



Parish Information Bulletin

Program for 7—13 November 2021

SUNDAY 7 NOVEMBER

7TH SUNDAY OF LUKE, Luke 8: 41-56

- 7.00—9.30am—Orthros and Divine Liturgy
- 10.00-11.30am—Divine Liturgy

MONDAY 8 NOVEMBER *Synaxis of the Archangels Michael and Gabriel*

- 7.30am—Orthros and Divine Liturgy

TUESDAY 9 NOVEMBER *St Nectarios the Wonderworker*

- 7.30am—Orthros and Divine Liturgy

SATURDAY 13 NOVEMBER *St John Chrysostom*

- 7.30am—Orthros and Divine Liturgy

2021 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 10.30am 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.

SUNDAY 14 NOVEMBER

GOSPEL READING: Luke 10: 25-37

EPISTLE READING: 1Corinthians 4: 9-16

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.



Two factors are involved in man's salvation: the grace of God and the will of man. Both must work together, if salvation is to be attained.

St. Nektarios the Wonderworker of Aegina

Telephone Contact Numbers

St Vasilios Church
9387 7693

Fr Athanasios
9383 4151

Fr Ephraim
0490 378 215

Website:
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.

The Synaxis of the Archangels Michael and Gabriel and all the Heavenly Powers

The love of Almighty God is a quality which is externalized through the creation, from non-being, of both the invisible world, or that of the angels, and the creation of the material and visible universe. The culmination of the whole creative love of God was expressed with the formation of human beings and finally with the salvation of our race in Christ.

The world of the angels was the first creative act of God. The holy angels are noetic creations, immaterial spirits which are forever in motion. Angels are free and independent spirits: they had the choice to remain firmly in their holiness or to turn to wickedness, as was the case with Lucifer, who conceived evil, and with all those angels who followed him and fell. The angels are bodiless and serve God, ceaselessly praising His sanctity and limitless power. God created angels in the beginning to be immortal and strangers to both corruption and death. They are, however, capable of change, as regards their nature and their outlook, that is they have the ability to alter their nature and to make the leap from good to evil. They take their glory and brightness from God. Angels are circumscribed, they aren't able to be everywhere at once, as is the case with God.

According to the sacred Tradition of the Church, angels are separated into three classes and nine celestial orders. The first class contains: the seven-winged seraphs, the many-eyed cherubs and the thrones; the second has the dominions, strongholds and powers, while the third consists of the principalities, archangels and angels. Today, the Church celebrates the Synaxis of the Archangels. Synaxis means 'assembly' or 'conclave'. Why do we celebrate the assembly of the Archangels and all the Heavenly Angelic Powers? When God created the angels, He gave them complete freedom over their thinking. They had to show, however, that they were worthy of the honour with which they'd been invested. This is why their faith was tested. One of them, Lucifer, the first in all the ranks of the angels, the most splendid, most powerful and brilliant, succumbed to overweening pride and thought he could supplant God and place his own throne above that of God. That was his sin: his great pride. He revolted against God and took with him a large number of angels who, with their fall, were transformed from lambent angels into dark ones, from holy to wicked. When the evil angels, the demons, fell, all the ranks of the heavenly powers assembled and the Archangel Michael stood in the middle and cried aloud: 'Let us stand aright. Let us stand in fear of God'. Immediately all the holy angels proved their loyalty to God and

...../

refused to follow the wicked thinking of Lucifer. This is the event we celebrate today. We don't celebrate the fall of the evil angels, but the convocation of the holy ones who demonstrated their true and unshakable loyalty to the one True God and Creator of all things. The holy angels came together to express their loyalty to the Creator, and since then they've remained firm in holiness and goodness.

Today's feast of the Archangels reminds us of two things. First, if the angels who fell into pride lost their merit and brightness through sin, how much more true is this of us Orthodox Christians, if we don't meet the requirements of virtue? If such an irreparable calamity could befall Lucifer, because he wasn't watchful and turned to wickedness, how much more will some such catastrophe occur to those who of their own volition remain bound to sin?

Secondly, we should learn from the example of the angels. Society today is a constant challenge and every day we have to confess our loyalty to Christ. When sin, however it presents itself, casts its enticing snares to trap us, then we have to be firm in the virtues. We have to cry aloud in faith: 'Let us stand aright, let us stand in fear of God', so that what happened to Lucifer doesn't happen to us as well.

We have to resist evil every day, because our struggle isn't against flesh and blood but against the authorities and powers of darkness of this age. In this engagement, we have the holy angels on our side, continuously praying to the Lord for our salvation. Amen

Metropolitan Panteleimon of Antinoes

Source: pemptousia.com



7TH SUNDAY OF LUKE, Luke 8: 41-56

Christ is late

Today's Gospel reading (Luke 8, 41-56) is truly wonderful. It has to do with the raising of Jairus' daughter and the healing of the woman with an issue of blood.

According to the text, an important figure in the synagogue, Jairus, approached Jesus and asked Him to accompany him to his home to cure his only daughter, who was twelve years old and at death's door. Christ set off for the house, but a woman who'd been suffering from haemorrhaging for twelve years and had found no cure from doctors approached Him and touched the hem of His garment. When she did so, the bleeding stopped. Christ realized that power had left Him and asked who it was who'd touched Him. The woman approached, explained that she'd been cured and He said to her: 'Take courage, your faith has saved you. Go in peace'. In the meantime, Jairus' daughter died. Jesus went to the house, however, and restored the girl to life.

According to the Gospel reading, Jesus is on His way to save the daughter of Jairus. Another woman, however, also asks to be cured and this delays Him. This can be seen as a loss of time, because the young daughter had only minutes to live. But instead of hurrying off to the house of Jairus, the leading member of the synagogue, Jesus stops and begins another discussion, this time with a woman with an issue of blood. The father of the only daughter, who was suffering from his own anxiety and feeling that there was no time to be lost at this crucial moment, didn't press Christ to go faster. He simply followed Him and shared the tragedy of another person, that is the pain of the haemorrhaging woman. The bad news was not long in coming: the leader of the synagogue was told that his daughter had died.

Imagine a father being told that his only daughter was no longer alive. And not just this. He was told not to trouble the Teacher any further, since there was no longer any need to do so. But Jesus didn't turn back and leave, nor did He share in the father's grief. Instead, He told him: 'Don't fear. Just believe and she'll be well'. I don't want to think about the distress of the father, but I wonder what he felt at hearing these words. If philosophers Spinoza, Descartes or even Hume had heard them, they'd have said: 'What are you talking about? The girl's dead and you're going to bring her back? How's that going to work? It's impossible. Neither sentiment nor rational thought would admit such a miracle. Everything can be explained by the mind or through sentiment and you're prepared to make a mockery of the man's pain?'

The father was grieving. Christ was late getting to the house and on top of that was telling him that his dead daughter was going to be all right. That sounded weird, as, indeed, it is. His daughter was dead but would be well? How was this supposed to happen? Through faith, which neither [Hume's] empiricism nor [Spinoza's and Descartes'] rationalism are able to process and make the object of research.

Christ was delayed in His arrival at the house of Jairus, but He already knew that death did not hold permanent dominion over people and so He wasn't concerned about the delay. He calmed the fear of the grieving father and asked him only to believe. On His arrival at the house, Christ said that the girl was not dead but sleeping, which caused some of those present to scoff at His words. This was the same reaction encountered later by Saint Paul at the Areopagus, when he told the Athenians about a new element in religious matters, the resurrection of the dead (Acts 17, 32).

Christ also delays in our own time. Why does He insist on coming so slowly? I'll borrow from the thoughts of Saint Nikolaj Velimirović and let him have the last word:

'His progress is difficult. That's why He walks slowly. He makes His way through pools of blood, through the darkness of sins, through the thorns of robbers. His path is narrow and many fallen sinners lie on the brink of the abyss on either side. He has to stoop to both sides, to raise them and bring them along behind Him so that they all move forward together. This is why He walks slowly.'

Source: pemptousia.com