

**GREEK ORTHODOX ARCHDIOCESE OF AUSTRALIA
HELLENIC COMMUNITY OF WA**



PARISH & COMMUNITY OF STS CONSTANTINE & HELENE

PARISH NEWSLETTER

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Issue: 26 June 2011

On the Ever-Virginity of the Theotokos (Mother of God)

by Bishop Lazar Puhalo

The Orthodox Church has always proclaimed the Ever-Virginity of Mary, the Mother of our God (Theotokos). The verse referring to Mary's "Firstborn" has been misinterpreted by a countless number of the heterodox.

"...and he knew her not up to [Greek = eos] her having brought forth her firstborn son..." (Matthew 1:25).

This verse seems to be often translated as "he knew her not until after..." This is not, however, what is meant. The Greek original, "eos", indicates the true meaning, of "he had no sexual relations with her prior to her giving birth." The Evangelist makes this statement in order to assure us that Joseph had no part in the conception of Jesus. The term *eos ou* does not require the understanding that he had relations with her after Christ was born. It merely indicates that, as regards the birth of Jesus, Joseph had not had relations with Mary prior to the birth, thus, he was not the father of Jesus. This is merely a usual turn of phrase, the use of a standard and familiar form of expression. This same term and meaning is used elsewhere in the Bible as a standard expression, and it clearly does not indicate what the heterodox (non-Orthodox) claim it does. At 2 Samuel 6:23, for instance, we read, "And Milchal, the daughter of Saul, had no child until [eos] her death. Did she, then, have children after her death? Of course not!, and neither did Joseph "know" Mary after the birth of Jesus. At Genesis 8:7, we read that Noah "sent forth a raven; and it went forth and did not return till [eos] after the water had gone from off the face of the earth." We know from Scripture that in fact, the raven never returned to the ark. It says that it did not return "until after," but in fact, it never returned at all. The Scripture says that "Joseph knew her not till after...", but in fact, he never "knew" her at all. In another example, the Bible says, 'The Lord said to my Lord, 'Sit at my right hand until [eos] I make Thine enemies Thy footstool" (Mark 12:36). Does this mean that Christ will cease to sit at the right hand of the glory of the Father once His enemies have been overcome? Of course not! Hence, the Bible does not say that "Joseph knew her not until after she brought forth her first born, but then he did." The Bible says, "He did not know her before (up until) she had brought forth her firstborn," meaning simply and clearly,

"Joseph was not the father. He had not come together with her before her pregnancy, thus he was not involved in the conception of Jesus."

(Source: <http://www.orthodoxchristian.info/pages/main.htm>)

The meaning and identity of the "Brothers of Jesus"

by Bishop Lazar Puhalo

Who were the "brethren of the Lord" (Matthew 12:46-47), and if He had brothers, why do we call the Theotokos "Ever-Virgin"?

The "brethren" of Jesus are mentioned several times in the New Testament. Four are mentioned by name. To explain who they were is not difficult, because the Scripture itself names four of them and identifies their parentage. Matthew (13:55) and Mark (6:3) list, as brethren of Jesus, James, Joses, Simon and Jude.

We know for certain that James and Joses were not sons of Mary or Joseph, for the Scripture identifies them, as children of a different Mary, who was the wife of Alphaeus-Cleopas (Matthew 27:56 ; Mark 15:40). James is also referred to as the "son of Alphaeus", in the listing of the Apostles (Matthew 10:3; Mark 3:18; Luke 6:15; Acts 1:13). The relationship between these "brethren" (including "sisters") must be seen in the context of Hebrew-Aramaic tradition, according to which even cousins were called brothers and sisters. This is the case also in Greek and Slavic languages and cultures to this day, so we do not have to speculate about it. This is a fact we know very well from our own families and lives. We have a perfect example of this in the Old Testament Scripture. The word used to describe the relationship between Lot and Abraham at Genesis 14:16 is "adelphoi" in the original Greek, which can only be translated as "brother" in English. Nevertheless, we know that Lot was Abraham's nephew. The Greek word "adelphos" and "adelphoi" are only attempts to translate an unknown Aramaic word - and no one has any idea what the actual word was which is rendered in Greek and English as "brothers" or "brethren".

There could have been no "first blood" brothers of Christ, otherwise He would not have given the care of His mother to St. John the Theologian (John 19:26) at the foot of the Cross. Indeed, Christ would have done His 'brothers' great disrespect and harm if He had done this! The Old Testament

prophecies explain the virginal marriage and ever-virginity of Christ's mother, and we also have the testimony of the Holy Spirit speaking through the Church that Mary is "Ever-Virgin".

Further evidence from the Holy Scriptures that in the Hebrew tradition "brothers" and "sisters" are not necessarily siblings. Our Orthodox Tradition teaches us that the Holy Virgin Mary was the only child of Saints Joachim and Anna, but at John 19:25 we read, "Standing near the Cross of Jesus was His mother, and His mother's sister, Mary of Clopas, and Mary Magdalene." If our Church history is correct, how could Mary have had a sister? The first clue to our answer is that both women are named Mary. ! No family has two daughters and gives them both the same name! Therefore it is evident that the relationship between the two women has to be something different than our modern English concept of "sister". The second clue to our answer is that the Bible clearly identifies this Mary of Clopas (Cleopas in KJV), as the mother of Jesus' "brothers". The name Clopas or Cleopas is the same as Alphaeus in the Aramaic language which Jesus spoke. Therefore the so-called **brothers** of Jesus mentioned at Mark 6:3 are elsewhere clearly identified as the sons of Alphaeus and his wife Mary of Klopas - the "sister" of the Virgin Mary.

Thus the Scriptures show that the "brothers" of Christ are not His brothers, but some relation. There is no scriptural evidence to support the notion that the Virgin Mary bore any other children apart from Jesus Christ our God.

(Source: <http://www.orthodoxchristian.info/pages/main.htm>)

**STS. CONSTANTINE AND HELENE
SUNDAY SCHOOL**

TIME: 10.00 – 11.00AM

(In the classroom adjacent to Fr Elpidios' office)

All Children Welcome to attend

Week Day Divine Liturgies

(8.00am – 10.00am)

Wed	29 June	Apostles Peter and Paul
Thurs	30 June	Synaxis of the 12 Apostles
Fri	1 July	St Kosmas & Damianos
Thurs	7 July	St Kyriaki
Fri	8 July	St Procopios
Mon	11 July	St Euphemia
Tues	12 July	The icon of the Virgin Mary of the three hands
Wed	20 July	Prophet Elijah
Fri	22 July	St Magdalene
Sat	23 July	Prophet Ezekiel
Mon	25 July	Dormition of St Anna
Tues	26 July	St Paraskeve
Wed	27 July	St Panteleimon

Hellenic Community of WA Church of Sts Constantine & Helene

Church Brunch

Date: Sunday 24 July 2011

Time: 11.30am

Venue: Lower Hall of the Hellenic Community Centre

Cost: \$20

**For further information contact Fr Elpidios on
0407 260 071**

PARISH NEWS

Infant Baptisms

The following parents recently christened their children at the church of Sts Constantine and Helene:

Chris Alexander and Claire (nee) Miller-Smith. The child received the name **Nicholas**. The godmother was Eleni Pardini.

Andrew Karalis and Holly (nee) Wilkins. The child received the name **Olvianos**. The godfather was Panagiotis Karalis.

Nicholas Boyle and Eleni (nee) Athanasiou. The child received the name **Andrew**. The godfather was George Athanasiou.

Brad Spargo and Anne (nee) Kirou. The child received the name **Noah**. The godmother was Afroditi Karalis.

Doug Blight and Ekaterina (nee) Litis. The child received the name **Haritini**. The godmother was Aphroditi Litis.

Adult Baptisms

Joan Seroney was recently baptised in the Greek Orthodox Church and received the name **Ioanna**. The godmother was Myrsine Rekaris.

Mikel Hamilton was recently baptised in the Greek Orthodox Church and received the name **Mihail**. The godmother was Agni Haralambos.

Chrismation

Brad Spargo was recently received into the Greek Orthodox Church through the Sacrament of Chrismation. Brad received the name **Mark**. The godmother was Evdoxia Karalis.

Funerals

Our deepest sympathy to the families of the following people who recently reposed in the Lord. May God grant eternal rest to their souls.

- Triantafyllia Proussalis aged 86
- Emmanuel Kalaf aged 76
- Maria Papadopoulos aged 80
- Athanasios Tarpse aged 78
- Areti Macmillan aged 74

Marriages

Congratulations to the following newly weds who were recently married at the Church of Sts Constantine and Helene:

- Chris Alexander and Claire (nee) Miller-Smith. The bestman was Daniel Pardini.
- Panagiotis Gregory and Joan (nee) Seroney. The bestman was Andreas Koutrouzas.
- Sotirios Stathopoulos and Monica (nee) Pompeo. The bestman was Cornel Morariu.

If you would like to join the Sts Constantine & Helene Church Database then email us your name and email address to p.karalis@bigpond.com. This will allow you to keep updated with various activities taking place in the parish as well as receiving an electronic copy of the church bulletin.

Pay no attention to praise and fear it; remember what one of the holy fathers says: "If someone praises you, expect reproach from him too."

St Hilarion

Ordination

With the blessing of His Eminence Archbishop Stylianos His Grace Bishop Nikandros of Dorileou ordained Mr John Athanasiou to the diaconate on Saturday 28 May 2011. Deacon John will be serving at the Church of Sts Constantine and Helene. On behalf of the parishioners of Sts Constantine and Helene we pray that God gives Fr John strength and enlightenment in serving the Church. **PANTA AXIOS.**



His Grace Bishop Nikandros of Dorileou Confers upon Fr Sotirios the title of *Oikonomos*

His Grace Bishop Nikandros of Dorileou presided at the Divine Liturgy at the Church of Evangelismos on Sunday 29 May 2011.

At the conclusion of the Divine Liturgy, with the blessing of His Eminence Archbishop Stylianos, His Grace conferred upon Fr Sotirios Vlahopoulos, parish priest of St Nicholas Greek Orthodox Church in Bunbury, the title of *Oikonomos*. **PANTA AXIOS**



To view various photos online taken on Great and Holy Friday at the Church of Sts Constantine & Helene

Simply:

- 1. Go to Google**
- 2. Click on "Videos"**
- 3. Type in "Sts Constantine and Helene, Perth**
- 4. Click Search Videos**
- 5. Click on first video that appears**

2011 WINTER APPEAL ANNOUNCEMENT

St. Tabitha in conjunction with all the Greek Orthodox Parishes in Perth and the Greek Orthodox Monastery of St. John of the Mountain will be conducting their 2011 Winter Appeal in order to provide support to the needy West Australian families. This is an opportunity to express our Christian love and support to the wider community this Winter.

We invite everyone to contribute towards this year's Winter Appeal by donating **clean & good condition** blankets and sleeping bags, as well as **non-perishable foods**. Goods such as **Biscuits, Sugar, Oil, Long Life Milk, Breakfast Bars, Tinned and ready to eat meals (e.g. Spaghetti, Baked Beans, Soup & Pasta), Tinned Fruit & Vegetables, Tinned Tuna, Sardines and Ham, Puddings and Juice Cartons** are welcome .

All donations can be given to any of the three parishes or the monastery by **Sunday 07 August 2011**.

The Central Philoptohos Committee of St. Tabitha

Parish & Community of Sts Constantine & Helene
**SHORT COURSE IN ORTHODOX
STUDIES**

A Short Course in Orthodox Studies will be held every Sunday evening
from
03 July until 07 August, 2011, at the Church of Sts Constantine & Helene
(Corner Francis & Parker Streets, Northbridge)

6.00 – 8.00pm

Sunday 03 July

Retaining Inner Joy while enduring Trials and Tribulations

Fr Emmanuel Stamatou

Sunday 10 July

Power Point Presentation on the Monasteries and Icons of Cyprus

Fr Kosmas Damianides

Sunday 17 July

An Overview of our community's establishment of Sts Constantine and Helene

Dr John Yiannakis

Research Fellow & Historian, Curtin University

Sunday 24 July

The Holy Trinity: A Paradigm for Authentic Living

**Dr Philip Kariatlis - Academic Secretary & Lecturer in Theology, St Andrew's
Greek Orthodox Theological College (NSW)**

Sunday 31 July

The Obligations of the Living towards the Ones who have Fallen Asleep

Fr Elpidios Karalis

Sunday 07 August

Dealing with Loss and Grief in our Life

Fr Dimitrios Tsakas

**Vicar-General of the Fourth Archdiocesan District of Queensland & New
Guinea**

All talks delivered in English

**Coffee & tea will be provided during the mid-session break and books will be
available for purchasing**

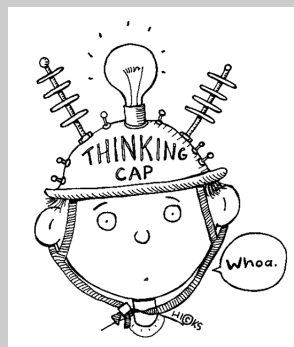
**For more information contact Fr Elpidios at p.karalis@bigpond.com or
On 0407 260 071**

**Are you interested in helping us make
our Church Candles?**



**If yes, then please contact Fr Elpidios
at p.karalis@bigpond.com**

**Do you have any questions relating to
our Orthodox faith?**



**If yes, then feel free to email us your
question at p.karalis@bigpond.com**

Το Γενέθλιο του Αγίου Ιωάννου Προδρόμου και Βαπτιστού

Την ημέρα αυτή η Αγία μας εκκλησία εορτάζει το γενέσιο του ενδόξου Προφήτου Προδρόμου και Βαπτιστού Ιωάννη. Ο πατέρας του Ζαχαρίας, ήταν ιερέας. Κάποια ημέρα την ώρα του θυμιάματος, είδε μέσα στο θυσιαστήριο άγγελο Κυρίου, ο οποίος του ανήγγειλε ότι θα αποκτούσε γιο τον οποίο θα ονόμαζε Ιωάννη. Ο Ζαχαρίας σκίρτησε από χαρά, αλλά δυσπιστούσε. Η γυναίκα του ήταν ηλικιωμένη και στείρα και άρα ήταν αδύνατο να κυοφορήσει και αυτές τις αμφιβολίες τις εξέφρασε στον άγγελο ο οποίος του απάντησε ότι το παιδί θα γεννηθεί και εκείνος θα τιμωρηθεί για την απιστία του, παραμένοντας κωφάλαλος μέχρι να πραγματοποιηθεί η βουλή του Θεού. Πράγματι η γυναίκα του η Ελισάβετ συνέλαβε και μετά από εννέα μήνες γέννησε γιο. Οκτώ ημέρες μετά τη γέννηση κατά την περιτομή του παιδιού οι συγγενείς, θέλησαν να του δώσουν το όνομα του πατέρα του δηλ. Ζαχαρία. Όμως ο Ζαχαρίας έγραψε επάνω στο πινακίδιο το όνομα Ιωάννης. Αμέσως λύθηκε η γλώσσα του και όλοι οι παριστάμενοι πλημμύρισαν χαρά κι ελπίδα, διότι κατάλαβαν ότι γεννήθηκε ο Πρόδρομος της παρουσίας του αναμενόμενου Μεσσία. Ο Ιωάννης δε διέθετε μόνο το χάρισμα της προφητείας, αλλά αξιώθηκε και τη μεγαλύτερη χαρά και τιμή. Βάπτισε το Μεσσία Χριστό, τον οποίο και ομολογούσε σ' όλη του τη ζωή.

Απολυτίκιον (Ηχος δ΄. Ταχύ προκατάλαβε)

Προφήτα και Πρόδρομε, της παρουσίας Χριστου, αξίως ευφημήσαι σέ, ουκ ευπορούμεν ημείς, οι πόθω τιμώντες σέ, στείρωσις γαρ τεκούσης, και πατρος αφωνία, λέλνται τη ενδόξω, και σεπτή σου γεννήσει, και σάρκωσις Υιου του Θεου, κόσμω κηρύττεται.

Κοντάκιον (Ηχος γ΄. Η Παρθένος σήμερον)

Η πριν στείρα σήμερον, Χριστου τον Πρόδρομον τίκτει, και αυτός το πλήρωμα, πάσης της προφητείας, όνπερ γάρ, προανεκήρυξαν οι Προφήται, τούτον δή, εν Ιορδάνη χειροθετήσας, ανεδείχθη Θεου Λόγου, Προφήτης Κήρυξ ομού και Πρόδρομος.

(<http://www.saint.gr/622/saint.aspx>)