



Saint Barbara Greek Orthodox Church
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News & Announcements
March 24, 2024

Sunday of Orthodoxy *Κυριακή της Ορθοδοξίας*



Forefeast of the Annunciation of the Theotokos 3/24/2024

Righteous Artemon, Bishop of Seleucia 3/24/2024

Our Holy Father Theonas, Archbishop of Thessalonica 3/24/2024

Zachariah the Recluse 3/24/2024

Procession with Icons *Bring Your Favorite Icon from Home*

Morning Matins 9:00 am

Morning Great Doxology starts at 9:45 am

Morning Divine Liturgy 10:00 a.m

Greek & English is Used at All Services

Χρησιμοποιουμε Ελληνικά και Αγγλικά σε καθε Ακολουθία

The Sunday Epistle Reading

Blessed are you, O Lord, the God of our fathers.

Verse: For you are just in all you have done.

The reading is from St. Paul's Letter to the Hebrews 11:24-26, 32-40

Brethren, by faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. He considered abuse suffered for the Christ greater wealth than the treasures of Egypt, for he looked to the reward.

And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets -- who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign enemies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated -- of whom the world was not worthy -- wandering over deserts and mountains, and in dens and caves of the earth.

And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

Εὐλογητὸς εἶ, Κύριε, ὁ Θεὸς τῶν Πατέρων ἡμῶν.

Στίχ. Ὅτι δίκαιος εἶ ἐπὶ πᾶσιν, οἷς ἐποίησας ἡμῖν.

Πρὸς Ἑβραίους Επιστολῆς Παυλοῦ τὸ ἀνάγνωσμα 11:24-26, 32-40

Ἀδελφοί, πίστει Μωϋσῆς μέγας γενόμενος ἡρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραώ, μάλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν· μείζονα πλοῦτον ἡγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὀνειδισμόν τοῦ Χριστοῦ· ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν. Καὶ τί ἔτι λέγω; Ἐπιλείπει γὰρ με διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ τε καὶ Σαμψών καὶ Ἰεφθάε, Δαυὶδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν· οἱ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας,

ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων. Ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν· ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πεῖραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς· ἐλιθάσθησαν, ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον· περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι - ὧν οὐκ ἦν ἄξιος ὁ κόσμος - ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὁπαῖς τῆς γῆς. Καὶ οὗτοι πάντες, μαρτυρηθέντες διὰ τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, τοῦ θεοῦ περὶ ἡμῶν κρείττον τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.

The Gospel According to John 1:43-51

At that time, Jesus decided to go to Galilee. And he found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and he said to him, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

Ἐκ τοῦ Κατὰ Ἰωάννην Ἀγίου Εὐαγγελίου τὸ Ἀνάγνωσμα 1:44-52

Τῷ καιρῷ ἐκείνῳ, ἠθέλησεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν Γαλιλαίαν· καὶ εὕρισκε Φίλιππον καὶ λέγει αὐτῷ· ἀκολούθει μοι. ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδᾶ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. εὕρισκε Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ· ὃν ἔγραψε Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ. καὶ εἶπεν αὐτῷ Ναθαναὴλ· ἐκ Ναζαρέτ δύναταί τι ἀγαθὸν εἶναι; λέγει αὐτῷ Φίλιππος· ἔρχου καὶ ἴδε. εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ· ἴδε ἀληθῶς Ἰσραηλῆτης, ἐν ᾧ δόλος οὐκ ἔστι. λέγει αὐτῷ Ναθαναὴλ· πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκὴν εἰδόν σε. ἀπεκρίθη Ναθαναὴλ καὶ λέγει αὐτῷ· ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ὅτι εἶπόν σοι, εἰδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὅψει. καὶ λέγει αὐτῷ· ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεωγμένον, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

SYNODIKON OF THE 7TH ECUMENICAL COUNCIL

**AS THE PROPHETS BEHELD,
AS THE APOSTLES HAVE TAUGHT,
AS THE CHURCH HAS RECEIVED,
AS THE TEACHERS HAVE DECLARED,
AS THE WORLD HAS AGREED,
AS GRACE HAS SHOWN FORTH,
AS TRUTH HAS BEEN REVEALED,
AS FALSEHOOD HAS BEEN DISPELLED,
AS WISDOM HAS BECOME MANIFEST,
AS CHRIST AWARDED;**

**THUS WE DECLARE;
THUS WE AFFIRM;
THUS WE PROCLAIM CHRIST OUR TRUE GOD,
AND HONOR HIS SAINTS IN WORDS,
WRITINGS,
THOUGHTS,
SACRIFICES,
CHURCHES,
AND HOLY ICONS;**

**ON THE ONE HAND,
WORSHIPING AND REVERENCING CHRIST AS GOD AND LORD,
AND ON THE OTHER,
HONORING THE SAINTS AS TRUE SERVANTS OF THE SAME LORD OF ALL,
AND OFFERING THEM PROPER VENERATION.**

**THIS IS THE FAITH OF THE APOSTLES.
THIS IS THE FAITH OF THE FATHERS.
THIS IS THE FAITH OF THE ORTHODOX.
THIS IS THE FAITH ON WHICH THE WORLD IS ESTABLISHED.**

**THEREFORE,
WITH FRATERNAL AND FILIAL LOVE,
WE PRAISE THE HERALDS OF THE FAITH,
THOSE WHO WITH GLORY AND HONOR HAVE STRUGGLED FOR THE FAITH,
AND WE SAY:
TO THE CHAMPIONS OF ORTHODOXY,
'FAITHFUL EMPERORS,
MOST-HOLY PATRIARCHS,
HIERARCHS,
TEACHERS,
MARTYRS,
AND CONFESSORS:
MAY YOUR MEMORY BE ETERNAL.
*☩MAY THEIR MEMORY BE ETERNAL 3X) CHANTED***



Today's Coffee Hour 3/24

Youth Parents

Today's Scheduled Narthex Greeters for 3/24

James Dasher

Carolyn Hack

Our Volunteer Chantors

Peter Marinos

Nicholas Georgiou

Our Volunteer Choir Director

Happy Birthday Panos Messis

Our Volunteer Organist

Eleni Christakos



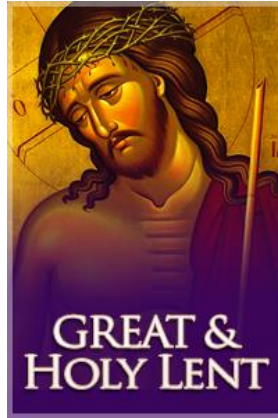
COMMUNITY HALL USAGE DAYS

TENTATIVE SPANAKOPITA DATES
APRIL 12 – 13

PAXIMADIA
SATURDAY APRIL 6

YOUTH DANCE PRACTICES
SATURDAYS

GREEK SCHOOL
ADULT & YOUTH ON SATURDAYS



RELIGIOUS CALENDAR

March 2024

- 24 – Sunday of Orthodoxy – 9:00 am
- 25 – Annunciation of the Virgin Mary – 9:00 am
- 27 – 2nd Wednesday Pre-Sanctified Liturgy – 6:00 pm
- 29 – 2nd Salutation to the Theotokos – 6:00 pm
- 31- Sunday of Gregory Palamas – 9:00 am

April 2024

- 3– 3rd Wednesday Pre-Sanctified Liturgy – 9:00 am
- 5 – Friday – 3rd Salutation to the Theotokos – 6:00 pm
- 7 – Sunday of the Exaltation of the Holy Cross – 9:00 am
- 10 – 4th Wednesday Pre-Sanctified Liturgy – 9:00 am
- 12 – 4th Salutation to the Theotokos – 6:00 pm
- 14 – Sunday of Saint John of the Ladder – 9:00 am
- 17 – 5th Wednesday Pre-Sanctified Liturgy – 6:00 pm
- 19 – Friday - The Akathyst Hymn – 6:00 pm
- 21 – Sunday of Saint Mary of Egypt – 9:00 am
- 24 – Wednesday Pre-Sanctified Before Holy Week – 6:00 pm
- 27 – Saturday of Lazarus – 9:00 am

GREAT LENT AND HOLY WEEK 2023 (March 18 – May 4) FASTING GUIDE



“O Lord and Master
of my life,
Take from me the spirit
of sloth, despair,
lust of power
and idle talk;

But give rather the spirit of chastity,
humility, patience, and love to Thy servant.

Yea, O Lord and King,
grant me to see my own transgressions
and not to judge my brother, for blessed
art Thou unto ages of ages. Amen.”

This year, our journey through the Lenten fast to Pascha begins at Forgiveness Vespers on Sunday, March 17.

The guidelines in this post are general. Fasting is a spiritual discipline that should be practiced with the oversight and direction of your spiritual father. If you have any specific questions about how the fasting discipline applies to you, you should consult your spiritual

The Lenten fasting discipline commences after Forgiveness Vespers on March 17 and concludes with the breaking of the fast at Pascha on April 16. In general, the fasting rules during Great Lent and Holy Week are as follows:

WEEKDAYS (Monday – Friday) are observed as *Strict Fast Days*. On these days we abstain from meat, dairy, fish with backbones, fowl, alcoholic beverages, and oil.

WEEKENDS (Saturday and Sunday) are observed as *Wine and Oil Days*. On these days the fast is relaxed to permit alcoholic beverages and olive and other vegetable oils.

In addition, two special feastdays that fall during this period – **Annunciation (March 25)** and **Palm Sunday (April 9, this year)** – are kept as *Fish, Wine, and Oil Days*. On these days the fast is relaxed to permit fish with backbones, in addition to alcoholic beverages and oil.

There are certain days of the Holy Week cycle that have special fasting rules.

- **Great and Holy Thursday (April 13, this year)** is observed as a *Wine and Oil Day* due to the commemoration of the institution of the Eucharist.
- **Great and Holy Saturday (April 15, this year)** is observed as a *Strict Fast Day* – the only Saturday of the year kept as a strict fast; however, wine (but not oil) is permitted.

Additional Notes:

1. Meals for the fast should follow the dietary restrictions and be cooked simply. Portions should be smaller than usual.
2. Fasting on the weekdays of the first week of Great Lent is especially severe. The strictest observance would be to take only two meals during this week – one on Wednesday evening and one on Friday evening after the services scheduled for those nights – keeping Clean Monday, Tuesday, and Thursday as absolute fasts (i.e., no food whatsoever). For many this is impracticable. A good starting place to work towards the strict observance is to keep the first day of Great Lent, Clean Monday, as an absolute fast and to limit meals on the other days.
3. It is a pious practice to observe Great and Holy Friday as an absolute fast. If one does not have the strength to do this, it is good to abstain from food until after venerating the epitaphios (winding sheet) during Vespers on this day.
4. If you have a medical condition that requires you to relax the fasting guidelines, then do so.
5. **Before you attempt to strictly follow the fasting guidelines, consult with Fr. Stavroforos.** It is very easy to lose sight of the fact that fasting is a means to an end (that is, our salvation) and not an end in itself.
6. Generally speaking, children and elderly people are allowed to relax the fast under the guidance of their spiritual father.

FASTING TO RECEIVE COMMUNION AT A PRE-SANCTIFIED LITURGY

7. A special feature of the Liturgy of the Presanctified is that it is celebrated in the evening in connection with Vespers. The early Christians preparing to receive Communion at the Liturgy of the Presanctified fasted the whole day from morning till evening. Today complete fasting is prescribed starting from noon, so that after twelve o'clock we have nothing to eat or drink until after the evening Liturgy.



Liturgy of the Presanctified Gifts on Wednesdays at 6:00 pm on March 20, 27, April 3,10,17,24.

As we already have seen, the eucharistic Divine Liturgy is not celebrated in the Orthodox Church on lenten weekdays. In order for the faithful to sustain their lenten effort by participation in Holy Communion, the Liturgy of the Presanctified Gifts is served. The service is an ancient one in the Orthodox Church. We officially hear about it in the canons of the seventh century, which obviously indicates its development at a much earlier date.

On all days of the holy fast of Lent, except on the Sabbath, the Lord's Day, and the holy day of the Annunciation, the Liturgy of the Presanctified is to be served (Canon 52, Quinisext, 692).

The Liturgy of the Presanctified Gifts is an evening service. It is the solemn lenten Vespers with the administration of Holy Communion added to it. There is no consecration of the eucharistic gifts at the presanctified liturgy. Holy Communion is given from the eucharistic gifts sanctified on the previous Sunday at the celebration of the Divine Liturgy, unless, of course, the feast of the Annunciation should intervene; hence its name of “presanctified.”

The Liturgy of the Presanctified Gifts is served on Wednesday and Friday evenings, although some churches may celebrate it only on one of these days. It comes in the evening after a day of spiritual preparation and total abstinence. The faithful who are unable to make the effort of total fasting because of weakness or work, however, normally eat a light lenten meal in the early morning.

During the psalms of Vespers, the presanctified gifts are prepared for communion. They are transferred from the altar table where they have been reserved since the Divine Liturgy, and are placed on the table of oblation. After the evening hymn, the Old Testament scriptures of Genesis and Proverbs are read, between which the celebrant blesses the kneeling congregation with a lighted candle and the words: “The Light of Christ illumines all,” indicating that all wisdom is given by Christ in the Church through the scriptures and sacraments. This blessing was originally directed primarily to the catechumens—those preparing to be baptized on Easter—who attended the service only to the time of the communion of the faithful.

After the readings, the evening Psalm 141 is solemnly sung once again with the offering of incense. Then, after the litanies of intercession and those at which the catechumens were dismissed in former days, the presanctified eucharistic gifts are brought to the altar in a solemn, silent procession. The song of the entrance calls the faithful to communion.

Now the heavenly powers [i.e., the angels] do minister invisibly with us. For behold the King of Glory enters. Behold the mystical sacrifice, all fulfilled, is ushered in.

Let us with faith and love draw near that we may be partakers of everlasting life. Alleluia. Alleluia. Alleluia.

After the litany and prayers, the Our Father is sung and the faithful receive Holy Communion to the chanting of the verse from Psalm 34: “O taste and see how good is the Lord. Alleluia.” The post-communion hymns are sung and the faithful depart with a prayer to God who “has brought us to these all-holy days for the cleansing of carnal passions,” that he will bless us “to fight the good fight, to accomplish the course of the fast, and to attain unto and to adore the holy resurrection” of Christ.

The Liturgy of the Presanctified Gifts is traditionally considered to be the work of the sixth-century pope, Saint Gregory of Rome. The present service, however, is obviously the inspired liturgical creation of Christian Byzantium

Salutation Services at 6:00 pm on Fridays March 22, 29, April 5, 12, and the Akathyst Service on the 19.



The Akathist Hymn is a profound, devotional poem, which sings the praises of the Holy Mother and Ever-Virgin Mary. It is one of the most beloved services in the Orthodox Church. It was composed in the imperial city of Constantinople, "the city of the Virgin," by St. Romanos the Melodist, who reposed in the year 556. The Akathist Hymn has proven so popular in the liturgical life of the Church that many other hymns have been written following its format. These include Akathists to Our Lord Jesus Christ, to the Cross, and to many Saints.

The Akathist hymn consists of praises directed to the Mother of God, beginning with the salutation of the Archangel Gabriel: "Rejoice." As the hymn is chanted all of the events related to our Lord's Incarnation pass before us for our contemplation. The Archangel Gabriel marvels at the Divine self-emptying and the renewal of creation which will occur when Christ comes to dwell in the Virgin's womb. The unborn John the Baptist prophetically rejoices. The shepherds recognize Christ as a

blameless Lamb, and rejoice that in the Virgin "the things of earth join chorus with the heavens." The pagan Magi following the light of the star, praise Her for revealing the light of the world.

The word "akathistos" means "not sitting," i.e., standing; normally all participants stand while it is being prayed. The hymn is comprised of 24 stanzas, arranged in an acrostic following the Greek alphabet. The stanzas alternate between long and short. Each short stanza is written in prose and ends with the singing of "Alleluia." Each longer stanza ends with the refrain: "Rejoice, O Bride Unwedded."

The first part of the hymn is about the Annunciation to the Virgin Mary by the Angel. It describes Mary's surprise at the news, her visit to her mother and Joseph's doubts as to her innocence. The second part is about the birth of Christ, the worship of the Shepherds and Magi, the flight to Egypt and the visit to Saint Simeon in the Temple. In the third part the hymn directs our attention to the renewal of the world by Christ's coming, and the amazement of the Angels and the wise men at the sight of the Incarnation of God's Son. The fourth and the last part is once more a lyric and rhetorical appraisal of Virgin Mary, whom the poet adorns with the most beautiful of adjectives asking her to accept his poetical offering and to intercede for the salvation of human race from the earthly sin.

Orthodox Christian Observance of the Akathist Hymn on the first 4 Fridays of Great Lent.



THIS WEEKS LENTEN SERVICES:

Monday the 25th
The Annunciation of the Theotokos
Matins & Divine Liturgy at 9:00 am

Wednesday the 27th
2nd Wednesday of Lent
Pre-Sanctified Liturgy – 6:00 pm

Friday the 29th
2nd Salutation to the Theotokos – 6:00 pm

Ακολουθίες της Εβδομάδας:

Δευτερα, 25 Μαρτιου
Ο Ευαγγελισμος της Θεοτοκου
Ορθρος και Θεια Λειτουργια – 9:00 πμ

Τεταρτη, 27 Μαρτιου
Προηγιασμενη για την 2η Τεταρτη Νηστειων – 6 μμ

Παρασκευη, 29 Μαρτιου
2η Χαιρετισμοι της Παναγιας – 6 μμ

Monday, March 25th – Matins and Divine Liturgy for the Feast of the Annunciation starting at 9:00 am



Six months after John the Forerunner's conception, the Archangel Gabriel was sent by God to Nazareth, a town of Galilee, unto Mary the Virgin, who had come forth from the Temple a mature maiden (see Nov. 21). According to the tradition handed down by the Fathers, she had been betrothed to Joseph four months. On coming to Joseph's house, the Archangel declared: "Rejoice, thou Full of Grace, the Lord is with thee: blessed art thou among women." After some consideration, and turmoil of soul, and fear because of this greeting, the Virgin, when she had finally obtained full assurance concerning God's unsearchable condescension and the ineffable dispensation that was to take place through her, and believing that all things are possible to the Most High, answered in humility: "Behold the handmaid of the Lord; be it unto me according to thy word." And at this, the Holy Spirit came upon her, and the power of the Most High overshadowed her all-blameless womb, and the Son and Word of God, Who existed before the ages, was conceived past speech and understanding, and became flesh in her immaculate body (Luke 1:26-38).

Bearing in her womb the Uncontainable One, the blessed Virgin went with haste from Nazareth to the hill country of Judea, where Zacharias had his dwelling; for she desired to find Elizabeth her kinswoman and rejoice together with her, because, as she had learned from the Archangel, Elizabeth had conceived in her old age. Furthermore, she wished to tell her of the great things that the Mighty One had been well-pleased to bring to pass in her, and she greeted Elizabeth and drew nigh to her. When Elizabeth heard Mary's greeting, she felt her six-month-old babe, Saint John the Baptist, prophesied of the dawning of the spiritual Sun. Immediately, the aged Elizabeth was filled with the Holy Spirit and recognized her as the Mother of her Lord, and with a great voice blessed her and the Fruit that she held within herself. The Virgin also, moved by a supernatural rejoicing in the spirit, glorified her God and Savior, saying: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour," and the rest, as the divine Luke hath recorded (1:39-55).



25 Μαρτίου, ημέρα Δευτέρα – Εορτη του Ευαγγελισμού της Θεοτόκου – 9 πμ

25η Μαρτίου: Η 25η Μαρτίου είναι θρησκευτική αλλά και εθνική εορτή. Ο απανταχού ελληνισμός τιμά τους προγόνους του και γιορτάζει την έναρξη της επανάστασης του 1821 ενάντια στον τουρκικό ζυγό. Παράλληλα, τιμά την ορθόδοξη πίστη, εορτάζοντας την επέτειο αναγγελίας της γέννησης του Ιησού.

Τι εορτάζουμε την **25 Μαρτίου** και γιατί είναι διπλή εορτή

Ο εορτασμός της Θεοτόκου

Ετυμολογικά, η λέξη **Ευαγγελισμός** προέρχεται από την ομηρική λέξη ευάγγελος, που σημαίνει αγγελιοφόρος καλών ειδήσεων (ευ + άγγελος).

Τα χαρμόσινα νέα μετέφερε στη Θεοτόκο ο Αρχάγγελος Γαβριήλ ο οποίος της είπε πως πρόκειται να κυοφορήσει τον Ιησού, τον γιό του Θεού.

Σύμφωνα με τον Ευαγγελιστή Λουκά ο Θεός έδωσε στην Παναγία τη δυνατότητα να αποφασίσει μόνη της, δίνοντας της την χαρά της συνδημιουργίας.

Η Παναγία ρώτησε τον Άγγελο πώς θα γινόταν να κυοφορήσει παιδί δεδομένου ότι δεν είχε σωματική επαφή με κάποιον άνδρα μιας και ήταν ακόμα αρραβωνιασμένη και όχι παντρεμένη με τον Ιωσήφ.

Τότε ο Αρχάγγελος Γαβριήλ εξήγησε στη Μαρία ότι αυτό ήταν το θέλημα του Θεού και ότι Αυτός θα φροντίσει για όλα. Για αυτό και το παιδί αυτό θα είναι ο Υιός του Θεού.

Έτσι η Παναγία δέχτηκε το Θεϊκό πρόσταγμα και ο Γαβριήλ αποχώρησε έχοντας εκπληρώσει το έργο του.



Επανάσταση του 1821

Στις 25 Μαρτίου γιορτάζουμε την **Επανάσταση του 1821** που έγινε εναντίον του τουρκικού ζυγού μετά από 400 χρόνια σκλαβιάς.

Στην ουσία αναφερόμαστε στην ένοπλη εξέγερση των Ελλήνων εναντίον των Οθωμανών με σκοπό την ίδρυση ανεξάρτητου κράτους, του ελληνικού κράτους που υπάρχει ακόμη και σήμερα.

Γιορτάζουμε την ανεξαρτησία της Ελλάδας κι όπως και στην περίπτωση της 28ης Οκτωβρίου, έτσι και την 25η Μαρτίου γιορτάζουμε ουσιαστικά την έναρξη και όχι τη λήξη της επανάστασης.

Πιο συγκεκριμένα, η Επανάσταση, σε διπλωματικό επίπεδο, ξεκίνησε ήδη από τα τέλη Φεβρουαρίου του 1821 από την μακρινή Μολδοβλαχία (σημερινή Ρουμανία) από τον πρίγκηπα Αλέξανδρο Υψηλάντη.

Στην Ελλάδα η εξέγερση ξεκίνησε από την Πελοπόννησο και γρήγορα εξαπλώθηκε στη Στερεά Ελλάδα κι από εκεί σε ολόκληρη τη χώρα.

Στην καλλιέργεια της εθνικής ταυτότητας που ήταν απαραίτητη για την εκκίνηση της Επανάστασης καταλυτικό ρόλο έπαιξε ο νεοελληνικός διαφωτισμός.

Σύμφωνα με τους λαϊκούς θρύλους η Επανάσταση ξεκίνησε από τα Καλάβρυτα και συγκεκριμένα από την Αγία Λαύρα.

Εκεί, ο μητροπολίτης Παλαιών Πατρών Γερμανός ύψωσε κρυφά τη σημαία της Επανάστασης στις 25 Μαρτίου 1821, δίνοντας το έναυσμα για τον απελευθερωτικό αγώνα.

Το γεγονός αυτό καταγράφηκε ιστορικά και μάλιστα του δόθηκε έμφαση καθώς συσχέτιζε κατά κάποιον τρόπο την Εκκλησία και τη θρησκευτική παράδοση με την Επανάσταση.

Επίσης, σύμφωνα με μια άποψη η ημερομηνία επιλέχθηκε αφενός λόγω της θρησκευτικής σημασίας της και αφετέρου γιατί πίστευαν ότι την ημέρα εκείνη θα μπορούσαν να κρύψουν την Επανάσταση μέσα στους θρησκευτικούς πανηγυρισμούς.

Έτσι η επέτειος εορτασμού του ιστορικού αυτού γεγονότος καθορίστηκε να γίνεται κάθε χρόνο στις 25 Μαρτίου.

Αξίζει να σημειωθεί πως ο Μητροπολιτικός Ναός των Αθηνών θεμελιώθηκε την 25 Δεκ. 1842 και αφιερώθηκε στον Ευαγγελισμό της Θεοτόκου για να τιμηθεί η 25 Μαρτίου 1821.



SAVE THE DATE - Spanakopita Assembly Saturday April 13 @ 10am

Preparations are underway for the return of the upcoming St Barbara Greek Festival on Saturday May

18 th & Sunday May 19 th , and once again we're asking for your assistance to prepare the Spanakopitas for

the event.

We will be assembling spanakopitas on Saturday, April 13 th starting at 10am at the church hall, and we

could use all the help we can get. I know everyone's schedules are busy, and your time is valuable, but even if you can only spare an hour or two, please come by.

If you can make it, please bring a small bowl or saucepan to hold melted butter, and a pastry brush. That will help ensure we have enough equipment for all the workers.

Finally, if you can please let either Evelyn Panos (mamapan@aol.com), Theky Pappas(tedthekey@aol.com), or me know if you're able to come, so we'll have some idea of how many helpers to expect, that would be much appreciated. Or just drop in, we're flexible, and we'll definitely put you to work.

Hope to see you on Saturday April 13 th!

Many thanks,

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