

«Ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμός
ἀλλὰ τοῦ πέμψαντός με Πατρὸς». (Ἰωάν. 14:24)

«Καὶ ἐπλήσθησαν ἅπαντες Πνεύματος Ἁγίου,
καὶ ἤρξαντο λαλεῖν ἑτέροις γλώσσαις». (Πράξεων 2:4)

ΦΩΝΗ ΤΗΣ ΟΡΘΟΔΟΞΙΑΣ

VOICE OF ORTHODOXY

ΕΠΙΣΗΜΟΣ ΕΚΔΟΣΙΣ ΙΕΡΑΣ ΑΡΧΙΕΠΙΣΚΟΠΗΣ ΑΥΣΤΡΑΛΙΑΣ
Συντάσσεται ὑπὸ Ἐπιτροπῆς προνοία τοῦ Σεβασμιωτάτου Ἀρχιεπισκόπου
242 Cleveland St., Redfern, 2016. Tel. 9698 5066

OFFICIAL PUBLICATION OF THE GREEK ORTHODOX
ARCHDIOCESE OF AUSTRALIA
Ἐτησία Συνδρομή - Annual Subscription \$ 20.00



VOLUME 35 No 7-9

Print Post Approved PP 2455500018

Τεύχος 398-400

Ἰούλιος-Σεπτέμβριος / July-September 2013

ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΑΥΣΤΡΑΛΙΑΣ - GREEK ORTHODOX ARCHDIOCESE OF AUSTRALIA

Ι΄ Παναυστραλιανό Συνέδριο Νεολαίας - 10TH NATIONAL YOUTH CONFERENCE

«Ὁρολογία καὶ ψυχολογία στὶς κοινωνικοπολιτικές ἐξελίξεις τῶν νεωτέρων χρόνων»
"The Terminology and the Psychology of Socio-Political Developments"

Βρισηάνη 29 Σεπτεμβρίου - 1 Ὀκτωβρίου 2013 - Brisbane 29 September - 1 October 2013

ὑπὸ Ἀρχιεπισκόπου Αὐστραλίας κ.κ. ΣΤΥΛΙΑΝΟΥ

By Archbishop Stylianos of Australia

Α΄ ΣΥΝΤΟΜΗ ΕΙΣΑΓΩΓΗ

Τὸ προηγούμενο Παναυστραλιανό Συνέδριο Νεολαίας, πού συγκροτήθηκε καὶ πάλι ἐδῶ στὴν Βρισηάνη ἀπὸ 25 ἕως 28 Ἰανουαρίου 2007, εἶχε γενικό θέμα «**Ἡ εὐθύνη τῆς Νεολαίας στὴν σύγχρονη Κοινωνία**».

Τό ἐφετεινό ἐπίσης Παναυστραλιανό Συνέδριο Νεολαίας ἐπιχειρεῖ, ὅπως θά δοῦμε στὴν συνέχεια, μιά βαθύτερη τομὴ στό πρόβλημα τῆς εὐθύνῃς τῆς Νεολαίας. Διότι, γίνεται προσπάθεια νά δοῦμε πῶς **διαφοροποιούνται** (σέ κάθε ἐποχή) τὰ «**ὀνόματα**» καὶ τὰ ἀντίστοιχα «**νοήματα**», ὥστε νά προκύπτει τό ἐνιαῖο τώρα θέμα «**Ὁρολογία καὶ ψυχολογία** στὶς κοινωνικοπολιτικές ἐξελίξεις τῶν νεωτέρων χρόνων».

Καὶ γίνεται μὲν φανερό ὅτι τό ἐν λόγω ἐνιαῖο θέμα δέν πρέπει νά θεωρηθεῖ πρόβλημα ἀποκλειστικῶς τῆς Νεολαίας, ἀφοῦ τό ζεῦγος «**σημαίνοντα**» καὶ

A) INTRODUCTION

The previous National Youth Conference, which was also held here in Brisbane between 25th-28th of January, 2007, had the general topic "**The responsibility of Youth in modern Society**."

This year's National Youth Conference likewise, as we shall see below, will attempt to offer deeper insight into the problem of the responsibility of Youth. Consequently, we will try to see how the '**names**' and their corresponding '**meanings**' are '**differentiated**' (in various periods of time), in order for our current theme to arise: "**The terminology and the psychology of socio-political developments in modern times**".

And it becomes apparent that the mentioned integrated theme should not be considered as a problem of Youth exclusively. This is because the twin terms '**signifier**' (that is, the word as such) and '**signified**' (that



Their Graces, Rev. Fathers and Youth Delegates at the Church of the Dormition of the Theotokos, Mt Gravatt, which hosted the National Youth Conference (29-9-2013).

«σημαινόμενα» είχε ήδη απασχολήσει μεταξὺ τῶν Αρχαίων, κυρίως τὸν **Παρμενίδη**, τοῦ ὁποῦ τὰ βήματα πρέπει νὰ θεωρηθεῖ ὅτι ἀκολούθησε ὁ πολὺς σύγχρονος Αὐστριακὸς φιλόσοφος **Ludwig Wittgenstein** (μέ τὴν μοναδική διατριβή του *Tractatus Logico-Philosophicus*), ἀλλ' ὅπωςδήποτε τὰ κυριώτερα χαρακτηριστικὰ γνωρίσματα τῆς Νεολαίας τὴν καθιστοῦν, σέ κάθε ἐποχή, τὸ ἐγγύτερο **ὑποκείμενο** τοῦ στοχασμοῦ, καθὼς καὶ τὸ εὐπαθέστερο μέρος τῆς Κοινωνίας, τὸ ὁποῖο ὑφίσταται τίς σημειούμενες ἀλλαγές στὴν συζυγία «σημαίνοντος» καὶ «σημαινομένου».

Ἄς δοῦμε λοιπὸν πρωτίστως ποιά εἶναι τὰ κυριώτερα χαρακτηριστικὰ **γνωρίσματα** τῆς Νεολαίας, ὥστε νὰ κατανοήσωμε γιατί ὡς ὑποκείμενο τῆς **ὀρολογίας** καὶ **ψυχολογίας** πρέπει νὰ θεωρηθοῦν οἱ νέοι ἄνθρωποι περισσότερο ἀπὸ κάθε ἄλλη ηλικία.

Πρὶν ὅμως ἀναφερθοῦμε εἰς τὰ κυριώτερα γνωρίσματα τῆς Νεολαίας πρέπει νὰ ὀρίσουμε ποιά ηλικία θεωρεῖται συνήθως Νεολαία.

Στὴν σημερινή Κοινωνία ἐπεκράτησε νὰ θεωρεῖται Νεολαία ἡ ηλικία ἀπὸ 13 ἕως 20 ἐτῶν, οἱ λεγόμενοι διεθνῶς Teenagers. Εἰς τὰ εἰδικὰ ὅμως αὐτὰ Συνέδριά μας ὡς Νεολαία θεωροῦμε ἀκόμη καὶ τοὺς νέους 25 ἢ καὶ 30 ἐτῶν, διὰ νὰ ἔχουν ἐξησφαλισμένη τὴν ὠριμότητα πού ἀπαιτεῖ ἓνας σοβαρὸς διάλογος, ὅπως τὸν ἐπιδιώκουμε, μέ τὰ ἐν προκειμένῳ Συνέδριά μας.

1. Τὸ πρῶτο καὶ συμπαθέστερο γνῶρισμα τῆς Νεολαίας, σέ κάθε ἐποχή, εἶναι ἀσφαλῶς ἡ **εἰλικρίνεια** καὶ ἡ ἀνεπιφύλακτη ἀντιμετώπιση κάθε καταστάσεως. Ὁ νέος ἄνθρωπος στερεῖται τὴν πείρα τῆς ζωῆς, ἀλλ' ἀκριβῶς δι' αὐτὸ δὲν ἔχει μάθει νὰ ὑποκρίνεται καὶ ἐκφράζεται μέ **αἰσιοδοξία** καὶ **ἐνθουσιασμό**, ἐπειδὴ πιστεύει ὅτι εἶναι ἰκανὸς γιὰ ὅποιοδήποτε ἐγχεῖσμα.

2. Ἄλλο χαρακτηριστικὸ, πολὺ συγγενές μέ τὸ προηγούμενο, εἶναι ἡ βιασύνη, ἢ αὐτὸ πού συνήθως ὀνομάζουμε «**ἀνυπομονησία**» τοῦ νέου ἀνθρώπου νὰ γνωρίσει καὶ νὰ «**οἰκειωθεί**», ἢ μᾶλλον νὰ «**κατακτήσει**» τὰ πάντα γύρω του. Κατὰ βάθος αὐτὴ ἡ βιασύνη δὲν εἶναι παρὰ μιὰ ἀπέραντη αἰσιοδοξία τῆς παιδικῆς ἢ καὶ ἐφηβικῆς ηλικίας μπροστὰ στό θάυμα τῆς ζωῆς.

Τίς περισσότερες φορές αὐτὴ ἡ **αὐτοπεποίθηση** τοῦ νέου ἀνθρώπου δὲν εἶναι «**αὐταπάτη**», μήτε ἀπαραιτήτως «**αὐθάδεια**». Ὅταν τὰ βιολογικά «**ἀνακλαστικά**» εἶναι ἀκόμη σ' ὅλη τὴν φρεσκάδα καὶ τὴν δύναμή των, ὁ ἄνθρωπος νομίζει ὅτι τὰ πάντα κατορθώνει σέ χρόνον ρεκόρ.

Σήμερα, μέ τὴν νεώτερη **Τεχνολογία**, ἰδιαίτερος δέ εἰς τὰ μέσα ψηφιακῆς ἐπικοινωνίας καὶ **πληροφορικῆς**, βλέπουμε πόσο γρήγορα ἐξοικειώνονται ἰδίως τὰ παιδιά καὶ οἱ νέοι, πού πάντοτε διαθέτουν μεγαλύτερη εὐελιξία γιὰ προσαρμογὴ σέ νέες συνθήκες.

3. Ἐνα τρίτο **βασικὸ** μὲν, ἀλλὰ καὶ **σύνθετο** γνῶρισμα τῆς Νεολαίας, εἶναι ἡ προθυμία **ἀνανήψεως** καὶ ταχύτητα **ἐπανορθώσεως** τοῦ

is, whatever the word refers to) had already occupied the thought of the ancients - especially **Parmenides**, in whose footsteps we must say that the renowned modern Austrian philosopher Ludwig Wittgenstein (with his unique dissertation *Tractatus Logico-Philosophicus*) followed. Yet, the major characteristic features of Youth make them, in any historical period, the closest **subject** of thought, being the most vulnerable section of society, which undergoes the changes that occur in the twin terms 'signifier' and 'signified'.

Let us then first see the major characteristic **features** of Youth, so that we can understand why young people should be considered a subject of **terminology** and **psychology** more than any other age group.

However before mentioning the major features of Youth, we must define the age-bracket that normally corresponds to this term.

In today's society, Youth are normally considered to be between 13 and 20 years of age, known internationally as 'teenagers'. However, in our special Conferences, we consider Youth to include young people of 25 or 30 years of age, to ensure that they have the necessary maturity for a serious dialogue, which is the goal of all our Youth Conferences.

1. The first and most likeable feature of Youth, in every historical period, is of course their honesty and unreserved manner when dealing with every situation. A young person lacks the experience of life, but precisely for this reason he or she has not learnt to be hypocritical, and therefore speaks with optimism and enthusiasm and with the confidence of being capable of any task.

2. Another characteristic (closely related to the previous one) is the rush - or what we normally call '**impatience**' - of young people to know and become '**familiar**' with, or rather to 'conquer', everything around them. Deep down, this desire to rush ahead is really the boundless optimism of the age group to which the child or adolescent belongs within the miracle of life.

In most cases this **self-confidence** of the young person is neither '**self-deception**' nor '**audacity**'. When biological reflexes are still fresh and in full strength, a person thinks that everything can be achieved in record time.

Today, with modern **technology**, especially with the means of digital communication and information, we see how quickly children and young people in particular familiarise themselves with it, as they always have greater flexibility in adapting to new situations.

3. A third **basic**, yet **complex**, feature of Youth, is their willingness to **wake up to themselves** and the speed with which they can **rectify** their former life which, due to superficiality, involved wasting valuable time and energy on 'vain things' or completely non-existent values - much like the Prodigal Son of the Gospel reading.

A classic example of youthful frivolity was the

προτέρου βίου, πού λόγω έπιπολαιότητας κατασπατάλησε, περίπου όπως ό «Άσωτος Υιός» τής Εύαγγελικής περικοπής, πολύτιμο χρόνο και δυνάμεις σέ «ματαιότητες» ή τελείως άνύπαρκτες άξίες.

Κλασσικό παράδειγμα νεανικής έπιπολαιότητας, στά νεώτερα χρόνια, ύπήρξε τό Κίνημα τών Νέων στήν Γαλλία τό 1968, υπό τήν φλογερή ήγεσία του άναρχικού φιλοσόφου Jean Paul Sartre, πού άναστάτωσε όχι μόνον Εύρώπη και Άμερική, αλλά όλόκληρο τόν πλανήτη.

Μέ σουρεαλιστικά συνθήματα του τύπου «φαντασία στήν διακυβέρνηση» ή «κάτω ή έξουσία» και άλλα άνεύθυνα, κατάφεραν μέσα σέ λίγες ώρες νά στήσουν **όδοφράγματα** και νά καταλύσουν κάθε έννοια τάξεως ή αισθήματος **εύθύνης** σ' όλόκληρη τήν τρομοκρατημένη Κοινωνία τών Παρισίων.

Η **άφροσύνη** ενός τέτοιου **ένθουσιασμού**, έκ παραλλήλου μέ τόν τρόμο του πλήθους τών φιλήσυχων συμπολιτών, πού τελείως άδικα χαρακτηρίστηκαν **άπαξιωτικά** όλοι μαζί ως «συμβιβασμένοι» ή «προσκυνημένοι», «δούλοι του Κατεστημένου» κ.ά., φυσικόν ήταν νά τροφοδοτήσουν δύο διαμετρικά αντίθετες **άκρότητες**, από τίς όποιες δέν λυτρώθηκε άκόμη ό σύγχρονος κόσμος.

Από τό ένα δηλ. μέρος μεταδόθηκαν παντού και άνδρώθηκαν ποικιλώνυμα, συνήθως **άριστερά** και **άναρχικά** κινήματα, από τό άλλο δέ μέρος αντιδραστικές ομάδες ύπέρμετρης συντηρητικότητας και φοβίας, πού ώδήγησαν μέχρι και σέ φαινόμενα άπαραδέκτου φασισμού.

Είναι πάντως χαρακτηριστικό, ότι πολλοί από τούς γνωστούς πρωτεργάτες εκείνου του Παρισινού ξεσπάσματος άναρχίας, δύο μόλις δεκαετίες άργότερα βρέθηκαν τοποθετημένοι σέ κεντρικές ύπεύθυνες θέσεις Δημοσίων Οργανισμών, και ώμολόγησαν σέ συνεντεύξεις τήν μεταμέλειά των. Αυτοί είναι οί καρποί τής **ώριμότητας!**

Θά πρέπει λοιπόν νά παραδεχθούμε, όσοι έχουμε εύθύνες για τήν άγωγή τών Νέων ανθρώπων, από τήν παιδική μέχρι και τήν προχωρημένη έφηβική ήλικία, ότι δύο κυρίως είναι οί τομείς πού δέν πρέπει νά παραμελήσουμε για τό καλό όλόκληρης τής ανθρωπότητας:

Από τό ένα μέρος είναι οί **άνθρωπιστικές** σπουδές, πού θά μπορούν νά έλέγχουν και νά **κατευθύνουν** όποιοσδήποτε προόδους τών **θετικών** Έπιστημών και τής **Τεχνολογίας**.

Από τό άλλο μέρος, εξίσου άπαραίτητη, άν όχι άκόμη περισσότερο, είναι ή **λατρεία** του Θείου γενικώς, άνεξαρτήτως σέ ποιά θρησκευτική παράδοση ανήκει ό σύγχρονος άνθρωπος.

Διαφορετικά, μοιραίως προκύπτει ό «μονοδιάστατος άνθρωπος». Και αυτό τό είδος ανθρώπου, όταν όμιλεϊ για «ανάπτυξη» και «προόδο», έννοει πάντοτε **οικονομικοτεχνικές** άνέσεις και «βελτιώσεις». Άλλά ό άνθρωπος δέν είναι μόνο **στομάχι!**

Youth Movement in France in 1968, under the fiery leadership of the anarchist philosopher Jean-Paul Sartre, which caused turmoil not only for Europe and America, but rather for the entire planet.

Using surrealistic slogans such as “imagination in government” and “down with authority” together with other irresponsible expressions, they managed in just a few hours to set up **roadblocks** and to dissolve every notion of order or sense of **responsibility** throughout the entire terrified society of Paris.

The **foolishness** of such **enthusiasm** - coupled with the fear felt by the multitude of peace-loving citizens who were all very unjustly and **demeaningly** called names such as “compromised” or “sold out” or “slaves of the establishment” etc - naturally gave rise to two diametrically opposed **extremities**, from which the modern world is yet to be redeemed.

That is to say, on the one hand, movements under various names, that were usually leftist or anarchist, spread everywhere and grew. On the other hand, reactionary groups of excessive conservativeness and fear also sprung up, which even led to phenomena of unacceptable fascism.

It is at any rate noteworthy that many of the well-known instigators of that burst of anarchy in Paris were, only two decades later, appointed to positions of central power in public organisations, and they admitted their regrets in interviews. These are the fruits of **maturity!**

Those who have responsibility for the upbringing of young people from childhood to advanced adolescent years must admit, then, that there are two areas that we should not overlook for the good of all humanity:

On the one hand there are the studies in **humanities**, which can monitor and **direct** any progress made by science and **technology**.

On the other hand, equally necessary – if not more so – is the **worship** of the divine in general, regardless of which religious tradition the modern person belongs to.

Otherwise, the ‘one-dimensional person’ inevitably arises. And whenever this kind of person speaks of ‘development’ and ‘progress’, he or she always means **economic** and **technical** comforts and ‘improvements’. But the human person is of course more than just the **stomach!**

Our observation concerning the ‘one-dimensional person’ leads us, already, to a few characteristic examples in which the ‘**spoken words**’ do not have a balanced **analogy** with ‘**what is meant**’. In such cases, the result is ironically the exact opposite of what was intended!

B) SEVERAL CHARACTERISTIC EXAMPLES OF THE ‘SIGNIFIER’ AND THE ‘SIGNIFIED’

Following the above introduction, which was so necessary for our topic, we shall attempt to present several characteristic instances of the **signifier** and **signified**, which clearly show how thinking has been decisively ‘steered’ in recent times.

Ήδη αυτή ή παρατήρησή μας για τόν **μονοδιάστατο άνθρωπο** μās οδηγεί εις τό νά περάσωμε σέ λίγα χαρακτηριστικά παραδείγματα του πώς όταν τά «**λεγόμενα**» δέν εύρίσκονται σέ ισόρροπη αναλογία μέ τά «**νοούμενα**», προκύπτει κατά τρόπον ειρωνικό τό αντίθετο του άναμενομένου!

Β' ΜΕΡΙΚΑ ΧΑΡΑΚΤΗΡΙΣΤΙΚΑ ΣΗΜΑΙΝΟΝΤΟΣ ΚΑΙ ΣΗΜΑΙΝΟΜΕΝΟΥ

Μετά από τήν τόσο άπαραίτητη ως άνω **εισαγωγή**, θά προσπαθήσουμε τώρα νά εκθέσουμε κάποιες χαρακτηριστικές περιπτώσεις **σημαινόντων** και **σημαινομένων**, πού δείχνουν πολύ καθαρά πώς «χειραγωγείται» ή σκέψη καθοριστικά στά νεώτερα χρόνια.

- Όταν δέ αυτή ή αντίθεση είναι **κραυγαλέα**, τότε μιλούμε για όνόματα κατ' **εύφημισμόν**. Συνήθη παραδείγματα είναι ό «εύξεινος πόντος», πού λέγεται έτσι μέ προφανή **ειρωνεία** για νά μή τόν άποκαλέσουμε εύθέως «ά-ξενο» πόντο, δηλαδή **έχθρική** θάλασσα.

- Εις τήν πολιτική ζωή, καταμερίζοντας τά επί μέρους Υπουργεία, αναφέρουμε και τό Υπουργείο πού άσχολεϊται μέ τίς κατ' έξοχήν **στρατηγικές** σχέσεις μεταξύ των διαφόρων Κρατών, κι' ενώ τό όλο πρόγραμμα αναφέρεται εις τά **πολεμικά** πράγματα, δέν όνομάζομε τό έν προκειμένω «χαρτοφυλάκιο» Υπουργείο **πολέμου**, αλλά απλώς Υπουργείο **Αμύνης!**

- Επίσης, εις τήν μεταπολεμική Ελλάδα, πού διαμορφώθηκαν τά διάφορα πολιτικά Κόμματα, τό μέν νεόκοπο Κόμμα του κ. Ανδρέα Παπανδρέου έθεσε ως έμβλημά του τόν πράσινο ήλιο του ΠΑΣΟΚ (μονοπωλώντας τήν **έλπίδα** και τήν **αισιοδοξία**), ή δέ διασπασθείσα Αριστερά από τό ΚΚΕ ώνομάσθηκε «Συνασπισμός της Αριστεράς και της Προόδου» (!), ως εάν τό Κόμμα αυτό νά μονοπωλεί τίς **άνθρωπιστικές** εύαισθησίες και τήν **προοδευτικότητα**, μεταξύ όλων των άλλων Κομμάτων.

- Παρ' όλες πάντως τίς «δολιχοδρομίες» στις όποιες επιδίδονται οι πολιτικοί της λεγομένης νεωτερικότητας, προκειμένου νά μή δεσμεύονται εις τίς εκάστοτε δηλώσεις των προς τούς κυβερνωμένους, έν τέλει υπεχρεώθησαν νά θεσμοθετήσουν εις τό λεξιλόγιό των τό λεγόμενον «πολιτικώς όρθόν» (politically correct), διά νά αποφεύγουν όποιαδήποτε άρνητική κριτική εις τούς διαλόγους των, πράγμα πού όπωσδήποτε άποτελεί, ως ένα βαθμό, στιγμή ειλικρινείας.

- Πιό πρόσφατο παράδειγμα του τελευταίου καιρού, όπου διαπιστούται πόσο βαθύς είναι ό δεσμός **σημαινόντος** και **σημαινομένου**, είναι ή περίπτωση του λεγομένου «same sex marriage», όπου οι προσπαθόντες νά επιβάλουν τόν γάμο των όμοφυλοφίλων εις τά διάφορα Κοινοβούλια, υποχρεούνται νά αλλάξουν τόν παραδοσιακό όρισμό του Γάμου, πού βρίσκεται έν ισχύει από τήν εποχή του Ρωμαϊκού Δικαίου. Όπως είναι γνωστόν, ό όρισμός του Γάμου, κατά

- When this imbalance is **striking**, then we only use names **euphemistically**. A common example of this is the Black Sea, which in the Greek language is called the 'friendly sea' (εύ-ξεινος πόντος) only with obvious irony, so as not to call it what it really is: an '**unfriendly** sea' (ά-ξενος πόντος). We have the same situation with the Pacific Ocean, which is everything but pacific (i.e. peaceful).

- In political life, there is normally a Department that deals with the **strategic** relations between various countries. And while this has to do with matters of war, we do not call the relevant 'portfolio' the Department of **War**, but simply the Department of **Defense!**

- Similarly, in post-war Greece, when various political Parties were formed, the new Party of Andrew Papandreou used the emblem of a green sun (thereby monopolizing **hope** and **optimism**). And the Left which broke away from the Communist Party was called 'The Coalition of the Left and of Progress' (!), as if that Party had an exclusive hold on humanitarian **sensitivities** and **progressiveness** among all other Parties.

- Yet, despite all the 'intrigues' that politicians of so-called modernity engage in, so as not to be committed to all their statements towards their electorate, they were eventually obliged to invent in their vocabulary the term 'politically correct'. This was in order to avoid any negative criticism in their discussions, something which undoubtedly comprises, to some degree, an element of sincerity.

- A more recent example of our times, which shows how deep the connection between **signifier** and **signified** can be, is the term 'same sex marriage'. Those who are attempting to impose the marriage of homosexuals within the various Parliaments of western nations, are really trying to force a change in the traditional definition of Marriage, which has been in existence since the time of Roman Law.

As we know, the definition of Marriage, according to Roman Law (which was also adopted by European systems of Law subsequently) was expressed as "the union of man and woman, for the sharing of their entire life".

In closing this exploration concerning the **signifier** and the **signified** in modern times, we should perhaps not overlook the philosophical irony with which the tragic English writer George Orwell made a sharp critique of such correlations, especially in his famous work '*Animal Farm*'.

As a summary of all that we have said thus far, what becomes clear is the value of Ethics - especially Christian Ethics. The foundation for this was of course proclaimed in the most categorical way, to both the wise and the unwise, through the famous command of God incarnate, who is Jesus Christ:

"Let your 'Yes' be 'Yes' and your 'No', 'No'; for whatever is more than this comes from the evil one"

(Matthew 5:37)

The TERMINOLOGY and PSYCHOLOGY of SOCIO-POLITICAL DEVELOPMENTS in the CONTEMPORARY WORLD

Presvytera Thekla Kokkinos

Introduction

Your Eminence, Your Graces, Reverend Fathers, Presvyteras, distinguished guests, beloved youth of the Greek Orthodox Archdiocese of Australia.

The terminology and psychology of sociopolitical developments in the contemporary world

I have to confess that when I first heard this topic, I had no idea what to make of it. After meeting with His Eminence, it became a lot clearer, and over the subsequent month or two, the concept started growing on me, and I finally came to the realisation that His Eminence had, with much wisdom, chosen a very profound and important topic.

To quote a modern Orthodox theologian, David Bentley Hart:

We all inhabit cultural and linguistic worlds that determine to a great extent what we think important, how we see reality, what fundamental premises we assume, and even what we deeply desire. We are not entirely confined to these worlds - we are living souls, not merely machines - but it requires considerable effort to see beyond their horizons.

There is no such thing as a person who is completely unbiased, we are all affected by our culture, by social forces, and by the linguistic world we inhabit. The meaning we place on words, the connotations we place on words, can deeply affect our worldview and our beliefs.

Before I go on, let's clarify what the word "con-

notation" means. Words have a literal meaning, and they can also have a **connotation**. The connotation of a word is the associated or secondary meaning of a word. For example, we all know what the word "home" means. This word has a literal meaning, it can also have a connotation- for some, hopefully for many, the connotation of the word "home" is: "a place of warmth, comfort and affection". The word as such, the "**signifier**", is the word "home". What this word refers to in our heart, the "**signified**", goes beyond the exact literal meaning.

There are many words which in our modern world have changed in their connotation, the **signified** is not what it used to be. New words or terms or meanings have arisen. His Eminence, being a highly sincere person, seems bothered by the term "politically correct", which seems to have been created to somehow cover up some lack of sincerity amongst politicians. The modern world is trying to change the definition of "marriage"- there are even children's picture books out there showing children with 2 parents, but both are male or both are female. The meaning of the word "gay" has changed.

I am not sure how many of you are following what we are saying. To make it easier, I thought I would for the rest of this talk say no more general things, but use as examples 4 words. I have chosen words that in the "**contemporary world**", after its "**socio-political development**", have become, in the eyes of the Church, adulterated. The **connotations** placed on these words has changed. For my talk, I decided to focus on the following 4 words: **Faith, Humility, Purity, and Love.**

τό Ρωμαϊκόν Δίκαιον, τό ὁποῖον ἐκληρονόμησαν καί τὰ Εὐρωπαϊκά Δίκαια, ἐχαράκτηριζε τόν Γάμον ὡς τήν ἔνωσιν Ἄνδρός μετά Γυναίκός, πρὸς συγκλήρωσιν τοῦ βίου παντός.

Κατακλείοντας τούς προβληματισμούς εἰς τὰς σχέσεις, μεταξύ σημαίνοντος καί σημαινομένου, εἰς τὰ νεώτερα χρόνια, ἴσως δέν θά ἔπρεπε νά παρασιωπήσωμεν τό γεγονός τῆς φιλοσοφικῆς εἰρωνείας, μέ τήν ὁποίαν ἔκρινε τίς ἐν λόγῳ σχέσεις ὁ τραγικός Ἄγγλος George Orwell, ἰδίως μέ τό ἔργο του *Animal Farm*.

Συμπερασματικῶς πρὸς ὅλα ὅσα ἀναπτύξαμε μέχρι τώρα, καθίσταται φανερά ἡ ἀξία τῆς Ἠθικῆς, ἰδιαίτερος μάλιστα τῆς Χριστιανικῆς Ἠθικῆς, τῆς ὁποίας τήν βᾶσιν διεκήρυξε πρὸς πάντας ὁ ἐνανθρωπήσας Θεός, δηλαδή ὁ Ἰησοῦς Χριστός, μέ τόν

πλέον κατηγορηματικόν τρόπον, ὅταν παρήγγειλε πρὸς σοφοῦς καί ἀσόφους τό γνωστόν «ἔστω δέ ὁ λόγος ὑμῶν ναί ναί, οὐ οὐ· τό δέ περισσόν τούτων ἐκ τοῦ πονηροῦ ἐστίν» (Ματθ. 5,37).



Ἀπό τόν Ἁγιασμό τῶν Ἐγκανίων τοῦ Bribie Island Retreat and Recreation Centre.

FAITH

Firstly, let's look at the word "faith".

Many people living in our "contemporary world", after its "socio-political development", when they hear the word **faith**, have an image in their head of someone who is not bright intellectually, perhaps someone who is not intellectually honest, someone who has simply blindly accepted the beliefs of his or her parents, never daring to question. Someone who is timid, perhaps someone who does not understand science, who is against progress. **Reason, science** has high status in modern people's perception, **faith** doesn't.

Sigmund Freud taught that what explains why some have faith in religion is their psychological pathology.

Karl Marx, Emile Durkheim and others taught that religion has no credibility; there is a personal or institutional agenda behind the development of a religion.

The philosopher Immanuel Kant preached: "Sapere Aude"- dare to know. This became the motto of the Enlightenment. What is implied is that

"... just blindly accepting what your parents have handed down to you is cowardice, laziness, immaturity... We need intellectual self-liberation, the tool of which is reason."

For over a hundred years now a very influential philosophical concept is what is called **Evidentialism**. William Kingdon Clifford who died in 1879 at an age of only 34, said something that became very famous. He said:

"It is wrong always, everywhere, and for anyone to believe anything on insufficient evidence."

The ideas of Clifford and Evidentialism have had a huge influence on the contemporary world, but we need to point out that even philosophers who are not religious, even philosophers who are atheists, can see a problem with Evidentialism. To use the language of philosophy, "Evidentialism is a **logically self-defeating position**". Evidentialism teaches that you only believe what you can prove, but **where is the proof that Evidentialism is correct**-how can you prove that the highest criterion by which to find truth is that that you must have logical proof?

Another famous philosopher, William James, commenting on Clifford's dictum, said the following:

Believe nothing, he tells us, keep your mind in suspense forever, rather than closing it on insufficient evidence incur the awful risk of believing lies... He who says, "Better go without belief for ever than believe a lie!" merely shows his own preponderant private horror of becoming a dupe. He may be critical of many of his desires and fears, but this fear he slavishly obeys. He cannot imagine anyone questioning its binding force.

(In other words, the atheist prides himself in being

intellectually honest and questioning everything, but he never even thinks to question the fact that you only accept what you can prove with logic.) William James continues:

For my own part, I have also a horror of being duped; but I can believe that worse things than being duped may happen to a man in this world: so Clifford's exhortation has to my ears a thoroughly fantastic sound. It is like a general informing his soldiers that it is better to keep out of battle for ever than risk a single wound.

(Sometimes in life we need to take risks. There are some things we will never understand, until we throw ourselves in, some things, indeed many things, we can only understand after we have experienced them). James continues:

Not so are victories either over enemies or over nature gained. Our errors are surely not such awfully solemn things. In a world where we are so certain to incur them in spite of all our caution, a certain lightness of heart seems healthier than this excessive nervousness on their behalf.

So William James concludes that it is **healthier** to not be so rigid and only believe what we can prove with science or logic. A general who tells his soldiers not to take any risks will not get very far. You can insist on staying an agnostic but you will end up on your death bed and still not know the answers to life's really great questions.

Of course we have to be diligent and careful that what we accept is not inconsistent with reason. But what is wrong with being aware that even the most intelligent person on earth is limited in their pursuit of truth and in their pursuit of our incomprehensible God. One can mature to a level that one accepts that one needs to try and transcend reason. The great mathematician and philosopher, Blaise Pascal once said, "**The heart has its reasons that reason knows not.**"

My main message in this section of my talk is that

"Faith can be a very positive experience".

In Hebrews 11 verse 1 we read,

"Now faith is the substance of things hoped for, the evidence of things not seen."

So faith is not a blind uncritical acceptance, but "**the substance** of things hoped for"- *ἐπιζομένων ὑπόστασις*- we have not seen Jesus risen from the dead, we have not seen heaven, but through faith these "things not yet seen" acquire **substance**, and they govern and guide our lives.

The Orthodox Church fathers talk about 3 elements of man:

- We have a Body- that can come to know through the senses
- We have a mind- it comes to know through intellectual reasoning

- We also have a Spirit- our spirit is the highest faculty of man, it can come to know God, enter into communion with God, through a mystical perception that transcends man's ordinary rational processes

The following words of Jesus are extremely deep, indeed when you come to a deep understanding of such concepts you realise that philosophers like Clifford are indeed narrow minded.

"Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world.

O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me.

And I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them." (John 17:24-26)

You start with faith. This is not unreasonable. I do not want to go beyond the scope of this talk, but can I just say I have become convinced that you need **more faith** to be an atheist than to be a Christian. It is a lot harder to believe that there is no meaning to the universe, that this amazing world that we see and experience around us and within us got there by a fluke. I find it very hard to believe that I am just a machine, that I do not have a soul, and that my awareness of myself and other deep aspects of my mind are explainable only by the complex computer-like neural networks within my physical brain.

So you start with faith. You try and live by the ways of the Bible and the Church and you discover beauty. You struggle to clean yourself of the passions and you struggle to be humble. You meet holy people, you put yourself under the guidance of a spiritual father. One grows spiritually and you come to learn of the importance of Prayer, the Sacraments- Holy Communion, Confession etc, and of the Liturgy. You come to the understanding that those who say that the highest criterion is reason are, as I said before, narrow minded, and indeed quite junior in their thinking. You can, in the words of Dostoyevsky, **"come to touch another world"**. You can come, through prayer, through the Sacraments, through the Liturgy, to experience, as we read before from the gospel, **"the love of Christ"**, and to **"behold His glory"**.

Jesus said:

"Blessed are the pure in heart, for they shall see God" (Matthew 5:8).

HUMILITY

The second word that I would like to discuss is the word **"humility"**.

In the modern world the word "humility" is often used

in a pejorative sense. Humility resonates with

the state of being lowly, servile, insignificant.

Nietzsche called humility "the great lie of the weak that cunningly transforms cowardice into apparent virtue."

Freud said that humility is "a form of masochistic guilt complex."

Modern psychology hardly ever emphasizes humility, what is extolled is assertiveness, confidence, self-esteem.

St John of the Ladder says that pride is

"the denial of God, an invention of the devil, contempt for men. It is the mother of criticizing others, the offspring of praise, a sign of barrenness. It is a flight from God's help, the harbinger of madness, the author of downfall. It is the cause of diabolical possession, the source of anger, the gateway of hypocrisy. It is the fortress of demons, the custodian of sins, the source of lack of compassion, an ignorance of compassion. It is a bitter critic, a cruel judge. It is the foe of God, and the root of blasphemy".

We read in spiritual books about people going to a holy elder and asking why they are not making spiritual progress They complain and say that for years they have been diligent with their spiritual duties, with fasting, attending Church services, etc, and they do not understand why they are not progressing in prayer and in the spiritual life. The reply from the elders is often that their problem is they lack humility. Love and humility are described by Church fathers as **short-cuts to Heaven**.

There are laws of physics, there are also spiritual laws. One of these laws is that the more humble one is, the more Grace one receives. The Bible says, **"God resists the proud, but gives grace to the humble"** (James 4:6).

The humble person is aware of his or her sinfulness and also of the nobility and forbearance of God, and becomes very grateful to God.

Christ said, **"Learn from Me, for I am gentle and humble in heart, and you will find rest for your souls"** (Mat. 11:29).

The Orthodox Church Fathers have taught us a truth that many famous contemporary professors of psychology have not discovered. This is that humility not only helps us get to Heaven, not only attracts the Grace of God, but even in this life brings us peace- "rest to our souls" And the opposite is true, if one has pride, if one is self-absorbed and self-centred, if whenever there is a difference of opinion you always believe you are right, if you care a lot what people think of you, if you are prone to judge others and not yourself, if you are consumed with a sense of how important you are and deep down believe you have a lot of rights, and that others need to pamper you, then you will not find peace. Conflicts will arise with others around you, you

will hurt others, and you will not end up happy, not even in this life.

St Dorotheos said that

“Humility does not grow angry, and does not anger anyone. ... for what is more grievous to a man than to grow angry and to anger his neighbour... 0 Now do you not perceive the power of lowliness? ... If a painful experience comes to a humble man, he does not set about accusing anyone or putting the blame on anyone else. For the rest, he goes on his way untroubled, undepressed, in complete peace of mind, and so he has no cause to get angry or to anger anyone else.”

St Dorotheos of Gaza talked about humility being a state of being ready to listen whenever a word is said to us, and being able to say, “I submit”.

You can tell how humble you are by analysing how you deal with criticism from others. Imagine a person who is making big mistakes, mistakes that are leading him on a path of destruction, these mistakes are obvious to all around him. For example they may be very bossy, and it is obvious that this will risk destroying their marriage and other relationships. You approach such a person in a nice way and try and guide him, offering constructive criticism. If this person has humility, he will accept the criticism and change, growing from the experience. If he has pride, he will be unable to accept the good advice, have no insight into his own faults, even though these are obvious to all, and no healing or progress can occur.

My dear friends, without humility we cannot grow spiritually - you see we all need to improve, we all have faults.

Without humility we cannot find peace, not even in this world.

Without humility we cannot experience Grace, true prayer, the peace that **“surpasses all understanding”** (Philippians 4:7).

PURITY

The third word I would like to talk about is “purity”.

You do not need me to tell you that the word “purity” does not have a positive connotation amongst modern youth. Being pure is considered an oddity in anyone over 12.

There is no doubt what the stance of the Bible and of the Church Fathers is:

- **1 Thessalonians 4:3**

For this is the will of God, your sanctification: that you should abstain from sexual immorality

- **Romans 13:13-14**

Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness (*the word lewdness means sexual depravity*) and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no

provision for the flesh, to fulfil its lusts

- **Matthew 5:27-28**

You have heard that it was said to those of old, ‘You shall not commit adultery.’ But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart.

Sex is not something to have hang-ups about, we should not see it as something filthy. Everything given by God is good, and has its place, indeed whatever has been given by God is sacred. But..., the way of God, and of the Church, is that sex finds its place after a couple, who love each other, and respect each other, and communicate well, commit their lives to each other and get married in the Church.

Those of you who have been heavily influenced by our contemporary world may find what I am about to say hard to swallow, but I have to say it.

Sex without commitment is sin.

When the purpose of sex is for pleasure - for fun and gratification - with the focus on the self and one's own needs and desires, then there is self-centredness, so spiritual growth cannot occur.

Even when there is commitment, **the couple's love needs to be blessed by the Church.** If a couple are together by just a legal type contract, then there is no beauty. If there is genuine love and respect and good honest communication then there is beauty, if as well as all this their life together, their union, has a spiritual dimension, if their mutual journey is a **journey towards the Kingdom**, then the beauty is immense!

During the Marriage Service the couple are crowned, symbolizing both the crowns of victory, but also the crowns of **martyrdom**. Christian couples are called to **self sacrifice**. They enter marriage wanting only to serve and to love, expecting nothing in return. They strive to see things from the other's perspective, to forgive, to not have grudges. Such love and self denial is salvific.

To quote Fr John Breck:

For the sacrament of marriage, like that of the priesthood, initiates committed persons into a life of loving commitment and sacrificial service, and it does so both in and for the life and ministry of the Church as a whole.

Just as one cannot authentically participate in Holy Communion without being baptized, and the priest cannot celebrate a true Liturgy without being ordained, so a couple cannot enjoy the Grace God offers through sexual union unless their relationship is blessed by Him in a way prescribed and traditionally practiced by the Church. Their love may be deep and their commitment to one another genuine. But without the Grace conferred through the Sacrament of Marriage, there can be no true communion between the two. Their sexual relations simply feed “the desires and pleasures

of the flesh,” and they are unable to attain the eternal communion and ineffable joy of divinely bestowed, self-transcending eros that unites them with God as well as with one another.

Now I think I know what some of you are thinking. You are thinking, “All this is very well and good, but in this day and age, it is not possible to stay pure. There are so many temptations, it is just not possible.”

Well, to respond to this, I would like to be very practical. Firstly, of course if one gives in to lesser things, to having certain friends, to watching inappropriate things on TV or on the internet, if one gives in to pornography, if we go to certain places, in general if we are not careful with what we call in Greek ἀφορμής- then of course it is very very hard to stay pure. A “slippery slope” is set up, and one thing leads to another.

Secondly, if as well as being diligent with avoiding what can tempt us, we strive to be more spiritual, if we truly pray, fervently participate in the Liturgy, if we live the life of the Church, have a spiritual father, go to him regularly for Confession and spiritual guidance, if we read spiritual books, if we are an active member of a parish, a Youth Group, a Fellowship, if we keep company with the devout, then we get strength and support. We can become overwhelmed by the Church, we come to a spiritual maturity and an understanding that the joys of this world and carnal joys are nothing compared with the joy of Christ.

LOVE

The final word I thought I would use as an example is the word **“love”**.

In our contemporary world, love is often associated with romance, or with a natural love between parents and children, friends, etc. Many in our contemporary world do not understand the word the way Jesus understood it and preached it. Jesus said, **“A new commandment I give to you, that you love one another”**. (John 13:34) Many religions and ethical teachings talk about love, so why did Jesus say that His commandment to love is new?

Firstly, Christian love includes the love of enemies. Many of us have certain people in our lives that we do not like, we have grudges, we have trouble forgiving. I think that anyone who is a deep thinker will agree that one of the most difficult things of all is to be able to see things from the other’s perspective. Grudges can be worse than cancer, the person most harmed by grudges is the person who has the grudge, such a person has no peace. Jesus calls us to deny ourselves, to take up our cross, to want to love, even our enemies, and expect nothing in return. Most cannot understand this, and they definitely do not understand that by loving and expecting nothing in return, through self-sacrifice, we actually end up happier, not only in the next life but in this one as well. Jesus promised it- **“whoever desires to**

save his life will lose it, but whoever loses his life for My sake and the gospel’s will save it.” (Mark 8:34-35)

True Christian love is not the same as worldly love. St Paul put it very very beautifully:

“Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things.” (1 Corinthians 13:4-7)

Secondly, in Christ we are not only asked to love, but we are granted the strength to love. This was expressed well by Fr Alexander Schmemmann:

How can we fulfil this commandment? How can we love those whom we do not love?

There can be only one answer to this question. Yes, this commandment would actually be impossible and, consequently, monstrous if Christianity consisted only in the commandment to love. But Christianity is not only the commandment but also the revelation and the gift of love.

In this is the staggering newness of Christian love-that in the New Testament man is called to love with divine love. The newness of Christianity lies not in the commandment to love, but in the fact that it has become possible to fulfil the commandment. In union with Christ we receive His love and can love with it and grow in it. “The love of God has been poured out in our hearts through the Holy Spirit who was given to us” (Romans 5:5), and through Christ we have been commanded to abide in Him and in His love: “Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me... He who abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing... abide in my love” (John 15:4,5,9).

Brothers and sisters, one of the main effects of sin is to divide people from one another. You know as well as I do that society is full of feuds and divisions and grudges. Again quoting Fr Schmemmann:

The essence of the fallen world is that division, the separation of each from all, reigns in it... The mission of the Church, as salvation, is to manifest the world as regenerated by Christ. Fulfilling herself in love, she witnesses in the world to this love.

The fallen world tries to influence us, it even tries to change the meanings of words in an effort to pull us away from Christ.

I feel the need to close my talk the same way that His Eminence closed it, by quoting the words of Christ:

“But let your ‘Yes’ be ‘Yes,’ and your ‘No,’ ‘No.’ For whatever is more than these is from the evil one.” (Matthew 5:37).



Some Basic Teachings Found in the Creed: their Salvific and Existential Significance

Part II

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The Structure and Basic Teachings of the Creed

The Creed is made up of twelve articles of faith, seven of which relate to God the Father, his only-begotten Son, the 'one Lord Jesus Christ' and the Son's relationship with the world. These articles were first promulgated at the First Ecumenical Council (325AD) in Nicaea. The remaining five, relating to the Holy Spirit – more precisely, the Holy Spirit's divinity and unique relationship to the Father – the Church and God's future kingdom, were proclaimed at the Second Ecumenical Council (381AD) in the city of Constantinople.

God the Father Almighty

The Creed begins with a confession of faith in God the Father. From this it is clear that the Christian understanding of God is totally unrelated to any philosophical understanding which usually presents God as some abstract concept, the Uncaused Cause of the Greek philosophers. The Christian God, on the other hand, is Father! He is Father because He eternally begets a Son and timelessly issues forth the Holy Spirit. In referring to God as Father, the Eastern Orthodox tradition claims that He is the sole principle (μόνη ἄρχη) of the Son's timeless generation and the Holy Spirit's procession. More than this, the fact that God is Father also implies that we are his children. Reference to God as the 'almighty' Father highlights that evil will not prevail in the end; that, on the contrary God's unimaginable love for the world will ultimately be victorious, thus giving us, the faithful, hope beyond the challenges, difficulties and evil that often seems to have the upper hand.

Furthermore, God is presented as Creator of both the visible and heavenly realms. This was added because there were many Christian sects in the early Church, such as the Gnostics for example, who believed that God could not have possibly been responsible for creating the world. In stating that God is Creator of 'heaven and earth', the Creed is declaring that God is responsible for bringing the entire created realm – both earthly and heavenly – into existence and as such highlighting its inherent goodness. Precisely because God is the Creator of the entire world, the world is sacred insofar as it reveals the glory of God (cf. Psalm 19:1). As such, far from exploiting the world and depleting its resources, human persons



are charged with the responsibility of being faithful stewards of the world, caring and looking after it.

The Only-Begotten Son of God

Next, the Creed turns its attention to the 'only begotten Son of God'. In light of the fact that the Christian God is the 'Father almighty', this necessarily implies that He has a Son because one cannot be called 'Father' without a Son. In this way, the logical sequence and relation between the articles of faith dealing with the Father and those following, namely the Creed's presentation of the Son respectively become apparent. More specifically, those tenets of the faith relating to Jesus Christ, "the only-begotten Son of God" can be divided into two: whilst the first specifically relate to Christ's unique relationship to his heavenly Father – what could possibly be called 'ontological Christology' (namely, the very being of the Son being precisely the same as the Father's) – the second relate to Jesus' relation to the world – what

could be referred to as 'functional Christology'. Notwithstanding the technical names ascribed to these two Christological sections of the Creed, it is important to appreciate what is being said.

The two most important phrases, which make explicit Jesus Christ's unique relationship to the Father are the terms 'of one essence [ὁμοούσιον]' and 'begotten [γεννηθέντα]'. In referring to Jesus Christ as being 'of one essence with the Father' the Creed is basically affirming the full and absolute deity of Jesus Christ and his co-eternity with the Father. In this way, the Creed is underscoring that all properties and activities proper to God the Father can equally be attributed to the Son of God as well. Accordingly, if God the Father is to be contemplated as 'light', then the same can be said of Jesus Christ; if God the Father is 'true God', so is Jesus Christ. This is the meaning of the phrase, "light from light, true God from true God" that we find in the Creed. To say this another way, the term *homoousios* underscores the fact that Jesus Christ cannot in any way be considered to be radically different from the Father. In other words, it highlights the fact that the Son of God possesses essentially the very same divinity as that of God the Father. In this way, the term affirms that the Son of God is unlike any created reality; namely, Jesus is not to be thought of as an offspring or a creature of God – as indeed some were asserting during that time when the Creed was first written and continue to do so today! The other important term, 'begotten' gives prominence to the fact that not only is the Son of God of the very same essence as God his Father, but that He is also a distinct divine 'hypostasis' or person – indeed, the second divine Person of the Holy Trinity, yet one in permanent communion/*koinonia* with his Father – and of course the Holy Spirit. In referring to the Son of God as 'begotten' the Creed identifies that which is unique with regards to the Son of God. Indeed, the Father is the unbegotten One and the Holy Spirit is the One who proceeds eternally from the Father. In this way, both the indissoluble communion and the unity of the Father with the Son together with his distinctiveness is highlighted in the Creed.

After having specified the Son's unique relationship to God the Father, the Creed continues in identifying his activity within the world. The Creed captures the entire activity of Christ on earth – namely, his incarnation, together with his crucifixion, resurrection, ascension and return in glory (often referred to in text books in terms of 'Christ's entire salvific economy) – and provides us with the hermeneutical key to unlocking the significance of these activities as a whole and appreciating their relationship. This section of the Creed begins with "for us and for our salvation" thereby clearly highlighting that all these events can only truly be understood when seen in

light of our salvation. In this way, the Creed is clearly concerned with presenting a truly comprehensive or unified treatment of soteriology (the technical term given in systematic theology for the Church's doctrine of salvation) where all the events of Christ's life are presented as integral aspects of salvation. Unlike modern approaches in theology which have tended to isolate one event – usually Christ's atoning death on the Cross – for salvation, the Creed clearly presents with clarity and potency a more holistic and inclusive vision of salvation connecting and identifying the mutual relationship of Christ's entire salvific economy. Accordingly, salvation is not merely achieved through Christ's sacrifice on the Cross, but includes his entire life, namely his incarnation, culminating in his resurrection and return in the future.

It could be said, even though this is not explicitly stated, that reference to the unique relationship of Jesus Christ to his Father followed by his relationship with us, is a precursor to the Christological teaching of the Church proclaimed at Chalcedon in 451AD – a definitive Christological statement for the Eastern Orthodox tradition – which stated that we believe in Jesus Christ who is one Person in two natures, perfect God and perfect human being. The Creed states explicitly that the Son, who shares the very same essence as the Father, became incarnate in time and in this way acquired an integral human nature. Accordingly, Jesus Christ is known as one person in two natures without confusion and without separation. The key to understanding Christ, in Orthodox theology, is indeed to see him from within this theandric (namely divine-human) perspective. And so, for example, even Christ's earthly ministry – which at first glance might be said to say something about Christ's humanity – also highlights his divinity as well, since all these earthly 'human' events took place in order to save humanity and the world at large, something only possible by one who is divine with exactly the same divinity as God, his heavenly Father. Consequently, these human events have no other purpose than to reveal his true divinity.

The Spirit of God, the Lord and Giver of Life

The Creed then turns its attention to the Holy Spirit, the third divine Person of the Trinitarian mystery. In the same way that the Creed defends the divinity of the Son, together with his indissoluble unity and distinction with the Father through the 'homoousion' and the 'begotten' terms, so too does it insist the same with regards to the Spirit of God. In referring to the Spirit of God as 'Lord' and 'giver of life', the Creed unequivocally underlines the divinity of God's Spirit since, in the Scriptures, the title 'Lord' is specifically set aside for God. For example, in the Psalms we read: "God is Lord and he appeared unto us (Θεός Κύριος καί ἐπέφανεν ἡμῖν), blessed is He

that comes in the name of the Lord" (Ps 118:27). Furthermore, in referring to the Spirit in terms of 'giver of life', the Creed again demonstrates the divinity of the Spirit – and indeed equality with the Father – in that the Scriptures clearly testify that only God can bestow the gift of life to humanity and the world more generally. Consequently, the Creed is explicit in its affirmation of the Spirit's divinity.

The intimate fellowship and inseparable unity between the Spirit and the Father – and for that matter the Son of God – is also affirmed; it is seen in the phrase, "who together with the Father and the Son is worshipped and glorified." The three Persons, precisely because they are divine, are worshipped and glorified together. Furthermore, even though distinct, they cannot be isolated since their unwavering love for each other is so ineffably and unimaginably great that no sooner do we reflect upon their 'three-ness', we are immediately led their unity.¹ Archbishop Stylianos has beautifully – indeed, poetically – characterized the fellowship between the three divine Persons as a "an ineffable and captivating reciprocal embrace of infinite love [ἐνα... ἄρρηκτο καί ἄλληκτο ἀλληλοεναγκαλιασμό ἀπείρου ἀγάπης]."² This incidentally also attests to the equal dignity and honour of the Spirit with that of the Father and indeed the Son.

Thirdly, the Creed's reference to the Spirit as the one "who proceeds from the Father" highlights the Spirit's own distinct and concrete personal existence as the third divine Person of the Holy Trinity. In the same way that the Creed mentions that the Son's unique personal mode of existence is that He alone is begotten from the Father, so too does the Creed mention that the Spirit's distinct mode of existence as a divine Person is that He alone eternally proceeds from the Father. In other words, whereas the Creed articulates the Son as the eternally begotten One, the Spirit alone is said to proceed eternally from the Father. Reference to the procession of the Spirit is highly significant, therefore, in that it explicitly attests to the Spirit's unity and communion within the life of the Trinity yet at the same time its indivisible differentiation as a divine Person – indeed, as one of the three divine Persons of the Trinitarian mystery.

In teaching that the Holy Spirit proceeds eternally from the Father, the Eastern Orthodox tradition has rejected the Western teaching regarding the Spirit's procession also from the Son, known in theological text books as the filioque [Latin for 'and from the Son'], which teaches that the Holy Spirit proceeds from the Father and from the Son. The Eastern Or-

thodox tradition teaches that Holy Spirit proceeds eternally from the Father alone – that is, not from both the Father and the Son – whilst, He is sent into the world in time, by the Son. The teaching regarding the distinction between the eternal procession of the Holy Spirit from the Father alone, and his temporal mission from the Son, is clearly seen in the gospel according to St John, chapter 15, verse 26:

When the Advocate comes, whom I will send [ὄν ἐγὼ πέμψω] to you from the Father, the Spirit of truth who proceeds from the Father [ὁ παρὰ τοῦ Πατρὸς ἐκπορεύεται], he will testify on my behalf.

The text clearly shows that the Holy Spirit proceeds from the Father – ὁ παρὰ τοῦ Πατρὸς ἐκπορεύεται – since the Father alone is the source and beginning of the Godhead. Indeed, the Eastern Orthodox tradition understands the verb 'ἐκπορεύεται' to have a special meaning signifying the Spirit's eternal procession from the Father alone. And so, when referring to the eternal procession of the Holy Spirit, which concerns the relations existing within the Trinity from all eternity [the immanent Trinity], the Church attributes the Spirit's procession and existence to the Father alone. It is for this reason that the Eastern Orthodox Church refuses to say that the Spirit also proceeds also from the Son, since this is not the Scriptural use of the verb 'ἐκπορεύεται', nor was it understood like this at the Second Ecumenical Council (381AD) which formulated the Church's teaching on the Holy Spirit. However, in referring to the Spirit's temporal mission in the world, then it is clear that the Holy Spirit is in fact sent by Jesus Christ – ὄν ἐγὼ πέμψω.

Failure to distinguish between the two Scriptural verbs 'ἐκπορεύεται' and 'πέμψω', can consequently easily lead one to believe that the Holy Spirit 'proceeds' from the Father and the Son since the Scriptures mention the Son sending forth the Spirit – but this only concerns the Spirit's temporal mission in the world.³ To do this, however, would not only introduce two separate principles or sources to the Godhead, which would amount to ditheism, but also distort the equality between the Father, Son and Holy Spirit;⁴ that is, an imbalance in the eternal relations is introduced in which the Holy Spirit would

3. St John of Damascus wrote: "Likewise, we believe also in one Holy Spirit, the Lord and Giver of Life: who proceeds from the Father, the Father being the only cause... proceeding from the Father and communicated through the Son. And participated in by all creation... And we speak likewise of the Holy Spirit as from the Father, and call him the Spirit of the Father. And we do not speak of the Spirit as from the Son... and we confess that He is manifested and imparted to us through the Son...But the Holy Spirit of the Father as proceeding from the Father, for there is no impulse without the Spirit. And we also speak of the Spirit of the Son, not as though proceeding from him, but proceeding through him from the Father. For the Father alone is the cause." Exposition of the Orthodox Faith 1, 8,12. P.G. 94. 821-833 and 849.

4. The West responds to these objections by stating that the Spirit proceeds from the Father and the Son "as from one principle [tanquam ab uno principio]". According to the Eastern Orthodox tradition, such a re-

1. St Gregory the Theologian described it in the following way: "No sooner do I conceive the unity than the Trinity bathes me in its splendour. And when I think of the Trinity, again the unity seizes me and my eyes are filled, and the greater part of what I am thinking escapes me." *Oration*, 40. 41, PG 36:417.

2. Στὸ Περιθώριο τοῦ Διαλόγου (Athens: Domos, 1991), 116

be subordinated to the Son. Consequently, in order to avoid introducing two principles into the doctrine of the Holy Trinity and destroying the equality between the three divine persons, the Eastern Orthodox Church rejects the filioque. In relation to the eternal relations between the Father, Son and Holy Spirit, the Eastern Orthodox tradition would claim that the Holy Spirit proceeds eternally from the Father and rests in the Son.⁵

The Salvific and Existential Significance of the Creed for Us Today

It is important to note that the truths depicted above are not some theoretical, speculative doctrines for the so-called 'professional' theologians devoid of any practical significance. On the contrary, these eternal truths are important both because they have to do with our salvation – namely, the means by which we too can enter into this fellowship between the Father, Son and Holy Spirit by grace. Furthermore, they are significant because they can inform, indeed transform, the way we live our life on a daily basis.

The significance of the Creed lies in the fact that it does not simply present theoretical truths about God but saving truths. The Creed captures in writing an experience of the early Church's communion with God and thus it also allows the faithful today into that very same saving experience of the mystery of God. Far from being rigid, inflexible and merely authoritative teachings, the Creed, on the contrary, contains teachings which contribute to a person's redemption and salvation. It is important to realize, right from the outset, that the Creed has nothing to do with simply adding to our knowledge of God, but its ultimate purpose is to give insights into another way of life, a life without end. Understood as salvific teachings bestowing upon the faithful a kind of fore-

sponse reduces and confuses the persons of the Father and the Son, thus making the persons merely different aspects in which the one God appears; something which the East rejects, since it upholds that persons are concrete and unique modes of real existence. Furthermore, the filioque also ends up making the essence the principle of unity, and not the person of the Father, but the abstract essence of God. From this, there arises the danger of undermining the fact that God is personal, and believing instead that He is an abstract essence in which various relations can be distinguished. As we have shown, the East does not identify 'person' with mere relations as Thomas Aquinas (1224-1274AD) had done in the West by stating that *personae sunt ipsae relationes* [persons are the relations themselves]. Relations are personal characteristics of persons, but not the persons themselves.

5. For example, the Doxastikon of the Sunday of Pentecost Vespers clearly brings to light this Trinitarian aspect of the feast day: "Come all you people, let us worship the Godhead of three hypostases: the Son in the Father, with the Holy Spirit; for the Father timelessly begat the Son, who is co-eternal and of one throne; and the Holy Spirit was in the Father, glorified with the Son; one might, one essence, one Godhead, which we all worship saying: Holy God who created all things through the Son, with the cooperation of the Holy Spirit; holy Mighty, through whom we have known the Father, and through whom the Holy Spirit came into the world; holy Immortal, the comforting Spirit, who proceeds from the Father and rests in the Son. O holy Trinity, glory be to you." This hymn is attributed to Emperor Leo VI (886-912AD)

taste, here and now, of that 'not-yet' direct experience where God will be revealed 'face to face' (1Cor 13:12), the Creed ought to be seen as one's commencement upon the path of true life, which is, in the end, a path to freedom. Indeed, the type of freedom that God offers is one which liberates the world even from the bonds of death bestowing upon us the fullness of life. In this way, the truths contained in the Creed offer us salvation: salvation from death and salvation into eternal life where we literally become everything that God is by nature, by grace.

More than beings 'pointers to salvation', the teachings contained in the Creed also offer invaluable guidelines for how to live our life as Christians today. Far from being merely informative, the teachings contained in the Creed are 'pointers to life' which are able to make a formative, and in the end, transformative impact on our life. Far too often, the doctrines of the Church in general, but more specifically also the teachings found in the Creed, are thought to be speculative abstractions which have nothing to do with life. Moreover, it is often said, that becoming familiar with the doctrines of the Church is of secondary importance, best left to the so-called expert 'theologians' since leading a 'good' and 'virtuous' life is what matters in the long run. On the contrary, however, doctrines in general, but more specifically those foundational ones contained in the Creed, are highly instructive for life. For example, the fact that we believe in one God who is Father, Son and Holy Spirit, uniquely distinct yet at the same time equal and united gives human persons, who are created in the image and likeness of God (Gen 1:26) a paradigm for true living.

In the same way, for example, that the three divine Persons continually embrace one another in an interpenetrating communion of love, completely and continuously open to the other, where their uniqueness does not destroy their unity and communion but rather constitute it, so too are human beings called to embrace the 'uniqueness of others without this in any way necessarily leading to any division within a community of people. Based on this Trinitarian model, Orthodox theology would claim that difference, diversity and distinctiveness need not lead to separation; on the contrary diversity can be constitutive of unity within human societies. Trinitarian theology tells us that each of us was not created different from each other, but different for each other. In striving to live this truth alone, we would be able radically to transform the way we saw and interacted with others leading to a wonderfully diverse, yet peaceful and tolerant society.

Concluding Remarks

In attempting to explore some of the basic teachings found in the Creed, we were able to show that all

these articles of faith are essentially related to the salvation of the world. In so doing, we were able to ascertain that the main tenets of faith as depicted in the Creed, far from being preoccupied with any speculative or presumptive abstractions, are best understood from within a soteriological and existential framework. Specifically, we were able to show that the mystery of diversity in unity as lived eternally by the three divine Persons of the Holy Trinity, is a pattern of life that we are called to emulate, of course in a creaturely way. As such, it is not enough to become familiar with these truths but also and more appropriately to sing praises to the Trinitarian Godhead,

to bow in awe before the incomprehensible mystery of divine Love, to be bathed by its splendor, and to pray to be gifted with the grace so openly flowing out of this Love, so that we may be enabled to live lovingly in this life, namely, selflessly orientated always towards the 'other', who ultimately is our 'nearest god'.⁶

6. Archbishop Stylianos of Australia, in a poem entitled '*The Other*' written in Perth, on 24-5-76. The entire poem reads: The Other/ The other is ineffable/ neither small nor large/ an anonymous yearning/ regardless/ of how familiar or distant/ he is my nearest god. / However different the other/ much more/ astonishing/ is my Lord and God/ only in touching him/ am I ecstatically redeemed/ in the fulfilment of the world.



Άποψις τῶν Συνέδρων τοῦ 10ου Παναυστραλιανοῦ Συνεδρίου Νεολαίας.



Αναμνηστική φωτογραφία τῶν Συνέδρων τοῦ 10ου Παναυστραλιανοῦ Συνεδρίου Νεολαίας ἔμπροσθεν τοῦ νέου Κέντρου κατασκηνώσεων τῆς Θεολογικῆς Σχολῆς εἰς τό Bribie Island (1-10-2013).

Α' ΑΡΧΙΕΠΙΣΚΟΠΙΚΗ ΠΕΡΙΦΕΡΕΙΑ Κίνηση του Αρχιεπισκόπου Αυστραλίας κ.κ. Στυλιανού

Κατά τον μήνα Ιούλιον ό Σεβασμιώτατος:

–Εδέχθη τόν Αϊδ/τατον Οικονόμον π. Νικ. Μαρκέττον.

–Τό έσπέρας παρέθεσεν επίσημον δείπνον, εις τό Όμογενειακόν έστιατόριον Brighton Le Sands, πρός τιμήν του Έντιμοτάτου Γενικού Προξένου τής Ελλάδος έν Σύδνεϋ κ. Βασ. Τόλιου καί τής Συζύγου του Θεοδώρας Τουμανίδου, οί όποιοι, περατώσαντες τήν αυτόθι ύπηρεσίαν τους, έπιστρέφουν εις Γενέτειραν. Εις τό έν λόγω δείπνον, παρέστησαν ό Θεοφ. Έπίσκοπος Απολλωνιάδος κ. Σεραφεΐμ, ό εκ των Αντιπροέδρων καί ό Γραμματεϋς του Αρχιεπισκοπικού Συμβουλίου κ.κ. Μιχ. Διαμαντής καί Νικ. Παπαναστασίου, ό Πρόεδρος τής παλαιάς Κοινότητος κ. Χαρ. Δανάλης καί μέλη τής Διακοινοτικής Έπιτροπής τής Ίεράς Αρχιεπισκοπής. Ό Σεβασμιώτατος προσέφερεν εις τό προξενικόν ζευγος άναμνηστικόν δώρον ένα πίνακα ζωγραφικής, έργον μέ τήν χαρακτηριστικήν τεχνικήν των Ίθαγενών τής Αυστραλίας (1-7-13).

–Εδέχθη τόν έπισκέπτην Καθηγητήν τής Πατερικής Θεολογίας έξ Αμερικής Δρα Paul Blowers, προσκεκλημένον τής Θεολογικής μας Σχολής του Απ. Ανδρέου, διά να συμμετάσχει εις τό Θεολογικόν Συμπόσιον διά τόν Όσιον Μάξιμον τόν Όμολογητήν, καί ειχε μετ' αυτού καρποφόρον συζήτησιν. Εις τήν έν λόγω συνάντησιν παρέστησαν καί οί π. Δρ. Doru Costache καί Δρ. Φίλιππος Καριατλής, μέλη τής καθηγητικού Σώματος τής Σχολής 18-7-13).

–Εδέχθη τόν Ύπουργόν Υγιείας τής Κυπριακής Δημοκρατίας Δρα Πέτρον Πετρίδην, μετά τής συνοδείας αυτού, ό

όποιος παρέστη εις τάς έκδηλώσεις μνήμης διά τήν Έπέτειον τής Εισβολής των Τούρκων εις τήν Κύπρον, συνοδευόμενον υπό του Ύπάτου Αρμοστού τής Κύπρου κ. Ίω. Ιακώβου καί του Προέδρου τής Έλληνικής Κυπριακής Λέσχης κ. Παν. Αχιλλέως (22-7-13).

–Εδέχθη τους εκ Κουηνσλάνδης εκλεκτους Όμογενεις καί φίλους κ. Κων/νον καί Έλένην Παντελάκην, τους όποιους καί εκράτησεν εις μεσημβρινήν τράπεζα (24-7-13).

–Εχοροστάτησε καί εκήρϋξε κατά τόν Μ. Έσπερινόν εις τόν πανηγυρίζοντα Ί.Ν. Αγίας Παρασκευής Blacktown. Εις τό τέλος του Έσπερινου, ό Σεβασμιώτατος έχειροθέτησεν εις τό όφθίκιον του Πρωτοπρεσβυτέρου τόν εκ των Κληρικών μας καί Καθηγητήν τής Θεολογικής Σχολής του Απ. Ανδρέου π. Dr Doru Costache (25-7-13).

–Εδέχθη τό ζευγος Μιχαήλ καί Μαρίας Στάθου (26-7-13).

–Εδέχθη εις συνεργασίαν τόν εκ των Αντιπροέδρων του Αρχιεπισκοπικού Συμβουλίου κ. Εϋστ. Παλάσσην καί τόν Εκδότην του Περιοδικου «Φρόνημα» τής Θεολογικής Σχολής Α/Prof. Ευάγγελον Καραντώνην, καί συνεζήτησε θέματα άφορώντα τήν Σχολήν (31-7-13).

Κατά τον μήνα Αϋγουστον ό Σεβασμιώτατος:

–Εδέχθη τό ζευγος Μαρίου καί Νικολ. Πέτρου, προσφάτως μετοικήσαντος εκ Κύπρου εις Σύδνεϋ, οί όποιοι ενημέρωσαν τόν Σεβασμιώτατον διά θέματα άφορώντα τήν εδώ παραμονήν των (2-8-13).

–Εχοροστάτησε καί εκήρϋξε κατά τόν Μέγα Έσπερινόν εις τόν πανηγυρίζοντα Ίερόν Ναόν Μεταμορφώσεως του Σωτήρος Earlwood. Εις τό τέλος του Έσπερινου έχειροθέτησεν εις τό όφθίκιον του Πρωτοπρεσβυτέρου



From the book launch of Windows to Orthodoxy by Dr Guy Freeland (30 - 8 - 13). His Eminence Archbishop Stylianos, Dean of St Andrew's, and His Grace Bishop Iakovos of Miletoupolis (center); From L to R: The Very Revd Dr Doru Costache (Senior Lecturer in Patristic Studies, St Andrews), Professor Alanna Nobbs (Deputy Director Ancient Culture's Research Center, Macquarie University), Professor Raymond Nobbs (former Dean of the Sydney College of Divinity), Dr Guy Freeland (Honorary Lecturer, St Andrew's; author of Windows to Orthodoxy), Professor Diane Speed (Dean and CEO of the Sydney College of Divinity), Sr Dr Margaret Beirne (Senior Lecturer in Biblical Studies, St Andrew's), and Professor Jim Harrison (Director of Research, Sydney College of Divinity).

τόν ἐκ τῶν Κληρικῶν μας π. Νικόλαον Μαρκέττον (5-8-13).

– Παρέθεσεν ἐπίσημον γεῦμα, εἰς τὴν Ἱερὰν Ἀρχιεπισκοπὴν, πρὸς τιμὴν τοῦ περατώσαντος τὴν ὑπηρεσίαν του Γενικοῦ Προξένου τῆς Ἑλλάδος ἐν Σύδνεϋ κ. Βασ. Τόλιου καὶ τῆς Συζύγου του Θεοδώρας (6-8-13).

– Ἐχοροστάτησε καὶ ἐκήρυξε καταλλήλως κατὰ τὸν Ἑσπερινὸν τῆς Κοιμήσεως τῆς Ὑπεραγίας Θεοτόκου εἰς τὸν Καθεδρικὸν Ἱ. Ναὸν τοῦ Εὐαγγελισμοῦ Redfern (14-8-13).

– Παρέστη συμπροσευχόμενος ἀπὸ τοῦ ἱ. Βήματος τοῦ Καθεδρικοῦ κατὰ τὴν θ. Λειτουργίαν, ἐπ’ εὐκαιρίᾳ τῆς Ἑορτῆς τῆς Κοιμήσεως τῆς Θεοτόκου, καὶ ὠμίλησε καταλλήλως εἰς τὸ ἐκκλησίασμα. Ἐν συνεχείᾳ, παρεκάθησεν εἰς ἑορταστικὴν τράπεζα εἰς τὴν Αἶθουσαν τοῦ Καθεδρικοῦ μετὰ τοῦ Ἱερατ. Προϊστάμενου, τοῦ Ἐκκλησιαστικοῦ Συμβουλίου, τῆς Φιλοπτώου Ἀδελφότητος καὶ τῶν Φοιτητῶν τῆς Θεολογικῆς Σχολῆς τοῦ Ἀπ. Ἀνδρέου (15-8-13).

– Ἐδέχθη τὴν Ρωμαιοκαθολικὴν Μοναχὴν ἐξ Ἰρλανδίας Sr Dr Vivienne Keely καὶ ἐκράτησεν αὐτὴν εἰς μεσημβρινὴν τράπεζαν (16-8-13).

– Προήδρευσε συνεδριάσεως τοῦ Καθηγητικοῦ Σώματος τῆς Θεολογικῆς Σχολῆς τοῦ Ἀπ. Ἀνδρέου (22-8-13).

– Ἐδέχθη τὸν Αἰδεσ/τατον π. Νικ. Σταυρόπουλον, Διευθυντὴν τῶν Γηροκομιῶν Βασιλειᾶδος ἐν Σύδνεϋ, ὁ ὅποιος καὶ ἐνημέρωσε τὸν Σεβασμιώτατον διὰ τὴν πορείαν τῶν ἐν λόγῳ ἰδρυμάτων αὐτῆς (23-8-13).

– Συνοδευόμενος ἀπὸ τὸν Θεοφ. Ἐπίσκοπον Μιλητουπόλεως κ. Ἰάκωβον, παρέστη εἰς τὴν παρουσίαν τοῦ βιβλίου «Windows to Orthodoxy» τοῦ ἀφυπηρετήσαντος Καθηγητοῦ τῆς Θεολογικῆς Σχολῆς τοῦ Ἀπ. Ἀνδρέου Dr Guy Freeland καὶ ὠμίλησε καταλλήλως (30-8-13).

Κατὰ τὸν μῆνα Σεπτέμβριον ὁ Σεβασμιώτατος:

– Ἐδέχθη τὸν Καθηγούμενον τῆς Ἱ. Μ. Παναγίας τῆς Παντανάσσης Ἀρχιμ. Εὐσέβιον, συνοδευόμενον ὑπὸ τοῦ Ἀδελφοῦ Κωνσταντίνου καὶ ἐκράτησεν αὐτοὺς εἰς μεσημβρινὴν τράπεζαν (3-9-13).

– Ἐδέχθη τὸν νέον Γενικὸν Πρόξενον τῆς Ἑλλάδος ἐν Σύδνεϋ Δρα Σταῦρον Κυρίμην μετὰ τῆς Συζύγου αὐτοῦ Ἐλισάβετ (4-9-13).

– Ἐδέχθη τὸν Σεβασμιώτατον Ἀρχιεπίσκοπον Σεβαστείας κ. Θεοδοσίου τοῦ Πατριαρχείου Ἱεροσολύμων, συνοδευόμενον ὑπὸ τοῦ π. Aziz, καὶ παρέθεσεν πρὸς τιμὴν τοῦ Σεβασμιωτάτου ἐπίσημον γεῦμα εἰς τὴν Ἱ. Αρχιεπισκοπὴν (9-9-13).

– Ἐδέχθη τὸν ἐξ Ἀμερικῆς ἐπιχειρηματίαν κ. Βασ. Μέμμον (11-9-13).

– Ἐλειτούργησε καὶ ἐκήρυξεν, ἐπὶ τῇ Ἑορτῇ τῆς Ὑψώσεως τοῦ Τιμίου Σταυροῦ, εἰς τὴν ὁμώνυμον Ἱ. Μονὴν ἐν Mangrove Mountain. Μετὰ τὴν θ. Λειτουργίαν, παρεκάθησεν εἰς νηστήσιμον τράπεζαν, τὴν ὁποίαν παρέθεσαν ἡ Καθηγουμένη Φιλοθέη καὶ αἱ λοιπαὶ Μοναχαί (14-11-13).

– Ἐχοροστάτησε καὶ ἐκήρυξε κατὰ τὸν Μ. Ἑσπερινὸν εἰς τὸν πανηγυρίζοντα Ἱ.Ν. Ἁγίας Εὐφημίας Bankstown (15-9-13).

– Ἐχοροστάτησε καὶ ἐκήρυξε κατὰ τὸν Μέγα Ἑσπερινὸν εἰς τὸν πανηγυρίζοντα Ἱερὸν Ναὸν Ἁγίας Σοφίας καὶ Τριῶν Θυγατέρων Αὐτῆς Πίστεως, Ἐλπίδος καὶ Ἀγάπης Taylor Square (16-9-13).

Κίνηση τοῦ Θεοφιλεστάτου

Ἐπισκόπου Ἀπολλωνιάδος κ. Σεραφεῖμ

Κατὰ τὸν μῆνα Ἰούλιο ὁ Θεοφιλέστατος:

– Ἐδέχθη τὸν ἐκ τῶν Κληρικῶν τῆς Ἱ. Αρχιεπισκοπῆς π. Κωνστ. Τσάκαλο μετὰ τῆς πρεσβυτέρας του.

Τὸ ἑσπέρας, συνοδεύων τὸν Σεβασμιώτατον, παρεκάθησεν εἰς ἐπίσημον ἀποχαιρετιστήριον Δεῖπνον, τὸ ὅποιο παρέθεσεν ὁ Σεβασμιώτατος πρὸς τιμὴν τοῦ Γενικοῦ Προξένου ἐν

Σύδνεϋ κ. Βασ. Τόλιου καὶ τῆς συζύγου του Θεοδώρας. Εἰς τὸ ἐν λόγῳ Δεῖπνον παρεκάθησαν μέλη τοῦ Αρχιεπισκοπικοῦ Συμβουλίου καὶ τῆς Διακοινοτικῆς Ἐπιτροπῆς (1-7-13).

– Μέ τὴν εὐκαιρίᾳ τῆς ἑορτῆς τῶν Ἁγ. Αναργύρων Κοσμά καὶ Δαμιανοῦ, προστατῶν τῶν Φιλοπτώων Ἀδελφοτήτων Ν.Ν.Ο., ἐλειτούργησε εἰς τὸν Καθεδρικὸν Ἱερὸν Ναὸν τοῦ Εὐαγγελισμοῦ τῆς Θεοτόκου Redfern καὶ ἐτέλεσε ἀρτοκλασίαν ὑπὲρ ὑγείας τῶν Κυριῶν καὶ Δεσποινίδων. Ἐν συνεχείᾳ, εἰς τὴν Μεγάλην Αἶθουσα τῆς Θεολογικῆς Σχολῆς, παρετέθη πρόγευμα καὶ ἐγένοντο ὁμιλίαι, προβολὴ ντοκυμαντέρ καὶ ἄλλες ἐκδηλώσεις. Τὰ ἔσοδα ἐκ τῆς ἐκδηλώσεως αὐτῆς ἀνήλθον εἰς \$14,000.00 περίπου, καὶ διετέθησαν, ὅπως κάθε χρόνον, πρὸς ἐνίσχυσιν τῶν προγραμμάτων τῆς Θεολογικῆς Σχολῆς (7-7-13).

– Προήδρευσε τὸν Πρωτοβαθμίῳ Πνευματικοῦ Δικαστηρίου Ν.Ν.Ο..

– Ἐδέχθη τὸν Αἰδ. π. Πολύκαρπο Λουστό, Ἱερατ. Προϊστάμενον τοῦ Ἱ. Ναοῦ Ταξιαρχῶν Albury (9-7-13).

– Ἐλειτούργησε καὶ ἐκήρυξεν εἰς τὸν Ἱερὸν Ναὸν Ἁγίας Εὐφημίας Bankstown καὶ ἐν συνεχείᾳ παρεκάθησεν εἰς τὸ ἐτήσιον γεῦμα τῆς Φιλοπτώου καὶ ὠμίλησεν καταλλήλως (14-7-13).

– Ἐδέχθη ἀλληλοδιαδόχως τὸν Πανοσ. Ἀρχιμ. π. Σιλουανὸ Φωτεινέα καὶ τοὺς Αἰδ. π. Σωτήριον Δραπανιώτη, π. Ἀθανάσιον Γιάτσιο καὶ π. Κων/νο Τσάκαλο (17-7-13).

– Ἐλειτούργησε εἰς τὸν Καθεδρικὸν Ἱ. Ναὸν τοῦ Εὐαγγελισμοῦ τῆς Θεοτόκου καὶ, παρουσίᾳ τοῦ Ὑπουργοῦ Ὑγείας τῆς Κυπριακῆς Δημοκρατίας κ. Πέτρου Πετρίδη, τοῦ Ὑπάτου Ἀρμοστοῦ τῆς Κύπρου κ. Ἰωάν. Ἰακώβου, τοῦ Γενικοῦ Προξένου τῆς Ἑλλάδος ἐν Σύδνεϋ κ. Βασ. Τόλιου, ἐτέλεσε Μνημόσυνον ὑπὲρ τῶν πεσόντων κατὰ τὴν εἰσβολὴν τῶν Τούρκων εἰς τὴν Κύπρον. Ἐπίσης παρέστησαν οἱ Πρόεδροι τῆς Κυπριακῆς Κοινότητος, τῆς Ἑλληνικῆς Κυπριακῆς Λέσχης, τῆς Κεντρικῆς Κοινότητος Σύδνεϋ, ἐκπρόσωποι τῶν Παλαιῶν Πολεμιστῶν, ὁ Πρόεδρος τῆς Διακοινοτικῆς Ἐπιτροπῆς, ἄλλοι ἐπίσημοι καὶ πληθὸς κόσμου (21-7-13).

– Ὑπεδέχθη εἰς τὰ Κεντρικὰ Γραφεῖα, τὸν Ὑπουργὸν Ὑγείας τῆς Κύπρου, συνοδευόμενον ὑπὸ τοῦ Ὑπάτου Ἀρμοστοῦ κ. Ἰωάν. Ἰακώβου, τοῦ Προέδρου τῆς Κυπριακῆς Κοινότητος καὶ τοῦ Προέδρου τῆς Ἑλληνικῆς Κυπριακῆς Λέσχης, οἱ ὅποιοι εἶχον μακρὰν συνομιλίαν μετὰ τοῦ Σεβασμιωτάτου.

Ἐπίσης, ἐδέχθη ἀλληλοδιαδόχως τοὺς Αἰδεσ. π. Νικόλ. Μποζίκη, π. Στ. Ἰβανό, π. Ἰω. Δασκαλάκη καὶ τὸν Αρχιμ. π. Χριστόδουλο Οικονόμου (22-7-13).

– Προήδρευσε συνεδριάσεως τοῦ Συμβουλίου τῆς Κεντρικῆς Φιλοπτώου (23-7-13).

– Ἐδέχθη τὸν Πρόεδρον καὶ τὰ Μέλη τοῦ Ἐκκλησιαστικοῦ Συμβουλίου τῆς Ἑνορίας Ἁγ. Σοφίας Darlington.

Ἐπίσης ἐδέχθη τὸν κ. Ἀνδρέα Μελά (24-7-13).

– Προήδρευσε συνεδριάσεως τῶν μελῶν τοῦ Καθηγητικοῦ Σώματος καὶ συνεζητήθησαν προτάσεις πρὸς βελτίωσιν τῶν προγραμμάτων τῆς Θεολογικῆς Σχολῆς (Professional Developom) (25-7-13).

– Ἐλειτούργησε καὶ ἐκήρυξεν εἰς τὸν πανηγυρίζοντα Ἱ. Ναὸν Ἁγ. Παρασκευῆς Blacktown καὶ ἐν συνεχείᾳ παρεκάθησεν εἰς γεῦμα μεθ’ ὄλων τῶν πιστῶν (26-7-13).

– Ἐλειτούργησε καὶ ἐκήρυξεν εἰς τὸν πανηγυρίζοντα Ἱ. Ναὸν Ἁγ. Παντελεήμονος Coulburn (28-7-13).

Ἐδέχθη τὸν ἐξ Ἑλλάδος Κληρικὸν π. Μητροφάνη ἐκ τῆς Μητροπόλεως Λαγκαδᾶ (29-7-13).

– Ἐδέχθη τὴν Πρόεδρον τῆς Ἑνορίας-Κοινότητος Ἁγ. Σπυρίδωνος Kingsford κα Sue Mason (30-7-13).

– Ἐδέχθη τὸν Πανοσ. Ἀρχιμ. π. Βίκτωρα Πενέλ.

–Εχοροστάτησε καί ἐκήρυξεν, κατά τόν Μ. Ἑσπερινόν, ἐπί τῆ ἑορτῆ τῆς Ἁγίας Ἐλέσης, εἰς τόν Ἱ. Ναόν Ἀναστάσεως τοῦ Κυρίου Κογαρη. Ἐν συνεχείᾳ μεθ’ ὄλων τῶν πιστῶν, παρεκάθησεν εἰς ἐόρτιον Δεῖπνον (31-7-13).

Κατά τόν μῆνα Αὐγουστο ὁ Θεοφιλέστατος:

–Εἶχε συνεργασία μετὰ τοῦ Νομικοῦ Συμβούλου τῆς Ἱ. Ἀρχιεπισκοπῆς κ. Χ. Πατσούρη, διά θέματα τοῦ Κέντρου Προνοίας Νοτίου Αὐστραλίας.

–Εχοροστάτησε καί ἐκήρυξε κατά τόν Μ. Ἑσπερινόν εἰς τόν πανηγυρίζοντα Ἱ. Ναόν Ἁγίου Στεφάνου Hurlstone Park (1-8-13).

–Ἐδέχθη ἀλληλοδιαδόχως τόν π. Λουκά Κορδονούρη Ἱ. Προϊστάμενον τοῦ Ἱ. Ναοῦ Μεταμορφώσεως τοῦ Σωτήρος Earlwood καί τόν κ. Γεώρ. Βρυώνη (2-8-13).

–Ἐλειτούργησε καί ἐκήρυξεν εἰς τόν πανηγυρίζοντα Ἱ. Ναόν Ἀναστάσεως τοῦ Κυρίου καί Ἁγίας Ἐλέσης Κογαρη καί προέστη τῆς Λιτανεύσεως τῆς Ἱ. Εἰκόνος (4-8-13).

–Συνοδευόμενος ἀπό τόν π. Στυλ. Σκούτα καί τόν κ. Στυλ. Κουδουνάρη, μετέβη εἰς τό Κοιμητήριον Botany, ὅπου ἐπιθεώρησε τὰς ἐργασίας τοῦ ἀνεγειρομένου Παρεκκλησίου καί ἐν συνεχείᾳ εἶχεν εὐρυτάτην σύσκεψιν εἰς τὰ Γραφεῖα τοῦ Κοιμητηρίου μετὰ τῶν μελῶν τοῦ Διοικητικοῦ Συμβουλίου.

–Ἐδέχθη τόν Πρόεδρον τῆς Ἑνορίας Ἁγ. Θεράποντος Thornleigh κ. Ἰω. Μανωλέλη.

–Ἐδέχθη τήν πρεσβυτέρα Αἰκατερίνη Τσάκαλου (5-8-13).

–Ἐλειτούργησε καί ἐκήρυξεν εἰς τόν πανηγυρίζοντα Ἱ. Ναόν Μεταμορφώσεως τοῦ Σωτήρος Earlwood.

–Παρεκάθησεν εἰς γεῦμα, τό ὁποῖον παρέθεσεν ὁ Σεβασμιώτατος εἰς τήν Ἱ. Ἀρχιεπισκοπήν, εἰς τόν ἀναχωροῦντα Γενικόν Πρόξενον τῆς Ἑλλάδος ἐν Σύδνεϋ κ. Βασ. Τόλιον καί τήν σύζυγόν του καν Θεοδώρα.

–Ἐδέχθη ἀλληλοδιαδόχως τόν ἐκ τῶν Καθηγητῶν τῆς Θεολογικῆς Σχολῆς Fr Dogu καί τόν ἐκ Cairns Κληρικόν π. Κωνσταντῖνον Τσάκαλον (6-8-13).

–Ἐδέχθη τόν Ἱερατικῶς Προϊστάμενον τοῦ Ἱ. Ναοῦ Ἁγ. Θεράποντος π. Σταῦρον Καρβελά μετὰ τοῦ κ. Ἰω. Μανωλέλη.

–Ἐδέχθη τόν ἐκ τῶν Ἀντιπροέδρων τοῦ Ἀρχιεπισκοπικοῦ Συμβουλίου κ. Μ. Διαμαντή (7-8-13).

–Ἐδέχθη τόν ὑποψήφιον διά χειροτονίαν, εὐλαβέστατον κ. Παντελῆ Χρυσάφη.

–Τό ἑσπέρας ἀνεχώρησε διά τήν Γενέτειρα.

Κατά τόν μῆνα Σεπτέμβριον ὁ Θεοφιλέστατος:

–Ἐπέστρεψεν ἐκ τοῦ ἐτησίου ταξιδίου εἰς τήν Γενέτειραν (26-9-13).

–Ἐκπροσωπῶν τόν Σεβασμιώτατον Ποιμενάρχην μας, παρεκάθησεν εἰς τήν μεγαλειώδη Ἑσπερίδα τοῦ Ἰδρύματος τῆς Ἱ. Ἀρχιεπισκοπῆς «Estia Foundation», ἡ ὁποία γίνεται κάθε δύο ἔτη πρὸς ἐνίσχυσιν τοῦ Ἰδρύματος, καί ὠμίλησεν καταλλήλως. Εἰς τήν ἐν λόγῳ Ἑσπερίδα παρέστη ὁ Πρωθυπουργός τῆς Πολιτείας κ. Barry O’ Farrell, ὁ Ἀρχηγός τῆς Πολιτειακῆς Ἀντιπολιτεύσεως κ. John Robertson, Ὑπουργοί, ὁ νέος ἐν Σύδνεϋ Γενικός Πρόξενος τῆς Ἑλλάδος κ. Σταῦρος Κυρίμης, Βουλευταί καί ὑπέρ τούς 900 συνδαιτημόνας. Τό ποσόν τό ὁποῖον συνελέγη ἀνήλθεν εἰς τὰ \$400,000.00 περίπου (27-9-13).

–Ἐλειτούργησε καί ἐκήρυξεν εἰς τόν πανηγυρίζοντα Ἱ. Ναόν Ἀναστάσεως τοῦ Κυρίου καί Παναγίας Μυρτιδιωτίσσης Κογαρη. Εἰς τό τέλος τῆς θ. Λειτουργίας προέστη τῆς Λιτανεύσεως τῆς Ἱ. Εἰκόνος.

–Τό ἀπόγευμα ἀνεχώρησεν ἀεροπορικῶς διά τήν Βρισβάνην, ὅπου παρέστη εἰς τήν Δοξολογίαν εἰς τόν Ἱ. Ναόν Κοιμήσεως τῆς Θεοτόκου Μτ Gravatt, ἐπί τῆ ἐνάρξει τοῦ 10^{ου} Παναυστραλιανοῦ Συνεδρίου Νεολαίας τῆς Ἱ. Ἀρχιεπισκοπῆς μας.

–Ἐν συνεχείᾳ παρεκάθησεν εἰς τό ἐπίσημον Δεῖπνον, τό ὁποῖον παρετέθη πρὸς τιμὴν ὄλων τῶν Συνέδρων (29-9-13).

Παρηκολούθησεν τὰς Ἐργασίας τοῦ Συνεδρίου Νεολαίας καί ὅλας τὰς διοργανωθείσας ἐκδηλώσεις. Τό ἑσπέρας, μεθ’ ὄλων τῶν Συνέδρων, παρεκάθησεν εἰς Δεῖπνον, τό ὁποῖο παρέθεσεν εὐγενῶς ἡ Ἑνορία-Κοινότητα Ἁγ. Γεωργίου Βρισβάνης (30-9-13).

Β’ ΑΡΧΙΕΠΙΣΚΟΠΙΚΗ ΠΕΡΙΦΕΡΕΙΑ

Κίνηση τοῦ Θεοφιλεστάτου Ἐπισκόπου Δέρβης κ. Ἰεζεκιήλ

Κατά τόν μῆνα Αὐγουστον ὁ Θεοφιλέστατος:

–Ἐπέστρεψεν εἰς Μελβούρνην ἐκ τοῦ ταξιδίου του εἰς Γενέτειραν (11-8-13).

–Τό ἑσπέρας ἐχοροστάτησε καί ἐκήρυξε κατά τόν πανηγυρικόν Ἑσπερινόν εἰς τόν Ἱ. Ναόν τῆς Κοιμήσεως τῆς Θεοτόκου North Altona (14-8-13).

–Ἐλειτούργησε καί ἐκήρυξεν εἰς τόν πανηγυρίζοντα Ἱερόν



Τό τραπέζι τῶν ἐπίσημων εἰς τήν Ἑσπερίδα τοῦ Ἰδρύματος τῆς Ἱ. Ἀρχιεπισκοπῆς “Estia Foundation”, ὅπου ὁ Θεοφιλέστατος ἐξεπροσώπησε τόν Σεβασμιώτατον Ποιμενάρχην μας καί ὠμίλησε καταλλήλως. Διακρίνονται ὁ Premier τῆς ΝΝΟ κ. Barry O’ Farrell, ὁ Ἀρχηγός τῆς Πολιτειακῆς Ἀντιπολιτεύσεως κ. John Robertson, ὁ Γεν. Πρόξενος τῆς Ἑλλάδος κ. Σταῦρος Κυρίμης καί ἄλλοι Βουλευταί τῆς Κοινοπολιτείας καί τῆς Πολιτείας τῆς ΝΝΟ (27-9-13)

Ναόν της Παναγίας Σουμελά East Keilor. Ακολούθησε γεύμα εις τήν αίθουσαν παραπλεύρως του Ίερου Ναού (15-8-13).

-Ελειτούργησε και έκήρυξεν εις τόν Ί. Ναόν της Κοιμήσεως της Θεοτόκου Geelong και έν συνεχεία παρεκάθησεν εις πανηγυρικών γεύμα (18-8-13).

-Τό έσπέρας μετά του Θεοφιλεστάτου άγιου Μιλητουπόλεως παρεκάθησαν εις δείπνο μετά των μελών του Διοικητικού Συμβουλίου και των καθηγητών και διδασκάλων του Κολλεγίου του Αγίου Ιωάννου Preston εις τό Dino's Restaurant (22-8-13).

-Ελειτούργησε και έκήρυξεν εις τόν Ί. Ναόν του Αποστόλου Ανδρέου Nunawading (23-8-13).

-Ελειτούργησε και έκήρυξεν επί τη μνήμη του έν άγίοις πατρός ήμών Κοσμά του Αιτωλού εις τόν Ί. Ναόν του Αγίου Βασίλειου Brunswick.

Τό έσπέρας μετά του άγιου Μιλητουπόλεως παρέστησαν εις τήν Χοροσπερίδα του Κολλεγίου του Αγίου Ιωάννου εις τό Emerald Receptions (24-8-13).

-Ελειτούργησε και έκήρυξεν εις τόν Ί. Ναόν του Αγίου Νικολάου Yarraville και έν συνεχεία παρεκάθησεν εις γεύμα μετά του Έκκλησιαστικού Συμβουλίου και της Φιλοπτώχου εις τήν αίθουσαν παραπλεύρως του Ί. Ναού (25-8-13).

-Προσκληθείς υπό του Κυβερνήτου της Πολιτείας παρεκάθησεν εις γεύμα εις τό Government House (26-8-13).

-Εδέχθη εις τό Γραφείον του τά άδέλφια Χριστιάνα και Λάρκον Λάρκου καλλιτέχνας εκ Κύπρου συνοδευομένου υπό του κ. Στέλιου Τσιόλα (27-8-13).

-Εχοροστάτησε και έκήρυξε κατά τόν πανηγυρικών Έσπερινόν εις τόν Ί. Ναόν του Αγίου Ιωάννου North Carlton (28-8-13).

-Ελειτούργησε και έκήρυξεν εις τόν πανηγυρίζοντα Ί. Ναόν του Αγίου Ιωάννου North Carlton (29-8-13).

Κατά τόν μήνα Σεπτέμβριον ό Θεοφιλέστατος:

-Ελειτούργησε και έκήρυξεν εις τόν Ίερόν Ναόν της Αγίας Παρασκευής St. Albans (1-9-13).

-Προέστη Ίερατικής Συνάξεως εις τήν αίθουσαν της Ίερας Αρχιεπισκοπής (5-9-13).

-Προσκληθείς υπό του Άγγλικανού Αρχιεπισκόπου παρέστη εις δεξίωσιν εις τήν οικίαν αυτού (6-9-13).

-Παρέστη εις θεατρική παράσταση των μαθητών και μαθητριών του Δημοτικού Σχολείου του Αγίου Ιωάννου Preston εις τήν αίθουσαν του Κολλεγίου (7-9-13).

-Ελειτούργησε και έκήρυξεν εις τόν Ίερόν Ναόν της Μεταμορφώσεως του Σωτήρος Thomastown και έν συνεχεία παρεκάθησεν εις γεύμα εις τήν αίθουσαν του Ναού. Τό έσπέρας παρέστη εις τό επίσημον δείπνο της Κεντρικής Φιλοπτώχου επί τη έορτή της Αγίας Φιλοθέης εις τήν αίθουσαν των Αγ. Ραφαήλ, Νικολάου & Ειρήνης Bentleigh (8-9-13).

-Εχοροστάτησεν και έκήρυξεν κατά τόν πανηγυρικών



Τό Προεδρείον μετά των όμιλητών του Συνεδρίου Νεολαίας (30-9-13).

Έσπερινόν εις τόν Ίερόν Ναόν του Τιμίου Σταυρού Box Hill (13-9-13).

-Ελειτούργησε και έκήρυξεν εις τόν πανηγυρίζοντα Ί. Ναόν του Τιμίου Σταυρού Box Hill και έν συνεχεία παρεκάθησεν εις γεύμα εις τήν αίθουσαν του Ί. Ναού (14-9-13).

-Ελειτούργησε και έκήρυξεν εις τόν Ί. Ναόν της Ύπαπαντής του Κυρίου Coburg. Μετά τήν Θεία Λειτουργία μετά του Έκκλησιαστικού Συμβουλίου και των κληρικών παρεκάθησεν εις γεύμα (15-9-13).

-Εδέχθη τό Διοικητικό Συμβούλιο της Έλληνικής Ορθόδοξου Κοινότητος Ballarat. Τό έσπέρας προέστη συνεδριάσεως της Κεντρικής Φιλοπτώχου εις τήν αίθουσαν της Ί. Αρχιεπισκοπής (17-9-13).

-Εχοροστάτησε και έκήρυξε κατά τόν πανηγυρικών Έσπερινόν εις τόν Ί. Ναόν του Αγίου Ευσταθίου South Melbourne. Ακολούθησε δείπνο εις τήν αίθουσαν της Ίερας Αρχιεπισκοπής (19-9-13).

-Ελειτούργησε και έκήρυξεν εις τόν πανηγυρίζοντα Ί. Ναόν του Αγίου Ευσταθίου South Melbourne και έν συνεχεία παρεκάθησεν εις γεύμα (20-9-13).

-Ελειτούργησε και έκήρυξεν εις τήν Ί. Μονήν Άξιον Έστίν Northcote. Ακολούθησε γεύμα εις τήν αίθουσαν της Μονής (22-9-13).

-Εδέχθη τόν πρέσβυν της Ελλάδος εις Καμπέρα έξοχώτατον κ. Χαράλαμπο Δαφαράνον μετά της συζύγου αυτού Εύας και τήν Γεν. Πρόξενο έν Μελβούρνη έντιμοτάτην κ. Έλένην Λιανίδου (23-9-13).

Ελειτούργησε και έκήρυξεν εις τόν πανηγυρίζοντα Ίερόν Ναόν Παναγίας Μυρτιδιωτίσσης Wangaratta και έν συνεχεία παρεκάθησεν εις γεύμα μεθ' όλων των προσκυνητών εις τόν αύλιον χώρον του Ναού (24-9-13).

-Εχοροστάτησε και έκήρυξεν κατά τόν πανηγυρικών Έσπερινόν επί τη μνήμη του Αγίου Ιωάννου του Θεολόγου εις τό φερόνυμον Παρεκκλήσιον του Ίερου Ναού Παναγίας Σουμελά Keilor. Ακολούθησε δείπνο εις τήν αίθουσαν του Ί. Ναού (25-9-13).

-Εδέχθη τήν κ. Ειρήνην Στρούζα μετά του τετράχρονου υιού της Λουκά και της ένεχειρήσε επιταγήν \$66,694.00 προϊόν έράνου που διεξήχθη μεταξύ των Ένοριών και Κοινοτήτων κατ' έντολήν του Σεβασμιωτάτου Αρχιεπισκόπου κ.κ. Στυλιανού προς ένίσχυσιν διά τήν μετάβασιν και θεραπείαν του μικρού Λουκά εις Αμερικήν (27-9-13).

-Έκπροσωπών τόν Σεβασμιώτατον Αρχιεπίσκοπον κ.κ. Στυλιανόν έχοροστάτησεν κατά τήν Δοξολογίαν εις τόν Ί. Ναόν της Κοιμήσεως της Θεοτόκου Mt. Gravatt επί τη έναρξει του 10^{ου} Παναυστραλιανού Συνεδρίου Νεολαίας και έν συνεχεία παρεκάθησεν εις επίσημον δείπνο μετά των άλλων βοηθών επισκόπων εις τήν αίθουσαν παραπλεύρως του Ί. Ναού (29-9-13).

-Καθ' όλην τήν διάρκειαν της ήμέρας συμμετείχε και κατηύθυνε τάς εργασίας του Συνεδρίου. Τό έσπέρας παρεκάθησε και ώμίλησε καταλλήλως εις τό επίσημον δείπνο παραπεσθέν υπό της Ένορίας-Κοινοτήτος του Αγίου Γεωργίου Brisbane (30-9-13)

Κίνηση του Θεοφιλεστάτου Έπισκόπου Μιλητουπόλεως κ. Ίακώβου

Κατά τόν μήνα Ίούλιον ό Θεοφιλέστατος:

-Ελειτούργησε και έκήρυξεν κατά τήν πανηγυρική Θ. Λειτουργία εις τόν Ί. Ναόν των Αγίων Αναργύρων Oakleigh (1-7-13)

-Προσκληθείς παρέστη εις τήν εκδήλωσιν-Fundraising Dinner υπέρ της ένισχύσεως της Ίερας Μονής Παναγίας Γοργοπηκού εις Preston Catering College (13-7-13).

-Ελειτούργησε και ἐκήρυξε κατά τὴν Θ. Λειτουργία εἰς τὸν Ἱ. Ναὸν τοῦ Ἁγίου Εὐσταθίου South Melbourne και ἐτέλεσε τὴν ἐπιμνημόσυνον δέησιν γιὰ τὰ θύματα τῆς εἰσβολῆς στὴν Κύπρο. Ακολούθως μετὰ τῶν ἀξιωματῶν τῆς Σ.Ε.Κ.Α συμμετείχε εἰς τὴν πορείαν πρὸς τὸ Parliament House (14-7-13).

-Ελειτούργησε και ἐκήρυξεν εἰς τὸν Ἱ. Ναὸν τῶν Εἰσοδίων τῆς Θεοτόκου North Balwyn (17-7-13).

-Τὸ ἑσπέρας ἐχοροστάτησε και ἐκήρυξεν κατά τὴν Ακολουθίαν τοῦ πανηγυρικοῦ Ἑσπερινοῦ εἰς τὸν Ἱ. Ναὸν τοῦ Ἁγίου Ἀνδρέου Nunawading (19-7-13).

-Ελειτούργησε και ἐκήρυξεν ἐπὶ τῇ μνήμῃ τοῦ Προφήτου Ἡλιοῦ εἰς τὸν Ἱ. Ναὸν τοῦ Ἁγίου Ἀνδρέου Nunawading. Τὸ ἑσπέρας προσκληθεὶς παρέστη εἰς τὸ Gala Ball γιὰ τὴν ἐπέτειο τῆς 50ετηρίδος τῆς Ἑλληνικῆς Ὀρθοδόξου Ἑνορίας-Κοινότητος Oakleigh και αὐτὴν τῆς 30ετίας τοῦ Κολλεγίου τῶν Ἁγίων Ἀναργύρων, Oakleigh Grammar (20-7-13).

-Ἐχοροστάτησε και ἐκήρυξε κατά τὸν Ἑσπερινὸν τῆς Ἁγίας Μαρκέλης εἰς τὸν Ἱ. Ναὸν τῶν Ἁγίων Ραφαήλ, Νικολάου & Εἰρήνης Bentleigh (21-7-13).

-Ἐχοροστάτησε και ἐκήρυξε κατά τὸν πανηγυρικὸν Ἑσπερινὸν εἰς τὸν Ἱ. Ναὸν τῆς Ἁγίας Παρασκευῆς St. Albans (25-7-13).

-Ελειτούργησε και ἐκήρυξεν εἰς τὸν Ἱερὸν Ναὸν τῆς Ἁγίας Παρασκευῆς St. Albans. Τὸ ἑσπέρας ἐχοροστάτησε και ἐκήρυξε κατά τὸν πανηγυρικὸν Ἑσπερινὸν εἰς τὸν Ἱ. Ναὸν τοῦ Ἁγ. Παντελεήμονος Dandenong (26-7-13).

-Ελειτούργησε και ἐκήρυξεν εἰς τὸν Ἱερὸν Ναὸν τοῦ Ἁγίου Παντελεήμονος Dandenong . Τὸ ἑσπέρας ἀνεχώρησεν ἀεροπορικῶς διὰ τὴν Βρισβάνην (27-7-13).

-Ελειτούργησε και ἐκήρυξεν εἰς τὸν Ἱ. Ναὸν τῆς Ἁγίας Παρασκευῆς Taigum-Brisbane (28-7-13).

Κατὰ τὸν μῆνα Αὐγουστον ὁ Θεοφιλέστατος:

-Ἐχοροστάτησε και ἐκήρυξεν κατά τὴν Ακολουθίαν τοῦ Ἑσπερινοῦ εἰς τὸν Ἱ. Ναὸν τῆς Μεταμορφώσεως τοῦ Σωτήρος Thomastown (5-8-13).

-Ελειτούργησε και ἐκήρυξεν εἰς τὸν πανηγυρίζοντα Ἱερὸν Ναὸν τῆς Μεταμορφώσεως τοῦ Σωτήρος Thomastown (6-8-13).

-Μετέβη εἰς τὸ Oakleigh Grammar διὰ τὴν ἐκδήλωσιν τῶν ἰδρυτῶν και πρωτεργατῶν και τὴν ἐπέτειον τῆς 30ετίας τοῦ Κολλεγίου (9-8-13).

-Ἐχοροστάτησε και ἐκήρυξε κατά τὴν Ακολουθίαν τοῦ πανηγυρικοῦ Ἑσπερινοῦ εἰς τὸν Ναὸν τῆς Κοιμήσεως τῆς Θεοτόκου Redfern (14-8-13).

-Ελειτούργησε και ἐκήρυξεν εἰς τὸν πανηγυρίζοντα Ἱ. Ναὸν τῆς Κοιμήσεως τῆς Θεοτόκου Redfern (15-8-13).

-Ἐκπροσωπῶν τὸν Σεβασμιώτατον Ἀρχιεπίσκοπον κ.κ. Στυλιανὸν κατά τὴν ἐκδήλωσιν τοῦ 4th Appreciating Culture Lecture τοῦ Κολλεγίου τοῦ Ἁγίου Σπυριδῶνος, ἐξέφρασεν τὰς εὐχαριστίας Του πρὸς τὸν Professor Fred Himler Πρόεδρον τοῦ Πανεπιστημίου N.S.W (20-8-13).

-Ἐκπροσωπῶν τὸν Σεβασμιώτατον Ἀρχιεπίσκοπον Αὐστραλίας κ.κ. Στυλιανὸν ἐτέλεσε τὸν Ἁγιασμό και τὰ ἐγκαίνια τοῦ νέου Κέντρου Προετοιμασίας Μάθησης τοῦ Κολλεγίου All Saints Grammar (25-8-13).

-Ἐχοροστάτησε και ἐκήρυξε κατά τὴν Ακολουθίαν τοῦ πανηγυρικοῦ Ἑσπερινοῦ εἰς τὸν Ἱ. Ναὸν τοῦ Ἁγίου Ἰωάννου Parramatta (28-8-13).

-Ελειτούργησε και ἐκήρυξε εἰς τὸν πανηγυρίζοντα Ἱ. Ναὸν τοῦ Ἁγίου Ἰωάννου Parramatta (29-8-13).

Κατὰ τὸν μῆνα Σεπτέμβριον ὁ Θεοφιλέστατος:

-Ελειτούργησε και ἐκήρυξεν εἰς τὸν Ἱ. Ναὸν τοῦ Ἁγίου Θεράποντος Thornleigh (1-9-13).

-Ἐκπροσωπῶν τὸν Σεβασμιώτατον Ἀρχιεπίσκοπον κ.κ. Στυλιανὸν ἐτέλεσε τὴν Δοξολογίαν γιὰ τοὺς ἀποφοίτους τοῦ Κολλεγίου τοῦ Ἁγίου Σπυριδῶνος Kingsford.

Τὸ ἑσπέρας ἐχοροστάτησε και ἐκήρυξεν κατά τὸν πανηγυρικὸν Ἑσπερινὸν εἰς τὸν Ἱ. Ναὸν τοῦ Τιμίου Σταυροῦ Wollongong (13-9-13).

-Ελειτούργησε και ἐκήρυξεν εἰς τὸν πανηγυρίζοντα Ἱ. Ναὸν τοῦ Τιμίου Σταυροῦ Wollongong (14-9-13).

-Ελειτούργησε και ἐκήρυξεν εἰς τὸν Ἱ. Ναὸν τῆς Ἁγίας Εὐφημίας Bankstown και παρηκολούθησε τὰς ἑορταστικὰς ἐκδηλώσεις τοῦ Κολλεγίου (15-9-13).

-Ελειτούργησε και ἐκήρυξεν εἰς τὸν πανηγυρίζοντα Ἱερὸν Ναὸν τῆς Ἁγ. Εὐφημίας Bankstown (16-9-13).

-Ελειτούργησε και ἐκήρυξεν εἰς τὸν πανηγυρίζοντα Ἱ. Ναὸν τῆς Ἁγ. Σοφίας, Πίστεως και Ἀγάπης Taylor Square (17-9-13).

Γ' - Ε' ΑΡΧΙΕΠΙΣΚΟΠΙΚΗ ΠΕΡΙΦΕΡΕΙΑ Κίνηση τοῦ Θεοφιλέστατου Ἐπισκόπου Δορυλαίου κ. Νικάνδρου

Κατὰ τὸν μῆνα Ἰούλιον ὁ Θεοφιλέστατος:

-Ἐπέστρεψεν εἰς Ἀδελαΐδα ἐκ τῆς Γενετείρας (12-7-13).

-Ἐδέχθη τὸν κ. Νικόλαον Παπαγεωργίου, Διευθυντὴν τοῦ Ἡμερησίου Ἑλληνορθοδόξου Δημοτικοῦ Σχολείου «Ὁ Ἅγιος Σπυριδῶν» τῆς φερωνύμου Ἑνορίας-Κοινότητος Unley (17-7-13).

-Ἐχοροστάτησε και ἐκήρυξε κατά τὸν Πανηγυρικὸν Ἑσπερινὸν εἰς τὸν ἑορτάζοντα Ἱ. Ναὸν Προφήτου Ἡλιοῦ Norwood (19-7-13).

-Ελειτούργησε και ἐκήρυξεν εἰς τὸν ὡς ἄνω πανηγυρίζοντα Ἱ. Ναὸν και ἐν συνεχείᾳ εὐλόγησεν ἑόρτιον τράπεζαν μεταφῆρων τὰς εὐχὰς και εὐλογίας τοῦ Σεβασμιωτάτου (20-7-13).

-Ελειτούργησε και ἐκήρυξεν εἰς τὴν Ἱ. Μονὴν Ἁγίου Νεκταρίου Croydon Park και ἐτέλεσε τὸ Μνημόσυνον τῆς Κυπριακῆς Κοινότητος ὑπὲρ ἀναπαύσεως τῶν ψυχῶν τῶν ἑλληνοκυπρίων και ἑλλαδιτῶν ἀγωνιστῶν τῆς ἐλευθερίας, τῶν πεσόντων κατά τὴν εἰσβολὴν τῶν τούρκων εἰς τὴν Μεγαλόνησον τὸ 1974 (21-7-13).

-Ἐδέχθη τίς κυρίες Ἐλένη Φραζελά και Αἰμιλία Bradshaw, ἐκζητοῦσας τὴν εὐλογίαν του ἐν ὄψει τῆς ἐπικειμένης βαπτίσεως τῶν τέκνων τους.

-Ἐχοροστάτησε και ἐκήρυξε κατά τὸν Ἑσπερινὸν ἐπὶ τῇ ἱερᾷ μνήμῃ τῆς Ἁγ. Ὁσιομάρτυρος Παρασκευῆς εἰς τὸν Ἱ. Ναὸν Ἁγίου Ἀντωνίου Prospect (25-7-13).

-Ελειτούργησε και ἐκήρυξεν εἰς τὸν ὡς ἄνω Ἱ. Ναὸν, ἑορτάζοντα τὴν μνήμην τῆς Ἁγίας Ὁσιομάρτυρος Παρασκευῆς.

-Ἐχοροστάτησε και ἐκήρυξε κατά τὸν Πανηγυρικὸν Ἑσπερινὸν εἰς τὸν ἑορτάζοντα Ἱ. Ναὸν Ἁγίου Παντελεήμονος Glenelg (26-7-13).

-Ελειτούργησε και ἐκήρυξεν εἰς τὸν ὡς ἄνω πανηγυρίζοντα Ἱ. Ναὸν και ἐν συνεχείᾳ εὐλόγησεν ἑόρτιον τράπεζαν μεταφῆρων τὰς εὐχὰς και εὐλογίας τοῦ Σεβασμιωτάτου (27-7-13).

-Συλλειτουργήσῃ μετὰ τοῦ Θεοφιλέστατου κ. Εἰρηναίου, Ἐπισκόπου τῆς ἐν Αὐστραλίᾳ Σερβικῆς Ἐκκλησίας, εἰς τὸν Ἱ. Ναὸν τῆς Σερβικῆς Ἑνορίας Ἁγίου Σάββα, και ἀκολούθως παρέκάθησεν εἰς τὸ παρατεθῆν γεύμα, εἰς τὰ πλαίσια τῶν ἑορτασμῶν τῶν 50 χρόνων ἀπὸ τῆς θεμελιώσεως και 40 χρόνων ἀπὸ τῶν ἐγκαίνιων τοῦ Ναοῦ (28-7-13).

Κατά τόν μήνα Αύγουστον ὁ Θεοφιλέστατος:

–Εχοροστάτησε κατά τήν Ἱ. Ακολουθίαν τοῦ Παρακλητικοῦ Κανόνος πρὸς τήν Ὑπεραγίαν Θεοτόκον εἰς τόν Ἱερὸν Ναόν Ἁγίου Παντελεήμονος Glenelg (1-8-13).

–Εἰς τόν Ἱ. Ναόν Ἁγ. Σπυριδῶνος Unley προεξήρχε τῆς Ἐξοδίου Ακολουθίας τῆς ἀειμνήστου Ἄννης Μουστάκα, πλείστα παρασχούσης εἰς τήν Ἐκκλησίαν, μὴ φειδομένης κόπου καὶ χρόνου, ἀπὸ νεαρᾶς ἡλικίας καὶ χωρὶς διακοπὴν πέραν τῆς 50ετίας μέχρι τοῦ ἀδοκίμου θανάτου τῆς, ἀπὸ τῆς θέσεως μέλους, γραμματέως καὶ ταμίου τῆς Φιλοπτώχου Ἀδελφότητος τῆς Ἐνορίας-Κοινότητος καὶ ἀντιπροσώπου αὐτῆς εἰς τήν Κεντρικὴν Φιλόπτωχον Ἀδελφότητα, καὶ ἐξεφώνησεν ἐπικήθειον λόγον ἀναφερθεὶς εἰς τὴν προσφορὰν ζώσης ἀγάπης τῆς θανούσης πρὸς τὸν συνάνθρωπον (3-8-13).

–Ελειτούργησε καὶ ἐκήρυξεν εἰς τόν Ἱ. Ναόν Γεννήσεως τοῦ Χριστοῦ Port Adelaide (4-8-13).

–Ελειτούργησε καὶ ἐκήρυξεν ἐπὶ τῇ Δεσποτικῇ ἑορτῇ τῆς Μεταμορφώσεως τοῦ Σωτῆρος Χριστοῦ εἰς τόν Ἱ. Ναόν Προφήτου Ἡλιοῦ Norwood.

–Προήδρευσε συνεδριάσεως τῆς Κεντρικῆς Φιλοπτώχου Ἀδελφότητος (6-8-13).

–Ἐτέλεσε τὴν Θεῖαν Λειτουργίαν εἰς τόν Ἱ. Ναόν Ἁγ. Γεωργίου Thebarton διὰ τοὺς μαθητὰς τοῦ Γυμνασίου τοῦ Ἡμερησίου Ἑλληνορθόδοξου Κολλεγίου «Ἅγιος Γεώργιος» τῆς φερωνύμου Ἐνορίας-Κοινότητος (9-8-13).

–Ελειτούργησε καὶ ἐκήρυξεν εἰς τόν Ἱ. Ναόν Ἁγ. Γεωργίου Thebarton καὶ ἐτέλεσε τὸ 40ῆμερο Μνημόσυνο τῆς ἀειμνήστου Σταυρούλας Καρούδη (11-8-13).

–Εἰς τόν Ἱ. Ναόν Ἁγ. Ανδρέου Noarlunga, προεξήρχε τῆς Ἐξοδίου Ακολουθίας τοῦ ἀειμνήστου ἱεροψάλτου τοῦ Ναοῦ Παναγιώτου Τούμπα, ὅστις ἀπὸ νεαρᾶς ἡλικίας καὶ μέχρι τοῦ θανάτου του διηκόνησε ἀδιαλείπτως ἐπὶ πολλὰς δεκαετίαι τὴν Ἐκκλησίαν ἀπὸ τῆς θέσεως τοῦ ἱεροψάλτου εἰς διαφόρους Ἱεροὺς Ναοὺς τῆς πόλης μας.

–Εχοροστάτησε καὶ ἐκήρυξε κατὰ τὸν πανηγυρικὸν Ἑσπερινὸν τῆς ἑορτῆς τῆς Κοιμήσεως τῆς Θεοτόκου εἰς τόν Ἱ. Ναόν Ἁγίου Παντελεήμονος Glenelg (14-8-13).

–Μετέβη εἰς τὴν κωμόπολιν Berri, ὅπου ἐλειτούργησε καὶ ἐκήρυξε κατὰ τὴν Πανηγυρικὴν Θεῖαν Λειτουργίαν εἰς τὸν ἑορτάζοντα Ἱερὸν Ναὸν Κοιμήσεως τῆς Θεοτόκου καὶ ἐν συνεχείᾳ εὐλόγησεν ἑόρτιον τράπεζαν μεταφέρων τὰς εὐχὰς καὶ εὐλογίας τοῦ Σεβασμιωτάτου (15-8-13).

–Ελειτούργησε καὶ ἐκήρυξεν εἰς τόν Ἱ. Ναόν Ἁγ. Ανδρέου Noarlunga καὶ ἐτέλεσε τὸ ἐτήσιο Μνημόσυνο τῆς ἀειμνήστου Δεσποίνης Καδῆ (Κυριακὴ 18-8-13).

–Εἰς τόν Ἱ. Ναόν Ἁγίου Σπυριδῶνος Unley προεξήρχε τῆς Ἐξοδίου Ακολουθίας τοῦ ἀειμνήστου Ανδρέου Καδῆ (21-8-13).

–Συνοδευόμενος ὑπὸ τοῦ π. Μιχαὴλ Ψαρομμάτη, μετέβη εἰς τὴν κωμόπολιν Wallaroo, ὅπου ἐτέλεσε τὰ Θυρανοίξια τοῦ Ἱεροῦ Ναοῦ Ἁγίου Νικολάου, καὶ ἐν συνεχείᾳ εὐλόγησε τὴν ἑόρτιον τράπεζαν μεταφέρων τὰς εὐχὰς καὶ εὐλογίας τοῦ Σεβασμιωτάτου (24-8-13).

–Ελειτούργησε καὶ ἐκήρυξεν εἰς τόν Ἱ. Ναόν Προφήτου Ἡλιοῦ Norwood (Κυριακὴ 25-8-13).

–Ανεχώρησε διὰ Σύνδνεϋ, ὅπου ἔσχε συνεργασίαν μετὰ τοῦ Σεβασμιωτάτου διὰ θέματα ἀφορῶντα εἰς τὴν Τρίτην Ἀρχιεπισκοπικὴν Περιφέρειαν, εἰς ἣν, ἐκ προσώπου τοῦ Σεβασμιωτάτου, διακονεῖ (26-8-13).

–Ανεχώρησεν ἐκ Σύνδνεϋ ἐπιστρέφων εἰς Ἀδελαΐδα (27-8-13).

–Συνοδευόμενος ὑπὸ τοῦ π. Μιχαὴλ Ψαρομμάτη, μετέβη εἰς τὴν πόλιν Port Augusta διὰ τὸ ἐτήσιον προσκύνημα τῆς Κεντρικῆς Φιλοπτώχου Ἀδελφότητος εἰς τὸν Ἱερὸν Ναὸν Ἁγίου Ἰωάννου τοῦ Προδρόμου, ὅπου ἐλειτούργησε καὶ ἐκήρυξεν ἐπὶ τῇ μνήμῃ τῆς Ἀποτομῆς τῆς τιμίας κεφαλῆς

τοῦ Προφήτου Προδρόμου καὶ Βαπτιστοῦ Ἰωάννου. Κατὰ τὴν ἐπιστροφὴν μετέβη μετὰ τῶν λοιπῶν προσκυνητῶν εἰς τὴν πόλιν Port Pirie, ὅπου ἐτέλεσεν Ἱ. Παράκλησιν εἰς τὸν Ἱ. Ναὸν Ἁγίου Γεωργίου τῆς φερωνύμου Ἐνορίας-Κοινότητος καὶ ἐν συνεχείᾳ εὐλόγησε τὴν κοινὴν νησιήσιμον τράπεζαν εἰς τὴν ἐνοριακὴν αἴθουσαν (29-8-13).

Κατὰ τὸν μήνα Σεπτέμβριον ὁ Θεοφιλέστατος:

–Ελειτούργησε καὶ ἐκήρυξεν εἰς τόν Ἱ. Ναόν Ἁγίου Παντελεήμονος Glenelg (1-9-13).

–Προήδρευσε συνεδριάσεως τῆς Κεντρικῆς Φιλοπτώχου Ἀδελφότητος (3-9-13).

–Εἰς τόν Ἱ. Ναόν Ἁγίου Γεωργίου Thebarton, προεξήρχε τῆς Ἐξοδίου Ακολουθίας τοῦ ἀειμνήστου Παναγιώτου Παπούλη, πενθεροῦ τοῦ π. Δημητρίου Μωραΐτου (5-9-13).

–Ελειτούργησε καὶ ἐκήρυξεν εἰς τόν Ἱ. Ναόν Ἁγίων Ραφαήλ, Νικολάου καὶ Εἰρήνης Athelstone (8-9-13).

–Προήδρευσε κοινῆς συνεδριάσεως τοῦ Ἐκκλησιαστικοῦ Συμβουλίου καὶ τῆς Φιλοπτώχου Ἀδελφότητος τῆς Ἐνορίας Ἁγίου Παντελεήμονος Glenelg (9-9-13).

–Παρηκολούθησε τὴν ὑπὸ τοῦ Ὑπουργοῦ Μεταφορῶν καὶ Ὑποδομῶν τῆς Κυβερνήσεως Νοτίου Αὐστραλίας, Αἰσιότ. κ. Αναστασίου Κουτσαντώνη, γενομένην παρουσίαν τοῦ βιβλίου τῆς 50ετίας τῆς Ἐνορίας-Κοινότητος Ἁγίου Γεωργίου Thebarton, συγγραφέντος ὑπὸ τοῦ Καθηγητοῦ Νεοελληνικῶν τοῦ Πανεπιστημίου Darwin καὶ τοῦ Ἡμερησίου Ἑλληνορθόδοξου Κολλεγίου «Ἅγιος Γεώργιος» τῆς ὡς ἄνω Ἐνορίας-Κοινότητος, Αἰσιότ. κ. Γεωργίου Φραντζῆ (12-9-13).

–Ἐδέχθη τὸν κ. Στέφανον Νικολαΐδην, Πρόεδρον τῆς Ὁμοσπονδίας Κωνσταντινουπολιτῶν Αὐστραλίας (13-9-13).

–Ελειτούργησε καὶ ἐκήρυξεν εἰς τόν Ἱ. Ναόν Προφήτου Ἡλιοῦ Norwood ἐπὶ τῇ ἑορτῇ τῆς Ὑψώσεως τοῦ Τιμίου καὶ Ζωοποιοῦ Σταυροῦ (14-9-13).

–Ελειτούργησε καὶ ἐκήρυξεν εἰς τόν Ἱ. Ναόν Ἁγίου Σπυριδῶνος Unley καὶ ἐτέλεσε τὸ 40ῆμερο Μνημόσυνον τοῦ ἀειμνήστου Ανδρέου Καδῆ (15-9-13).

–Ἐδέχθη τὴν ἐξ Ἀδελαΐδος ὀρμωμένην ἱεραπόστολον δ. Ματιάν Κουβούση, ἐπιστρέφουσαν εἰς τὴν ἐν Μαδαγασκάρῃ ἱεραποστολήν.

–Προήδρευσε συνεδριάσεως τῆς Ἐπιτροπῆς Ἐξωτερικῆς Ἱεραποστολῆς (16-9-13).

–Ελειτούργησε καὶ ἐκήρυξεν εἰς τὴν Ἱ. Μονὴν Ἁγίου Νεκταρίου Croydon Park (22-9-13).

–Συμπροσευχήθηκε κατὰ τὴν Θεῖαν Λειτουργίαν εἰς τὴν Ἱ. Μονὴν Ἁγίου Νεκταρίου Croydon Park καὶ εὐχήθηκε εἰς τὸν ἑορτάζοντα Ἱερατικῶς Προϊστάμενον τῆς Ἱερᾶς Μονῆς, Πανοσ. Ἀρχιμ. π. Σιλουανὸν Φωτεινέα (24-9-13).

–Εχοροστάτησε κατὰ τὴν Θεῖαν Λειτουργίαν εἰς τόν Ἱ. Ναόν Ἁγίου Παντελεήμονος Glenelg ἐπὶ τῇ ἑορτῇ τῆς Μεταστάσεως τοῦ Ἁγίου Ἰωάννου τοῦ Θεολόγου (26-9-13).

–Ανεχώρησεν εἰς Βρισβάνην διὰ τὸ 10^{ον} Παναυστραλιανὸν Συνέδριον Νεολαίας (Κυριακὴ 29-9-13) καὶ συμμετέσχεν εἰς τὰς ἐργασίας του (29-9-13 ἕως 1-10-13).

«ΦΩΝΗ ΤΗΣ ΟΡΘΟΔΟΞΙΑΣ»

242 Cleveland Street, Redfern, 2016

Ἐπίσημο ὄργανο τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Αὐστραλίας

Ἐκδίδεται ἀπὸ Συντακτικὴ Ἐπιτροπὴ

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Τεχνικὴ ἐπιμέλεια: Πρωτοπρεσβύτερος π. Ἄγγελος Ἀλιφιερᾶκης

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