



## Parish Information Bulletin

**SUNDAY 22 NOVEMBER**  
**St Iakovos Tsalikis of Evia**

**9th Sunday of Luke, Luke 12: 16-21**

- **8.00am**  
Orthros and Divine Liturgy

**WEDNESDAY 25 NOVEMBER**  
**St Katherine, Great-Martyr**

- **8.00am**  
Orthros and Divine Liturgy

**SUNDAY 29 NOVEMBER**

**Epistle Reading: Ephesians 4: 1-7**  
**Gospel Reading: Luke 18: 18-27**

### Telephone Contact Numbers

St Vasilios Church  
9387 7693

Fr Athanasios  
9383 4151

Fr Ephraim  
0490 378 215

Website:  
[stvasiliosbrunswick.com](http://stvasiliosbrunswick.com)

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.

Every day you provide  
your bodies with good  
to keep them from  
failing. In the same  
way your good works  
should be the daily  
nourishment of your  
hearts. Your bodies  
are fed with food and  
your spirits with good  
works. You aren't to  
deny your soul,  
which is going to live  
forever, what you  
grant to your body,  
which is going to die.



St. Gregory the Great

### St. Iakovos Tsalikis of Evia, a Healer of Hearts

Holy Elder Iakovos Tsalikis of Evia reposed in the Lord on November 21 on the Feast of Hesychasm in the Entrance of the Theotokos. Commemorated on November 22

*"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Learn from me, for I am gentle and humble in heart, and you will find rest for your souls." Matthew 11:28, 29*

St. Iakovos of Evia lived for the Divine Liturgy, which he celebrated every day, with fear and trembling, dedicated and, literally, elevated. Young children and those with pure hearts saw him walking above the floor, or being served by holy angels. As he himself told a few people, he served together with Cherubim, Seraphim and the saints. During the Preparation, he saw angels of the Lord taking the portions of those being remembered and placing them before the throne of Christ, as prayers. When, because of health problems he felt weak, he would pray before the start of the Divine Liturgy and say, "Lord, as a man I can't, but help me to celebrate." After that, he said, he celebrated "as if he had wings."

Throughout his entire ministry at the altar of God, Fr. Iakovos experienced many spiritual events. He became an earthly angel, a "concelebrant," as he admitted to some ascetics, to the Seraphim, Cherubim, and saints.

During prokoshmedia one day, he was able to see the Most Pure Blood of the Lord and to touch it when he was preparing to cover the Precious Gifts.

Another time, Hieromonk Iakovos saw the angels of God who would meet those being commemorated and prayerfully lead them to throne of Christ the Lord, to shelter them there.

He also saw, as he expressed it, "with his spiritual eye," the reposed who came with open arms, somehow asking him to take out a particle for the repose of their souls. When Fr. Iakovos complied with their request, he saw how the departed left to go back.

And when he became abbot he always said that he wasn't responsible for what happened in the monastery: 'Saint David's the abbot here', he maintained. When he served with other priests, he went to the corner of the altar, leaving them to lead the service. When they told him: 'This isn't right, you're the abbot of the monastery', he'd reply: 'Son, Saint David's the abbot here'.

No one came out from under the stole of Fr. Iakovos without having received relief and support. The elder offered himself in sacrifice by his boundless love, despite suffering himself from many sicknesses, especially in his last years.

"The world," the elder would tell those near to him, "is not in need of something to eat, or something to drink—it is in need of our love. If we give it as much as we can, then we will blossom as monks in this life."

\*\*\*\*\*

Giorgios Ioannidis, a physical therapist from the city of Volos, told, among other things, this story: "Leaving the Monastery of St. David, where I had been on pilgrimage with my family in September 1997, when I was at the gate I felt a strong desire to go and venerate Elder Iakovos' grave again. I felt it, like someone who realizes he forgot something important and wants to go back to get it.

"I went back with my son, and about a yard away from the elder's grave I saw a prayer rope lying on the ground. I picked it up and held it up so whichever of the pilgrims lost it would see it, so I could return it to him.

"But then I heard a voice from behind me saying, 'What are you looking for? The prayer rope is for you.'  
...../

"I turned around, and a few feet away I saw the living Elder Iakovos, smiling at me. I saw him clear as day. I noticed his moist eyes, the lines on his face, and his beard.

"I realized something extraordinary, and it stunned me. The appearance in front of me of the living Elder Iakovos, in the literal sense, was decisive for me, imprinting certainly in the Divine presence."

---

### ST CATHERINE THE GREAT MARTYR OF ALEXANDRIA

St. Catherine was born during the latter part of the third century in Alexandria in Egypt. Being of royal lineage, she was immersed in the great cultural tradition of Alexandria and was exposed to learning at an early age. Tall, beautiful, cultured, and erudite, Catherine was held in high esteem for her mastery of the arts and sciences of her time. Innately intelligent and inquisitive, she acquainted herself with the writings of the philosophers, poets, physicians, and scientists of the Hellenes. In fact, in recognition of her superb learning, the Church gave her the title "the Wise."

Through the influence of her pious mother Catherine became a Christian in her youth. Her love of learning led her to the study of the sacred Scriptures and the writings of the Church Fathers. She became a devoted follower of the Lord Christ, an exemplary doer of God's word, and an ardent defender of the Orthodox faith. Wise, modest, and pure Catherine gave her heart to Christ, the Bridegroom of the Church and the Saviour of the world.

On November 25, 305, while still in the prime of her youth, Catherine was martyred in the city of her birth during the reign of the impious Roman Emperor Maxentius, who had begun anew a violent series of persecutions against Christians. When the Emperor had come to Alexandria he had an encounter with Catherine. He marvelled at her loveliness and wisdom but was dreadfully dismayed by her defence of Christians. Because she was of imperial stock, he did not wish to harm her outrightly but hoped to humiliate her to submission. He ordered that she defend her faith in open debate with the renowned pagan orators and philosophers of Alexandria, hoping that she would be made a spectacle and thereby retreat to her pagan roots. Instead Catherine routed the rhetoricians.

The Emperor was moved to wrath and ordered that Catherine be stripped of her imperial garb, flogged, and tortured. But neither the threats nor the tortures were able to sunder Catherine from Christ. Having failed to entice her, the cruel Emperor ordered her decapitation.

The holy relics of St. Catherine were later brought to the Monastery of Mt. Sinai, founded in the fourth century in a remote location in the Sinai Peninsula on the site of the Burning Bush at the foot of Mt. Sinai (Exodus 3). Eventually, centuries after acquiring her relics, the Monastery took the name of St. Catherine.

#### The Icon of St. Catherine

Because of her royal lineage, St. Catherine is depicted invariably in imperial garments holding a martyr's cross. She is often shown seated at a desk upon which is an open book. Other books and a celestial sphere are at her feet, indicating her extensive knowledge and wisdom. She is also portrayed with her left hand resting on a wheel, the symbol of progress but in her case the emblem of her martyrdom.

---

### THE LIMITS OF BEING RICH ON THE PARABLE IN LUKE 12: 16-21

Many believers wish that God would at some point in their lives speak to them – if for no other reason than to know for sure that He existed.

In Luke 12:16-21, we are presented the story of a man to whom God spoke directly. Unfortunately, God's words to the man were "You fool!" It certainly would be a rude awakening for any of us believers if when God finally spoke to us, first words were to call us a fool! We might then wish that God had never spoken to us, for such a judgment by God would not be a welcomed word by us. If we examine our own lives and our own values, do we imagine that God's first words to us would be one of praise for our lives and thinking, or would we be rebuked for our folly – for basing our lives on shallow ideas, on goals that turn out to be phantoms which disappear in a second when we wake up to reality?

The man's folly was not that he had become rich, but he had not become rich towards God. Wealth and prosperity can be a blessing from the Lord, but they are given to us in order for us to accomplish His will, not to selfishly spend it on ourselves which also turns out to be folly.

Being rich is not the same as being rich towards God. Blessing received from God are by God's design meant to enable us to give – not just to be thankful but to be generous as well.

This Gospel lesson from Christ offers us one of the earliest glimpses into the notion of a "bubble economy." For the rich man's bubble was burst in that moment when he was told he was going to die that night. His wealth was shown to be a mere dream but not the reality upon which to base his life's decisions. It was not even the case that his wealth was the result of ill-gotten goods – he didn't lie, cheat and steal to obtain his wealth, but worked for it. Yet in the eternal scale of things, his wealth was not all that valuable to that man. Blessings received might make us rich, but we have to receive those blessing and use them to make us rich towards God.