



Parish Information Bulletin

Program for 27 March - 2 April 2022

SUNDAY 27 MARCH

3rd Sunday of Lent, Veneration of the Holy Cross, Mark 8: 34-38, 9:1

- 7.30am
Orthros and Divine Liturgy
- 6.30pm Vespers of Forgiveness at Parish of Transfiguration of the Lord, Thomastown

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.

MONDAY 28 MARCH

- 5.30pm
Service of Great Compline

TUESDAY 29 MARCH

- 5.30pm
Service of Great Compline

WEDNESDAY 30 MARCH

- 8.00am
Service of Pre-sanctified Liturgy
- 5.30pm
Service of Great Compline

THURSDAY 31 MARCH

- 5.30pm
Service of Great Compline

- 8.00—9.00pm

TEENAGE YOUTH GROUP

ALL TEENAGERS WELCOME

Join the group and learn about your faith, make friends, enjoy refreshments, in a friendly, relaxing environment.

: In Church Hall, upstairs behind the Church

FRIDAY 1 APRIL

- 6.00pm
Service of Akathist Hymn to The Theotokos
— Fourth Salutations to the Theotokos

SUNDAY 3 APRIL

GOSPEL READING: Mark 9: 17-31

EPISTLE READING: Hebrews 6: 13-20

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.

The power not to repay evil
for evil and overcome evil
with good is the Cross's
power.



Patriarch Daniel of Romania

When a king is about to make a triumphal entry into a city, at the first his emblems and royal banners are seen, then he himself come greatly rejoicing in his victory, while all his subjects rejoice with him. So also our Lord Jesus Christ, Who is about to show His victory over death and to appear in glory on the Resurrection Day, sends in advance the emblems of His power, His royal banner, the life-giving Cross, to make us ready to greet the King Himself and glorify Him in His triumphal presence on the Day of Resurrection.

Feast of the Veneration of the Cross Source: A Year of the Lord, Theodore Stylianopoulos

Sermon: Sunday of the Precious and Life-Giving Cross

The following sermon was offered by Fr. Luke Veronis on the Sunday of the Cross, March 30, 1997 in the Church of St. George in Durres, Albania. These were some of the darkest days of his mission to Albania. In his introduction to the sermon, Fr. Luke wrote, "Albania is in a state of shock as her people mourn the death of scores of refugees who drowned in the Adriatic sea two days earlier. A boat carrying possibly up to 100 refugees collided with an Italian naval ship and sunk. Many women and children who were in the cabins of the boat are feared to be dead."

Alexander Solzhenitsyn, the famous Russian intellectual and dissident who spent many years in the gulag of Siberia, writes about the power of the cross.

One day, after suffering many years in the work camp of Siberia, Solzhenitsyn had fallen into despair. Like other prisoners, he had worked in the fields day after day, in rain and sun, during summer and winter. His days were filled with backbreaking labor and slow starvation. On this particular day, the hopelessness of his situation became too much.

Sozhenitsyn saw no reason to continue living, to continue fighting the system. He thought that the rest of his life was meaningless since he would most likely die in this Siberian prison. His life made no difference in the world. So he gave up.

Laying his shovel on the ground, he slowly walked to a crude work-site bench and sat down. He knew that at any moment a guard would order him to stand up, and when he would not respond, the guard would beat him to death, probably with his own shovel. He had seen it happen to many other prisoners.

As he was waiting, head down, he felt a presence. Slowly, he lifted his eyes and saw a skinny, old prisoner squat down next to him. The man said nothing. Instead, he drew a stick through the ground at Solzhenitsyn's feet, tracing the sign of the Cross. The man then got back up and returned to his work.

As Solzhenitsyn stared at the sign of the Cross, his entire perspective changed. He knew that he was only one man against the all-powerful Soviet empire. Yet in that moment, he knew that there was something greater than the evil that he saw in the prison. There was something greater than the Soviet Union. He knew that the hope of all mankind was represented in that simple Cross. And through the power of the Cross, anything was possible.

Solzhenitsyn slowly got back up, picked up his shovel, and went back to work. Nothing outward had changed, but inside, he saw a sign of God - he received hope.

Years later, Solzhenitsyn's writings enlightened the entire world, telling us not only about the horrors of the Soviet prisons, but also witnessing to the power of God and the hope of the Cross.

Today we celebrate the precious and life-giving Cross. This message once again is not only appropriate for our journey through the Lenten season, but it is most appropriate for our situation in Albania. We lift up today a sign of hope in the midst of despair.

Many people here in Albania are telling me that they see no hope. They have no future. This is a cursed land. They are in despair. And yet, remember the story of Solzhenitsyn. He also did not have a logical reason to hope, yet the power of the Cross is beyond logic, it is beyond reason. God offers us hope that is unexplainable.

Whenever you see a Cross, what do you think of? In ancient times, people would have thought about pain, suffering, and death. The Cross was a sign of the worst torture one could suffer. It was a cursed sign. And yet, when Jesus willingly accepted the Cross, when he willingly accepted to die a criminal's death, when he willingly accepted to be ridiculed, hated, and killed, he changed the Cross from a symbol of death and despair into a symbol of life and hope!

Why do we Christians place the Cross in our Church, in our homes, in our cars? Why do we continually make the sign of the Cross, and where a Cross around our neck? Because for Christians, the Cross has become a symbol of love, joy, hope, power and victory.

First of all, the Cross reminds us of love, the love God the Father had for the world. The Bible says, 'God so loved the world that he gave his only begotten son that whoever believes in him will not perish but will have eternal life.' God loved the world so much that he allowed his son to be cruelly killed on the Cross as a sacrifice for our sins! What greater love is there than to allow your own child to be killed in order to save someone else?

The Cross reminds us of joy, the joy of paradise. Many hymns of our church today recall how Adam and Eve were sent out of paradise because of a tree. They ate fruit from the forbidden tree. And yet it is also a tree that has opened the doors of paradise once again for all believers, the tree of the Cross.

The Cross reminds us of hope, a hope that is greater than the darkest despair. When Jesus was crucified, his disciples and followers all despaired. They had abandoned Jesus. They had betrayed him. They had denied him. They had placed all their hope in him, and now he was dead. For three days they lived in complete despair. And yet, after the Resurrection, they understood the Cross in a new way. It was no longer a symbol of despair, but it was now a sign of hope for all people, a hope for new life.

"We Orthodox can never think of the Cross, without thinking of the resurrection."

The Cross is a symbol of power. Often in the world, and especially in Albania today, it appears that evil conquers good; sin is greater than virtue. Yet the Cross reminds us that sin will not have the last say. Evil will not last forever. We Orthodox can never think of the Cross, without thinking of the resurrection. They cannot be separated. Evil and suffering appear to win at first, but then comes the resurrection. In Albania, the evil that abounds in this country appears great, and yet, be assured the evil will not last. The resurrection is coming.

The 45 years of communism and atheism did not conquer Albania. In the end, God prevailed and now we are in this church worshipping God, while Hoxha lies in the ground. In like manner, the chaos of today will not last. God will have the last say!

Finally, the Cross is a symbol of victory. Through the death of Jesus on the Cross, the greatest evil, death itself, was destroyed. Before the Cross, the devil thought that death was his greatest weapon. All who died would enter his dark kingdom. And yet, when Jesus went to hell, the devil trembled. The Cross, which had been a tool of evil, became a power of death for hell itself. One of the morning hymns describe the devil trembling when he sees Christ himself enter into Hades and cries out, "My spirit trembles, and now I must cast out Adam and his posterity. A tree brought them to my realm, but now the tree of the Cross brings them back again to paradise."

In the end, Satan no longer has power over man. He can no longer keep man captive in hell for all eternity. The Cross is our reminder of that victory. It is the reminder of the power that all of us possess. "Death has been swallowed up in victory! Death, where is your victory? Death, where is your sting?"

During these dark days of Albanian history, we must not forget the meaning of the Cross. Although events and logic tells us to despair, the Cross says something else -- to hope. In the end, the Cross will prevail!

- Department of Outreach and Evangelism, Greek Orth. Archdiocese of America