

Saint Panteleimon Russian Orthodox Church, Gosford

ПАНТЕЛЕИМОНСКИЙ ЛИСТОК
PARISH NEWSLETTER

~ Number 49, November 2005 ~

PARISH LIFE: OUR FIFTH BIRTHDAY!

Although we have had our own church a little less than 2 years, the parish is actually 5 years old this month. Officially, the Gosford parish was established by a resolution of Archbishop Hilarion on 9/22 November 2000. The first service was conducted by the Archbishop himself on Sunday 13/26 November 2000. To mark the occasion prayers of thanksgiving will be included in the service on Sunday November 20th.

PARISH LIFE: SCHOOL NEWS, CHURCH NOW CLOSED SATURDAY MORNINGS

After a successful first year of classes, our parish school finishes for the year on Saturday November 26th. A brief presentation to students will be held after church on Sunday December 4th.

Parishioners and friends should note that the church will now not generally be open on Saturday mornings until the recommencement of parish school classes in February 2006. Information about this should be published in the January newsletter and on our website.

PARISH LIFE: A BIRTH & A BAPTISM

Our parish continues to expand with the birth, on October 14th 2005, of a baby girl - their second child - to our parishioners Peter and Tania Iliuk. They have named their new daughter, who is a baby sister to Stephanie, Cyra, and she was baptised by Father James at church on November 5th. Cyra's godparents are Anna Shatrov and Victor Savateev. Baby Cyra was brought to church to receive Holy Communion for the first time on Sunday November 6th. Our warmest congratulations to Peter, Tania, the baby Stephanie, and to godparents Anna and Victor!

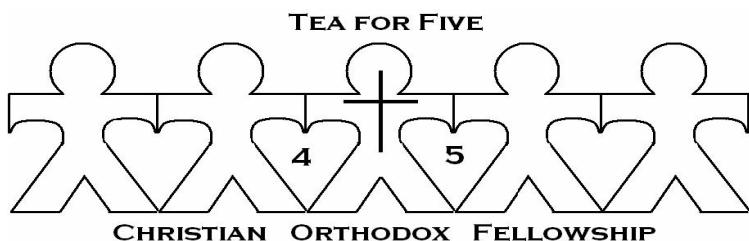
PARISH LIFE: ANNUAL GENERAL MEETING

On Sunday November 6th we held our third Annual General Meeting. Eighteen parish members attended, with a further 10 giving apologies. The AGM received the 2005 Annual Report summarising the parish's activities over the last 12 months. The Annual Report is a new initiative of the parish council and replaces with a consolidated report the various reports previously presented by the rector and each office-bearer. The 2005 Annual Report - soon to be available on the parish website, along with other AGM

documents - highlights the extraordinary progress made by the parish as a whole over the last year, particularly with regard to liturgical life, financial management, and Orthodox Christian education. A new parish council and auditing committee were elected. Subject to Archbishop Hilarion's ratification, the 2005-06 parish councillors are: Don Kobeleff, Bill Reid, Rick Golovin, Kate Marcotrigiano, Paul Pereboeff, Sophia Kfoury (all of whom served on the Parish Council in 2004-2005) Victor Bendevski and Valentina Minutello (the latter two joining the Parish Council for the first time). Olga Petroff continues on the parish council in her capacity as Head Sister. In the absence of a candidate willing or able to undertake the duties of Warden (Starosta), the AGM voted to leave the position vacant for the foreseeable future. The 2005-06 auditing committee consists of previous members Nestor Petroff and Andrew Kfoury, together with newly-elected member Sebastian Reid. Congratulations to all new and continuing parish council and auditing committee members on their election! May God help them to labour steadfastly in the service of His Holy Orthodox Church! The new parish council meets for the first time on November 29th at 7.00pm.

An important additional matter considered by the AGM was that of selecting a lay delegate to the Extraordinary Diocesan Assembly to be held in Melbourne on December 22nd, 2005. As detailed in previous newsletters, the purpose of this assembly is to select diocesan delegates to the important 4th All-Diaspora Council of the Russian Orthodox Church outside Russia to be held in San Francisco in May 2006. Hard-working parish councilor Paul Pereboeff was selected to attend, and he and Father James will travel to Melbourne together to represent the parish at this important event in the life of the church. After Divine Liturgy on Sunday 18th December, we will serve the moleben "At the commencement of any good work", praying that God will bless the work of the assembly and guide the participants.

CHURCH LIFE: "TEA FOR FIVE" ORTHODOX CHRISTIAN FELLOWSHIP



An interesting and encouraging development in church life is "Tea for Five" (or, more simply, "t45"), an Orthodox Christian fellowship model. Developed with Archbishop Hilarion's blessing by Anna McKay, a parishioner of the Holy Protection parish in Cabramatta, "t45" provides a simple model for structured and spiritually focused fellowship amongst lay people. The basic idea is that a small group - no more than 5

people - would get together once a month to focus on some aspect of Orthodox Christian faith and worship. Topics of discussion might include lives of saints, the teaching of the church on certain topics, the services of the church, Orthodox Christian living, and so on. A copy of the "t45" manual has been placed on the noticeboard in the church hall and can also be accessed online at our parish website. Small study-fellowships groups based on the "t45" model could be of great spiritual importance in the lives of individual parishioners and of the parish as a whole. All are encouraged to have a look over the manual (only 8 pages in large type!) and consider forming or joining such a group, especially given the fact that the idea has been developed here in our Diocese in response to real and widespread needs. Those interested should talk to Father James in the first instance; if enough people decide to become involved, a parish "t45 co-ordinator" may be needed!

ICONS OF THE MOTHER OF GOD: THE "KURSK-ROOT" ICON

From the earliest times, Christians have painted icons of our Lord Jesus Christ, His Mother, and the Saints. The Holy Tradition of the Church tells us that Saint Luke the Apostle painted the first icon of the Mother of God. Many different icons of the Mother of God have been painted. A lot of them are known as "miraculous" icons. This is not because the icons have power in themselves, but because the Mother of God has with her own prayers helped those Orthodox Christians who have prayed before her icons with faith. In this way she has shown her care for us. One of the best known icons of the Mother of God is the "Kursk-Root" icon.

This icon first appears in historical records over 700 years ago. On 8 September, 1295, a small group of hunters came to hunt near the Russian city of Kursk. One of the hunters, a good Christian man, seeking animals in the woods, found a small icon lying face down on the root of a tree. He had barely lifted it to look at it when the spot upon which the icon lay burst out with a strong spring of pure water. The icon turned out to be of the type referred to as the "Sign" of the Mother of God. The hunter who found the icon knew that this was no ordinary occurrence. He called his companions and together they built a small wooden chapel, into which they placed this icon. The residents of Rylsk, hearing of the newly-appeared icon of the Mother of God, began to visit it for veneration, and many miracles began to occur.

In 1385 the Kursk region was attacked by Tartars, a savage people from Mongolia. They tried to burn down the chapel with the icon inside, but the wooden structure would not burn. The priest who lived by the chapel explained to them that the reason for this miracle was the holiness of the icon itself. The angry Tartars chopped the icon in half and tossed the pieces in different directions, then burned the chapel. They took the priest prisoner. Some time later he was let free, and he returned to the place where the chapel had stood. After a long search, while praying and fasting, he found both halves of

the holy icon, placed them side by side, and they joined together again. The icon became very famous. Before this icon St. Seraphim of Sarov prayed and was healed.

On the night of 7-8 March, 1898, revolutionaries tried to blow up the miracle-working icon with a bomb, but even though the cathedral surrounding the icon was destroyed, it remained untouched. In 1919 the icon left Russia with the bishops who were escaping persecution. It was taken to Serbia, Germany, and then America. Since 1957 the icon had been in the cathedral dedicated to it in New York City, the Synodal Cathedral of our Russian Orthodox Church Abroad. The holy Icon is regularly taken to all the dioceses of the Russian Church outside Russia. It has always been a great joy to the Russian Orthodox people outside Russia. For these two reasons, it is called the "protectress" of the Russians outside Russia.

Many will recall the visit of the icon to our parish in September 2002, and the akathist served before it at Rick & Nina Golovin's home in Avoca Beach. We prayed at that time that the Mother of God would bless us and help us, and expressed the hope that one day - through her prayers - we would have a church of our own. How much has been given us these past three years, and how necessary for us to turn to our Lord Jesus Christ and His Most Pure Mother with heartfelt thanksgiving!

CHURCH LIFE: SUCCESSFUL APPEAL FOR SAINT CHARITON MONASTERY IN ISRAEL AND THE BUILDING OF ST NICHOLAS CHAPEL

In the September issue of the newsletter we printed an article on the monastery of Saint Chariton in the Holy Land, and details of an appeal in support of the monastery. Those wishing to support the appeal were encouraged to make a donation or to attend a fundraising BBQ at the Cabramatta church on Sunday October 23rd. We have recently been advised that the collection and fundraising activities in the Sydney area raised a total of A\$18462 (!) for the assistance of the monastery and the building of their chapel. The organisers of the appeal have passed on their thanks to all who contributed.

CHURCH LIFE: 20TH ANNIVERSARY OF THE REPOSE OF THE EVER-MEMORABLE METROPOLITAN PHILARET

This year marks the 20th anniversary of the repose of Metropolitan Philaret (Voznesenky), the third First Hierarch of our Russian Orthodox Church outside Russia. Metropolitan Philaret was born in Russia in 1903. His father was a priest (and later, after his matushka died, a bishop). The future metropolitan moved with his family to China. He studied electrical engineering in the city of Harbin. His was ordained priest in 1931, at the age of 28. He also became a monk, and worked as a priest in and around Harbin. He laboured in China for 31 years, leaving for Australia in 1962. Soon after, in May of the following year, he was elected Bishop of Brisbane, and was consecrated

bishop at the Cathedral of Saints Peter and Paul in Strathfield. He went to America for a meeting of the Synod of Bishops in 1964 and was elected Metropolitan and head of the Russian Orthodox Church outside Russia, Metropolitan Anastassy having retired because of sickness. Metropolitan Philaret was a brave leader of the Russian Orthodox Church outside Russia, never ceasing to fight against falsehood wherever he saw it. He was an exceptional preacher and a man of prayer. He also wrote many pieces of church music. He presided at the glorifications of Blessed Xenia, Saint John of Kronstadt, Saint Herman of Alaska, and the New Martyrs and Confessors of Russia. He particularly loved young people, and gave much attention to Christian education. He died on November 21st, 1985 and was buried at Holy Trinity Monastery in Jordanville, New York. When his casket was opened in 1998, 14 years later, his body was found to be still whole. His memory is revered by the many who remember his steadfast defence of Orthodoxy. Archbishop Hilarion has directed that all parishes serve a litia for the repose of Metropolitan Philaret on the closest day possible to the anniversary of his repose. In Gosford, this will be on Sunday November 20th.

CHURCH LIFE: ORTHODOXY IN CHINA

"KEEPING THE FAITH: Despite centuries of secrecy, China's last Orthodox Christians are defiantly clinging to their beliefs in the hope of Beijing granting greater freedoms"

Paul Mooney in Beijing - sourced from <http://www.pjmooney.com>
Originally printed in the 'South China Morning Post', March 28, 2005

For more than 300 years, the members of Beijing's small community of Orthodox Christians have tenaciously held on to their faith, withstanding anti-western Boxers who murdered 222 faithful in 1900, angry young Red Guards in the 1960s who drove the church underground, and the current economic boom that has scattered the faithful to far-flung corners of the city.

But the survival of their tradition now hinges on a single shipping container and a pile of wood from the Russian Far East gathering dust in a corner of the Russian embassy in Beijing.

The materials are intended for the construction of a sturdy wooden church for the local Orthodox community, a gift from fellow Orthodox Christians in Russia. But as Beijing's Religious Affairs Bureau dallies over whether or not to give the nod for the church to be built, the church pieces sit untouched, and Beijing's Orthodox community moves closer to extinction.

"There is not a single priest or place of worship for Orthodox Chinese in Beijing," says Dimitry Napara, a Russian businessman living in Beijing who is active in the Russian Orthodox Church. "We hope the authorities will decide very soon."

Because it is not one of the five officially sanctioned religions in China - Buddhism, Taoism, Protestantism, Catholicism and Islam - the Orthodox Church technically cannot train priests or hold services on the mainland, and the younger generation of offspring from Orthodox Christian families are fast losing their faith.

Father Dionisy Pozdnyaev, director of the Study Group on Orthodox Affairs in China, says Orthodox believers have been in limbo since the mid-1960s.

"They have not been able to experience church life for four decades," says the Russian priest, a frequent visitor to Beijing. "They have tried to practise in their homes, but it's not been possible".

Du Zhonglian, who also goes by the name Victor Dubinin, the name of his Cossack ancestor who arrived in the Chinese capital nine generations ago, sits in a fast-food outlet in the north of Beijing telling his story as he sips tea. Despite three centuries of intermarriage with the Chinese, Mr Du's face still bears slight traces of his Russian ancestry.

He says that aside from his faith, his only other vestige of Russian culture is the colouring of Easter eggs and baking paskha, a Russian cake eaten at Paskha, or Easter. When asked if he meets with other members of the Orthodox community to practise his religion, Mr Du replies firmly: "I won't do anything illegal." Asked if he still prays at home, he responds simply: "In my heart."

Mr Du says that Orthodoxy in China dates back to the 1600s, when the Manchus fought against Russian Cossack settlements along the Amur River in the fortress town of Albazin. The city fell to the Chinese in 1685 and Cossack captives - including Mr Du's ancestor - were taken to Beijing as prisoners, where Emperor Kang Xi made them members of one of the Manchu military banners. The Albazinians were given quarters in the grounds of the God of War Temple in the northeastern corner of the imperial city, and the temple was converted into St Nicholas the Wonder-worker Church.

In its first 150 years, the church did not attract many local followers, but in the second half of the 19th century, Orthodoxy made great strides with the arrival of scholarly clergy and the translation of religious texts into Chinese.

The numbers swelled in the wake of the Russian revolution, when anti-Bolshevik Russian emigres poured across the border into China in 1917. There were 106 Orthodox churches in China in 1949, and tens of thousands of believers. But when the communists came to power that year, there was a Russian exodus. No one knows how many remain scattered around the country today. Father Dionisy says about 12,000, but adds: "They are very secluded and separated communities."

In 1956, Soviet leader Nikita Khrushchev ordered the church dedicated to the Holy Dormition, which sat on embassy grounds, to be shut down, and it was partially torn apart and turned into a garage. A year later, the Orthodox Church in China was declared autonomous, with Chinese bishops named in both Beijing and Shanghai. But its autonomy did not last long. With the launch of the Cultural Revolution (1966-1976), religious believers were persecuted, arrested and tortured, church property was seized and all activity was halted or driven underground.

Mr Du, 66, says the Albazinian community was forced out of its homes in 1966, and its members scattered around the city. He remains bitter about this event, even though it took place almost four decades ago. He reaches into his pocket and pulls out a detailed sketch of the area. He carefully spreads it on the table and begins pointing to various landmarks: the former homes of family and friends, the bishop's residence, the old Orthodox Church.

"All Orthodox Chinese went to liturgy there on Sundays," Mr Du recalls. "We lived there for generations." The area fell to the wrecking ball in 2002, making way for high-rise complexes.

Attempts to revive the Orthodox Church began slowly in the 1980s, as China began to open up, and the Moscow Patriarchate joined Chinese believers in lobbying for permission to register churches.

The situation varies from place to place depending on the attitudes of local religious bureaucrats. In some areas, Russian priests have been allowed to quietly cross the border to serve the spiritual needs of Orthodox Christians, as religious officials look the other way. Some also turn a blind eye to small groups of believers practising quietly in their homes. However, one Russian priest was deported from Xinjiang province in December 2003.

The Protection of Our Lady in Harbin was the first church to reopen, offering Church Slavonic services for the handful of remaining Russian refugees and Chinese faithful. Father Gregory Zhu Shipu, the last priest to serve the community there, died in 2000. Meanwhile, in Harbin, the beautiful St Sofia Cathedral was renovated and opened as a museum in 1997.

Another 3,000 Orthodox Christians live in Xinjiang, and in 1986 were allowed to reconstruct their church in Urumqi. But with no priest, the community can only meet to pray. The two remaining clergy on the mainland, Father Michael Wang and Protodeacon Evangel Lu, still live in Shanghai, but are too old to conduct services.

Two old Orthodox churches in the city have been transformed into a restaurant and karaoke bar. The Russians have been lobbying to have the buildings converted to more respectable use, but have met strong resistance from the current occupants.

An estimated 100 to 300 Orthodox Christians reside in Beijing today - mainly the descendants of the early Cossacks, but they have no way to practise their religion, and requests made since the late 1980s for permission to register remain unanswered.

Christmas liturgy was celebrated at the Russian embassy in Beijing in 2002 and about 50 Albazinians attended, despite a ban on Chinese attending foreign religious services. It was the first chance in more than 40 years for the group to attend a liturgy, and some had tears in their eyes. Chinese officials expressed displeasure, and the invitation was not repeated.

Father Alexander Du Lifu, the last remaining Orthodox priest in Beijing, died in December 2003 without realising his dream of reopening a church in Beijing.

Meanwhile, the Russian Orthodox Church continues to work hard for the revival of Orthodoxy in China. Eighteen young Chinese men and women are studying in Russia now, the men preparing for the priesthood, the women being trained as choir leaders and icon painters. One of the seminarians is to be ordained soon, but it's still unclear if he - or other seminarians - will be allowed to return to serve the community. "We have to negotiate with the authorities," says Father Dionisy. "We think they will be allowed to come back. They know we are teaching them."

Over the past five months, Russian Bishop Mark came to Beijing at the invitation of the Religious Affairs Bureau. Also, Russian President Vladimir Putin is believed to have raised the issue during a visit to Beijing last October.

Attempts are also being made to grow the church in cyberspace. Mitrophan Chin, a young Chinese-American who converted to the Orthodox religion, now volunteers as the webmaster for www.orthodox.cn, which was launched last year.

Mr Chin, who took the name of a priest who was one of those martyred in 1900, predicts that the Chinese Orthodox Church "will change, but not disappear", and he believes survival may lie in a new generation of Chinese believers. "The converts will have a greater zeal to spread Orthodoxy because they embrace it and want to practise it, and not because they inherited it," he says. Meanwhile, requests for permission to register in Beijing remain unanswered, and the reason is not entirely clear. Some say that with just a few hundred members, the Orthodox community is too small. Others point to the highly conservative nature of Beijing's Religious Affairs Bureau. Russians feel the local community may not be trying hard enough.

Father Dionisy and other Russians are pinning their hopes on the new legal provisions on religious affairs that came into effect on March 1, pointing out that they do not specifically mention the five recognised religions. "The regulations are changing and we expect a change in the attitudes of the authorities," he says.

But experts say this may just be wishful thinking. "The registration requirements remain very strict in the regulations, which in fact are the main feature of the document," says a western expert on Christianity in China. "The Orthodox Christians will probably be disappointed because all religious groups must register. No exceptions."

PARISH LIFE: WEBSITE UPDATES

Our parish website (www.gosfordrussianchurch.org) has received some positive feedback lately, with comments received by email and by telephone to the effect that the site is informative and edifying. Interestingly, the feedback specifically mentioned this newsletter as something of interest to people outside the parish, and often interstate! A lot of extra information has been prepared for the website over the past week or so [that is, 14/11-18/11 - Ed.], and this should find its way online over the next few days. This includes information on our AGM and parish administration and information about us and about our church services (not just times and dates, but also some simple information about the structure of the services and the thinking that goes in to what services we have). Please take the time to have a look at the site and feel free to pass on any comments to Father James.

DIOCESAN LIFE: 41ST ANNUAL YOUTH CONFERENCE

At the end of each year our Diocese organizes a conference for young people that last over a few days and gives our youth the opportunity to learn more about the faith and to form friendships with other young Orthodox Christians. This years' conference is to be hosted by the Geelong parish of "Our Lady, Joy of All Who Sorrow", and will be held at the Lady Northcote Recreation Camp near Bacchus Marsh in Victoria. The theme of the conference is a verse from the First Letter of Saint Peter: "Be ready to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear" (3:15). The conference will run from December 23rd until December 28th and will cost \$195.00 per person for the week, or \$35.00 per day. The conference organizers have prepared a very interesting list of topics to be covered. This years' guest speaker will be Fr Daniel Byantoro from the Indonesian mission of our church. Further information can be obtained from Alexander Paramonov on 0421-670516 or sash_man@yahoo.com. Information leaflets and registration forms are available in church.

DIOCESAN LIFE: POSSIBILITY OF A NEW MISSION NORTH OF NEWCASTLE

A couple of times over the last six months Father James has traveled to Forster-Tuncurry, two closely-linked towns about hour or so north of Newcastle, and to Taree, a larger town another half-hour further north. Pastoral work there has included a wedding and the visiting of an elderly Russian man living in a Taree nursing home. Interest has been expressed by the Orthodox Christians living in those areas in regular but occasional Divine Services (Divine Liturgy four times a year, for example). Archbishop Hilarion has given his blessing to the idea, and so it is that Father James will - God willing - serve the first Divine Liturgy in Forster on Saturday, December 24th this year. If there is a sufficient interest, it may be that a Manning River-Great Lakes mission can be formed, and other clergy involved in the care of the community there. Those wishing to know more or inspired to attend the first service should talk to Father James.

CHURCH LIFE: WEBSITES TO WATCH

A little has already been said about our parish website; parishioners and readers are also encouraged to read the news and items of interest posted on the website of the Synod of Bishops of our Russian Orthodox Church outside Russia, www.russianorthodoxchurch.ws. This website is updated regularly and includes news and photographs from events - some of great significance, and some less so - around the world. There is also a great deal of instructive material: sermons, historical articles, church documents, and so on. Of great interest amongst recently-posted items is an "Appeal of the Conference of the Diocese of Geneva and Western Europe of the Russian Orthodox Church Outside of Russia", a thoughtfully written and moving response of the clergy and faithful in Western Europe to the challenges facing our Church. Another item of interest is a three-part history of the Holy Trinity Monastery in Jordanville, N.Y. New items are posted in English and in Russian every few days, so it is important to check regularly. A new church website to watch for is that of the Western American Diocese, currently under construction. The site address is www.wadiocese.com. It should be available by the end of November.

ORTHODOX CHRISTIAN LIFE: ABOUT BEING A GOD-PARENT

- The tradition of having godparents at Holy Baptism is something followed by the Church from the earliest days of its history.
- It is the duty of the godparents to see that their godchildren are taught the Orthodox Christian Faith and made to understand the significance of the promises made for them at Baptism.

- Among the other duties of godparents is the duty of seeing that their godchildren receive Holy Communion frequently, that they attend church regularly, that they learn their prayers and generally live their lives as an Orthodox Christian should. A godparent must also pray for their godchild.
- With such an important job to do, godparents themselves must try to be good Orthodox Christians. They must know at least the basics of the Christian Faith, keep the laws of the Church, and understand the importance of the promises that they give at Holy Baptism. Although a godparent doesn't need to know everything, those who are totally ignorant of the teachings of the Church cannot be godparents.
- Before becoming a godparent, it is best if the future godparents confess their sins and receive Holy Communion. They should also be taught their duties as godparents. All godparents should try to learn the Creed as they will have to recite it at the Baptism. They should understand the basics of what Holy Baptism is and to be aware of the great responsibility that they are taking on.

CHURCH LIFE: THE PRAYERS OF THE FAITHFUL ARE ASKED FOR:

The sick & suffering: Metropolitan Vitaly, our parishioner Antonina (Tialshinsky), Ioann, Nina, Vladimir, Vladimir, Nadezhda, Vasili, Nina, Vera, Daniel, Katya

Various needs: All those participating in the Diocesan Assembly on December 22nd; all those involved in the organization of the 4th All-Diaspora Council and in negotiations with the Moscow Patriarchate; our parishioner Andrew Kfoury, serving overseas with the Australian Army, and his family Samantha, Christopher and Jasmine; Katherine, David, Timothy and family, Paraskeva, Antonina, Nicholas & family; Helena, Robert, Lyn & family

PARISH LIFE: SUMMER SCHEDULE OF SERVICES NOW AVAILABLE

A schedule of services for the summer months (December, January and February) is now available in church and on the parish website. Important services to note are those appointed for the Great Feast of the Entry of the Mother of God into the Temple on Saturday 3rd and Sunday 4th December; an akathist before the Kursk-Root Icon of the Mother of God on the evening of December 9th; and Vigil and Divine Liturgy for the Great Feasts of the Nativity of Christ (Christmas) on January 6th-7th and the Baptism of Christ on January 18th and 19th. An article elsewhere in this newsletter provides information about the Kursk-Root Icon of the Mother of God, one of the spiritual treasures and the "protectress" of our Russian Orthodox Church outside Russia. This akathist will provide another important opportunity (along with the moleben to be served on Sunday December 18th) to pray for our Synod of Bishops and all those involved in the Diocesan Assembly and the All-Diaspora Council as they chart the course of our Church

into the future.

It should be noted that there will be NO SERVICES on the weekend of the 1st Sunday in January, Saturday December 31st and Sunday January 1st. This is because Father James will be in Melbourne from Saturday December 31st until Monday January 2nd. That means a long break between services over the Australian Christmas-New Year holidays: no services are scheduled between Sunday December 18th and Friday January 6th.

For those interested, there will be significant services at the church of Saint Nicholas, Wallsend, on the following dates: Sunday December 18th and Monday 19th, in honour of Saint Nicholas (not the patronal feast of the church, which falls in May); Saturday December 24th and Sunday 25th, in honour of Saint Herman of Alaska; and on Sunday January 8th, the second day of the feast of the Nativity of Christ.

19 th November	Saturday	Matins	6.00 pm
20 th November	Sunday	Divine Liturgy	9.00 am
		Eve of Holy Archangel Michael	
		Matins	6.00 pm
3 rd December	Saturday	All-night vigil	6.00 pm
4 th December	Sunday	THE ENTRY OF THE MOTHER OF GOD INTO THE TEMPLE	
		Divine Liturgy	9.00 am
6 th December	Tuesday	Matins	7.00 pm
7 th December	Wednesday	Great-Martyr Katherine	9.00 am
		Divine Liturgy	
9 th December	Friday	Akathist before the Kursk-Root Icon of the Mother of God	7.00 pm
12 th December	Monday	Apostle Andrew the first-called	
		Matins	7.00 pm
16 th December	Friday	Great-Martyr Barbara; Saint John Damascene	
		Matins	7.00pm
17 th December	Saturday	Matins	6.00 pm
18 th December	Sunday	Saint Savva the Sanctified	
		Divine Liturgy	9.00 am



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Our parish newsletter will be published monthly. If you wish to receive it by post or email, please talk to Father James (0428-639156) or Katya Marcotrigiano, the parish secretary (4369-1765).