

# **Saint George's Greek Orthodox Church and Community Centre**

**Ελληνορθόδοξη Εκκλησία Αγίου  
Γεωργίου και Κοινοτικό Κέντρο**



## **Bulletin Δελτίο**

**July-August  
2006**

**Ιούνιος-Αύγουστος  
2006**



## COMMUNITY DIRECTORY - <http://www.halifaxgreeks.ca/CommunityDirectory.htm>

Main Community phone number for all offices: 479-1271, Fax number: 479-1425

<b>Priest:</b> Rev. Fr. Panagiotis Maropoulos Tel: 479-1271 (off), 449-6373 (Cell) office hours: Tues: 5-8pm, Wed, Thur, Fri: 8-11am Sat: by appt. (8-11am) <b>Psalmes:</b> Elias Tsavos, Panagiota Miga, Stavros Konstantinidis, and others	<b>Divine Services:</b> Matins 9:00am Divine Liturgy 10:30am  <b>Fellowship Hour:</b> Refreshments served in the Hall following the Divine Liturgy.
<b>Church Choir Director:</b> Mrs Popi Iatrou	
<b>Community Council (2005)</b> <i>Pres:</i> Takis Kostopoulos 422 7902, 496 5066(w) <i>VP1, Secr2:</i> Kostas Stavropoulos 835 0730, 830 4857(c) <i>VP2, Philoptochos liaison:</i> James Georgantas 477 8488, 453 4330, 454 7043(f) <i>Secr:</i> Evangelos Milios 492 3067, 494 7111(w) <i>Treas:</i> Frank Mavrogiannis 465 4521, 830 8140(c)	<i>Bldg:</i> Peter Koskolos 455 2653, 830 7753(c) <i>Liaison Goya, School:</i> Toula Theoharopoulos 443 2496, 471 7595(c) Office: 479-1271, fax: 479-1425 <b><u>Council email addresses</u></b> <b>Minutes:</b> <a href="http://www.halifaxgreeks.ca/admin/mtgs/">http://www.halifaxgreeks.ca/admin/mtgs/</a>
<b>Philoptochos</b> Office tel: 479-1271 <i>Pres:</i> Maria Giannakos 865 3285 <i>VP1:</i> Stella Athanasiou 444-6737 <i>VP2:</i> Vasiliki Konistis 445-3303 <i>Secr:</i> Panagiota Migas 423-3424 <i>Secr2:</i> Froso Chonos 466-2685	<i>Treas:</i> Marina Kapetanakis 477 8337 <i>Treas2:</i> Sylvia Mangos 479-3039 <i>Advisor &amp; Past President:</i> Vasiliki Katsepontes 479 3412 <i>Member:</i> Panagiota Eleftheros 443 5138 <b>Labour of love:</b> Georgia Christakos
<b>Metropolis Philoptochos Board, VP for Eastern Canada, :</b> Pauline Georgakakos, tel. 477-3494 <b>Committee on Youth programs, Women's issues and Events:</b> Matina Kipouros, tel. 835-7714 <b>School:</b> <a href="http://www.halifaxgreeks.ca/school/">http://www.halifaxgreeks.ca/school/</a>	
<b>Auditing committee:</b> Jimmy Dikaio, Tasos Koutroulakis, Nick Eleftheros <b>Youth adviser:</b> Raphael Panais	
<b>Dance Committee :</b> <a href="http://www.romiosyni.org">http://www.romiosyni.org</a> Akis (George) Tsirigotis 477-3047 H, 488-1562 C Veloudo Tasiopoulos 209-9312 C Kalliope Mavrogiannis 830-8492 C Andreas Botas 443-0283 H, 877-8742 C Teena Angelopoulos 830-2459 C Chris Fasoulis 830-2951 C Fani Tsirigotis 477-3047 H	
<b>Orthodox Fellowship Jesus Christ</b> Paul Christou 488.5955 (c)	Jimmy Zelios 830.6736 (c)
<b>Community Hall reservations:</b> Takis Kostopoulos 422 7902, 496 5066(w) For booked dates, see <a href="http://www.halifaxgreeks.ca/hall/">http://www.halifaxgreeks.ca/hall/</a>	
<b>Hellenic Voice of Halifax</b> (Radio Program), CKDU, Saturday 4:30-6:00pm, 88.1 FM Dimitris Mastrodimitropoulos, Panayiotis Christofi, Evangelos and Savvas Boukistianos <b>Address:</b> 38 Purcell's Cove Road, Halifax, NS, B3N 1R4	

**EDITOR OF THE MONTHLY BULLETIN:** Evangelos Milios  
**ΣΥΝΤΑΚΤΗΣ ΤΟΥ ΜΗΝΙΑΙΟΥ ΔΕΛΤΙΟΥ:** Ευάγγελος Μήλιος

**CUTOFF DATE FOR CONTRIBUTIONS IS THE 18<sup>TH</sup> OF THE MONTH.**  
**ΠΡΟΘΕΣΜΙΑ ΓΙΑ ΤΗΝ ΥΠΟΒΟΛΗ ΥΛΙΚΟΥ ΕΙΝΑΙ Η 18<sup>Η</sup> ΤΟΥ ΜΗΝΑ.**  
**Mail contributions to / Στείλτε το υλικό σας στο:**

The bulletin (in full colour) is available on the Web at / Το δελτίο (έγχρωμο) είναι διαθέσιμο στο Διαδίκτυο στη διεύθυνση:  
<http://www.halifaxgreeks.ca/>

## **TABLE OF CONTENTS**

*Message from the President – Μήνυμα από τον Πρόεδρο 3*

*Donations – Δωρεές 5*

*Financial Information – Οικονομικά Στοιχεία 6*

*Messages of Thanks – Ευχαριστίες 7*

*Church Program – Πρόγραμμα της Εκκλησίας 7*

*Hagiographer – Συναξαριστής 8*

*Announcements – Ανακοινώσεις 19*

*Greek School Report – 20*

*Greek School Calendar 06/07 - 22*

*Καρά Χασάν, η έξυπνη μαθήτριά μου – Kara Hasan, my bright student 23*

*The Cambridge Military Library - 25*

*The Cure is in Oregano! 26*

## **MESSAGE FROM THE PRESIDENT – ΜΗΝΥΜΑ ΑΠΟ ΤΟΝ ΠΡΟΕΔΡΟ**

Dear Community members / Αγαπητά μέλη της Κοινότητας:

I am very proud of the Greek Fest volunteers' initiative and hard work to produce a fantastic event, a well-organized party for the HRM Community to enjoy. If it were not for you, the Greek Fest would not have occurred. You all know who you are, and I again want to say THANK YOU, job well done. To those members who could volunteer, but chose not to, I would like to say that this made those who did volunteer work a lot harder, so that everyone can enjoy the benefits of having a Church and a Community. If you expected to get a personal invitation to volunteer, you demanded others to work even harder, because issuing personal invitations is additional work. This was the first time that many of us had to ask non-Greek co-workers from our offices to come and help during the festival as volunteers. Approximately a dozen people - non-Greeks - worked at the cash registers or on the entry lines to help accommodate the demand.

Είμαι πολύ περήφανος για τους εθελοντές/εθελόντριες του Φεστιβάλ, που η πρωτοβουλία τους και η σκληρή δουλειά τους μας έδωσαν μία φανταστική εκδήλωση, ένα καλά οργανωμένο πάρτυ για την ευρύτερη κοινότητα του Χάλιφαξ. Χωρίς εσάς, το Φεστιβάλ δεν θα ήταν δυνατό. Ξέρετε ποιοί είστε, και σας λέω και πάλι ΕΥΧΑΡΙΣΤΩ. Προς τα μέλη που θα μπορούσαν να βοηθήσουν, αλλά επέλεξαν να μην το κάνουν, θέλω να πω ότι η αποχή τους έκανε αυτούς που βοήθησαν να δουλέψουν πολύ περισσότερο, ώστε όλοι μας να απολαύσουμε τα οφέλη του να έχουμε Εκκλησία και Κοινότητα. Αν περιμένατε προσωπική πρόσκληση να βοηθήσετε, απαιτήσατε από άλλους να δουλέψουν ακόμα περισσότερο, γιατί οι προσωπικές προσκλήσεις είναι επιπρόσθετη δουλειά. Φέτος ήταν η πρώτη φορά που αρκετοί από εμάς χρειάστηκε να ζητήσουμε από μη Έλληνες συναδέλφους μας να βοηθήσουν στο Φεστιβάλ σαν εθελοντές. Περίπου 12 άτομα, μη Έλληνες, βοήθησαν στα ταμεία και στην είσοδο.

There are MANY different aspects that go into planning, coordinating, preparing, and executing an event of this magnitude. In a future bulletin I will list the numerous duties needed throughout the process for you to all comprehend. Below I will try and outline some of the areas that were poorly supported due to lack of volunteers.

Υπάρχουν πολλές δουλειές που απαιτούνται για την οργάνωση, συντονισμό, προετοιμασία και εκτέλεση μίας εκδήλωσης αυτού του μεγέθους. Σε μελλοντικό δελτίο θα αναφέρω τις πολυάριθμες δουλειές που πρέπει να καλυφθούν, ώστε να είστε όλοι ενήμεροι. Εδώ θα προσπαθήσω να περιγράψω σε γενικές γραμμές τους τομείς που δεν υποστηρίχθηκαν επαρκώς γιατί έλειπαν εθελοντές.

During the preparation stage of the festival we did not have enough hands to prepare the food and as a result the few people who did commit, had to work longer hours to complete the work that had to be done. The food is a key component to the success of the festival – what would have happened if there was not enough of it? If the same group of people refused to work double and triple shift, because others chose to stay home?

Στην προετοιμασία του Φεστιβάλ δεν είχαμε αρκετά χέρια να ετοιμάσουν τα φαγητά, και σαν αποτέλεσμα, τα λίγα άτομα που προσφέρθηκαν, έπρεπε να δουλέψουν περισσότερες ώρες για να τελειώσει η δουλειά. Τα φαγητά είναι σημαντική συνιστώσα της επιτυχίας του Φεστιβάλ – τι θα γινόταν αν δεν υπήρχαν αρκετά; Αν η ίδια ομάδα ατόμων αρνείτο να δουλέψει διπλή και τριπλή βάρδια, επειδή άλλοι διάλεξαν να μείνουν στο σπίτι τους;

A result of lack of volunteers was that we had to hire and pay outside workers. The tent bar was entirely run with hired staff from outside the Greek community. Eight people in the bar worked 35 shifts. Half a dozen hired personnel did the physical labor work of moving/transporting food, beer, souvlaki, donair and vegetables from the freezer and coolers to the designated areas. When hiring externally, it is more difficult to keep control, and the people hired do not have a vested interest in the community making a profit – to them it is solely paid work.

Μία συνέπεια της έλλειψης εθελοντών ήταν η ανάγκη να προσλάβουμε μισθωτό προσωπικό. Το μπαρ της σκηνής δούλεψε αποκλειστικά με μισθωτό προσωπικό που προερχόταν έξω από την κοινότητα. Οκτώ άτομα στο μπαρ δούλεψαν 35 βάρδιες. Έξη μισθωτοί εργαζόμενοι μετέφεραν τροφή, μπύρα, σουβλάκι, ντονέρ και λαχανικά από τους καταψύκτες στα καθορισμένα σημεία. Όταν προσλαμβάνουμε μισθωτό προσωπικό, είναι πió δύσκολο να κρατήσουμε τον έλεγχο, και το προσωπικό δεν έχει δικό του συμφέρον να βγάλει κέρδος η Κοινότητα – γι' αυτούς είναι απλά μισθωτή εργασία.

Even though we made a lot of changes to alleviate the long waiting lines of past years, we would not have been able to serve the people with the skeleton number of volunteers that we had on the serving tables, if we had similar crowds as last year.

Παρ' όλο που κάναμε σημαντικές αλλαγές για να ελαττώσουμε τις μεγάλες ουρές αναμονής των περασμένων χρόνων, δεν θα μπορούσαμε να εξυπηρετήσουμε τον κόσμο με τον στοιχειώδη αριθμό εθελοντών που είχαμε για το σερβίρισμα, αν είχαμε πλήθη παρόμοια με τα περυσινά.

After the festival, there were many additional jobs that needed to be done, that again needed numerous people to do it. For example to dismantle the equipment, there should have been at least 12 people there to help but instead there were less than five.

Μετά το Φεστιβάλ, υπήρχαν πολλές ακόμα δουλειές που έπρεπε να γίνουν, που και πάλι χρειαζόνταν αρκετούς ανθρώπους να βοηθήσουν. Για παράδειγμα, για την αποσυναρμολόγηση του εξοπλισμού, θα χρειαζόνταν τουλάχιστον 12 άτομα, και αντ' αυτού εμφανίστηκαν λιγότεροι από πέντε.

It is common knowledge that, in recent years, Greek Fest has been the largest fundraiser that WE, the ENTIRE GREEK COMMUNITY, rely on to help support all that we have and do, including our church, education and community centre. The 2006 Greek Fest clearly demonstrated our great dependence on volunteer labour, which is not forthcoming in sufficient amounts, and on the weather, which can ruin the profit. It may be time to think of other ways to financially support our Community, which rely less on volunteers and do not depend on the weather. Greek Fest is nice to have for the

community spirit and the promotion of our community in the City, but a Greek Fest that runs primarily with hired staff cannot be an effective fundraiser.

Είναι κοινή γνώση ότι, τα πρόσφατα χρόνια, το Φεστιβάλ έχει υπάρξει η σπουδαιότερη πηγή πόρων πάνω στην οποία ΕΜΕΙΣ, ΟΛΟΚΛΗΡΗ Η ΚΟΙΝΟΤΗΤΑ ΜΑΣ, στηριζόμαστε για να υποστηρίξουμε όλες μας τις δραστηριότητες, που περιλαμβάνουν την εκκλησία, την εκπαίδευση και το κοινοτικό μας κέντρο. Το Φεστιβάλ του 2006 έδειξε ξεκάθαρα την τεράστια εξάρτησή μας από το έργο των εθελοντών, που δεν προσφέρεται σε αρκετή ποσότητα, και στον καιρό, που μπορεί να καταστρέψει τα κέρδη μας. Ίσως είναι καιρός να σκεφτούμε άλλους τρόπους να υποστηρίξουμε οικονομικά την Κοινότητά μας, που βασίζονται λιγότερο σε εθελοντές και δεν εξαρτώνται από τον καιρό. Το Φεστιβάλ είναι ωραίο για το πνεύμα κοινότητας και την προβολή της κοινότητάς μας στην πόλη, αλλά ένα Φεστιβάλ που δουλεύει κυρίως με μισθωτό προσωπικό δεν μπορεί να είναι ταυτόχρονα και αποτελεσματική πηγή εισοδήματος.

Thank you, Σας ευχαριστώ,  
Taki Kostopoulos, Τάκης Κωστόπουλος  
President, Πρόεδρος, St. George's Community, Κοινότητα Αγ. Γεωργίου

## **DONATIONS – ΔΩΡΕΕΣ**

### **We thank the following community members for their membership dues up to and including 2006**

If you identify any errors in your name or the record of your membership, please let Frank Mavrogiannis or Evangelos Milios know. In some cases, we include both Greek and English first names to reduce ambiguity. Names included in error due to name ambiguities have been and will be corrected and removed in subsequent editions of the bulletin. If paid after the 15<sup>th</sup> of the previous month, name may not be in the list yet.

### **Ευχαριστούμε τα παρακάτω μέλη της Κοινότητας για την δωρεά της συνδρομής τους μέχρι και το 2006.**

Αν υπάρχει λάθος στο όνομά σας ή στην χρονιά της συνδρομής σας, παρακαλούμε ειδοποιείτε τον Φρανκ Μαυρογιάννη ή τον Ευάγγελο Μήλιο. Σε μερικές περιπτώσεις, περιλαμβάνουμε Ελληνικά και Αγγλικά μικρά ονόματα, για να μειώσουμε την αβεβαιότητα. Ονόματα που έχουν περιληφθεί από λάθος λόγω αβεβαιότητας ονομάτων διορθώνονται στις επόμενες εκδόσεις του Μηνιαίου Δελτίου. Αν πληρώσατε μετά τις 15 του προηγούμενου μήνα, μπορεί το όνομά σας να μην είναι ακόμα στον κατάλογο.

Andriopoulos Takis ,	Kanellakos William - Bill , Helen	Nikolaou Sam-Sotirios ,
Angelopoulos Paul ,	Kanellakos George , Bessie	Ninos Katherine ,
Apostolides Speros , Freda	Kanellakos George ,	Panagiotakos Peter/Pierros, Antonia
Athanasiou Paul , Patricia	Kanellakos James , Dimitra	Panagiotakos Dimos ,
Athanasiou Stella ,	Kanellakos John , Helen	Panagiotakos Terry , Maria
Aucoin Greg , Matina	Kanellakos Terry ,	Panopalis Evangelos ,
Bezuhly Michael ,	Kapetanakis George ,	Panopalis Sotirios , Areti
Bistekos Michael , Joanne	Kapetanakis Marina ,	Panopalis Tom - Athanasios , Julia
Bistekos Argiris , Bessie	Kapsales Mary , Michael Holland	Papoulis Dimitris ,
Boinis Vasilis , Helen	Karmas Christos , Maria	Philopoulos Peter , Vivian
Boukistianos Costas , Georgia	Karmas George , Joanne	Procos Dimitris ,
Carvalho John , Penny-Penelope	Karountzos Stratos , Theodora	Rouvalis Agryris , Koula
Chonos John , Froso	Katsepontes Leo ,	Salloum Beulah Kapetanakis ,
Christakos Georgia ,	Katsepontes Peter , Bessie	Samiotis Marguerite ,
Clarke Matina , Kent	Katsouris Jerry , Beatrice	Sarlanis Demetri , Lisa
Conistis George , Tammy	Keramaris Elizabeth ,	Sarlanis Taso , Marina
Conistis James , Vasiliki	Keramaris Loukas , Alkmini	Sepsakos Louis , Katerina
Damilakos Nick ,	Keramaris Theodoros ,	Sfalagakos George , Fofo
Davies Brad , Helen (Zoulas)	Kipouros George , Matina	Sfalagakos John , Kiki
Demestihias Vasilios , Eleni	Kiritis John , Joanne	Sfalagakos Thomas , Maria

Dikaios Helen ,	Kleronomos James , Donna	Sperdakes Christoper ,
Dikaios Jimmy , Maria	Kleronomos Peter , Gerrie	Spillner Dina-Keramaris , Derek
Dikaios Peter , Cathy	Klironomos Konstantinos ,	Stappas John ,
Dimitropoulos Gerasimos , Lillian	Kokkalis Athanasios ,	Stappas Nick-Nektarios , Bessie
Doumakis Jimmy, Angela	Konstantinidis Stavros ,	Stavropoulos Kostas , Kirsty
Doumakis Kyriakos, Garifalia	Kordolemis Peter ,	Tentomas Nick , Eleanor
Eleftheros George Nick , Catriona	Koros Spyros , Niki	Theoharopoulos Alex ,
Eleftheros Marios ,	Koskolos Peter , Kaneli	Theoharopoulos Dimitrios , Maria
Eleftheros Nick , Pat	Kostopoulos Takis , Nina	Theoharopoulos Kyrkos , Xenia
Elles Costa ,	Kousoulis Labi ,	Theoharopoulos Toula , John
Fasoulis Chris ,	Koutroulakis Taso , Petroula	Trihopoulos John , Panagiota
Fasoulis John , Georgia	Kyreakakos George Nick ,	Trouposkiadis Bill , Helen
Fotis Costas , Julie	Kyriakakis Harry, Vilma	Tsaltas Dimitra ,
Fotis Kathryn ,	Kyriakakis James , Matina	Tsimiklis Dimitrios E. , Dimitra
Gcarelas Nick , Xanthoula	Kyriakakis Dimitrios/Jimmy , Naomi	Tsimiklis Stavros-Steve , Fadia
Georgakakos Dimo ,	Kyriakakis Dimitrios ,	Tsitouras Andreas , Sophia
Georgakakos George , Sophia	Liakas Raphael ,	Tsitouras Evangelos , Jodi
Georgakakos Gus , Maria	MacLellan Brian , Martha	Tsitouras Beulah , Joanna
Georgakakos Kostas , Pauline	Mallis Alkis , Maria	Tsuluhas George ,
Georgantas James , Georgia	Mangos Sylvia ,	Tzaneteas Chris , Karry
Georgantas Nick , Alissa	Mannette Voula ,	Vassilakis George , Hariklia-Harina
Gerges Toni , Dina	Markos Harry , Georgia	Vlachos William ,
Giannakos John , Maria	Mastrapas Aris , Margaret	Vlahos Voula ,
Giannakos Maria ,	Mastrodimitropoulos Dimitri , Paula	Vroundas Maria ,
Giannoulis Peter/Pantelis , Maria	Mavrogiannis Frank , Kathy	Xidos Nick , Antonia
Hadjigeorgiou Mike , Cleri	Michalos Michael ,	Zafiris William G. ,
Hare William , Niki	Michalos Trifon ,	Zelios Dimitrios N. , Rothanthy
Huczel Catherine ,	Milios-Tastsoglou Evangelos , Evie	Zelios Nick , Rina
Iatrou George , Joanne	Mirtchev Soula ,	Zelios Vasilios , Maria
Iatrou Taki , Popi	Nicoletopoulos Michael ,	Zervobeakos Dennis, Maria
Kakamousias Gus, Antonia	Nikolaou Bill ,	Zervobeakos Georgia ,
Kalogeropoulou Anastasia ,	Nikolaou John , Panoraia	Zervobeakos Louis-Leonidas ,
Kamoulakos John , Nina	Nikolaou Alexandria ,	Zoulas Nick , Toula

## **FINANCIAL INFORMATION – ΟΙΚΟΝΟΜΙΚΑ ΣΤΟΙΧΕΙΑ**

### **Monthly Tray and Candle Collections**

#### **Μηνιαία έσοδα από τους Δίσκους και τα Κεριά**

Date Ημερομηνία	Trays Δίσκοι	Candles Κεριά	
May-07	\$245.00	\$305.00	
			For theological
			\$189.00 School
May-14	\$410.00	\$562.00	
May-21	\$275.00	\$430.00	
May-28	\$290.50	\$395.00	
Semi Total	\$1,220.50	\$1,692.00	
Total / Σύνολο		\$2,912.50	
less 15% Metropolis obligation		\$436.88	
μείον 15% εισφορά στην Μητρόπολη			
Net Income / Καθαρά έσοδα		\$2,475.63	

## **MESSAGES OF THANKS – ΕΥΧΑΡΙΣΤΙΕΣ**

Η κ. Γεωργία Χρηστάκου ευχαριστεί τον Ιερέα, το Συμβούλιο, την Φιλόπτωχο και όλους όσους την επισκέφτηκαν ή έστειλαν κάρτες ή λουλούδια στην διάρκεια της ανάρρωσής της.

Mrs. Georgia Christakos thanks the Priest, the Council, the Philoptochos and all those who visited her or sent her cards or flowers during the period of her recovery.

## **CHURCH PROGRAM - ΠΡΟΓΡΑΜΜΑ ΤΗΣ ΕΚΚΛΗΣΙΑΣ**

### ***MONTH OF JULY***

Saturday 1: the Holy Unmercenaries, Blessing of the Waters ➔ 10:00 a.m.  
Sunday 2: Matins & Liturgy ➔ 9:00 a.m.-11:40 a.m.  
Wednesday 4: St Sisoës the Great Martyr (eve), Liturgy ➔ 6:30 p.m.-7:30 p.m.  
Friday 7: St Kyriaki, Liturgy ➔ 9:00 a.m.-10:30 a.m.  
Sunday 9: Matins & Liturgy ➔ 9:00 a.m.-11:40 a.m.  
Wednesday 12: Synaxis of the Archangel Gabriel, Liturgy ➔ 6:30 p.m.-7:30 p.m.  
Sunday 16: Matins & Liturgy ➔ 9:00 a.m.-11:40 a.m.  
Sunday 23: Matins & Liturgy ➔ 9:00 a.m.-11:40 a.m.  
Wednesday 26: St Panteleimon (eve) Liturgy ➔ 6:30 p.m.-7:30 p.m.  
Sunday 30: Matins & Liturgy ➔ 9:00 a.m.-11:40 a.m.

### ***MONTH OF AUGUST***

From Tuesday 1 until Sunday 13: Supplications to the Virgin Mary ➔ 6:00 p.m.  
Sunday 6: TRANSFIGURATION OF OUR SAVIOR, Matins & Liturgy ➔ 9:00 a.m.-11:40 a.m.  
Sunday 13: St Maximus the Confessor, Matins & Liturgy ➔ 9:00 a.m.-11:40 a.m.  
Monday 14: Great Vespers ➔ 6:30 p.m.-7:30 p.m.  
Tuesday 15: Dormition of the Theotokos, Matins & Liturgy ➔ 9:00 a.m.-11:40 a.m.  
Wednesday 16: The Holy Mandilion, Matins & Liturgy ➔ 6:30 p.m.-7:30 p.m.  
Sunday 20: Matins & Liturgy ➔ 9:00 a.m.-11:40 a.m.  
Wednesday 23: Irenaeus the Hieromartyr, Liturgy ➔ 6:30 p.m.-7:30 p.m.  
Sunday 27: Matins & Liturgy ➔ 9:00 a.m.-11:40 a.m.  
Tuesday 29: Beheading of the John the Baptist, Liturgy ➔ 6:30 p.m.-7:30 p.m.  
Wednesday 30: Liturgy ➔ 6:30 p.m.-7:30 p.m.

### **ΜΗΝΑΣ ΙΟΥΛΙΟΣ**

Σάββατο 1: Αγ. Αναργύρων, Αγιασμός ➔ 10:00 π.μ.  
Κυριακή 2: Όρθρος και Λειτουργία ➔ 9:00 π.μ.-11:40 π.μ.  
Τετάρτη 4: Αγ. Σισώη Μεγαλομάρτυρος, Όρθρος και Λειτουργία ➔ 6:30 μ.μ.-7:30 μ.μ.  
Παρασκευή 7: Αγ. Κυριακής, Λειτουργία ➔ 9:00 π.μ.-10:30 π.μ.  
Κυριακή 9: Όρθρος και Λειτουργία ➔ 9:00 π.μ.-11:40 π.μ.  
Τετάρτη 12: Σύναξις Αρχαγγέλου Γαβριήλ, Λειτουργία ➔ 6:30 μ.μ.-7:30 μ.μ.  
Κυριακή 16: Όρθρος και Λειτουργία ➔ 9:00 π.μ.-11:40 π.μ.  
Κυριακή 23: Όρθρος και Λειτουργία ➔ 9:00 π.μ.-11:40 π.μ.  
Τετάρτη 26: Αγ. Παντελεήμονος (παραμονή), Λειτουργία ➔ 6:30 μ.μ.-7:30 μ.μ.  
Κυριακή 30: Όρθρος και Λειτουργία ➔ 9:00 π.μ.-11:40 π.μ.

### **ΜΗΝΑΣ ΑΥΓΟΥΣΤΟΣ**

Απο την Τρίτη 1 έως την Κυριακή 13: Παράκληση εις την Θεοτόκον ➔ 6:00 μ.μ.  
Κυριακή 6: ΜΕΤΑΜΟΡΦΩΣΕΩΣ ΤΟΥ ΣΩΤΗΡΟΣ, Όρθρος και Λειτουργία ➔ 9:00 π.μ.-11:40 π.μ.  
Κυριακή 13: Όρθρος και Λειτουργία ➔ 9:00 π.μ.-11:40 π.μ.  
Δευτέρα 14: Μέγας Εσπερινός ➔ 6:30 μ.μ.-7:30 μ.μ.  
Τρίτη 15: Κοίμησις της Θεοτόκου, Όρθρος και Λειτουργία ➔ 9:00 π.μ.-11:40 π.μ.  
Τετάρτη 16: Του Αγ. Μανδηλίου, Λειτουργία ➔ 6:30 μ.μ.-7:30 μ.μ.  
Κυριακή 20: Όρθρος και Λειτουργία ➔ 9:00 π.μ.-11:40 π.μ.  
Τετάρτη 23: Ειρηναίου Ιερομάρτυρος, Λειτουργία ➔ 6:30 μ.μ.-7:30 μ.μ.  
Κυριακή 27: Όρθρος και Λειτουργία ➔ 9:00 π.μ.-11:40 π.μ.  
Τρίτη 29: Αποτομή Τιμίας Κεφαλής Αγ. Ιωά. Προδρόμου, Λειτουργία ➔ 6:30 μ.μ.-7:30 μ.μ.  
Τετάρτη 30: Λειτουργία ➔ 6:30 μ.μ.-7:30 μ.μ.

## **ΣΥΝΑΞΑΡΙΣΤΗΣ - HAGIOGRAPHER**

### **[St. Andreas the Valiant Archbishop](#)**

Commemorated July 4

St. Andreas, although born in Damascus of Asia Minor in 669 AD, and grew up in the city of the Passion and Resurrection of Our Lord, yet he is closely associated with the island of the heroes, of Crete. His parents, George and Gregoria, being devout Christians, infused the soul of their son with the commandments of God. His Christian education bestowed St. Andreas with the required qualities of distinction. He was tonsured a monk at a young age and later distinguished himself as patriarchal notary in Jerusalem.

At the age of 25 he was ordained deacon by the Patriarch of Constantinople George. St. Andreas looked upon the city of Jerusalem and upon Constantinople as the beacons of universal education and as sources of theological thought. His presence could not go unnoticed. He was referred to as "wV póliV epánw órouV keimenh". His prudence and vigour were soon recognised by the Patriarch of Jerusalem who included him in the delegation to the sixth Ecumenical Synod in Constantinople in 680 AD. That Synod convened in order to examine the issue of Monophysitism - Monothelitism. The works lasted for approximately a year and meetings totalled eighteen. St. Andreas exhibited strategic qualities in defending Orthodox faith and defeated the cause of the heretics. By the end of the Synod the disparities between the parties had been dissolved.

At the age of 51 St. Andreas was appointed Archbishop of Crete. As chief administrator on ecclesiastical matters on the island he assumed the responsibility of organising the Church of Crete. During his office he prompted philanthropy, erected churches and charitable institutions. St. Andreas comforted and encouraged his flock during harsh times. He distinguished himself as an orator and great hymnographer. Today, approximately 100



canons and numerous troparia of the saint are preserved. Being extremely sensitive and receptive to social problems, he would travel to Constantinople to consult with the head of the Church. During one of his trips, the saint passed away on board ship on his way back to Crete. He was buried in the Church of Agia Anastasia on the island of Chios in 740 AD. Our church celebrates his memory on July 4 every year.

It is customary in Crete to praise a person who exhibits valour all his life. The valiant never perish, we believe. They are always contemporary and an inspiration to all those who dare stand up against the enemy to defend our priceless and perennial heritage. It is high time to rally our forces, assume initiative to claim what is rightfully ours. It is our destiny to defend our beliefs and come out victorious, in spite of the fact that we are always outnumbered by the numerous enemies.

### [St Euphemia](#)

Memory celebrated July 11th

The amazing events following the life of a martyred woman of Christendom have led church historians to subordinate her life story to what was wrought by her spirit one and a half centuries later. The net result is that the revered Euphemia was cloaked in virtual anonymity until she gave her life for Christ in A.D. 308, prior to which it has been ascertained that her life was devoted to the Saviour and that she laid down her life for Him.

So many truly miraculous incidents followed her death that although they have illumined humanity they have blotted out her temporal life, with the emphasis shifted by her fellow Christians, so preoccupied with her postmortem deeds, they lost sight of what transpired in her lifetime. It is enough to know that Euphemia was born in Chalcedon, and after a brief life of Christian service was burned at the stake for refusing to deny Jesus Christ. The lethal flames could not completely destroy her mortal remains which were entombed within the walls of a chapel in Chalcedon named in her memory. The chapel grew into a shrine when it was discovered that earnest prayer involving her name near these walls resulted in cures for the afflicted and though many were to leave disappointed, religious pilgrims came from all over the Byzantine Empire to pray in this small chapel. Enough miraculous cures were effected to assure a steady stream of Christians, each of whom spread the word of the wonders of the chapel in Chalcedon on returning to his respective community.

The magnetism of Euphemia may not in itself have caused Chalcedon to be selected as the scene of the [Fourth Ecumenical Synod](#) but as events were to prove, it was very much a factor in assembling hierarchs from all over the empire, gathered where pilgrims from all walks of life had been visiting over a period of years. This momentous meeting is known as the Synod of Chalcedon, convened for the final settlement of a dispute that had been spreading unrest and uncertainty within the Church. It stemmed from the heretical doctrine that the Messiah had but one nature, the divine, which contradicted the concept long accepted that there was a dual nature in Jesus, the human with which man could identify and the divine which set him apart. Several well-meaning clerics, as well as those always on the lookout for a cause, came to accept the single and narrow view of the Saviour, and undiscerning Christians in considerable numbers joined in embracing this heresy.

Nearly 150 years had passed since the death of Euphemia when the Synod convened in the city of her resting place in A.D. 451. The assembled church dignitaries took sides in debate which resolved nothing, since neither side could offer concrete evidence that their viewpoint was the right one, despite the fact that tradition dating from the early days of the Church dictated that the dual nature of Christ was the only logical concept. The proceedings were orderly, but an impasse had been reached and every one looked to the patriarch for a final solution which would bring the now wearying Council to an end so that they could return to their respective parishes with a definitive conclusion. Since any form of compromise offered nothing in the way of settlement, the patriarch pondered the issue and then made the startling proposal that a spirit not of this world that had been performing miracles could be called upon to decide once and for all where the truth lay.

He proposed that a book of each doctrine be placed in a casket of the renowned St. Euphemia, wherein it may by some divine manifestation be determined which was in God's favour. The casket of Euphemia was opened and the two books placed in her hands, after which all concerned retired to pray for a divine intervention that would guide them in the direction. When the casket was once again opened, the book espousing the single nature of

Jesus Christ was at her feet and in her hands was clutched the age old book that spoke of the two natures of the Saviour.

Not even the most adamant of the opponents of the truth that lay in the hand of St. Euphemia could doubt this divine manifestation and the issue was put to rest with the miracle-working saint. The casket of St. Euphemia rests today in the patriarchal Church of St. George which has sheltered it with those of St. Theophan and St. Salome since A.D. 750.

*The Holy Myrrh-Bearer Equal-unto-the-Apostles, Mary Magdalene*

Memory celebrated 22 July

On the banks of Lake Gennesaret (Galilee), between the cities of Capernaum and Tiberias, was situated the small city of Magdala, the remains of which have survived to our day. Now at this place stands only the small village of Mejhdel.

In Magdala sometime formerly the woman was born and grew up, whose name has entered forever into the Gospel account. The Gospel tells us nothing about the youthful years of Mary, but tradition informs us, that Mary from Magdala was young and pretty, and led a sinful life. It says in the Gospels, that the Lord expelled seven devils from Mary. From the moment of healing Mary led a new life. She became a true disciple of the Saviour.

The Gospel relates that Mary followed after the Lord, when He went with the Apostles through the cities and villages of Judea and Galilee preaching about the Kingdom of God. Together with the pious women -- Joanna, wife of Khuza (steward of Herod), Susanna and others, she served Him from her own possessions (Lk 8:1-3) and undoubtedly, shared with the Apostles the evangelic tasks, in common with the other women. The Evangelist Luke, evidently, has her in view together with the other women, stating that at the moment of the Procession of Christ onto Golgotha, when after the Scourging He took on Himself the heavy Cross, collapsing under its weight, the women followed after Him weeping and wailing, but He consoled them. The Gospel relates that Mary Magdalene was present on Golgotha at the moment of the Lord's Crucifixion. While all the disciples of the Saviour ran away, she remained fearlessly at the Cross together with the Mother of God and the Apostle John.

The evangelists enumerate among those standing at the Cross moreover also the mother of the Apostle James the Less, and Salome, and other women followers of the Lord from Galilee itself, but all mention first Mary Magdalene; but the Apostle John aside the Mother of God, names only her and Mary Cleopas. This indicates how much she stood out from amidst all the women gathered round the Lord.

She was faithful to Him not only in the days of His Glory, but also at the moment of His Extreme Humiliation and Insult. As the Evangelist Matthew relates, she was present at the Burial of the Lord. Before her eyes Joseph and Nikodemos went out to the tomb with His lifeless Body; before her eyes they covered over the entrance to the cave with a large stone, behind which went the Sun of Life...

Faithful to the Law in which she was trained, Mary together with the other women stayed all the following day at rest, because it was the great day of the Sabbath, coinciding in that year with the Feast of Passover. But all the rest of the peaceful day the women succeeded in storing up aromatics, to go at dawn Sunday to the Grave of the Lord and Teacher and according to the custom of the Jews to anoint His Body with funereal aromatics.

It is necessary to suggest that, having agreed to go on the first day of the week to the Tomb early in the morning, the holy women, having gone separately on Friday evening to their own homes, did not have the possibility to meet together with one another on Saturday, and how only at the break of dawn the following day did they go to the Sepulchre, not all together, but each from their own house.

The Evangelist Matthew writes, that the women came to the grave at dawn, or as the Evangelist Mark expresses, extremely early before the rising of the sun; the Evangelist John, as it were elaborating upon these, says that

Mary came to the grave so early that it was still dark. Obviously, she waited impatiently for the end of night, but it was not daybreak when round about darkness still ruled -- she ran there where lay the Body of the Lord.

Now then, Mary went to the Tomb alone. Seeing the stone pushed away from the cave, she rushed away in fear thither where dwelt the close Apostles of Christ -- Peter and John. Hearing the strange message that the Lord was gone from the tomb, both Apostles ran to the tomb and, seeing the shroud and winding cloths, they were amazed. The Apostles went and told no one nothing, but Mary stood about the entrance to the gloomy tomb and wept. Here in this dark tomb still so recently lay her lifeless Lord. Wanting proof that the tomb really was empty, she went down to it -- and here a strange light suddenly prevailed upon her. She saw two angels in white garments, the one sitting at the head, the other at the foot, where the Body of Jesus had been placed. She heard the question: "Woman, why weepest thou?" -- she answered them with the words which she had said to the Apostles: "They have taken my Lord, and I do not know, where they have put Him". Having said this, she turned around, and at this moment saw the Risen Jesus standing about the grave, but she did not recognise Him.

He asked Mary: "Woman, why weepest thou? Whom dost thou seek?" She answered thinking that she was seeing the gardener: "Sir, if thou hast taken him, tell where thou hast put Him, and I will reclaim Him."

But at this moment she recognised the Lord's voice, a voice which was known from the day He healed her. This was the voice in those days and years, when together with the other pious women she followed the Lord through all the cities and places where His preaching was heard. She gave a joyful shout "Rabbi" that means Teacher.

Respect and love, fondness and deep veneration, a feeling of thankfulness and recognition at His Splendour as great Teacher -- all came together in this single outcry. She was able to say nothing more and she threw herself down at the feet of her Teacher, to wash them with tears of joy. But the Lord said to her: "Touch me not, for I am still not ascended to My Father; but go to My brethren and tell them: "I ascend to My Father and your Father and to My God and to your God."

She came to herself and again ran to the Apostles, so as to do the will of Him sending her to preach. Again she ran into the house, where the Apostles stayed still in dismay, and announced to them the joyous message "I have seen the Lord!" This was the first preaching in the world about the [Resurrection](#).

The Apostles were obliged to proclaim the Glad Tidings to the world, but she proclaimed it to the Apostles themselves...

Holy Scripture does not tell us about the life of Mary Magdalene after the Resurrection of Christ, but it is impossible to doubt, that if in the terrifying minutes of Christ's Crucifixion she was the foot of His Cross with His All-Pure Mother and John, undoubtedly, she stayed with them during all the happier time after the Resurrection and Ascension of Christ. Thus in the Book of the Acts of the Apostles Saint Luke writes: that all the Apostles with one mind stayed in prayer and supplication, with certain women and Mary the Mother of Jesus and His brethren.

Holy Tradition testifies, that when the Apostles departed from Jerusalem for preaching to all the ends of the earth, then together with them also went Mary Magdalene to preach. A daring woman, whose heart was full of reminiscence of the Resurrection, she went beyond her native borders and set off to preach in pagan Rome. And everywhere she proclaimed to people about Christ and His Teaching, and when many did not believe that Christ is risen, she repeated to them what she had said to the Apostles on the radiant morning of the Resurrection: "I have seen the Lord!" With this preaching she made the rounds of all Italy.

Tradition relates, that in Italy Mary Magdalene visited the Emperor Tiberias (14-37 AD) and proclaimed to him about Christ's Resurrection. According to tradition, she took him a red egg as a symbol of the Resurrection, a symbol of new life with the words: "Christ is Risen!" Then she told the emperor about this, that in his Province of Judea was the innocently condemned Jesus the Galilean, an holy man, a maker of miracles, powerful before God and all mankind, executed on the instigation of the Jewish High-Priests and the sentence affirmed by the procurator named by Tiberias, Pontius Pilate.

Mary repeated the words of the Apostles, that believing in the Redemption of Christ from the vanity of life is not as with perishable silver or gold, but rather the precious Blood of Christ is like a spotless and pure Lamb.

Thanks to Mary Magdalene the custom to give each other paschal eggs on the day of the Luminous Resurrection of Christ spread among Christians over all the world. On one ancient hand-written Greek ustav, written on parchment, kept in the monastery library of Saint Athanasias near Thessalonika (Solunea), is an established prayer read on the day of Holy Pascha for the blessing of eggs and cheese, in which it is indicated, that the Hegumen (Abbot) in passing out the blessed eggs says to the brethren: "Thus have we received from the holy fathers, who preserved this custom from the very time of the holy apostles, wherefore the holy equal-unto-the-apostles Mary Magdalene first showed believers the example of this joyful offering".

Mary Magdalene continued her preaching in Italy and in the city of Rome itself. Evidently, the Apostle Paul has precisely her in view in his Epistle to the Romans (16, 6), where together with other ascetics of evangelic preaching he mentions Mary (Mariam), who as he expresses "has done much for us". Evidently, she extensively served the Church in its means of subsistence and its difficulties, being exposed to dangers, and sharing with the Apostles the labours of preaching.

According to Church tradition, she remained in Rome until the arrival of the Apostle Paul, and for two more years still, following his departure from Rome after the first court judgment upon him. From Rome Saint Mary Magdalene, already bent with age, moved to Ephesus where unceasingly laboured the holy Apostle John, who with her wrote the first 20 Chapters of his Gospel. There the saint finished her earthly life and was buried.

Her holy relics were transferred in the IX Century to the capital of the Byzantine Empire -- Constantinople, and placed in the monastery Church of Saint Lazarus. In the era of the Crusader campaigns they were transferred to Italy and placed at Rome under the altar of the Lateran Cathedral. Part of the relics of Mary Magdalene are located in France near Marseilles, where over them at the foot of a steep mountain is erected in her honour a splendid church.

The Orthodox Church honours the holy memory of Saint Mary Magdalene -- the woman, called by the Lord Himself from darkness to light and from the power of Satan to God.

Formerly immersed in sin and having received healing, she sincerely and irrevocably began a new life and never wavered from the path. Mary loved the Lord Who called her to a new life. She was faithful to Him not only then -- when He having expelled from her the seven demons and surrounded by enthusiastic crowds passed through the cities and villages of Palestine, winning for Himself the glory of a miracle-worker -- but also then when all the disciples in fear deserted Him and He, humiliated and crucified, hung in torment upon the Cross. This is why the Lord, knowing her faithfulness, appeared to her first, and esteemed her worthy to be first proclaiming His Resurrection.

### *St Panteleimon the All-Merciful*

Memory celebrated July 27

St Panteleimon was born about 284 AD in the city of Nicodemia. His father, Evstorgios, was an idolater while his mother, Evoulis, was a devout Christian. She raised her son, whose real name was Pantoleonta, in the Christian way of life. She passed away while her son was still young.

Initially Pantoleonta was educated in his native tongue and then in Greek. His father sent him to study under the famous physician, Evfrosinos. Quickly he surpassed the other students. He was handsome, soft spoken, humble and all who spoke with him felt true happiness and peace. Because of these virtues, he became well known in Nicodemia. One day he went with Evfrosinos to the palace and it was here that the ruler, Maximian, first saw him. He instructed Evfrosinos to educate Pantoleonta to the utmost so that he could be appointed royal physician.

At that time, St Ermolaos, the head of the Church in Nicodemia, lived in a house with other Christians. He watched Pantoleonta every day as he went to his studies and finally asked him about his religion. Pantoleonta told him that while his mother was alive he had been a Christian, but now his father had made him follow the pagans. Ermolaos told him that if he believed with all his heart in the true God he would be able to cure anyone with His help. Pantoleonta acknowledged everything he was told and from that time on, he went to Ermolaos for counsel and began to accept Christ with all his heart.

Time passed, and one day, with the grace of God, Pantoleonta saved a child from certain death after being bitten by a viper. He needed no further proof that Christ was the true God. Ermolaos baptised Pantoleonta, gave him Holy Communion, and instructed him in the Sacraments of the Holy Church. He remained for seven days with this holy man, and during this time he became completely acquainted with the teachings and practices of the Church.

Soon, Pantoleonta was working towards his father's conversion to Christianity. This was finally achieved when he saw his son cure a man of his blindness. By the grace of God, the man regained his sight, not only physically, but also spiritually, for before this time he was an idolater. Pantoleonta took the man and his father to St Ermolaos who baptised them.

Pantoleonta distributed his wealth among the poor and then proceeded to cure all who came to him. The only payment the St would ask was that the healed person believe that **Jesus Christ** was their true healer. The other physicians became very envious and wanting to betray the Saint to the Emperor, a group of them went to Maximian and told him that the doctor that he himself had educated was healing Christians and that the idolaters were converting to Christianity. As proof, the blind man who was cured was brought before the Emperor, who tried to convince him that the gods had cured him and not Christ. But it was futile. Maximian realised that everything the doctors had told him was true. He ordered that the man be beheaded. The Saint secretly took the man's body and buried it in a Christian place.

Pantoleonta was ordered to appear before the Emperor, who described the charges that were brought before him and ordered Pantoleonta to sacrifice to the gods. The Saint refused. The false-priests and doctors begged the Emperor to execute him so that Christianity would not gain in popularity among the people. Unable to change his beliefs, Maximian ordered that the Saint be tortured. First they tied him to a board and tore his skin with iron claws. Then, the soldiers burned him with their torches. The Saint prayed to God to give him strength to withstand the torture. Next the Saint was taken and placed in a kettle but the tar remained cool around him. The Emperor considered the miracles to be magic tricks performed by Pantoleonta. Continuing with his efforts he had a boulder tied to the Saint and thrown into the sea. The boulder became light and the Saint floated on the water. Maximian still refused to recognise the power of the true God. Next the Saint was placed in the stadium but the wild beasts peacefully walked towards him and licked his feet. The crowd cheered and together praised God and Pantoleonta. Maximian was enraged and had all the animals butchered. The miracle served to honour the Saint and to show others the way of righteousness.

The Saint was submitted to even more tortures. He was tied to a wheel and then rolled down a hill. The purpose was to tear the Saint's Body to pieces. Instead, it rolled over several idolaters and killed them. The Saint again suffered no harm.

Pantoleonta decided to bring St Ermolaos to the people, since his words could convert even more pagans to Christianity. Ermolaos and two other men, Ermocratis and Ermippon, were brought before the Emperor who tried to convince them that they believed in a false God. Unable to make them renounce their faith they were tortured and finally beheaded. The bodies were secretly taken by some Christians and buried with honour.

The defeated Emperor passed final sentence on the Saint. He was to be beheaded and his body was to be cremated. The Saint was taken and tied to an olive tree. As the soldier raised his sword to behead the Saint, the sword melted as if it were made of wax. The soldiers fell to their knees and admitted their beliefs in Christ. The Saint prayed for them and forgave them for their sins. A voice came from heaven, saying to Pantoleonta that all he had asked for had been granted and that from this time on he would be known not as Pantoleonta, but as

**Panteleimon** (*All-merciful*). He forced the soldiers to behead him so that he could receive the crown of martyrdom. After kissing the Saint, the soldiers beheaded him. St Panteleimon gave his life for Christ on 27 July 304 AD. It is said that the olive tree to which he was tied, immediately bloomed and brought forth fruit. Hearing of this, the Emperor ordered that the tree be cut down and that the body be burned. The soldiers, however, did not return to the palace. They and other Christians, took the holy body and buried it. The body was anointed with myrrh and buried outside of the city in the Place of the Scholar Adamantinos.

St John of Damascus informs us that the remains were transported to Constantinople, however, in the 12th century they were removed by the Crusaders. St Panteleimon is often asked by faithful Christians to aid them in times of sickness. He is believed to take special interest in those who are crippled. He is considered equal to the Benevolent Saints Cosmas and Damianos.

### ***The Transfiguration (Metamorphoses) of our Saviour***

By His Grace Bishop Joseph of Arianzos

From the 6th to the 15th of August, for eight consecutive days, the Church celebrates the Transfiguration of our Lord Jesus Christ.

A little while before His voluntary Immaculate Passion and His death on the Cross, Christ isolated Himself for prayer on top of a hill (a mountain, as it is given geographically in Palestine), which is known by the name Tabor. With Him were present His three exceptionally loved and trustworthy Disciples, namely Peter, James and John.

If we are to accept the opinion of Eusebious of Caesaria, which Saint Nikodemus the Hagiorites also agrees with, as well as other Holy Fathers of the Church, this event must have taken place forty days before His Passion. However, the exact number of days, for us, is not of great significance. What is important is the reality of the event itself.

"And while He was praying, the appearance of His countenance was altered" writes the Evangelist Luke "and His raiment became dazzling white"(Luke 9:29). According to Matthew and stated more explicitly: "And He was transfigured before them and His face shone like the sun, and His garments became white as light" (Matthew 17:2). Likewise appeared, in front of the eyes of the Disciples, Moses and Elijah, who were conversing with Jesus, they were overshadowed by a bright mist, a luminous cloud. And from this mist, a voice was heard, which said: "This is my beloved Son, with Whom I am well pleased! Listen to Him!"

This event constitutes a **triple divine revelation**, when the identity of Jesus is revealed to the Apostles. That is not only the strange change in His appearance and the inundation of light which emanated from His face, but the witnessing of the voice of the Father and the presence of the two most holy people from the "other side", that is, Moses and Elijah are confirming without a margin of doubt that Jesus is not just a simple person, or a wise teacher, a virtuous reformer of some new-wave of life-style, a charismatic miracle-worker, or even, a Prophet or a Saint, but **He is the Son and the Word of the Living God!** True God from True God! light from light! The true and eternal light, which illuminates and sanctifies "every person who comes into the world". It is revealed in a triumphant way that He who lived with them for a whole three years and asked: "who the people say that I am?" (Matthew 16:13); the One Who treated them as friends and brothers, Who in a short while will be driven to the awesome Golgotha, the (place of a skull), where He will be crucified and die; and the One Who was buried in a stranger's tomb, like a common mortal, a foreigner, rejected by the people, even as one of the departed! He who will appear insignificant and weak, without "stately or comeliness". **He is the One True God, the only worthy of worship, Adonijah, the Lord, Elohim, Jehovah** - as some may prefer!... Thus, when they will see Him on the Cross, suffering and dying, according to His second nature, the human one, this should not cause them to be scandalised and loose their faith, but to comprehend that His Passion and His death were voluntary, a further emptying of Himself, an overflow of His love for Man and his salvation. Furthermore, to preach to the entire world that He, truly He, the One Crucified, Buried and Resurrected, Jesus Whom they saw and acquainted themselves with, in His company, heard and felt with their hands, is the reflection of the glory of the Father which so beautifully the Kontakion (hymn) of the celebrated day underlines:



"You were transfigured on the mount, and Your Disciples, so far as they were able, beheld Your glory, O Christ our God; so that, when they should see You crucified, they should remember that Your suffering was voluntary, and could declare to all the world that You are truly the effulgent Splendour of the Father"!

Hence, the Transfiguration of Christ is a revelation of His divine identity and certainly within the limits which the Apostles could uphold "so far as they were able". It is impossible for someone to see God in all His glory and grandeur, and to survive!... The dazzle, the surprise, the awe and the excessive joy - if one is purified, like Peter, James or John and all the Saints throughout the ages - or the sadness, if he is unclean and unrepented - like the majority of us, will destroy him. It will yield to him apoplexy!... This is why the All-Merciful God suitably organises the things and reveals only a portion of His light, of His magnificence and of His glory, as much as His Disciples can endure!... Then again, as He reinforces them spiritually, in an exceptional manner, transforming their inner-self and not allowing them to remain in their usual state, that of a weak everyday human!...

Furthermore, **the Transfiguration of our Saviour is a revelation of the Mystery of the Holy Trinity**; The Son and Word of the Father is present bodily on Tabor, as the God-Man Jesus Christ. The Father is heard to be saying: "This is my beloved Son, with Whom I am well pleased". The Holy Spirit appears in a paradoxical form of a bright mist. A bright cloud is an oxymoron! However, the Comforter makes His presence perceivable in a "holy-paradoxical" and most "God-properly" manner, above and beyond every "logical" or "normally occurring" event!...

This truth is expressed marvellously in the most theological "Exaposteilarion" hymn of the Matins of the celebrated day: "O You Word, untransformable Light, the Light the unborn Father, by Your light which has shown today on Tabor, we have seen the Father's light and the Spirit's light, lighting the whole creation".

In the Byzantine iconography, I mean the Orthodox iconography, the icon of the Transfiguration of Christ clearly expresses this revelation of the Mystery of the Holy Trinity. Christ appears on Tabor in two successive bright figures, "glories" - as they are called. An oval or circle, which symbolises the bright mist, and another shape in a form of a rhombus or something like an isosceles triangle with rays emanating from its base, depicting symbolically the voice of the Father. Therefore, the holy icon of the Transfiguration is for us, the Orthodox, simultaneously **an icon of the Most-Holy Trinity**!

The Transfiguration of our Saviour reveals something more! **It reveals what is to become of us**, the faithful, provided of course we love Him sincerely and keep all His commandments and proceed in accordance with His divine wishes, and labour with honour His orders of deliverance, enforcing His Bible unadulterated, and living the life of the Church in purity, and correct worship in communion with all the Saints, equally with those of the "Triumphant", and those in the "Militant" Church, who constitute the non-deceived teachers and leaders of those wishing salvation.

The divine alteration that occurred to the three Disciples on Tabor during the time of the Transfiguration of the Lord will happen to us too and we will be worthy to become "God-viewers", like them and all the Saints of the ages. The light which they received from the strange and the not-created light of His Godliness not only to their human eyes but throughout their whole body and soul, as far as the depths of their existence, which made them lighted and "God-similars", we will also receive!

That unspeakable joy which was foretasted, and made the always enthusiastic Peter to say: "Lord, it is good for us to be here; if You wish, we will make three booths here, one for You and one for Moses and one for Elijah." (Matthew 17:4). let us stay here, he wanted to say, forever on Tabor, never to descend to the daily routine of contemporary reality and the earthly afflictions!... This God-given joy, the only true and inalienable joy, will also come to us... The eternal beatitude which Moses and Elijah enjoyed and erected to the right and left of the God-Man, will be granted to us too... We will become "communicants of the Divine Nature" (2 Peter 1:4) and partakers of the eternal life... Saints from the sole Saint!... Righteous from the only Righteous One and lights from the only true Light!... Small gods, by the Grace of God, and not because of our worthiness!... Gods with a

lowercase initial 'g', from the Only God, the Great, the only One worthy to be written with a capital initial 'G'!... The beginningless Father, the equally beginningless Son and the co-eternal All-Holy Spirit!

The certification and credibility of that field are our Saints, the ones to whom this already has occurred. They have already achieved Theosis (Deification) and shine as luminaries into the spiritual firmament of the Church, radiating the light of the knowledge of God and the true Theology. Our Saints with the miracles they perform are partakers of the Divine Grace and communicants of God, and through their holy relics, which are full of the Divine Grace and allow us to keep them as a priceless treasure and venerate them feeling their inexpressible fragrance which they give forth!... We see how these holy relics cure the ill and cast away the unclean spirits which are visible samples of unification with God, thus giving a truthful witnesses that "those who have excelled and peaked in virtues - like themselves - will obviously be worthy of the Godly glory" ...!

### *Dormition (Keemeesis) of the Theotokos*

Celebrated August 15

The dominions and the thrones, the rulers, the principalities and the powers, the cherubim and the fearful seraphim glorify thy Dominion (Vespers Sticheron, Tone 1).

The sacred Feast of the Dormition of the Theotokos marks her repose, which was followed by the translation of her sacred body three days later into heaven. This feast, therefore, marks her soul being commended into her Son's hands and the short sojourn of her body in the tomb. Unlike the Resurrection of Christ, the mysterious character of her death, burial, resurrection and ascension were not the subject of apostolic teachings, yet they were recorded by the tradition of the Holy Orthodox Church and writings of the Church Fathers.

The Dormition of the Theotokos took place while Apostle Thomas was preaching the gospel in India. The other Apostles had been caught up from various lands on the clouds of heaven, and were transported to Gethsemane, to the bier of the all-blessed Virgin. This was permitted by the will of God, so the faithful might be assured that the Mother of God was bodily assumed into heaven. For just as they were more greatly assured of the Resurrection of Christ, through the disbelief of Thomas, so did they learned of the bodily assumption into heaven of the all-pure Virgin Mary through the delay of Thomas.

On the third day after the burial St. Thomas was suddenly caught up in a cloud in India and transported to a place in the air above the tomb of the Virgin. From that vantage point, he beheld the translation of her body into the heavens, and cried out to her, "Whither goest thou, O all-holy one?" She removed her girdle and gave it to him saying, "Receive this, my friend." And then she was gone.

He then descended to find the other disciples keeping watch over the sepulchre of the Theotokos. He sat down beside them, with the girdle in his hand, greatly saddened that he had not been there when she reposed, as had been the other Apostles. Hence, he said, "We are all disciples of the Master; we all preach the same thing; we are all servants of the one Lord, Jesus Christ. How, then, is it that ye were counted worthy to behold the repose of His Mother, and I was not? Am I not an Apostle? Can it be that God is not pleased with my preaching? I beseech you, my fellow disciples: open the tomb, that I also may look upon her remains, and embrace them, and bid her farewell!"

The Apostles took pity on St. Thomas and opened the tomb. All were aghast when they found it empty, not realizing that moments before she had been bodily transported to paradise to be the mediatrix of Christians. All that remained were her burial clothes, which emitted a wonderful unearthly fragrance.

The Feast's kontakion speaks of her as an unfailing hope and mediation, reminding us of her intercessory role in paradise. Neither the tomb nor death had power over the Theotokos, who is ever watchful in her prayers and in whose intercessions lies unfailing hope. For as the Mother of Life she has been translated unto life by Him Who dwelt in her ever-virgin womb.



*St Irenaeus of Lyons*  
Commemorated August 23

On 23 August of every year the Church celebrates the memory of an important saint and bishop of the second century Christian Church. St. Irenaeus was bishop of Lyons (Lugdunum) in the second century. Born c.a. 130 A.D.(1), he was to become an outstanding theologian and ecclesiastical leader; a true witness and propagator to the apostolic faith and apostolic tradition. He was an ecumenical man who, even though wrote against Gnosticism and Marcionism(2) always stressed unity. He was most probably born in Smyrna (3) but migrated to Gaul where he spent the mature years of his life and where he eventually died a martyr c.a. 202 A.D.

Irenaeus received a liberal education, becoming acquainted with both Holy Scripture and Greek philosophy and literature. He was greatly influenced by St. Polycarp from whom he received the seeds of the true apostolic tradition. Writing to the Roman presbyter Florinus, Irenaeus reveals this influence:

"For while I was still a boy I knew you [Florinus]...in Polycarp's house... I remember the events of those days more clearly than those that happened recently... I can speak of the place that St. Polycarp sat and disputed, how he came in and went out... the discourses which he made to the people... how he reported his influence with John and with the others who had seen the Lord."(4)

It is beyond doubt that Irenaeus was also well acquainted with Greek thought. He was very familiar with the writings of Greek apologists such as Justin Martyr (5) and Athenagoras whose works he sought to explain to the Greek-speaking world.

Irenaeus left Asia Minor and went to Gaul. He probably accompanied St. Polycarp to Rome in 155 A.D. and then continued to Lyons. Lyons was a great commercial city. It was "the country in which the arena was crowded with people... famous and held in higher repute than any in the land." (6) It was situated on the Rhone River and was the centre of the Roman road system for Gaul. Intimate relations existed from very remote times between the ports of Asia Minor and Marseilles, which had been colonized from Asia Minor approximately six centuries before the rise of Christianity. During the Roman period, Levantine traders were regularly transporting their goods up the Rhone as far as Lyons. It was only natural that many of whom traveled and settled in Lyons were missionaries who brought Christianity to the pagan Gauls thereby founding a dynamic Church. Therefore even though Lyons was the second most important capital of the Western Roman Empire, it was still basically a Greek - speaking community. It was to this Church that Irenaeus came to serve as a presbyter. The first historical mention of Irenaeus is in 177 A.D. where he is a prominent priest in this area. During this time the Montanist controversy was raging in the Church of Phrygia. When this heresy reached Lyons a letter was written on this matter to Pope Eleutherius and which Irenaeus was delegated and entrusted to take to Rome. The letter, which on this occasion he took to the pope in Rome recommended him excellently;

"We have asked our brother and companion Irenaeus to bring this letter to you and we beg you to hold him in esteem for he is zealous for the covenant of Christ. For had we known that rank can confer righteousness on anyone, we should first of all have recommended him as being a presbyter of the church, for that is his position." (7)

Many scholars contend that as a result of being sent to Rome he escaped the terrible persecutions which broke out in 177 A.D. by the decree of the Emperor Marcus Aurelius (8). Aurelius was a dedicated pagan who vehemently persecuted Christians with "noisy abuse, blows, dragging along the ground, plundering, stoning, imprisonment..."(9) On his return from Rome Irenaeus was chosen to succeed Pothinus as bishop who had been previously martyred.

As bishop, Irenaeus saw himself as a successor of the apostles; a link between the historical person of Jesus and the contemporary Church. Like St. Ignatius of Antioch, Irenaeus saw himself as the centre of the Eucharist however he also saw himself as a teacher. Because of his confrontation with the Gnostics, Irenaeus placed appropriate importance to the continuity of teaching within the Church. (10) Since the Gnostics appealed to a secret tradition handed down by a secret succession of pedagogues, Irenaeus answered by appealing to the

tradition openly promulgated in the four canonical gospels and to the unbroken public succession of bishops within a see. He saw himself as the one, par excellence, who taught the truth.

"We should obey those presbyters (11) in the Church who have their succession from the apostles, and who, together with succession in the episcopate, have received the assured charisma of the truth (*certum charisma veritatis*)."(12)

Irenaeus viewed apostolic succession as the true sign of continuity with the apostolic faith. He saw himself as a successor of the apostles, as *alter apostolus* (13) and therefore as someone who preserved the continuity of doctrinal teaching, the fullness of the Catholic faith and life.

When dealing with the heresies Irenaeus not only exposed and overthrew their teaching but also sought the orthodox interpretation and teaching as well. In spite of Irenaeus' interest in guarding his flock from the many heresies, his main preoccupation was the individual and his salvation. He was concerned with humankind's progress in order that he may achieve "the vision and enjoyment of God." (14) Far from being speculative, his theology whilst deep and complex, was certainly concerned with finding ways to help his flock apply it to their lives. Since Irenaeus main interest was soteriological, he worked hard to spread Christianity to the neighboring provinces of Lyons (15) as well.

The next historical mention of Irenaeus is between the years 189 A.D. and 198 A.D., concerning the celebration of Pascha (Easter). The Churches of Asia celebrated Easter on the fourteenth day after the new moon with which the month of Nisan began. The rest of Christendom held that the day on which the Resurrection could be celebrated was Sunday. The pope most probably sent letters to Asia Minor requesting councils to be convoked in order to discuss the proper day for the celebration of Pascha. Church councils were held in other provinces including Rome. The decisions of the councils were unanimous except for the province of Ephesus, Pope Victor was determined to bring about uniformity to the universal Church and he attempted to do this by suppressing the custom of Asia. He endeavored to excommunicate the Church of Asia as heterodox. To this decree Irenaeus answered and warned Pope Victor. Eusebius the historian relates that Irenaeus lived up to his name as 'peacemaker.'

"Irenaeus, whose name means 'peaceable' and who by temperate was a peacemaker, pleaded and negotiated thus for the peace of the churches. He corresponded by letter not only with Victor but with very many other heads of churches, setting out both sides of the question under discussion." (16)

This incident is important in understanding how Irenaeus saw the Church of Rome. By his intervention in the Paschal controversy, he did not recognize the primacy of authority in the Church of Rome.

After his incident with Pope Victor, Irenaeus disappears from history and it is believed that he died approximately 202 AD. It is not before Gregory of Tours that mention is made of his having died a martyr. There is debate amongst scholars as to his martyrdom since historians such as Eusebius make no mention of this event. (17)

What is important is not when or how he died but that through his writings, one has a valuable and authentic link to the apostles. One sees a man who had a depth of knowledge, a depth of faith, a love of scripture and God Himself. He was a "curious explorer of all doctrine" (18) as Tertullian described him. Just like a surgeon, when performing a major operation, Irenaeus too, through his writings lays bare the nerves and sinews so as to take his reader to the very heart of a heresy with the sole purpose of healing the Church from such disease. 'Orthodoxy' did not survive by right in the early Church, but because it had people like Irenaeus and to this lies a clue to his grandeur and to his vigour.

## **ANNOUNCEMENTS – ΑΝΑΚΟΙΝΩΣΕΙΣ**

**The Special General Assembly on Bylaws** will take place on September 17 at 7pm, with no quorum day September 24. There were only 12 members present in the scheduled assembly on May 21 (and even fewer on May 14, most likely due to Mother's Day and the long weekend), and they unanimously felt that stronger participation is required for this topic.

**Η Έκτακτη Γενική Συνέλευση για τους Εσωτερικούς Κανονισμούς** θα λάβει χώρα στις 17 Σεπτεμβρίου στις 7μμ, και, αν δεν υπάρχει απαρτία, στις 24 Σεπτεμβρίου. Μόνο 12 μέλη ήταν παρόντα στην προγραμματισμένη Συνέλευση της 21<sup>ης</sup> Μαΐου (και ακόμα λιγότερα στις 14 Μαΐου, πιθανώτατα λόγω της Ημέρας της Μητέρας και Victoria Day), και ομόφωνα αποφασίστηκε ότι απαιτείται μεγαλύτερη συμμετοχή για το θέμα αυτό.

The decision of the **Supreme Court of British Columbia of May 3, 2000 on the “Demiris et al v. Hellenic Community et. al.”** case is available in

<http://www.canlii.org/bc/cas/bcsc/2000/2000bcsc733.html> (from the Canadian Legal Information Institute). The same document with some notes by the editor of this bulletin is available in pdf format in: <http://www.halifaxgreeks.ca/admin/Bylaws/Vancouver-case/> (16 pages).

Although it is a legal document, and perhaps not easy to understand by someone without legal training, it is an interesting record of the relationship between the Uniform Community Regulations and the law of the province, embodied in the Societies Act. It is worth noting that according to the Canadian legal system (which is based on the English one), past court judgments form the Case Law, which is as valid as statutory law (i.e. formal law passed by legislature).

Η απόφαση του Ανώτατου Δικαστηρίου της Βρετανικής Κολομβίας της 3<sup>ης</sup> Μαΐου 2000 για την δίκη «Δεμίρης κ.α. κατά Ελληνικής Κοινότητας κ.α.» είναι διαθέσιμη στη διεύθυνση:

<http://www.canlii.org/bc/cas/bcsc/2000/2000bcsc733.html> (από το Canadian Legal Information Institute). Το ίδιο κείμενο με σημειώσεις από τον συντάκτη του δελτίου υπάρχει σε μορφή pdf στο:

<http://www.halifaxgreeks.ca/admin/Bylaws/Vancouver-case/> (16 σελίδες). Παρ'όλο που είναι νομικό έγγραφο, και ίσως όχι τόσο κατανοητό σε κάποιον χωρίς νομικές γνώσεις, περιέχει ενδιαφέροντα στοιχεία για την σχέση ανάμεσα στους Ομοιόμορφους Κανονισμούς Κοινοτήτων και τον νόμο της επαρχίας για οργανισμούς, που είναι κωδικοποιημένος στην Societies Act. Είναι αξιοσημείωτο ότι σύμφωνα με το Καναδικό νομικό σύστημα (που βασίζεται στο Αγγλικό και ισχύει σε όλες τις αγγλοσαξωνικές χώρες), οι αποφάσεις των δικαστηρίων έχουν ισχύ νόμου (Case Law), ακριβώς όπως και οι νόμοι που έχουν ψηφιστεί από το νομοθετικό σώμα.

**There is a public telephone and a water fountain outside the Council's office.**

**Εγκαταστάθηκε τηλέφωνο για το κοινό και βρύση/ψύκτης πόσιμου νερού έξω από το γραφείο του Συμβουλίου.**

# **GREEK SCHOOL REPORT**

**The Greek School had a very successful 2005/06 school year.** Thanks are extended to the **Hellenic Community** in Halifax for its on-going recognition of the importance of the Greek School to the life of the Hellenic Community and beyond; to the **Community Council** for its continuous support; to the **parents** of the children registered in the Greek School for their faithful cooperation and unflagging support; to the fledgling **PTA Executive** for several initial meetings with many good ideas expressed; to the many **supporters** in the community who **helped with the fundraisers**, especially the **Philoptochos Ladies Society and Kyria Toulia Theoharopoulos**; to **other financial donors**, especially the **AHEPA**; to the **teachers** for their dedication and commitment to the students and the teaching and learning of the Greek language and culture; and to the **students** themselves, who gave of their Saturday morning to learn about the language and culture of their heritage. Bravo to all!

What are some of the **highlights of the school year 2005/06?**

## **GREEK SCHOOL FUNCTIONING AS A SCHOOL COMMUNITY**

- All students in graded classes on Saturday morning (grades 1 – 6 for 3.5 hours and pre-primary & primary for 1.5 hours)
- All students grades 1 – 6 attending Greek School on Wednesday evening when the focus was one of cultural development
- An expanded teaching staff

## **PHYSICAL CHANGES TO THE INSTRUCTIONAL AREA**

- Renovated classroom spaces, with still the requirement for an additional instructional space
- New desks and chairs for the students in pre primary to grade 2, paid for by the money raised in the fundraisers noted below
- Improved organization of the curriculum material

## **SHOWCASING STUDENT LEARNING: CONCERTS AND PERFORMANCES**

- OXI Day (October)
- Christmas (December)
- Three Hierarchs (January)
- Greek Independence Day (March)
- End of the School Year Closing (June)

## **GREEK SCHOOL FUNDRAISING**

- Three Luncheons: OXI Day and Three Hierarchs Concerts; Greek Independence Day Sunday and Loukoumades for the Sunday of the Greek School Closing
- Gift and Chocolates Catalogue Campaign: *Lamontagne*
- Christmas Tree Decorating
- Carol Singing
- Raffle

## **GREEK SCHOOL PTA FORMED**

- Small Executive Committee formed with 3 Executive Committee meetings to date
- A questionnaire to parents and the brainstorming at Executive Committee meetings have both yielded lots of good ideas for the work of the PTA for 06/07
- The coordination of gift baskets with student designed cards as an expression of appreciation to the teachers – many thanks to PTA Co chair, Alissa Georgantas, for coordinating this much appreciated offering to the teachers

## **CURRICULUM REALITIES AND CHALLENGES**

The teachers did an excellent job, especially when one considers that it was the first time that a number of them had ever done any teaching. There were several challenges this year, many of which were related to the physical space. As these obstacles were systematically removed, thanks to the Community Council, and the instructional spaces improved, we were left with the curriculum realities outlined below:

- Difficulty in obtaining suitable curriculum material that effectively supports the acquisition of the aural/oral skills, particularly in the early elementary grades; the aural/oral skills are critical to the students being able to develop successfully the reading and writing skills
- Difficulty in obtaining suitable curriculum material in sufficient numbers at each level, under the current way that the Greek School receives curriculum material
- Curriculum material in a series is often not available at each grade level under the current way that the Greek School receives curriculum material
- The need for teachers to design lessons that draw on many sources

We hope to be able to get a handle on these realities in 2006/07 and develop a comprehensive and coherent curriculum for the Greek School of St. George's Greek Orthodox Community. Such an outline would be much more than a listing of topics and themes to be covered: specific outcomes for each level would be developed.

## **LOOKING TO THE FUTURE**

- Possible “evening” camp in late August/06 for Greek School students, numbers permitting. Principal Margarita Samiotis needs to know by the end of July the names of those interested.
- Possible junior high class for 2006/07, numbers permitting – check the web site in August for further details
- Plans for an adult class for 2006/07 are firming up: two terms @ \$250.00 each term (Term 1: Oct to the end of Jan and Term 2: Feb to the end of May) – Check the web site in August for registration details.
- The Department of Education for Nova Scotia is looking at offering an “external” high school credit for demonstrated knowledge of and skill in heritage languages, modern Greek being one of the heritage languages. A proposed policy for this “external” credit concept is now in draft form. This is an exciting development for the Greek Community and demonstrates the value to the students of the Hellenic community to maintain a fluent level of Greek language skill, oral and written.
- Ideas for addressing the reality of the different language levels of the students have been proposed and shared with the teachers, with the understanding that there will be a specific plan for more successfully addressing different language levels in 2006/07.
- Ideas for addressing the curriculum realities and challenges noted above have been proposed and a number will be implemented in 2006/07.
- A number of additional ideas for fundraising through the newly formed PTA have been proposed for 2006/07.
- Watch the Greek School continue to grow and develop, with the continuing support of the Hellenic community of Halifax.

## Greek School Calendar 06/07

DATE	EVENT	DETAILS
<b>2006</b>		
Sat. <b>Sept. 9</b>	Teacher PD	
Wed. <b>Sept. 13</b>	Parent Information Evening	
Sat. <b>Sept. 16</b>	<b>First day of school for students</b>	Blessing of the school
Sun., <b>Oct. 29</b> ; 4:00	OXI Day Concert	Greek costume dress
Wed., <b>Nov. 1</b>	Kids' Bingo Night	PTA sponsored
Wed. <b>Nov. 22</b>	Parent / Teacher Conferences – <b>no classes for students</b>	
Sun., <b>Dec. 3</b>	Tree Decorating <i>Fundraiser</i>	Luncheon <i>Fundraiser</i> – PTA sponsored
Sun., <b>Dec. 10</b> ; 4:00	Christmas Concert	
Sun., <b>Dec. 17</b>	Carol Singing	<i>Fundraiser</i>
Wed., <b>Dec. 20</b>	Movie & Popcorn Night. <b>Last class before the Christmas break</b>	PTA sponsored
<b>2007</b>		
Wed. <b>Jan. 3</b>	Teacher PD	
Sat. <b>Jan. 6</b>	<b>First class for 2007 for the students</b>	Blessing of the school for Epiphany and the new year
Sun. <b>Jan. 28</b> ; after church	<i>Three Hierarchs Open House</i>	<i>Luncheon Fundraiser</i> – PTA sponsored
Wed. <b>Jan. 31</b>	Movie & Popcorn Night	PTA sponsored
Sat. <b>Feb. 17</b>	<i>Mardi Gras Party (12:00 – 1:30)</i>	PTA sponsored
Sat. <b>Feb. 17</b>	<i>Mardi Gras Dinner/Dance</i>	<i>Fundraiser</i> – PTA sponsored
Wed. <b>Mar. 14</b>	PD – <b>no classes for students</b>	School March Break
Sat. <b>Mar. 24</b>	No classes – students attend church, flag raising etc.	<b>Date subject to change</b>
Sun. <b>Mar. 25</b> ; 4:00	Greek Independence Day Concert	Greek costume dress
Wed. <b>Mar. 28</b>	Parent / Teacher Conferences – <b>no classes for students</b>	
Wed. <b>Apr. 4</b>	<b>No classes</b> (Holy Week)	
Sat. <b>Apr. 7</b>	<b>No classes</b> (Holy Week)	
Wed. <b>Apr. 11</b>	<b>School reopens after Easter Break</b>	
Wed. <b>Apr. 25</b>	<i>Karagiozis Evening</i>	PTA sponsored <i>Fundraiser</i>
<b>May 2 – 6</b>	Teacher Appreciation activities	Sponsored by the PTA
Sat. <b>May 19</b>	Parent Visitation to class (12:00 – 12:30)	Students show their work to their parents
Sat. <b>May 26</b>	Field Day (11:30 – 1:30)	PTA sponsored
Sat. <b>June 2</b>	<b>Last Day of Classes</b>	
Sun. <b>June 3</b> ; 4:00	<b>Closing Ceremonies</b>	

The following article is an interview with the primary school teacher of Gul Kara Hasan, the 28-year old lawyer from Xanthi, who was nominated as a candidate for a "super-prefect" of three prefectures in north-eastern Greece by the PASOK political party (the Panhellenic Socialist Movement). Kara Hasan belongs to the muslim minority living in Thrace, and her nomination has proven controversial, testing Greeks' tolerance of cultural and religious diversity. Inclusion of this article is not intended to bring Greek politics into the Community, but to give a snapshot of recent developments in Greece. Our homeland has seen significant change in recent years with the influx of migrants mainly from Eastern Europe, the Middle East, Africa and the Far East. It has become a lot more multicultural than it used to be until the late 1980s. The article also conveys the pride of the teacher for the success of his former student, which crosses cultural and religious boundaries. Another point in perspective regarding the teacher is that in Greek society, politicization of experts is much more pronounced and widespread than in Canada, where non-political societal institutions are stronger. For more information about the Muslim minority in Greece, visit [http://en.wikipedia.org/wiki/Islam\\_in\\_Greece](http://en.wikipedia.org/wiki/Islam_in_Greece) (there is no english version of the Ministry of Foreign Affairs information document shown below). (comment by the bulletin editor - EM).

Το παρακάτω άρθρο είναι μία συνέντευξη του δάσκαλου της Γκιουλ Καρα Χασάν, της 28-χρονης δικηγόρου από την Ξάνθη, που είναι υποψήφια του ΠΑΣΟΚ για υπερ-νομάρχης τριών νομών της βορειο-ανατολικής Ελλάδας. Η Καρα Χασάν ανήκει στην μουσουλμανική μειονότητα της Θράκης, και η υποψηφιότητά της έχει αμφισβητηθεί από αρκετούς, γιατί δοκιμάζει την ανεκτικότητα των Ελλήνων στην πολιτιστική και θρησκευτική διαφορετικότητα. Η αναδημοσίευση αυτού του άρθρου δεν έχει σκοπό να εισάγει πολιτικά θέματα της Ελλάδας στην Κοινότητα, αλλά να παρουσιάσει ένα στιγμότυπο των σύγχρονων εξελίξεων στην Ελλάδα. Η πατρίδα μας έχει υποστεί σημαντικές αλλαγές από την εισροή μεταναστών από την Ανατολική Ευρώπη, Μέση και Άπω Ανατολή, και Αφρική. Έχει αποκτήσει, από τα τέλη της δεκαετίας του 1980, έντονο πολυπολιτισμικό χαρακτήρα. Το άρθρο επίσης παρουσιάζει την υπερηφάνια του δάσκαλου για την επιτυχία της μαθήτριάς του, που διασχίζει πολιτιστικά και θρησκευτικά σύνορα. Μία ακόμα παρατήρηση σχετικά με τον δάσκαλο είναι ότι στην Ελληνική κοινωνία, η πολιτικοποίηση των ειδικών είναι πολύ πιο έντονη και διαδεδομένη απ' ό,τι στον Καναδά, όπου οι μη-πολιτικοί κοινωνικοί θεσμοί είναι ισχυρότεροι. Για περισσότερες πληροφορίες για την Μουσουλμανική μειονότητα στην Θράκη, επισκεφτείτε τον δικτυακό τόπο του Υπουργείου Εξωτερικών της Ελλάδας <http://www2.mfa.gr/www.mfa.gr/el-GR/Policy/Priorities/International+Issues/HumanRights/THRACE+MINORITY.htm> (σχόλιο από τον συντάκτη του δελτίου – EM)

## **«Καρά Χασάν, η έξυπνη μαθήτριά μου» - ``Kara Hasan, my bright student``**

Του ΣΤΡΑΤΗ ΜΠΑΛΑΣΚΑ

ΜΙΛΑΕΙ στην «Ε» ο δάσκαλός της και υποψήφιος βουλευτής του ΠΑΣΟΚ Δ. Χαλκιώτης

Εκεί στο μακρινό 1985, στα ορεινά της Ξάνθης ένας νεαρός δάσκαλος, προσπαθεί να μάθει τα ελληνικά στα μικρά παιδιά. Εικοσιένα χρόνια μετά ο δάσκαλος και η καλή μαθήτριά του, είναι πια σύντροφοι στο ΠΑΣΟΚ και διεκδικούν πολιτικά και κοινωνικά αξιώματα. Είναι ο 44χρονος Δημήτρης Χαλκιώτης, υποψήφιος βουλευτής Λέσβου και διευθυντής του Ιδρύματος «Ανδρέας Παπανδρέου» και η 28χρονη δικηγόρος και υποψήφια υπερνομάρχης Δράμας-Καβάλας-Ξάνθης Γκουλμπεγιάζ Καρα Χασάν. Με μεταπτυχιακές σπουδές και καριέρα στην Αγγλία και σαν ειδικός γραμματέας Παιδείας Ομογενών και Διαπολιτισμικής Εκπαίδευσης του υπουργείου Παιδείας (1996-2000) αλλά και την προσωπική του εμπειρία του, μας μιλά για τη μικρή Γκιουλ που ξαναβρήκε στο κόμμα και τι άλλαξε όλα αυτά τα χρόνια στη μειονοτική εκπαίδευση.

**\*\*Τι σημαίνει για ένα δάσκαλο να βλέπει τη μαθήτριά του υποψήφια νομάρχη;**

\* «Ο κάθε δάσκαλος έχει ως καθήκον να βάζει ένα μικρό λιθαράκι στο οικοδόμημα της προσωπικότητας του μαθητή του. Γι' αυτό και νιώθει περηφάνια και ικανοποίηση όταν διαπιστώνει την πρόοδο μιας πρώην μαθήτριάς του, πόσω δε μάλλον όταν αυτή διεκδικεί ένα σημαντικό πολιτικό αξίωμα».

**\*\*Πότε δουλέψατε στην περιοχή και τι θυμόσαστε από τις μέρες αυτές;**

\* «Στην ημιορεινή περιοχή Ξάνθης όπου κατοικεί αμιγής μουσουλμανικός πληθυσμός δούλεψα από το 1985 έως το 1987. Ήταν μια πρωτόγνωρη εμπειρία για μένα αφού για πρώτη φορά ερχόμουν σε επαφή με μια άγνωστη πτυχή της Ελλάδας, με μια Ελλάδα που δεν ήξερα καθόλου. Είχα την ευκαιρία να εμπλουτίσω την πολιτισμική μου ταυτότητα και να διευρύνω τους ορίζοντές μου».

**\*\*Ποια είναι αλήθεια η διαφορά ανάμεσα στο δάσκαλο όπως τον ξέρουμε και σε αυτόν που κάνει μάθημα σε ένα μειονοτικό σχολείο;**

\* «Η διαφορά είναι τεράστια; Κι αυτό γιατί ο δάσκαλος του μειονοτικού σχολείου χρειάζεται έναν εντελώς διαφορετικό παιδαγωγικό εξοπλισμό, διαφορετικά μέσα και μεθόδους διδασκαλίας, περίσσιο μεράκι και δύναμη ψυχής».

**\*\*Κι η διαφορά ανάμεσα στο μειονοτικό σχολείο σήμερα και σε αυτό των χρόνων που ήσασταν δάσκαλος της Καρα Χασάν ποια είναι;**

\* «Το μειονοτικό σχολείο σήμερα, και εξαιτίας της πολιτικής του ΠΑΣΟΚ επί υπουργίας Γ. Παπανδρέου (όλες



οι αλλαγές στη μειονοτική εκπαίδευση ξεκίνησαν το 1995), και αργότερα επί Γεράσιμου Αρσένη, έχει κάνει άλματα προόδου. Είναι σήμερα ένα εντελώς διαφορετικό σχολείο με απτά αποτελέσματα: εφαρμόζει σύγχρονες παιδαγωγικές μεθόδους, οι εκπαιδευτικοί ενισχύονται στην προσπάθειά τους, τα διδακτικά μέσα ανταποκρίνονται στις ανάγκες και στην κοινωνικοπολιτισμική ταυτότητα των μαθητών του. Εκεί που υπήρχε σκοτάδι για την πρόοδό τους μέσα σ' ένα εκπαιδευτικό σύστημα γεμάτο αγκυλώσεις, τώρα πια προσφέρει πολλά παράθυρα φωτός και ελπίδας».

**\*\*Τι σηματοδοτεί για το δάσκαλο της Καρά Χασάν υποψηφιότητα μιας μειονοτικής για μια θέση σαν αυτή της υπερνομαρχίας στην περιφέρεια της Ανατολικής Μακεδονίας - Θράκης;**

\* «Πριν είκοσι χρόνια θα μου φαινόταν απίστευτο. Τελικά στη ζωή τίποτα δεν είναι αδύνατο. Γιατί απλά ο συνδυασμός της πολιτικής βούλησης ενός πραγματικού ηγέτη και της ψυχικής δύναμης ενός πολίτη μπορεί να οδηγήσει στο ακατόρθωτο. Είναι η πραγματικότητα, είναι η αλήθεια, είναι η δικαίωση ενός απλού, ανάμεσα σε τόσους άλλους, εργάτη της μόρφωσης που ως πρώην δάσκαλός της τη θαυμάζει για την προσπάθειά της».

**\*\*Και για το ΠΑΣΟΚ τι σηματοδοτεί η συγκεκριμένη υποψηφιότητα;**

\* «Τη μεγάλη, ειδοποιό και υπαρκτή διαφορά ανάμεσα στη συντήρηση και την πρόοδο. Για μας στο ΠΑΣΟΚ η υποψηφιότητα μιας Ελληνίδας μουσουλμάνας από τη μειονότητα αποδεικνύει στην πράξη (και όχι μόνο στα λόγια) την προσήλωσή μας στις αρχές της ισονομίας, της ισοπολιτείας, της αρμονικής συνύπαρξης».

**\*\*Τι θυμόσαστε από την Καρά Χασάν;**

\* «Ήταν μια πολύ έξυπνη και επιμελής μαθήτριά. Στους τρεις καλύτερους της τάξης και με τεράστια θέληση για εκμάθηση της ελληνικής γλώσσας, που με τις τότε συνθήκες γι' αυτά τα παιδιά ήταν πραγματικός άθλος. Κι είναι σήμερα πραγματικά συγκλονιστικό να βλέπει κανείς το όραμά του να γίνεται πράξη. Οι μαθητές, κι ανάμεσά τους η Γκιουλ που για πρώτη φορά ήρθα σε επαφή τότε μαζί τους, ήταν πανέξυπνοι και τα μάτια τους διψούσαν για φως και φωτισμό. Και ένιωθα τύψεις που δεν είχα τα απαραίτητα μέσα για να τους ανοίξω τους δρόμους της μάθησης και της προόδου».

**\*\*Εσείς προσωπικά τι διδαχθήκατε από τη σχέση σας με μειονοτικούς στα χρόνια που ζήσατε στη Θράκη;**

\* «Να αποδομώ τις στερεοτυπικές μου αντιλήψεις, να μελετώ σε βάθος και να γνωρίζω κάτι ο ίδιος πριν να διαμορφώσω άποψη. Πως όλοι οι πολιτισμοί είναι ισότιμοι κι έχουν τη δικιά τους αξία και πως ο αλληλοσεβασμός και η χωρίς όρους και προϋποθέσεις αποδοχή του άλλου, του διαφορετικού (όπως άλλωστε διδάσκει και η χριστιανική θρησκεία) είναι οι θεμέλιοι λίθοι της ειρηνικής συμβίωσης των ανθρώπων και των λαών».

**\*\*Πώς ερμηνεύετε την αντίδραση που υπήρξε στην υποψηφιότητα της Καρά Χασάν;**

\* «Θεωρώ πως αρκετοί είναι θύματα των στερεοτύπων τους και αντιδρούν αρνητικά επειδή δεν γνωρίζουν. Κάποιοι που επιμένουν να κρατούν ελληνόμετρο ανήκουν σε άλλη εποχή, ανήκουν στο παρελθόν οριστικά και αμετάκλητα. Παραμένω όμως αισιόδοξος γιατί η αντίδραση της πλειονότητας των συμπολιτών μας ήταν θετική».

ΕΛΕΥΘΕΡΟΤΥΠΙΑ - 29/05/2006



Ο Δημ. Χαλκιώτης ήταν από τους πρώτους που έμαθαν γράμματα στη μικρή τότε Γκιούλ Καρά Χασάν.



Ο Δημ. Χαλκιώτης νεαρός δάσκαλος για μειονοτικά χωριά της Ξάνθης



## **The Cambridge Military Library**

By Peter McGuigan

Just above Spring Garden is Royal Artillery Park. Within the park, on the edge of Queen Street, stands an older brick building behind a steel fence. This Victorian structure is the Cambridge Military Library, now home of Sunday afternoon book launches and evening dinners, but formerly associated with two famous 19th century writers.

The library was formed as a research source for British military officers. It was established between 1816 and 1820, financed chiefly due to Lord Dalhousie, who used some of the funds from the British occupation of eastern Maine during the War of 1812 (the Castine Fund) to open the library in the grim ironstone building at the corner of Water Street and Bell Lane.

In 1864, the British abandoned its protectorate on Corfu, a Greek island seized from Napoleon. The military library arrived in Halifax hopelessly overcrowding the Water Street location. There was land available in the Artillery Park. Here the British built the Cambridge Library in 1886.

During the early years, an unknown subaltern, George Henderson, laboured here studying the American Civil War. One result was "The Battle of Fredericksburg", concerning the great 1862 Confederate victory, where the outnumbered Southerners under Robert E. Lee destroyed the army and career of General Burnside. His other book was the famous biography of the legendary "Stonewall" Jackson, the brilliant Southern general who was accidentally shot by his camp guard while returning on a dark night. Henderson's work influenced a generation of young officers in both the United States and the British Empire, who were at the front in 1914. Unfortunately, the old guard was still in command, hence disasters such as Gallipoli.

The other writer was also ahead of his time, Lafcadio Hearn. Born in Greece in 1850, he grew up in Dublin, but received his limited education in England and France. He arrived at Cambridge Library about the same time as Henderson and read voraciously, having moved to America at age 19. In the US, he became a reporter. Hearn wrote stories about the life of urban blacks, penned poetry and wrote scholarly articles. He also did translations of French literature. Hearn wrote on Buddhism and Islam, and on anti-Semitism in Russia as well as science.

In 1890, after working for Harper's Magazine, he was sent to Japan. Hearn soon severed his relation with Harper's, and taught school while writing for Atlantic Monthly. He became a Japanese citizen, married a high-ranking native and became professor of English at the Imperial University of Tokyo, the leading school in Asia. This was his most productive period yielding four books. By 1904, he began to see Japan more objectively and so wrote "Japan, an Attempt at an Interpretation." Before he could leave for Cornell University to do a series of lectures, he died. Hearn was only 54.

Since these days Cambridge has not been much in the public notice. On the other hand, someday, someone who will become famous may again go unnoticed, researching in the peace and quiet of this red carpeted library with its rare books lining the walls behind glass.

(from the Southender Magazine, Vol. 22, No 6, June 2006)

## The Cure Is In Oregano!! "Rigani"

# A Magical Ancient Herb from the Land of Homer

### A Natural Health Review

-- by Christos Papoutsy

Our yiayiades and papoudes knew the benefits of oregano when centuries ago they began adding the magical herb oregano to almost all of their main meals. Its name derived from the ancient Greek word meaning, "joy of the mountains" (or "oreganum vulgare" in Latin), oregano once grew on the hills and mountainsides of Greece and other Mediterranean countries. Familiar with the healing properties of this herb, the ancient Greeks frequently used oregano as a medicine - a favorite prescription of ancient Grecian physicians.

Perhaps this is one of the reasons their ancient civilization was so powerful, both mentally and physically.

However, what became of this ancient remedy that we now rarely hear of outside of your average recipe book? Certainly such a potent medicine cannot be forever doomed to the kitchen spice rack. Ongoing research into this formerly trusted cure brings hope to the possibility that it might soon find its way into the medicine cabinets of the world once again. Researchers at the U.S. Department of Agriculture have determined that herbs are higher in antioxidant levels than fruits, vegetables and even spices such as garlic. Shio Y. Wang, a biochemist at the USDA's Beltsville Agricultural Center in Beltsville, Maryland stated in the November issue of the *Journal of Agricultural and Food Chemistry* that the herb "oregano had 3 to 30 times higher antioxidant activity than other herbs studied." Additionally, oregano has 42 times more antioxidant activity than apples, 30 times more than potatoes, 12 times more than oranges and 4 times more than blueberries.

The proven abilities of oregano's antimicrobial properties have been extensively published and supported by significant research at the Georgetown University Medical Center in Washington, D.C., Cornell University, and the U.S. Department of Agriculture.

To clarify, most of the "oregano" commonly used in Greek favorites such as Greek meatballs - "keftethes", siskebab - "souvlakia", lamb chops - "paithakia", Greek salads, and pizza, is the type purchased at spice counters and is not in fact oregano. Rather it is marjoram that is used most often in these familiar Greek meals.

All species of true oregano belong to the mint family, easily recognizable by the characteristic square stem and alternating pairings of leaves. Of the 60 plus species of oregano, or oregano-like plants, relatively few actually possess significant medicinal powers. To be medicinal, oregano must be made only from wild, mountain-grown, Greek or Mediterranean oregano, free of all chemicals and pesticides. It then must be emulsified in carrier oil such as extra virgin oil. Three oregano products that do contain significant medicinal powers are oil of oregano, oregano juice and crushed wild oregano.

The crushed wild oregano consists of the entire herb, and is almost entirely in its natural state. The only processing it undergoes is being sun dried. Oil of oregano, on the other hand, contains all the essential oil of the wild oregano plant. This is produced by the process of steam distillation.

Small samplings of conditions for which oil of oregano may be useful are:

**Head and Neck** - dandruff, headaches, sore throat, hair loss **Musculoskeletal** - arthritis, neuritis

**Mouth** - canker sores, cavities **Face** - acne, rhinitis **Feet** - athlete's foot, ingrown toenails

*\*Be sure to see your physician before incorporating oregano products into your diet.*

For purchasing advertising space please visit: <http://www.halifaxgreeks.ca/Advertising.htm>

**For purchasing advertising space please visit: <http://www.halifaxgreeks.ca/Advertising.htm>**

