



## Parish Information Bulletin

### SUNDAY 8 NOVEMBER

*Synaxis of Archangels  
Michael and Gabriel*

### 7th Sunday of Luke, Luke 8: 41-56

- 8.00am  
Orthros and Divine Liturgy

### MONDAY 9 NOVEMBER

*St Nectarios the Wonderworker*

- 8.00am  
Orthros and Divine Liturgy

### FRIDAY 13 NOVEMBER

*St John Chrysostom*

- 8.00am  
Orthros and Divine Liturgy

### SATURDAY 14 NOVEMBER

*Apostle St Philip*

- 8.00am  
Orthros and Divine Liturgy

### SUNDAY 15 NOVEMBER

**Epistle Reading: Ephesians 2: 4-10**

**Gospel Reading: Luke 10: 25-37**

### Telephone Contact Numbers

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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.

You can call happy  
those who saw Him...

But, come to the altar  
and you will see Him,  
you will touch Him,  
you will give to Him  
holy kisses,  
you will wash Him  
with your tears,  
you will carry Him  
within you like  
Mary Most Holy.



St John Chrysostom

### Synaxis of Archangels Michael and Gabriel

On November 8 in the Holy Orthodox Church we celebrate the Synaxis of the Supreme Commanders Michael, Gabriel and Raphael, and of the other bodiless and heavenly orders, the Seraphim, Cherubim, Thrones, Dominions, Powers, Authorities, Principalities, Archangels and Angels.

Dionysius the Areopagite, a disciple of the Apostle Paul who was taken up into the third heaven (II Cor. 12:2), described the nine orders of angels in his book, *On the Celestial Hierarchies*. The Apostle Paul says all angels are ministering spirits, sent forth to minister to them who shall be heirs of salvation (Heb. 1:14). The leader of all the angelic hosts is the Archangel Michael. When Satan fell away from God and drew a part of the angels with him to destruction, then Michael stood up and cried out before the faithful angels: "Let us stand aright! Let us stand with fear! Let us attend!" and all of the faithful angelic heavenly hosts cried out: "Holy! Holy! Holy! Lord God of Sabaoth! Heaven and earth are full of Thy glory!" The Archangel Gabriel proclaimed the news of the conceptions of John the Baptist and our Lord Jesus Christ to their mothers, Elizabeth and the Ever-virgin Mary (Luke 1). The Archangel Raphael healed Tobit of his blindness (Tobit 11) and freed his daughter-in-law, Sarah, from a demon (Tobit 6). Every nation has its guardian angel, as does every Christian. We must always remember that whatever we do, in open or in secret, we do in the presence of our guardian angel. By their holy intercessions, O God, have mercy upon us. Amen. (*Synaxarion of the Feast*)

### Writings of Saint Nectarios of Aegina on Prayer

TRUE PRAYER is undistracted, prolonged, performed with a contrite heart and alert intellect. The vehicle of prayer is everywhere humility, and prayer is a manifestation of humility. For being conscious of our own weakness, we invoke the power of GOD.

PRAYER unites one with GOD, being a divine conversation and spiritual communion with the Being that is most beautiful and highest.

PRAYER IS FORGETTING EARTHLY THINGS, AN ASCENT TO HEAVEN.

THROUGH PRAYER WE FLEE TO GOD.

PRAYER is truly a heavenly armour, and is alone can keep safe those who have dedicated themselves to God. Prayer is the common medicine for purifying ourselves from the passions, for hindering sin and curing our faults. Prayer is an inexhaustible treasure, an unruffled harbor, the foundation of serenity, the root and mother of myriad's of blessings.

- From the *Writings of Orthodox Saints*, Compiled by Father Demetrios Serfes

### St John Chrysostom

Our father among the saints John Chrysostom (347-407), Archbishop of Constantinople, was a notable Christian bishop and preacher from the fourth and fifth centuries in Syria and Constantinople. He is famous for his eloquence in public speaking, his philanthropy, his denunciation of abuse of authority in the Church and in the Roman Empire of the time, and for a Divine Liturgy attributed to him. He had notable ascetic sensibilities. After his death he was named Chrysostom, which comes from the Greek Χρυσόστομος, "golden-mouthed."

The Orthodox Church honours him as a saint (feast day, November 13) and counts him among the Three Holy Hierarchs (feast day, January 30), together with Saints Basil the Great and Gregory the Theologian. Another feast day associated with him is January 27, which commemorates the event in 437, thirty years after the saint's repose, when his relics were brought back to Constantinople from the place of his death.

### Healing of Jairus' Daughter

In today's Holy Gospel we hear of the healing of Jairus' daughter... and not just a healing from sickness, but a much more radical healing... her resurrection from the dead.

Christ and His disciples had just returned from their visit to the country of the Gadarenes and, as the news of Christ's fame and good works was growing, they were surrounded by a multitude who awaited Him – so many seeking healing and comfort.

We are told that a man named Jairus, a respected ruler of the synagogue, came and fell at Jesus' feet and begged Him to come to his house and heal his daughter, who was deathly ill. Jairus approached Christ with hope and faith that He could heal his only daughter and make her well. There was urgency in his voice as he knew that she might not have long to live. Christ heard his desperate request and agreed to come to his house, promising to make his daughter well again.

But before they were able to come to the house, the news reached them that Jairus' daughter had died. There was no longer any need to trouble the Master, for all hope was lost.

But when Jesus heard the news of this death, He answered saying, 'Do not be afraid; only believe, and she will be made well.'

Metropolitan Anthony of Sourozh wrote the following:

*Today's Gospel is not only about miracles and the mercy of God; to me, it is about hope beyond hope. In the story of the daughter of Jairus we see a child already dead; everyone knows about it; there is such certainty that when the Son of God, become the Son of Man, says, 'No! This child has not died, she is fallen asleep', everyone contradicts Him: 'No, this child has died' ... And then Christ, with a word of power, but in an act of love calls the child to earthly life again.*

*Isn't this, — apart from being a true event of our human history, — isn't this also a parable, and an image of so many human situations? How often we would say, 'There is, no point in doing anything about this person, this person is lost anyhow; there is nothing to do about redeeming a given situation, this situation is beyond redemption'... And we must remember the words which were spoken by Christ to Peter when he said, 'Who then can be saved?' and the Lord said to him, 'What is impossible to man, is possible unto God'.*

Metropolitan Anthony calls today's Gospel a story of hope beyond hope. It is indeed that. And it is also an admonishment and an encouragement to us.

It is an admonishment to us as we see the all too familiar reactions of those gathered at the house of Jairus. Those who knew the child was dead and were already mourning her loss. When Christ entered the home and proclaimed that she was not dead, that she was only sleeping – the crowd mocked and ridiculed Him, knowing that she was dead and there was no hope.

We need to be careful of our own 'knowing too much', of our foregone conclusions about people, about situations where we see no hope, and perhaps even about ourselves. How often do we lose hope about people, about situations, or about ourselves? And sometimes our certainty of our own prideful assessments can make us bitter and cynical, so that when we hear the words of hope, we smirk and mock that optimism, considering such hope naïve and preferring the dark assurance of our own calculations.

How can we give birth to hope? What are the two virtues that the Holy Church ties so closely to hope? Faith and love. Faith and love are required if we are to have the humility and the courage to dare to hope. We must have faith in God's ability to make possible the impossible. And we must have love, knowing first of all how much God has loved us, and with grateful hearts extending our love back to Him.

While we have that admonishment to not lose our hope, today's Gospel is also a source of great encouragement. For our Lord Jesus Christ blows right past the mockery of assembled mourners and takes the child by the hand saying: 'Little girl, arise.' And immediately her spirit returned to her and she arose.

My dear friends, I am always brought to tears by this story because it hits me right in the heart of my own experience. My own daughter was stricken some years ago with cancer and the doctors gave her very little chance of living. It was an impossible situation with very little worldly reason to retain hope. Yet hope never died in the faithful and loving hearts and prayers of so many people – including members of this parish who knew us then and were praying for my daughter. Prayers were going up all around the world and those prayers were answered... my daughter arose from her sick bed and, by the grace of God, is alive and well today.

Dear brothers and sisters in Christ... let us stubbornly cling to hope! Let us take our lead from our Lord Jesus Christ, Who boldly and with great faith ignored the cynical mockery of those 'who knew better'. Of our Lord, Who never failed in His determined faith and hope and love to do the will of His Heavenly Father.

May we too have a determined faith and hope and love. The pessimism and mockery of this world gains strength day by day... but this world desperately needs those who will retain their faith, their hope, and their love. For these are the pillars upon which everything good is supported. May God grant us the strength and the courage to hope against hope and to place all things in the capable hands of our Lord.

### Apostle St Philip

The holy, glorious, all-laudable Apostle Philip was one of the Twelve [Apostles](#) of [Jesus Christ](#). The Church remembers St. Philip on [November 14](#). He was not the St. [Philip \(October 11\)](#) who was one of the Seventy Apostles.

Born in Bethsaida beside the Sea of Galilee, Philip was so well versed in the [Holy Scriptures](#) that he immediately recognized [Jesus](#) as the [Messiah](#) upon seeing him the first time. After [Pentecost](#), St. Philip preached in Asia and Greece. In Greece, the Jews hated him and the high priest even ran at him to club him to death, but miraculously this Jewish priest was blinded and turned completely black. Then the earth opened up and swallowed him. Many of the sick were healed, and many pagans believed.

St. Philip found himself in the company his sister Mariamma, the [Apostle John](#) and the [Apostle Bartholomew](#) while preaching in [Hieropolis](#). Through prayer he killed a giant snake that the pagans worshipped, which angered the unbaptized so much that they crucified him and St. Bartholomew upside-down. Again, the earth opened and swallowed his judge along with many pagans, and being terribly afraid the people rushed to bring the Apostles down from their torment. But St. Philip had already reposed.

St. Bartholomew then ordained [Stachys](#)—whom St. Philip had healed of a forty-year blindness and [baptized](#)—as [bishop](#) for those who were baptized in that area. Later, St. Philip's [relics](#) were translated to Rome. He is numbered among the [Twelve Great Apostles](#).