



## Parish Information Bulletin

13—19 November 2022

<b>SUNDAY 13 NOVEMBER</b>	<b>8th SUNDAY OF LUKE, Luke 10: 25-37</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 14 NOVEMBER</b> <i>Apostle St Philip, St Gregory Palamas</i>	<ul style="list-style-type: none"><li>• <b>7.30am</b> Orthros and Divine Liturgy</li><li>• <b>10.00am</b> Meeting of Elderly Citizens in Church Hall</li></ul>
<b>WEDNESDAY 16 NOVEMBER</b>	<ul style="list-style-type: none"><li>• <b>5.00pm</b> Paraklesis to the Theotokos</li><li>• <b>7.00pm—</b> Divine Liturgy in English</li></ul>
<b>THURSDAY 17 NOVEMBER</b>	<ul style="list-style-type: none"><li>• <b>8.00—9.00pm</b> ➡ <b>TEENAGE YOUTH GROUP</b> (In Church Hall upstairs behind Church) <b>ALL TEENAGERS WELCOME</b></li></ul>
<b>SUNDAY 20 NOVEMBER</b>	<b>GOSPEL READING: Luke 12: 16-21</b> <b>EPISTLE READING: Ephesians 2: 14-22</b>

### November 15: The Nativity Fast Begins

For Orthodox Christians, Christmas Advent begins on November 15 and extends through December 25. It is a Lenten period with moderate fasting, prayer, scripture reading and reflection on the coming of our Lord and Saviour Jesus Christ.

### Philip the Apostle and Gregory Palamas, Archbishop of Thessaloniki – 14 November

#### Philip the Apostle

This Apostle, one of the Twelve, was from Bethsaida of Galilee, and was a compatriot of Andrew and Peter. He was instructed in the teachings of the Law, and devoted himself to the study of the prophetic books. Therefore, when the Lord Jesus called him to the dignity of apostleship, he immediately sought out and found Nathanael and said to him, "We have found Him of Whom Moses in the Law and the Prophets did write, Jesus of Nazareth, the son of Joseph" (John 1.45). Having preached Jesus the God-man throughout many parts of Asia Minor, and having suffered many things for His Name's sake, he was finally crucified upside down in Hierapolis of Phrygia.

#### Apolytikion in the Third Tone

O Holy Apostle Philip, intercede to our merciful God, that He may grant our souls forgiveness of sins.

~Taken from the Website of the Greek Orthodox Archdiocese of America

#### Gregory Palamas, Archbishop of Thessaloniki

This divine Father, who was from Asia Minor, was from childhood reared in the royal court of Constantinople, where he was instructed in both religious and secular wisdom. Later, while still a youth, he left the imperial court and struggled in asceticism on Mount Athos, and in the Skete at Beroea. He spent some time in Thessalonica being treated for an illness that came from his harsh manner of life. He was present in Constantinople at the Council that was convened in 1341 against Barlaam of Calabria, and at the Council of 1347 against Acindynus, who was of like mind with Barlaam; Barlaam and Acindynus claimed that the grace of God is created. At both these Councils, the Saint contended courageously for the true dogmas of the Church of Christ, teaching in particular that divine grace is not created, but is the

uncreated energies of God which are poured forth throughout creation: otherwise it would be impossible, if grace were created, for man to have genuine communion with the uncreated God. In 1347 he was appointed Metropolitan of Thessalonica. He tended his flock in an apostolic manner for some twelve years, and wrote many books and treatises on the most exalted doctrines of our Faith; and having lived for a total of sixty-three years, he reposed in the Lord in 1359. His holy relics are kept in the Cathedral of Thessalonica.

### **Apolytikion in the Plagal of the Fourth Tone**

You are a guide of Orthodoxy, a teacher of piety and modesty, a luminary of the world, the God inspired pride of monastics. O wise Gregory, you have enlightened everyone by your teachings. You are the harp of the Spirit. Intercede to Christ our God for the salvation of our souls.

~Taken from the Website of the Greek Orthodox Archdiocese of America

## **8th SUNDAY OF LUKE, Luke 10: 25-37**

### **Man's Fall and Redemption**

In Luke 10:25–37, Jesus tells the story of the Good Samaritan, which many Christians have seen as a parable of man's fall and redemption. Such an interpretation is usually elaborated in three steps.

First, there is the story of the fall, concerning which we are told, "A certain *man* went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded *him*, and departed, leaving *him* half dead." This man started in Jerusalem, in the garden place of God's presence. But he did not stay there. He made a deliberate decision to *go down* on a journey. No one told him to go. He made the decision on his own, as an assertion of his independence. "Man, *though* in honour, does not remain," says the psalmist; "He is like the beasts *that* perish" (Psalm 49:12).

These robbers did not kill the fallen man completely. They left him *half* dead. Even fallen, he did not suffer *total depravity*. There was still some chance for him, though he had no way of saving himself from his terrible predicament. By this man's disobedience, in fact, sin entered the world, and by sin death. Indeed, death reigned already in his mortal flesh. How shall we describe this poor man's plight except that he was "alien from the commonwealth of Israel and a stranger from the covenants of promise, having no hope and without God in the world" (Ephesians 2:12)? He had been left half dead, and there was no help for him in this world.

Along came a priest and then a Levite, men representing the Mosaic Law, but they had to pass by the fallen wayfarer, because by the works of the Law is no man justified. The priest and the Levite were hastening to the temple in order to offer repeatedly the same sacrifices that could never take away sins. Indeed, matters were made even worse, because "in those *sacrifices there is* a reminder of sins every year. For *it is* not possible that the blood of bulls and goats could take away sins" (Hebrews 10:3–4).

Secondly, a Samaritan, "as he journeyed, came where [the man] was. And when he saw him, he had compassion." In the fullness of time, that is to say, God sent His Son to be a good neighbour to him who fell among the thieves. This Son, being in the form of God, did not think equality with God a thing to be seized, but He emptied Himself and took the form of a servant. Indeed, this Son became an utter outcast—in short, a Samaritan, a person without respect or social standing. Although He was rich, yet for our sakes He became poor, that we through His poverty might become rich.

What did the Samaritan do for the man that fell among thieves? He washed him in the waters of baptism, cleansing his wounds, and into those wounds He poured His grace in the form of anointing oil, the holy chrism, and the Eucharistic wine to prevent infection.

Our Samaritan did not leave beside the road this half-dead victim of the fall among thieves. On the contrary, "he set him on his own animal, brought him to an inn, and took care of him." And then he went away. He ascended into heaven and sits at the right hand of God the Father Almighty. This Samaritan is also the great High Priest that entered once into the holy place, having obtained eternal redemption for us. But even as He went away, He said to the innkeeper, "Take care of him; and whatever more you spend, when I come again, I will repay you."

And this promise brings us to our third point. Our Samaritan says to the innkeeper, "*when I come again*." He does not say, "*if I come again*," but "*when I come again*." There is no "*if*" about the return of this Samaritan. This same Samaritan, who is taken up from us into heaven, shall so come in like manner as we have seen Him go into heaven. We solemnly confess, then, that He will come again in glory to judge the living and the dead, and unto them that look for Him shall He appear the second time, apart from sin unto salvation.

All of history is given significance by the two visits of the Samaritan. Only those who abide in the inn awaiting His return really know the meaning of history. The inn is the house of history, the Church where the innkeeper cares for the Samaritan's friends.

This parable does not describe that return of the Samaritan. It says simply "when I return." The parable leaves that return in the future. The story terminates in the place where the Samaritan would have his friends stay—at the inn. It is imperative for their souls' health that they remain within this inn, to which our Samaritan has sworn to return. In this inn His friends pass all their days as in eagerness they await His sworn return.

By Fr. Patrick Reardon