



## Parish Information Bulletin

### Program for 17—23 July 2022

<b>SUNDAY 17 JULY</b>	<b>SUNDAY OF THE HOLY FATHERS, Great-Martyr Marina</b> <b>Matthew 5: 14-19</b> <ul style="list-style-type: none"><li>• <b>7.30am</b> Orthros and Divine Liturgy</li></ul>
<b>2022 SUNDAY SCHOOL CLASSES FOR ALL AGES</b> (A free voluntary program organised by the Church) <b>Lessons take place in the building behind the church and begin at 10.30am until Church dismissal.</b> 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.	
<b>MONDAY 18 JULY</b>	<ul style="list-style-type: none"><li>• <b>9.00am</b> Paraklesis to the Theotokos</li><li>• <b>10.00am</b> Meeting of Elderly Citizens in Church Hall</li></ul>
<b>WEDNESDAY 20 JULY</b> <i>Glorious Prophet Elias the Tisbe</i>	<ul style="list-style-type: none"><li>• <b>7.30am</b> Orthros and Divine Liturgy</li><li>• <b>7.00PM **</b> <b>DIVINE LITURGY IN ENGLISH</b></li></ul>
<b>SUNDAY 24 JULY</b>	<b>GOSPEL READING: Matthew 9: 1-8</b> <b>EPISTLE READING: Romans 12: 6-14</b>

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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.

### St Marina Great-Martyr - 17 July

The Holy Great Martyr Marina was born in Asia Minor, in the city of Antioch of Pisidia (southern Asia Minor), into the family of a pagan priest. In infancy she lost her mother, and her father gave her into the care of a nursemaid, who raised Marina in the Orthodox Faith. Upon learning that his daughter had become a Christian, the father angrily disowned her. During the time of the persecution against Christians under the emperor Diocletian (284-305), when she was fifteen years old, St Marina was arrested and locked up in prison. With firm trust in the will of God and His help, the young prisoner prepared for her impending fate.

The governor Olymbrios, charmed with the beautiful girl, tried to persuade her to renounce the Christian Faith and become his wife. But the saint, unswayed, refused his offers. The vexed governor gave the holy martyr over to torture. Having beaten her fiercely, they fastened the saint with nails to a board and tore at her body with tridents. The governor himself, unable to bear the horror of these tortures, hid his face in his hands. But the holy martyr remained unyielding. Thrown for the night into prison, she was granted heavenly aid and healed of her wounds. They stripped her and tied her to a tree, then burned the martyr with fire. Barely alive, the martyr prayed: "Lord, You have granted me to go through fire for Your Name, grant me also to go through the water of holy Baptism."

Hearing the word "water", the governor gave orders to drown the saint in a large cauldron. The martyr besought the Lord that this manner of execution should become for her holy Baptism. When they plunged her into the water, there suddenly shone a light, and a snow-white dove came down from Heaven, bearing in its beak a golden crown. The fetters put upon St Marina came apart by themselves. The martyr stood up in the fount of Baptism glorifying the Holy Trinity, Father, Son, and Holy Spirit. St Marina emerged from the fount completely healed, without any trace of burns. Amazed at this miracle, the people glorified the True God, and many came to believe. This brought the governor into a rage, and he gave orders to kill anyone who might confess the Name of Christ. 15,000 Christians perished there, and the holy Martyr Marina was beheaded. The sufferings of the Great Martyr Marina were described by an eyewitness of the event, named Theotimos.

Up until the taking of Constantinople by Western crusaders in the year 1204, the relics of the Great Martyr Marina were in the Panteponteia monastery. According to other sources, they were located in Antioch until the year 908 and from there transferred to Italy. Now they are in Athens, in a church dedicated to the holy Virgin Martyr. Her venerable hand was transferred to Mount Athos, to the Batopedi monastery.

## SUNDAY OF THE HOLY FATHERS, Matthew 5:14-19

This Gospel reading forms part of our Lord's Sermon on the Mount. In this homily, Jesus outlines the kind of life that must be lead by those who seek the Kingdom of God.

The Sermon on the Mount begins by detailing how those who belong to Jesus are poor in spirit; they mourn, they hunger, are peacemakers and thirst for what is right. Christ then continues and says to his Disciples: "You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a bushel. Instead they put it on a stand, so let your light so shine before men that they may see your good works and give glory to your Father, who is in Heaven" (v. 14-16).

Light is a symbol of God who is the true uncreated light. The central revelation of this passage is that when people see the good and light-giving works of Christians, they give glory to the Father who is in Heaven, not to us. We are called to be the light of the world so that if people see us, they do not glorify us, they glorify God instead, since God manifestly inspires people of such spiritual quality and forbearance.

The miracle is that in this fallen world, where people are often at war with each other, God produces saintly people who love everyone without qualification; saintly people who are poor, who are mourning, who are meek, who are thirsting for what is right, who are merciful, who are pure in their heart, who are making peace, who stand persecution, ridicule, and reviling without reviling in return.

The existence of such people is a phenomenon. But we should remember that this is what we are called to be. Christian virtues then have not only a personal but public function. By living according to the gospel, *doing* the truth, we will bear good works and show the goodness of the Father to every person.

Source: *Lychnos Edition*

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### Glorious Prophet Elias the Tishbe

On July 20, our Church honors the memory of Prophet Elijah (Elias) of Tishbe, of the area of Gilead. We also celebrate the remembrance of the ascension of Prophet Elijah in the heavens in a chariot of fire, since, as it is well known, the Prophet Elijah did not die, but ascended physically to the heavens.

The Orthodox Christians praise with great reverence Prophet Elijah. This is testified by the many chapels, which we usually encounter in mountain peaks, to remind us of the roughness of life and the constant pursuits that the Prophet endured, and of course the scene of his ascension to heaven along with a fire chariot.

Prophet Elijah has not written a specific book, as part of the 49 Old Testament Books. However his life and activity are concentrated in the Books of Kings of the Old Testament, while St. John Chrysostom and other Fathers and Preachers of the Church have praised the Prophet.

Originating from Tishbe, during the reign of godless king Ahab (869-850 BC) and his idolatrous wife Jezebel, he publicly and rigorously refuted them.

His great faith and the zeal that distinguished Prophet Elijah enabled him, with the power of God, to accomplish great miracles, even to raise the dead child of a widow. With his warm prayers, God allowed him to open the sky by throwing fire, while in another case, he caused a heavy rain, after three and a half years of drought, again with the power of prayer.

For all this, he is rightly named by the hymnographer as an incarnate angel and a prophet of the prophets, and also a second precursor to the presence of Christ, since, according to the holy Gospel, he and Moses are the two persons of the Old Testament who appeared together with Jesus Christ, at the time of His Transfiguration on Mount Tabor.

Source: *Church of Cyprus*

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*When you begin to read or listen to the Holy Scriptures, pray to God thus: "Lord Jesus Christ, open the ears and eyes of my heart so that I may hear Thy words and understand them, and may fulfil Thy will."*

*Always pray to God like this, that He might illumine your mind and open to you the power of His words.*

*Many, having trusted in their own reason, have turned away into deception.*

*- St. Ephraim the Syrian*