



Parish Information Bulletin

30 October—5 November 2022

SUNDAY 30 OCTOBER	5th SUNDAY OF LUKE, Luke 16: 19-31 <ul style="list-style-type: none">• 7.30am Orthros and Divine Liturgy
2022 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 31 OCTOBER	<ul style="list-style-type: none">• 9.00am Service of Holy Unction• 10.00am Meeting of Elderly Citizens in Church Hall
TUESDAY 1 NOVEMBER <i>Holy Unmercenaries Kosmas and Damian Osios David of Evia</i>	<ul style="list-style-type: none">• 7.30am Orthros and Divine Liturgy
WEDNESDAY 2 NOVEMBER	<ul style="list-style-type: none">• 5.00pm Paraklesis to the Theotokos
THURSDAY 3 NOVEMBER	<ul style="list-style-type: none">• 8.00—9.00pm ➡ TEENAGE YOUTH GROUP (In Church Hall upstairs behind Church) ALL TEENAGERS WELCOME
SUNDAY 6 NOVEMBER	GOSPEL READING: Luke 8: 41-56 EPISTLE READING: Galatians 2: 16-20

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.

SAINTS KOSMAS AND DAMIAN, HOLY UNMERCENARIES - 1 NOVEMBER

Holy unmercenaries and wonderworkers, Cosmas and Damian, heal our infirmities.
Freely you have received; freely you give to us.

OSIOS DAVID OF EVIA—1 NOVEMBER

A great boast of Euboea were you proved to be, the all-glorious, David the Divine,
as a Holy descendent of virtue, and a most-true defender of Christ, and Equal to all the Righteous.
Therefore Righteous Father, entreat Christ God, to grant us great Mercy.

ST GEORGE KARSLIDIS—4 NOVEMBER

Neither should wealth impress you, nor honour, but always walk justly. Eat your bread with your honourable sweat and not through unjust means. The things you gain honourably, do not squander aimlessly. Live honourably and humbly, and as much as possible extend your hands in almsgiving.

SAINTS ZENOBIUS AND ZENOBIA—30 OCTOBER

These two holy ones were brother and sister, living the city of Aegea in Cilicia. When their parents died, they gave all their possessions to the poor. Zenobius, a physician, gave his healing services for free to all who came to him, often relying more upon the holy Name of Jesus than upon medicines. In time, he became Bishop of Aegea. During the persecutions under the Emperor Diocletian, Zenobius was arrested and brought before the governor Lysias, who demanded that he deny Christ and worship the idols. When Zenobius refused, he was subjected to torture. Zenobia, hearing of this, rushed to be with him and openly rebuked the governor. The two were then tortured together and finally beheaded, faithful to their Lord to the end.

5th SUNDAY OF LUKE, Luke 16: 19-31
The Rich Man and Lazarus

A number of messages can be drawn from the severe contrast this parable presents between the earthly lives of the rich man and Lazarus and also their experiences in the next life.

The first message is that there is a life after death and that what we do in our earthly lives will determine how we will experience eternity. It was not the rich man's wealth as such that condemned him. The reference to Lazarus being carried by angels to "Abraham's bosom" (Luke 16: 22) (Abraham was a wealthy man during his earthly life) confirms that wealth, when used properly and in accordance with God's will, does not deprive a person of the eternal kingdom. Rather, it is the misuse of wealth, especially as a means to super-feed one's egoism and self-centredness that results in the loss of the eternal kingdom.

Lazarus lived just outside the rich man's door. Yet the rich man gave no consideration to helping him, not even to the extent of sharing with Lazarus the left-overs from his sumptuous table. The rich man lived only for himself and the satisfaction of his own desires. The parable makes clear the consequences of this way of living. As well as poisoning the soul, it ultimately de-humanizes the person. This is confirmed by the fact that the parable does not even mention the rich man by name, thereby confirming that self-centred and egotistic living results in the loss of one's true personal identity.

Much can also be learnt from Lazarus' experience. No explanation is given as to why Lazarus suffered such misery during his earthly existence. Lazarus (whose name means "God is my helper") confirms by his example that with God's help, a person can choose how to respond to the afflictions of life. When we see such afflictions in the context of eternity, in other words as experiences that will eventually pass away, and when we respond to them with patience and without grumbling and blaming God, then we will certainly convert them into an eternal victory.



All Saints or Halloween

"Finally brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report...meditate on these things...and the God of peace will be with you." (Philippians 4:8,9)

"Hallow" is an ancient form of "holy," and "een-even" means "eve," thus Halloween is the eve of all saints. As celebrated in America, it recalls an ancient pagan religion brought from England, having originated from the Celtic end-of-harvest festival of the dead. Imagine explaining it to a visitor from another land who never heard of it.

Let us agree that it can be fun trick-or-treating under proper supervision, children enjoy dressing in costume, and they like taking part in what all others are doing. They are affected by social customs, especially when very young. That in itself is positive. However, I find it lacking in the attributes that St. Paul lays out for Christians as he described what those in Christ will enjoy. *"Whatever things are true"* excludes the goblins, witches, vampires and all the spooky fantasies that characterize the Halloween creatures. I find it odd that our society even turns the actual bishop of what is now a seaport of Turkey, the holy Saint Nicholas the Wonderworker, into a figure of fantasy so incredible that even the little children find it hard to believe in him. In Christ, he lives and hears our prayers along with all the saints in God's Kingdom.

"Whatever things are noble." We know and teach our children that they are of a royal priesthood, raised to honour themselves with self-respect and dignity. How does it help to dress them in grotesque costumes and frighten others or to be scared and humiliated? To be dignified, decent, and polite is the attribute of one made in the image of God. We realize there are examples of bullying, brutality, mocking and disgraceful behaviour in our schools and neighbourhoods, but that cannot be acceptable behaviour for Orthodox Christian young people.

"Whatever things are pure." What must parents and our church people do to protect and preserve the innocence of our children? They are baptized into a holiness that is spiritually protected by the power and presence of the Holy Spirit for as long as they choose to keep themselves pure and free from all that is wrong, wicked, wild and worthless. Temptations will come and it is difficult, but not impossible, to preserve them from surrendering to the forces of iniquity.

"Whatever things are lovely." Here I take exception to the sheer macabre grotesque presentation of ugliness in so many variations, and I ask once again—what is the purpose of it all? Perhaps it may be justified as a way to encourage pity on all creatures that are disfigured, unattractive and repulsive. Using the Divine Liturgy admonition to *"let us love one another,"* regardless of our beauty or lack of loveliness, nevertheless, are we not in danger of losing the standard of splendour, grace, and excellence? Beyond mere cosmetics, what is a beautiful soul, and where are we to set forth an arena where spiritual attractiveness is welcome? I anguish over this significant matter, because our society is so filled with banality, selfishness, and crass humiliation of those who would sweeten our world with divine attributes that our Lord yearns for us to display. The mocker, the cheater, the liar, the fraud—all seem to get ahead in a society of sharp elbows who shove away the gentle, meek and kind.

"Meditate on these things," the holy apostle advises. Think about them, not just as a vague ideal, but consider how to instill such virtues into our children, their families, and our church. *"And the God of peace will be with you."* The supreme comfort and affirmation of all, which is expressed in the gracious attributes of those in Christ, is the peace of God that passes all understanding, the very peace that is yours because you are His.