



Parish Information Bulletin

Program for 26 November—2 December 2023

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.

SUNDAY 26 NOVEMBER <i>St Stylianos of Paphlagonia</i>	13TH SUNDAY OF LUKE, Luke 18: 18-27 <ul style="list-style-type: none">• 7.30am Orthros and Divine Liturgy
2023 SUNDAY SCHOOL CLASSES FOR ALL AGES - 2023 (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 27 NOVEMBER	<ul style="list-style-type: none">• 9.00am Service of Holy Unction• 10.00am Meeting of Elderly Citizens in Church Hall
WEDNESDAY 29 NOVEMBER	<ul style="list-style-type: none">• 5.00pm Paraklesis to the Theotokos
THURSDAY 30 NOVEMBER <i>Apostle St Andrew, the First Called</i>	<ul style="list-style-type: none">• 7.30am Orthros and Divine Liturgy• 8.00—9.00pm ➡ TEENAGE YOUTH GROUP 2023 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
SUNDAY 3 DECEMBER	GOSPEL READING: Luke 18: 35-43 EPISTLE READING: Ephesians 5: 8-19

We make known to all that a Greek Language School operates in our Parish.

- **Primary school classes: every Saturday, from 9.00am to 12.30pm**
- **High School classes: every Monday, from 5.00 to 8.30pm.**

For inquiries and enrolments : 0401 051773

St Stylianos of Paphlagonia - 26 November

Saint Stylianos grew up in the years between 400 AD - 500 AD in Paphlagonia, Asia Minor. He was a descendant of a wealthy family but his parents taught him early on the qualities of self-restraint and compassion towards the poor and those in need. When his parents passed, he gave away his inheritance and devoted himself to asceticism. His reputation for calming the troubled souls and his holiness were evident to the people of the surrounding areas who came and visited him and often left their children with him so he could guide them spiritually. Because of his love for the children he was gifted with the ability to heal the sick young ones, many of which had parents who would travel the world seeking a cure. His prayers also helped couples who could not conceive children. Even after his death, the people of Paphlagonia continue to hang or paint icons of Saint Stylianos above their sick children's beds.

Saint Stylianos is commemorated on November 26 and he is known as the protector of children, especially orphans and childless couples

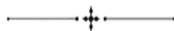
MEGALYNARIA OF THE HOLY APOSTLE ANDREW THE FIRST-CALLED

Since thou was the first to approach the Lord, thou O Andrew was revealed as the first-called apostle, divine visionary of Christ God's Resurrection, do thou now quell the ragings of the passions.

Of the apostolic choir of the Lord, thou was first, O blessed one, to be called and to follow Him. With thy brother Peter, O Andrew, thou didst leave all, to preach Christ to all nations, that all may praise His name.

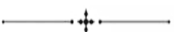
APOLYTIKION OF THE HOLY APOSTLE ANDREW THE FIRST-CALLED

O Andrew first-called of the apostles, Brother of Peter the first-enthroned, intercede with the Master of all to grant peace to the world and great mercy to our souls.



"...This is the way we should see Christ. He is our friend, our brother; He is whatever is good and beautiful. He is everything. Yet, He is still a friend and He shouts it out, "You're my friends, don't you understand that? We're brothers. I'm not...I don't hold hell in my hands. I am not threatening you. I love you. I want you to enjoy life together with me."

— Elder Porphyrios



13TH SUNDAY OF LUKE, Luke 18: 18-27

The Influence of the Passions

Metropolitan Ioil (Frangkakos) of Edessa, Pella, and Almopia

'When he heard this, he became sad'

The nobleman who approached Christ wasn't a person of bad intentions. On the contrary, he was well-disposed, a strict observer of the commandments of the Law and, indeed, the sort of person who was concerned about his salvation. He wanted to gain Christ's approval, which is why he addresses Him in flattering terms right at the beginning. 'Good teacher, what shall I do to inherit eternal life?'

* Indeed, Saint Mark, in his Gospel (10, 17), notes that the man went so far as to kneel before Christ before asking his question.

The good points about the young man

In the first place, he'd observed God's commandments from an early age. Of course, most of the commandments he'd kept were negative in nature, i.e. he hadn't committed adultery, he hadn't killed, he hadn't stolen and so on. It makes an impression that, even though he's still a young man, he claims to have overcome the passions of the flesh, which was no mean achievement. We can safely say that he had the fear of God. He wasn't insensitive spiritually. Moreover, his question: 'What do I still lack?' (Matth. 19, 20) is an indication of his concern over his salvation. Saint John Chrysostom comments on this point that the question 'was a sign of his powerful desire'. This awareness that he was probably lacking something somewhere, together with his desire to become better, make him a likeable figure. The Lord looked at him and loved him (Mark 10, 21). The Lord loved him because He saw that all the gifts the young man possessed were real, not false. The young man really had defeated his flesh, had defeated his ego, had overcome his foibles and his various youthful passions.

His great passion

It's possible for people to observe God's commandments, but still be in thrall to material goods. Our ego often thinks up sinful circumstances within us, which for the most part focus on our efforts to overcome the fear of death and to stabilize our life with the aid of material things. God asks for our complete disassociation from the things that keep us bound to the world. The young man had defeated the love of the body, but was defeated by the love of money. He was avaricious. The attachment to material wealth may prove to be the greatest obstacle to our entry into the Kingdom** of God. Becoming indifferent to money is considered a gift, and a great one at that. The Lord asked the nobleman to distribute his wealth to the poor. This would have been incomprehensible to the Jews. He told him to do something on a grand scale, but also gave him great prizes: 'you will have treasure in heaven' (Luke 18, 22). The Lord promised to make him even richer than he had been. He told him to give away the perishable and gain the permanent and eternal. The young man couldn't respond to the Lord's appeal and 'departed saddened' (Matth. 19, 22). Possessions and belongings took away his appetite for eternal life. In another homily, Saint John Chrysostom says that it's easier for people to give blood than it is for them to cast away money. The effusive young man bit his tongue when faced with the Lord's command. He fell silent, became somber and sullen, and went back home without accepting the Lord's words of salvation.

The influence of the passions

Rather than make any other comment, let's refer to the view of Saint Basil the Great on avarice which has such a terrible influence on us as a passion. He writes that he knows many great fasters, people of prayer, who sigh over their sins and show every gratuitous piety but won't give a penny in alms. 'Of what benefit is this excess of virtue?' We have no benefit, if we're governed by a passion, especially a mortal one, which exceeds the rest of our virtue.

My brothers and sisters,

Unless our heart is trained upon what is unseen, unless we can put the earth into its proper place as opposed to the heavens, unless we understand that we're on earth but that our destination is heaven, it's impossible for us to understand what the Church tells us about riches. We need to try to liberate ourselves from our various passions.

Published by Pemptousia Partnership

** The Greek word 'basileia' means 'kingship' rather than 'kingdom'. In other words, it doesn't refer to a place but to the actual reigning of the king. Thus, at Luke 17, 20-21, Christ tells the Pharisees: 'The kingdom of God is not coming with things that can be observed; nor will they say, "Look, here it is!" or "There it is!" For, in fact, the kingdom of God is within you.' In other words, 'God reigns within you'. This is important because it indicates that God's reign is not linked to a realm as such, but rather to time, to His activity as King, i.e. it was, is and shall be. [WJL]