



PARISH INFORMATION BULLETIN

PROGRAM FOR 16—22 JUNE 2019

SUNDAY 16 JUNE	THE FEAST OF PENTECOST, John 7:37-52, 8:12 <ul style="list-style-type: none">• 7.30am Orthros and Divine Liturgy
➡ SUNDAY SCHOOL CLASSES FOR ALL AGES (A free voluntary program organised by the Church) Lessons take place in the building behind the church and begin at the time of Holy Communion until Church dismissal. We have classes for ages ranging from 5yrs to teenage years. Lessons are taught in a relaxed, friendly environment. Please bring your children along to learn of their rich Orthodox faith and come close to God and His Love.	
MONDAY 17 JUNE MONDAY OF THE HOLY SPIRIT	<ul style="list-style-type: none">• 7.00am Orthros and Divine Liturgy• 10.00am Meeting of Elderly Citizens in Church Hall.
TUESDAY 18 JUNE	<ul style="list-style-type: none">• 7.00pm Parishes of St Vasilios and the Presentation of our Lord Youth Group will meet in our Church Hall.
WEDNESDAY 19 JUNE	<ul style="list-style-type: none">• 5.00pm Paraklesis to the Theotokos followed by Bible Study
THURSDAY 20 JUNE	<ul style="list-style-type: none">• 7.30—8.30pm ➡ TEENAGE YOUTH GROUP (Ages 13-19) In Church Hall, upstairs behind the Church <i>* ALL TEENAGERS WELCOME *</i>
SATURDAY 22 JUNE	<ul style="list-style-type: none">• 3.45pm Service of Vespers
SUNDAY 23 JUNE	GOSPEL READING: Matthew 10: 32,33, 37-38, 19: 27-30 EPISTLE READING: Hebrews: 11: 33-40, 12: 1,2



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Fr Athanasios and
Fr Ephraim
are available at the Church
every Monday to Friday
between 4.00 and 6.00pm
for Holy Confession and
any spiritual need.

"The Lord calls to him
all sinners;
He opens His arms
wide, even to the
worst among them.
Gladly He takes them
in His arms, if only
they will come to Him."

St. Macarius of Optina

On the Holy Spirit, the Comforter

'But the Comforter, the Holy Spirit, whom the Father will send in My name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you' (John 14:26).

What practical meaning have these words other than that we must pray every day that the Holy Spirit be sent to us, just as we pray every day for Our daily bread?

God is willing every day to send us the Holy Spirit, but He seeks from us that we pray every day for Him to be sent to us. For as, with regard to bread, there is sometimes abundance and sometimes dearth, so it is with regard to the Holy Spirit. The Holy Spirit comes to us and leaves us according to our good works and our patience. Therefore the Church has ordained that the first morning service in church begin with the invocation of the Holy Spirit: 'O heavenly King, O Comforter, Spirit of truth - come!', and after that comes the prayer: 'Give us our daily bread.' Why? Because, without the Holy Spirit, we cannot even make use of bread in the way that we must for our salvation.

'He shall teach you all things.' That is: every day and every night, according in the situation in which you find yourself, He will instruct you, advise you and direct you in what you must think, say and do. Therefore, ask God only for the Holy Spirit, and He will Himself bring all that you need in any given moment. When He has descended upon you, you will know all things and be capable of all that is needful.

'And bring all things to your remembrance, whatsoever I have said unto you'. That is: do not fear that you will forget My teaching and My words. The Holy Spirit knows all that I know; so, when He is present with you, then all My teaching will be present in you together with Him.

O Lord the Holy Spirit, be pleased to descend upon us, not according to our merit but according to the merit of the Lord Jesus, and according to Thine endless goodness. To Thee be glory and praise forever.

St Nikolai Velimirović, *The Prologue from Ochrid*

THE FEAST OF PENTECOST, John 7:37-52, 8:12

Save and sanctify all who know You as God"

I will try to say a few words to analyse this sublime line taken from the hymn for this great day of Pentecost.

In Cyprus, the suffering island, where Greek Orthodox identity is more purely, fully and faithfully upheld, they call this day 'the day of the flood'. Which means that the heavens and God Himself flooded the world – not with threatening waters, as when the world was destroyed in the time of Noah. Instead, He has flooded the world with **endless gifts**, which the **life-giving death** of our Lord Jesus Christ, the Word of God Incarnate, has opened up for all of us on earth.

That is why this is a great and unrepeatable day. Within it, the **whole mystery of the divine Economy reaches its pinnacle**.

God became flesh **for this day**. Christ was sacrificed for us to reach this day, **to reconcile us with God the Father**, to wash us of our sins.

And who among us does not have sins? Not only the original sin! This is the least of our concerns today, unfortunately. It was a great sin, but we are washed of it in our Baptism.

Each of us has their own sins: sins of the day and sins of the night, our immeasurable sins. I with mine, and you with yours.

However, we are **cleansed of these sins by the death of the God-Man**, the Theanthropos. It is the precious and **holy Blood of the Lord** which cleanses us of our sins, and washes us in the font of regeneration. It offers rebirth.

And after all this, the springs of the Holy Spirit gush forth today.

Following the Ascension, God sends the Holy Spirit **to guide us unto all truth**, and only in so doing is the knowledge of God made complete.

We worship God the Father; we have come to know God the Son as a man; today we shall meet the Holy Spirit poured out, proceeding, **being distributed but not divided**, in the form of tongues of fire.

After all was finished, we can say that we have now come to the knowledge of the true God.

We no longer believe in idols. We no longer believe in ourselves. **We believe in God**.

Not an imaginary god, but **God in Trinity**. We are, then, "those who know God". We have come to the awareness of truth. We have **seen the true light**, we have **received the heavenly Spirit**. Precisely what we chant at **every Liturgy!**

However, more is needed. When we know God, and when we **confess the true God** while knowing the truth, we still need the forgiveness, pardon, benevolence and mercy that come **from above**. This is why we chant "Save and sanctify all who know You as God".

It is not enough for us to be saved. It is not enough for Him to take us from the left where the goats are, and deliver us to the right where the sheep are. It is not enough for Him to make us righteous after we were sinners.

It is not enough for Him to turn us, out of children of wrath, into children of light and obedience and adoption and love. **Justification is not enough for us. We want sanctification**.

This is why the cry of the Church reaches sky-high; we heard it in the hymn we chanted this morning: "Save and sanctify all who know You as God". Not just a few people, or even many people – **but all!**

This is the prayer of the Church. This is the wish of the Church today. This is the supplication of the Church today. This is the proclamation of the Church today. That no one is condemned forever to death and decay. Because to those who were sitting in darkness and the shadow of death, **light has shone in Christ**. Now there is light, life, salvation and sanctification. But if even one person remains outside the kingdom of God, we will have sorrow. If only one loses salvation, humanity will mourn.

Because **He created all people out of nothing; all creation is His**.

For this reason, the flood of the Holy Spirit today will cleanse, enlighten, save and sanctify.

Let us honour this great day with repentance, with edification, with doxology towards the Trinitarian God.

Amen.

- *Writings & Homilies of Archbishop Stylianos of Australia*



Orthodox Christian Celebration of the Feast of Pentecost

This great Feast of the Church is celebrated with the Divine Liturgy of Saint John Chrysostom on the Sunday that is the fiftieth day after the celebration of Pascha. The Liturgy is conducted on the day of the Feast, and is preceded the evening before by a Great Vespers service and on the morning of the Feast by the Matins service. On the day of the Feast a Vespers service is conducted that includes the kneeling prayers. These prayers mark the beginning of the practice of kneeling during the Liturgy at the time when the holy gifts of bread and wine are consecrated as the body and blood of Christ. The practice of kneeling has been suspended during the Paschal season. On the Monday following the Feast, the Divine Liturgy is conducted in commemoration of the All-holy and Life-creating and All-powerful Spirit, Who is God, and One of the Trinity, and of one honour and one essence and one glory with the Father and the Son. —

- *From the Synaxarion of the Feast*

Prayer of the Holy Spirit

Heavenly King, Comforter, the Spirit of Truth, everywhere present and filling all things, the Treasury of good and Giver of life: come and dwell in us and cleanse us from every impurity and save our souls, Gracious One. Amen.