





Parish Information Bulletin

Program for 28 September—4 October 2025

SUNDAY 28 SEPTEMBER	1st SUNDAY OF LUKE, Luke 5: 1-11 <ul style="list-style-type: none">• 7.30am Orthros and Divine Liturgy
2025 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 29 SEPTEMBER	<ul style="list-style-type: none">• 9.00am Service of Holy Unction• 10.00am Meeting of Elderly Citizens in Church Hall
WEDNESDAY 1 OCTOBER	<ul style="list-style-type: none">• 5.00pm Paraklesis to the Theotokos
THURSDAY 2 OCTOBER	<ul style="list-style-type: none">• 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. * Downstairs in the building behind the Church  Find St Vasilios Greek Orthodox Parish Brunswick on Facebook and Instagram @stvasiliosgreekorthodoxchurch
SUNDAY 5 OCTOBER	GOSPEL READING: Luke 6: 31-36 EPISTLE READING: 2 Corinthians 6: 16-18, 7: 1

1 OCTOBER—SYNAXIS OF THE HOLY VIRGIN OF GORGOEPIKOOS

Geelong Monastery of Panagia Gorgoeepikoos celebrates on this day.

Troparion

Let us hasten to the Theotokos amid our misfortunes, and fall down now before her holy Icon, / crying out with faith from the depths of our soul: / "Hearken quickly to our prayer, O Virgin, / inasmuch as you are called 'Quick to Hear,' / since we your servants have you as a speedy helper in our needs."

Kontakion

Tempest-tossed upon the sea of life, we sink beneath the waves of the passions and temptations; / therefore, stretch forth your hand to us, O Lady, as your Son did to Peter; / and hasten to deliver us from misfortunes that we may cry out to you: "Rejoice, most good one, who are quick to hear."

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2 October - Holy Martyrs Cyprian and Justina

Cyprian moved from Carthage to Antioch, where Justina lived with her parents, Edesius and Cleodonia. Edesius was an idolatrous priest and his whole household was pagan, but when Justina, going round the Christian churches, came to know the true Faith, she brought both her father and mother to Christ the Lord and all three were baptised by the bishop, Optatus. Cyprian was a magician, and had links with unclean spirits and powers of divination.

A dissolute youth Aglaidas, a pagan, tried to lead Justina astray, being enraptured by her beauty, and, when the holy maiden firmly rejected him, sought Cyprian's help. Cyprian invoked evil spirits, one after the other, on Justina, to set alight in her the passion of impurity towards Aglaidas, but they were totally unsuccessful in this, for St Justina, with the sign of the Cross and prayer to God, drove out the evil spirits. Then Cyprian came to know the power of the Cross, and was himself baptised, in time becoming priest and bishop. The wicked pagans seized both him and Justina, and they were sent for trial to Damascus, and then tortured and beheaded in Nicomedia at the end of the third century.

From The Prologue From Ochrid by Bishop Nikolai Velimirovic

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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.

1st SUNDAY OF LUKE, Luke 5: 1-11

A sermon of Fr. Alexander Rentel

The God of Heaven in the Wilderness (Ex 24.15-25.22).

Upon a high mountain, the great prophet Moses entered the dark cloud and went into the silence of mystical contemplation. For forty days he heard things that cannot be spoken and saw things that cannot be described. When he left that mountain, he commanded the people of Israel to do what had been given to him on that mountain by God. His face shone brightly from talking with God himself, he gave the people the law and also the specific order for their worship of the God who had revealed himself to them on that high mountain, in the midst of the cloud. God told Moses, "make an ark of wood, *here* are the dimensions, overlay it with gold, put holes in it so that it can be carried with poles. Make two cherubim out of gold, one *there* and one *there*, with their wings outspread." And there, God said, "*there*, I will make a mercy seat, seated upon which, is *where* I will *meet* with you, *where* I will speak with you."

The God of Heaven in the Temple (Is 6.1-10).

In the year that the king of Judah died, King Uzziah, eight centuries before the birth of the Christ, Isaiah, great amongst the prophets, stood in the temple and beheld the glory of the Lord. Isaiah saw the Lord himself *sitting* enthroned and his glory filling the wide expanse of the temple. Not cherubim *here*, but seraphim; *here* they are made not of gold, and are alive and crying "Holy, holy, holy," one to another. From this temple also goes the word of God to his people, challenging them, "hear and hear, but do not understand; see and see, but do not perceive." Hear and see the Lord God of heaven and earth, revealing himself *seated* upon his throne.

The God of Heaven along the River (Ez 1.1-3.21).

"In the thirtieth year, in the fourth month, on the fifth day of that month," Ezekiel, not the least among the prophets, stood astride the banks of the river Chebar in the land of the Chaldeans and looked and beheld the appearance of the glory of the Lord, *sitting* upon a chariot, led on by four fantastic beasts, with four faces, wings gleaming like bronze, shining like flashes of lightning. As their wings beat and as the chariot moved, a sound of many waters was heard, the thunder of the Almighty. Ezekiel, like Moses and Isaiah, immediately became aware that he was unworthy and fell on his face before the Lord. Again, like Moses, like Isaiah, Ezekiel was given the Spirit of God to speak to the people of Israel, "Thus says the Lord God, end your rebellion, turn away from death and come to life."

The God of Heaven at the Lake at Gennesaret (Lk 5.1-11).

At the northern tip of Palestine, as we have heard from our deacon *today*, in a dusty, dry, and impoverished area, along the banks of the lake of Gennesaret, this same Lord reveals himself again to a people desirous of hearing the "word of God." Here again, he resumes the posture typical of revelation, *seated*, though in a working fishing boat, where they were cleaning their nets, *but* not on a high mountain, or in the temple, or only to the prophet in exile, but to people pressing about him clamouring for the word. Where these people are working, where they are living, the Lord reveals himself, he meets them, and he speaks to them directly, teaching them of the ineffable mysteries. Here there are no cherubim and seraphim visible, but a great catch of fish loudly proclaiming the holiness and the glory of God present on a boat in this lake. The witnesses to this revelation are many and their record is neither scroll, nor parchment, nor paper, but the living apostolic witness of Simon Peter and James and John, sons of Zebedee, into whose nets we too are caught in fulfilment this day of the oracle spoken that was spoken on that day.

The God of Heaven is with Us.

This manifestation found in the gospel today, this theophany, above all tells us who Jesus is. It is he whom Moses met on the mountain in the dark cloud. It is he whom Isaiah saw enthroned in the temple. It is he who came to Ezekiel along the banks of the river Chedar. It is he, the one who teaches the people while seated on a boat. In Christ, however, God has turned everything upside down so as to fulfil his promise that he made to Isaiah that "God is with us (Is 7.14)." The place again of this theophany is quotidian, it is in the midst of day-to-day work. No doubt fisherman doing their work, fishing, cleaning their nets, were not involved in the lofty and sublime, but in the hard work of scratching out a living, in the hot sun, the sweat of effort, aching bones, and sore muscles. Where they worked, no dark cloud descended, no mystical vision appeared, only the Word of God himself, who appeared directly to them and the people pressing about him. Jesus Christ, the Gospel tells us, is God with us.

Such a Manifestation.

Such a revelation proclaims for us too that God is with *us*, and that Jesus Christ manifests, reveals himself, teaches us, speaks to us, meets us in our day-to-day lives. The place of this revelation is not only sacred ground, but throughout all our lives: in the work, in the effort, in the hardness, in the difficulties. Any perceived wall that would separate one place, one way of being with the way we live the rest of our lives, the sacred and the profane – God is here, but not there – simply does not exist. God is with us when we pray in the Church at services, but also in our homes, in our work, in our leisure. That this is true should provide us comfort and consolation: we are not alone. Jesus Christ, by the grace of the Holy Spirit, remains with us, in good and bad, in happiness and in sorrow, when we are sick or healthy, rich or poor. It should also challenge us, because this same Christ, by the same grace, remains with us in righteousness and in our sins, when we "do good," and we do evil. By this we do not profane God, but rather God comes to us to make all our lives holy through his presence.

Love.

Throughout all the theophanies I have recounted today, those that I have connected with the Gospel today, one theme stands out above all others: it is that God at every point reaches out to us. He makes himself known to those whom he has created, to meet them, to speak to them, to challenge them, to teach them and *us*. He does this out of the love and goodness that desires that all of us, those to whom the original message came, and we who receive this word today, come and be with him, now and in the world to come. Amen.

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