the assistance needed to tend to so many. His was probably the first day-care centre of the world, where mothers could safely leave their children while tending to other matters of the home.

Stylianos was inadvertently qualified to become the patron Saint of children yet to be born, owing to his miraculous intercession for a young woman who helped him with children but could bear none of her own. When the woman conceived, her husband out of sheer joy spread the word of this miracle, and before long many barren women came to the great hermit. Those whose faith in Jesus Christ was genuine became fertile.

The cheerful countenance of Stylianos was his hall-

mark, because he seemed always to be smiling. Now and then, however, he would be challenged by an outraged discreditor of little faith, and only then would the beaming hermit's face darken with a scowl. He was also approached by greedy mercenaries with all manner of propositions for commercialising his talents and reaping a tidy fortune, but for these people he always had the same answer: that he had been paid in advance for his services when the serenity of the Holy Spirit came upon him. He would smile as they left. He lived to a ripe old age, and it is said that when he was buried his countenance still beamed with a faint smile from the light of the Lord.



(Source: Orthodox Saints by Fr. George Poulos)

Saint Joseph serves and Protects

Gospel Reading

Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him. "When he arose, he took the young Child and His mother by night and departed for Egypt, and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt I called My Son. "

Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem and in all its districts, from two years old and under, according to the time which he had determined from the wise men. Then was fulfilled what was spoken by Jeremiah the prophet, saying:

*"A voice was heard in Ramah,
Lamentation, weeping, and great mourning,
Rachel weeping for her children,
Refusing to be comforted,*

Because they are no more."

But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Arise, take the young Child and His mother, and go to the land of Israel for those who sought the young Child's life are dead. "Then he arose, took the young Child and His mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judea instead of his father Herod, he was afraid to go there. And being warned by God in a dream, he turned aside into the region of Galilee. And he came and dwelt in a city called Nazareth, that it might be fulfilled, which was spoken by the prophets, "He shall be called a Nazarene. "

(Matthew. 2: 13-23)



On this day we commemorate those men who were so significant in the life of our Lord. Even though there

was no man who was His father, at the same time we recognise that there were significant men who attended to Christ and watched over Him. Just as Mary undid the trespass of Eve, so these holy and righteous men assisted in undoing the trespass of Adam.

In the Garden, the failure of Eve was disobedience. She did not say to the Lord, "Be it unto me according to

Your word," but rather she reached out and said, "Be it unto me according to my desire."

So Mary, who is the second Eve, undoes the trespass of the first Eve by rejecting her own desires and acting not in accordance with the lust of the eyes or the lust of the flesh, but in accordance with the will of God.

Now what is the trespass of Adam in the Garden? Adam's sin was that he did not watch over and protect his wife from the evil one. Eve went to Adam and gave him the fruit. Instead of protecting her from sin and standing between her and the evil one, Adam followed the lead of Eve and partook of the food with her. Adam had been placed in the Garden to watch over and protect his wife from evil, but he failed.

Joseph avoids the trespass of Adam. We call Joseph two things: the Betrothed (because we recognise that he was not married to the Virgin Mary as we are married to our spouses), and also the Protector, because he watched over this woman who had been given to him by God. He protected her from the wiles of the evil one.

In the Orthodox celebration of the Nativity, it is the Gospel of Matthew upon which we meditate. (In

the West, it's the Gospel of St. Luke.) We read Matthew 2:13-23 on the day after Christmas, again on the celebration of the Holy Innocents killed by King Herod in search for the Christ child, and on the Sunday after the Nativity we read it again. Why does the Church love this passage so much? Why is the passage so critical in our celebration of the Nativity? It parallels what took place in the Garden. In the Garden, Satan did not come as himself, but used the serpent to deceive Eve and Adam. When Jesus is born, Satan uses another serpent, only this serpent is Herod. Just as the serpent tried to deceive Eve, so Herod tries to deceive the Magi: "Come back and tell me where He is, so that I might come and worship Him." Satan works through Herod and attempts to deceive, so that he might destroy the salvation of mankind.

Joseph, the Protector, stands in the bridge. Joseph the Protector does not allow the deception to occur. Being warned by God in a dream, he acts to protect the Virgin Mary and this little Child from the machinations of the evil one. Today we honor him for his role as protector. We honor him because he was willing to listen to the voice of the angel.

Joseph is guided through dreams. He has a dream and recog-

nises that this Child is indeed the Son of God. He has another dream and goes down to Egypt to protect the Son of God and His Virgin Mother. Then he is warned by God again in a dream, that it is time to return. He returns not to Judea, but to Nazareth, because he knows (through another dream) that the son of the evil serpent is on the throne and that the son is as bad as the father. (That son of Herod is the one who condemned St. John the Baptist and took off his head.) So we give honor to Joseph today as the Protector.

We also honor James, the brother of the Lord. Icons of the Descent into Egypt show Mary, the Baby and Joseph, and a young man who is leading the donkey. That young man is James, the brother (technically, the stepbrother) of the Lord, who was faithful, who recognised Christ and joined together with his own father Joseph to form a protective cover for the Virgin Mary and the Incarnate Christ.

Today we give honor to these men who understood what is really the essence of masculinity. If the Virgin Mary is the icon of what it means to be a woman, in that she received Christ and "kept all these things and pondered them in her heart" (Luke 2: 19; also Luke 2:51), so

Saint Joseph Serves and Protects

with Joseph and James we see the icon of what it means to be a male, what it means to be a father and a husband. To be male is to protect the innocent, those who are vulnerable and can be abused, to spread our wings of protection and care over those who have been entrusted to us, to keep them from the machinations and wiles of the evil one.

There is something else that is very striking as we come to the end of our celebration of the Nativity. Where do the Magi come from? They come from Baby-

lon. Where does Jesus go, when He is an infant? He goes to Egypt. If you go through the Old Testament carefully, you will find that according to the Old Testament the cesspools of iniquity, the places from which evil always arises, are Babylon and Egypt. We even see it in the Book of Revelation with the Whore of Babylon. Egypt is a place of iniquity, abuse and sin. And yet in our Lord's birth the people from Babylon come to worship Him, and He goes to Egypt to sanctify that land.

Our Lord has come to save the world. Our Lord was born to bring the nations under one leader, "even God Himself" We see the message of our salvation, because we are the Babylonians and we are the Egyptians. We are the Gentiles and our Lord has come to bring salvation to us.

St. Mark begins his Gospel by saying, "The beginning of the Gospel of Jesus Christ," and then he immediately goes on to speak of the man who appeared in the wilderness by the name of John the Baptist. He was the voice of one crying in the wilderness, "Prepare the

way of the Lord." We can see how our celebration of the Nativity leads us to Theophany, to our celebration of the Lord's Baptism and the revelation of the Holy Trinity. The connection between Christmas and Theophany is found in the person and message of St. John: "Prepare the way of the Lord."

Our Lord has been born to bring salvation to the Babylonians and the Egyptians, to sinners like you and me. But He cannot save us if we do not work together with Him, if we do not prepare the way of the Lord. St.

John proclaimed, "Repent, for the kingdom of heaven is at hand!" (Matt. 3:2). We cannot save ourselves - that's why Jesus came. But Jesus cannot save us unless we repent.

Very soon, we will hear this word: "Let us turn our eyes from Bethlehem and look to the Jordan." Let us turn our eyes from the Babe born in the manger to the Son of God being baptised in the waters. Let us walk with Him as He leaves Egypt and goes to

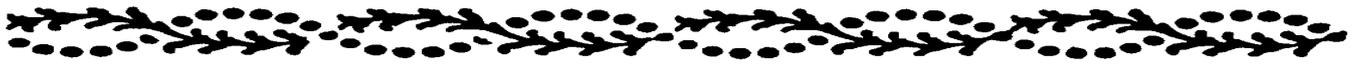


the place of dedication, because He will be called the Nazarene, meaning "dedicated" in Hebrew. He will be called the consecrated one.

Let us follow Him from the Egypt of our passions, desires and sins. Let us leave the Babylon of our lusts and let us go to the place of consecration and dedication. Let us make straight the ways and paths of the Lord and let us go to the waters of the Jordan, that we might be united to Christ in His death and be raised to the newness of life.

(Source: Journey to the Kingdom by Fr. John Mack, Published by Conciliar Press, U.S.A., 2001)

Ta Kollyva



It is well known that Orthodox **worship** and **life** are noted for their rich **symbolism**. This is perhaps its most 'fascinating' aspect even for the casual on-looker. However, the symbolism of Orthodox worship, which is reflected in a host of popular customs, goes beyond the 'bait' of 'fascination'.

In order to appreciate Orthodox symbolism properly, we should not remain on the level of 'touristy' curiosity. Such **curiosity**, which 'scatters' the soul, has nothing to do with the 'nostalgia' which 'gathers' it together. For this reason, the curiosity of a tourist sees only 'folk-lore'.

There is a danger that even many of our Church-going faithful today may sometimes remain on that primitive level, unless we remind each other about things which may seem trivial or self-evident.

That is why we chose the topic of Kollyva (boiled wheat used in Memorial Services), a highly **theological** custom of Orthodox worship. As we shall see, it focuses and **makes perceptible** the most sacred spiritual connections, while at the same time proclaiming without words of the alphabet the major truths of the Christian Faith.

Seeing a plate or dish of Kollyva before the icons in Church, no matter how beautifully they are decorated, may at first glance bring only **sorrow and mourning** to our soul. As much sorrow as the death notice on the wall! This initial reaction is perfectly natural. Because we instantly think only of the person or persons who are no longer with us.

However, Kollyva are not a **photo** of the deceased! If that were the case, it would monopolise or 'block' our view of the next life, and could become as dangerous as 'deep vein thrombosis'.

So, while observing the various ingredients that make up a dish of Kollyva (mainly **wheat**, but also **almonds, walnuts, pomegranate, mint, cinnamon** and **sugar**), we are mystically invited to a new kind of sumptuous 'feast'. And it is new in so far as we feel that it gives best - as a foretaste - to all five senses of this world, using material goods that are still direct products of the earth, and yet speak definitively about heavenly truths!

(a) **Wheat**, which we have said is the main ingredient, calls to mind (as do other **seeds and fruit**) the most basic truth which nature teaches around us, with the change of seasons. We refer to the wondrous cycle of life, which 'dies' for a little while, before blossoming with a new burst of life, as part of a broader rejoicing'. By looking carefully and accurately, we shall see that the seed which 'dies' and 'regenerates' is not the result of some cold mechanical process. In other words, one thing does not leave in order to return identically the **same**, and unchanged. On the contrary, the phase of hibernation that we call 'dying' is a miraculous procedure.

From the **one** seed which would have remained **alone**, had it not fallen into the ground to dissolve, an infinitely greater number grow, thereby multiplying and perpetuating life. This is precisely the image chosen by Christ to assure us that life is not only *not* lost in death, but is in fact **glorified**; "Most assuredly I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain" (John 12:24).

And the Apostle Paul, the first and most ingenious theologian concerning the mysteries of God, saw the journey from 'seed' to 'vegetation' in terms of the deep relationship between **life and death**: "So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption" (1 Cor. 15:42).

We therefore see that wheat, which is the most dynamic symbol of death, defeats death in the most sacred manner: Even when it is **grinded**, it is not simply made like dust, but it becomes the 'bread' which now achieves something much greater and more permanent than "strengthening a man's heart" (Psalm 194:15). It becomes the bread of the **Holy Eucharist**, as Christ Himself stated: "I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever" (John 6:51).

(b) The **pomegranate, mint and cinnamon** -

Since all that we said concerning the grain of wheat also applies to almonds, walnuts *etc.*, we can now comment on the various '**seasonings**' which complement each other to give pleasure to, but not 'satisfy' the five senses, thus underlining the complete triumph of life over death.

All three seasonings mentioned here (pomegranate, mint and cinnamon) have a transitional or 'medium' character in terms of **colour and taste**.

– The **pomegranate** is neither red like blood, nor sweet like sugar. It is bright and juicy (more pink in colour), while its taste is somewhere between sour and stringent although it is nonetheless closer to sweet.

– **Mint** has the green colour of hope and vegetation, but in a dark shade, and its aroma is not yet sweet. Here too the transitional character is clear.

– **Cinnamon**, with its light brown colour, retains the seriousness of the mystery, without being the black

of death.

Even though its earthy colour reminds one of the moist soil of the earth, which is secretly pregnant with new life, its mildly caustic taste is a firm step towards the intense climax of the spiritual feast.

(c) **Sugar** -

The covering of a sugar crust, which as a 'bright cloud' or 'garment' protects all the mentioned ingredients in the Kollyva, and may include miniature decorative pieces in the form of a cross, adds of course the highest tone of victory and exuberant light to the dish of Kollyva.

The 'whiteness' on the one hand, and the anticipated 'sweetness' on the other, are the stable characteristics of the 'unfading light' and 'eternal blessedness' which God has prepared for those who love Him (*cf.* 1 Cor. 2:9).

The faithful immediately associate this with the memory of two special and climactic moments of liturgical experience: Firstly one's individual **Baptism**, during which we chant the well-known hymn "grant me a bright robe, You who wear light like a garment". Secondly, the divine **Transfiguration of our Lord** on Mount Tabor, when "...His face shone like the sun, and His clothes became as white as the light" (Matt. 17:2). The renewal of the 'old nature' through the 'font of regeneration' (Baptism), linked directly now (rather than by association) with the event of the divine Transfiguration, expresses the assurance of the faithful that, even through the experience of physical death, they will not be deprived of the greatest gift of divine grace, which is none other than the God-given goal of "regaining the original beauty".



By Archbishop Stylianos of Australia

Orthodox Christian Calendar 2005 - 2006

This monthly (x2) calendar is provided for your information. It aims to give you an insight into the Orthodox Christian Church year of 2005 and hopes to prove useful and beneficial with its indications. The calendar provides you with a day-by-day outlook of the following pieces of information: **1.** The Greater Feastdays (†) celebrated in the Orthodox Christian Church. **2.** The main fasting and non-fasting periods in the Church and the strictness of each of these fasts. **3.** The schedule of English Divine Liturgies, where these are held and at what time. **4.** Main Vespers Services held at each of our Melbourne, VIC Parishes (commence 7p.m.) **5.** Public Holidays and other events held.

Month of December

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1	2	3
4 † 10TH SUNDAY OF LUKE (ST. BARBARA THE GREAT MARTYR)	5 † ST. SAVVA THE CONSECRATED VESPERS: ST. NICHOLAS, YARRAVILLE	6 † ST. NICHOLAS BISHOP OF MYRA IN LYCIA	7 Choir Rehearsals for Christmas Carols, 7.30pm	8	9 † CONCEPTION OF ST. ANNA MOTHER OF THE THEOTOKOS	10 ENGLISH LITURGY AT GEE LONG MONASTERY, 9.00 - 10.00am
11 † SUNDAY OF THE HOLY FOREFATHERS OF CHRIST VESPERS FOR ST. SPYRIDON AT THE PRESENTATION OF OUR LORD, COBURG	12 † ST. SPYRIDON BISHOP OF TRIMYTHOUS THE MIRACLE-WORKER	13 ENGLISH LITURGY AT ST. EUSTATHIOS, SOUTH MELBOURNE, 7.30-8.45pm	14 Choir Rehearsals for Christmas Carols, 7.30pm	15 † ST. ELEFATHERIOS	16	17
18 † SUNDAY BEFORE CHRISTMAS CHRISTMAS CAROLS AT FESTIVAL HALL: 6.00PM-8.00PM	19	20 † ST. IGNATIUS	21	22	23	24 CHRISTMAS EVE
25 † THE NATIVITY OF OUR LORD JESUS CHRIST (CHRISTMAS DAY - (FAST ENDS)	26 † SYNAXIS OF THE HOLY THEOTOKOS (FAST FREE TILL 4TH JANUARY 2006) (BOXING DAY)	27 † ST. STEPHEN THE 1ST MARTYR & ARCHDEACON	28	29	30	31 VESPERS: ST. VASILIOS, BRUSWICK

Month of January

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 † THE CIRCUMCISION OF OUR LORD ST. BASIL THE GREAT CUTTING OF THE VASILOPITTA AT ST. EUSTATHIOS CHURCH, SOUTH MELBOURNE, 6.30pm	2	3	4	5 EVE OF EPIPHANY (STRICT FAST)	6 † EPIPHANY VESPERS: ST. JOHN, CARLTON	7 † SYNAXIS OF ST. JOHN THE BAPTIST & FORERUNNER
8 † SUNDAY AFTER EPIPHANY (BLESSING OF THE WATERS CEREMONY AT STATION PIER PORT MELBOURNE)	9	10	11	12	13	14
15 † 12TH SUNDAY OF LUKE	16 VESPERS: ST. ANTHONY, SUNSHINE	17 † ST. ANTHONY THE GREAT VESPERS: ST. ATHANASIOS, SPRINGVALE	18 † STS. ATHANASIOS & CYRIL PATRIARCHS OF ALEXANDRIA	19	20 † ST. EFTHIMIOS THE GREAT	21 ENGLISH LITURGY AT GEELONG MONASTERY, 9.00—10.00am
22 † 14TH SUNDAY OF LUKE	23	24	25 † ST. GREGORY THE THEOLOGIAN	26 AUSTRALIA DAY (PUBLIC HOLIDAY)	27 † TRANSPPOSITION OF THE RELICS OF ST. JOHN CHRYSOStOM	28
29 † 15TH SUNDAY OF LUKE VESPERS: THE THREE HIERARCHS, CLAYTON	30 † THE THREE HIERARCHS	31				

THE DIVINE LITURGY & OTHER SERVICES in ENGLISH Programme for 2006

<i>Date</i>	<i>Location</i>	<i>Time</i>
Saturday 21st January	Geelong Monastery	9.00 – 10.00 a.m.
Saturday 18th February	Geelong Monastery	9.00 – 10.00 a.m.
Tuesday 21st February	St Eustathios, South Melbourne	7.30 – 8.45 p.m.
Tuesday 14th March	St Eustathios (<i>Great Compline</i>)	7.30 – 8.30 p.m.
Saturday 18th March	Geelong Monastery	9.00 – 10.00 a.m.
Tuesday 4th April	St Eustathios (<i>Great Compline</i>)	7.30 – 8.30 p.m.
Saturday 8th April	Geelong Monastery	9.00 – 10.00 a.m.
Tuesday 2nd May	St Eustathios, South Melbourne	7.30 – 8.45 p.m.
Saturday 13th May	Geelong Monastery	9.00 – 10.00 a.m.
Saturday 17th June	Geelong Monastery	9.00 – 10.00 a.m.
Tuesday 20th June	St Eustathios, South Melbourne	7.30 – 8.45 p.m.
Saturday 15th July	Geelong Monastery	9.00 – 10.00 a.m.
Tuesday 18th July	St Eustathios, South Melbourne	7.30 – 8.45 p.m.
Tuesday 1st August	St Eustathios (<i>Paraklisis</i>)	7.30 – 8.30 p.m.
Tuesday 8th August	St Eustathios (<i>Paraklisis</i>)	7.30 – 8.30 p.m.
Saturday 12th August	Geelong Monastery	9.00 – 10.00 a.m.
Saturday 2nd September	Geelong Monastery	9.00 – 10.00 a.m.
Tuesday 12th September	St Eustathios, South Melbourne	7.30 – 8.45 p.m.
Tuesday 10th October	St Eustathios, South Melbourne	7.30 – 8.45 p.m.
Saturday 21st October	Geelong Monastery	9.00 – 10.00 a.m.
Saturday 18th November	Geelong Monastery	9.00 – 10.00 a.m.
Tuesday 28th November	St Eustathios, South Melbourne	7.30 – 8.45 p.m.
Saturday 16th December	Geelong Monastery	9.00 – 10.00 a.m.

Addresses and Contact Details

Geelong Monastery
Panagia Gorgoepikoos

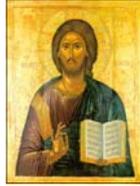
*Cnr Cox & Rollins Roads
Lovely Banks, Geelong
Phone: (03) 5276 1221*

St Eustathios Church

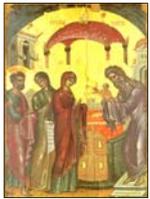
*221 Dorcas Street
South Melbourne
Phone: (03) 9690 1595*

NOTE: The services at GEELONG MONASTERY are preceded by Greek/English Matins from 8.00 a.m.

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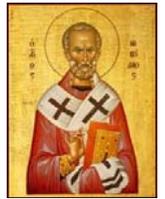


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St Basil's Brunswick

The Presentation of Lord Coburg

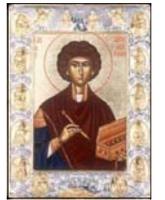
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The Presentation of our Lady North Balwyn

St Eustathios South Melbourne

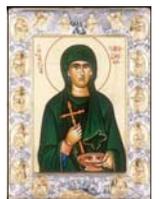
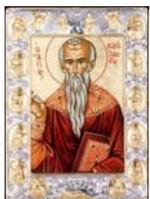
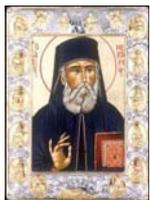
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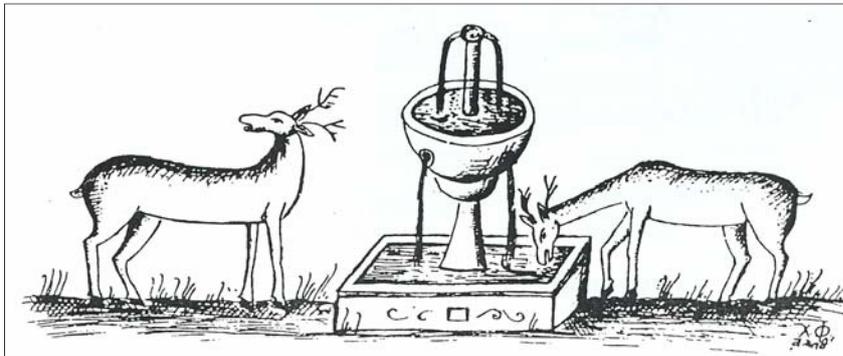
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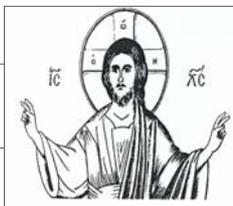
Website:

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Saint Nestor

CENTRAL YOUTH COMMITTEE MAGAZINE



Youth Group Meetings in Victoria

Ascot Vale: St.Dimitrios

Tuesday 7.30 p.m.

Bentleigh: Sts.Raphael, Nicholas and Irene

Call church

Box Hill: Holy Cross

Thursday 7 - 8.00 p.m.

Brunswick: St.Basil

Tuesday 7 - 8.00 p.m.

Dandenong: St.Panteleimon

Thursday 7.00 p.m.

East Keilor: Dormition of the Theotokos

Sunday 2.00 p.m.

East Malvern: St.Catherine

Tuesday 7.30 p.m.

Fawkner: St.Nektarios

Wednesday 7.00 p.m.

Northcote: Axion Estin Monastery

Monday 7.30 p.m.

Nunawading: St.Andrew

Monday 7.30 p.m.

Oakleigh: Sts.Anargiri,

Cosmas & Damianos

Tuesday 7.30 p.m.

South Melbourne: St.Eustathios

Tuesday 7.30 p.m.

Springvale: St.Athanasios

Saturday 5.30 p.m.

Templestowe: St.Haralambos

Tuesday 8.30 p.m.

Thomastown: Transfiguration of the Lord

Thursday 7.30 p.m.

Yarraville: St.Nicholas

Tuesday 7.30 p.m.

Icon of Saint Nestor from the Monastery of Stavronikita (Mount Athos) by Theophan the Cretan