

GREEK WAR OF INDEPENDENCE

Following the fall of the Byzantine Empire to the Ottoman Empire in 1453, most of Greece came under Ottoman rule. During this time, there were several revolt attempts by Greeks to gain independence from Ottoman control. In 1814, a secret organization called the Filiki Eteria was founded with the aim of liberating Greece. The Filiki Eteria planned to launch revolts in the Peloponnese, the Danubian Principalities, and in Constantinople and its surrounding areas. The first of these revolts began on March 6, 1821 in the Danubian Principalities, but was soon put down by the Ottomans. The events in the north urged the Greeks in the Peloponnese into action and on March 25, 1821, the Maniots declared war on the Ottomans. This declaration was the start of a "Spring" or revolutionary actions from other controlled states against the Ottoman Empire.

By the end of the month, the Peloponnese was in open revolt against the Turks and by October 1821, the Greeks under Theodoros Kolokotronis had captured Tripolitsa. The Peloponnesian revolt was quickly followed by revolts in Crete, Macedonia, and Central Greece, which would soon be suppressed. Meanwhile, the makeshift Greek navy was achieving success against the Ottoman navy in the Aegean Sea and prevented Ottoman reinforcements from arriving by sea.

Tensions soon developed among different Greek factions, leading to two consecutive civil wars. Meanwhile, the Ottoman Sultan negotiated with Mehmet Ali of Egypt, who agreed to send his son Ibrahim Pasha to Greece with an army to suppress the revolt in return for territorial gain. Ibrahim landed in the Peloponnese in February 1825 and had immediate success: by the end of 1825, most of the Peloponnese was under Egyptian control, and the city of Missolonghi – put under siege by the Turks since April 1825 to the fall of April 1826. Although Ibrahim was defeated in Mani, he had succeeded in suppressing most of the revolt in the Peloponnese and Athens had been taken.

Following years of negotiation, three Great Powers, Russia, Britain and France, decided to intervene in the conflict and each nation sent a navy to Greece. Following news that combined Ottoman – Egyptian fleets were going to attack the Greek island of Hydra, the allied fleet intercepted the Ottoman – Egyptian fleet at Navarino. Following a week-long standoff, a battle began which resulted in the destruction of the Ottoman-Egyptian fleet. With the help of a French expeditionary force, the Greeks drove the Turks out of the Peloponnese and proceeded to the captured part of Central Greece in 1828. As a result of years of negotiation, Greece was finally recognized as an independent nation in May 1832.

The Revolution is celebrated by modern Greek states as a national day on March 25.

THE CANON

My Dear Spiritual Children,

Great Lent has begun. It is a time of spiritual awakening, of catharsis, a cleansing of the soul, a time to obtain disciplined control of one's desires and senses, and reestablish in priority the meanings of our life and mission in God and according to God.

At the beginning of each year each of us makes resolutions. At the beginning of the Great Lent we are called to labor for the fulfillment of these resolutions, by gathering together all our spiritual energies in the search and realization of our goals, which are most generally good health and happiness.

Good health can neither be created nor retained unless one follows faithfully and with determination certain dietary rules. And happiness, which is the result of our conscience being at peace with God and with our fellowman, cannot become a personal experience without the disciplining of our thoughts and interests, - our will in line with the will of God.

The Great Lent is an invitation and at the same time a challenge for spiritual and moral purification, decomposition and rebirth. In other words it is an invitation and challenge for our return to our truer and fuller knowledge of Christ, from Whom alone can come the rebirth, redemption and salvation of man.

With these thoughts and convictions, let us enter and live the Great Lent, with compassion and humility, with prayer and fasting and with unceasing effort to stamp out and destroy moral and spiritual evil, which works to undermine our moral and physical health, and seeks to disturb our spiritual peace, the basis and presupposition of our happiness.

Καλή Τεσσαρακοστή !

May you have a blessed and fruitful Lent.

In Christ's love,

+Fr. Michael

March 2015

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 Orthodox Sunday Orth 9:15 Divine Lit. 10:00	2	3 A.H.E.P.A. 6:30 pm	4	5 SENIORS 5:00 pm	6 Salutations to the Theotokos 7:00 pm	7
8 Orthros 9:45 am Divine Liturgy 10:30 am	9	10 Philoptochos 7:00 PM	11 Parish Council 7:00pm	12	13 Salutations to the Theotokos 7:00 pm	14
15 Holy Cross Orthros 9:45 Divine Liturgy 10:30	16	17 A.H.E.P.A. 6:30 pm	18	19 Night with Father 7:00 pm	20 Salutations to the Theotokos 7:00 pm	21 Greek Independence Day Parade
22 Orthros 9:45 Divine Liturgy 10:30	23	24	25 Annunciation Orthros 9:30 D. Lit 10:15	26	27 Akathist Hymn 7:00 pm	28
29 Orthros 9:45 Divine Liturgy 10:30	30	31				

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επιστροφής προς τον πατρικό Οίκο πρέπει ο άνθρωπος να έλθει εις εαυτού.

νά πεθάνη από την πείνα. Οι μισθωτοί του Πατέρα του, επειδή τρέφονταν με την θεία αγάπη, όχι απλώς ζούσαν, αλλά απελάμβαναν την πληρότητα της ζωής: Περισσεύουν άρτων.

Όταν ο άσωτος ήλθε στά λογικά του συνειδητοποίησε δύο πράγματα: Πρώτον την κατάσταση στην οποία βρισκόταν ο ίδιος, και δεύτερον τά αγαθά που απελάμβαναν οι δούλοι του Πατέρα του. Ο ίδιος, αν και ήταν υιός, επειδή εγκατέλειψε την πατρική στέγη, κινδύνευε

Όταν τά συνειδητοποίησε αυτά ο άσωτος, θρήνησε την απώλεια της πατρικής αγάπης όπως ο πρωτόπλαστος μετά την παρακοή: Αλλοίμονο, τί έπαθα εγώ ο ταλαιπωρος! Μία εντιλή του Δεσπότη μου παρέβηκα και στερήθηκα κάθε είδος αγαθού!... Πανάθλια ψυχή μου με την

ITEMS NEEDED FOR HOLY WEEK/ EASTER

- Flowers- Nymphios Icon (Palm Sunday, H. Monday and H. Tuesday)
- Eucheleon (Oil, flour, cotton balls, q-tips and wax paper.) Holy Wednesday
- Wreath for the Holy Cross – Holy Thursday
- Candles for Cross – Holy Thursday
- Candelabra – Holy Thursday
- White Sheet (Crib size)
- Rose petals
- Rose water
- Wreath for Easter Banner
- 1 Resurrection Icon
- 1 Resurrection Icon
- Arch for the Resurrection Service.
- Lilies / or Springs Flowers

Readers:

For the Agapi Service (Easter Sunday 11:0 a.m.) The Gospel is read in different languages to show that the message of the Resurrection is proclaimed throughout the world.

Anyone who is interested in reading, please let Father know.

COMMUNITY NEWS

Seniors: Our next Senior meeting will take place here at the Church on Thursday March 5th at 5:00 p.m.

Sympathy Our deepest sympathy to the family of Alexandra Sekoulopoulos, who fell asleep in the Lord this past January. A 40 day memorial will be held on March 8th at the SS Cyril & Methodius Orthodox Church 3056 Reeves Ave. Lorain, OH 44052

Easter Tsoureki – Philoptochos will once again be baking Tsoureki for Easter. We are looking for volunteers to help with the baking on Saturday, March 28th at 9:00 am. Our thanks in advances to Sevasti Tsarnas and Alex Karabogias for again taking on this project.

Light the Drive– 3rd Annual Light the Drive. Reserve your memorial lanterns

Area Events

St. Paul Greek Church- March 28 Lenten retreat "beholding the Face of God through PHILANTHROPY"-Call 440.237.8998 to register and details

St. Paul Greek Church April 25-Benefit for Pancreatic Cancer Action Network and Philoptochos Charities- call Evangeline Bozikis 216.447.9824

Metropolis of Pittsburgh Western Regional JOY retreat to ST. Gregory Palamas Monastery- March 14, 2015 R.S.V.P. Fr. Michael (St. Paul) mgavrilos@stpauloc.org by March 6th

Greek Pontian Dance April 25, 2015 Annunciation Greek Orthodox Church Hall Contact Emmanuel Ermidis @ 216.323.4092 for information

The 15th annual
Greek Independence Day Parade
Sat. March 21, 2015
In Cleveland's historic Tremont neighborhood
12-Noon Doxology at Annunciation Greek Orthodox Church
2187 W. 14th St. Cleveland
Parade will kick off at 1:00 from the Church.
Call Emmanuel Ermidis for more information
216.323.4092

Τοῦ Κυρίου δεηθώμεν

LET US PRAY TO THE LORD

Χαιρετισμοί τῆς Θεοτόκου

7:00 μ.μ.

6, 13, 20, Ακάθηστος Ἕμνος- 27

Ευαγγελισμός τῆς Θεοτόκου

Μγ. Εσπερινός 7:00 μ.μ. – (Τοῦ Ευαγγελισμου)
Κλειβλεντ

Ορθρός 9:30 π.μ. – Εδῶ

Θ. Λειτουργία- 10:15 π.μ.

Salutations to the Theotokos

7:00 p.m. 6, 13, 20, Akathist Hymn 27

The Feast of the Annunciation Great Vespers 7:00
Annunciation Church – Cleveland Orthros 9:30 a.m.
Here D. Liturgy 10:15 a.m.

SUNDAY OF ORTHODOXY

SUNDAY MARCH 1, 2015

ST. NICHOLAS GREEK ORTHODOX CHURCH

ORTHROS 9:15 A.M.

DIVINE LITURGY 10:00 A.M.

St. George Serbian Orthodox Church
SS. Peter and Paul Orthodox Church
SS. Cyril and Methodius Orthodox Church
St. Nicholas Greek Orthodox Church

FOLLOWING SERVICES A LENTEN LUNCHEON WILL BE SERVED.

COME JOIN THE FEAST

WHAT BETTER WAY TO COMMEMORATE THE FIRST SUNDAY OF LENT –
ALL ORTHODOX CHRISTIANS OF LORAIN JOINED TOGETHER
AS ONE FAMILY IN CHRIST.

SUNDAYS OF GREAT LENT

* Each of the Sundays of Great Lent has its own special theme. The first Sunday is called the Feast of **The Triumph of Orthodoxy**. It is a historical feast commemorating the return of the icons to the churches in the year 843 after the heresy of iconoclasm was overcome. The spiritual theme of the day is first of all the victory of the True Faith: “This is the victory that overcomes the world, our faith.” (1 John 5:4)

Secondly the icons of the saints bear witness that man, “created in the image and likeness of God” (Gen. 1:26), becomes holy and godlike through the purification of himself as God’s living image.

*The Second Sunday of Lent is the commemoration of **St. Gregory Palamas**. It was St. Gregory (d. 1359) who bore living witness that men can become divine through the grace of God in the Holy Spirit; and that even in this life, by prayer and fasting, human beings can become participants of the uncreated light of God’s divine glory.

*The Third Sunday of Lent is **The Veneration of the Cross**. The Cross stands in the middle of the church in the middle of the Lenten Season not merely to remind men of Christ’s redemption and to keep before them the goal of their efforts, but also to be venerated as the reality by which man must live to be saved! “**He who does not take up his cross and follow me is not worthy of me.**” (Matthew 10:38) For in the Cross of Christ Crucified lies both “**the power of God** and **the wisdom of God**” for those being saved. (1 Cor.1:124)

*The Fourth Sunday of Lent is dedicated to **St. John of the Ladder (Climacus)**, the author of the work, **The Ladder of Divine Ascent**. The Abbot of St. Catherine’s monastery on Mount Sinai (6th century) stands as a witness to the violent effort needed for entrance into God’s Kingdom. (Matthew 10: 12). The spiritual struggle of the Christian life is a real one, “**ot against flesh and blood, but against... the rulers of the present darkness... the host of wickedness in heavenly places...**” (Ephesians 6:12) St. John encourages the faithful in their efforts for, according to the Lord, only “**he who endures to the end will be saved.**” (Matthew 24: 13)

* The Fifth Sunday recalls the memory of **Saint Mary of Egypt**, the repentant harlot. Mary tells us, first of all, that no amount of sin and wickedness can keep a person from God if he truly repents. Christ himself has come “to call sinners to repentance” and to save them from their sins. (Luke 5:32) In addition, Saint Mary tells us that it is never too late in life- or in lent - to repent. Christ will gladly receive all who come to him even at the eleventh hour of their lives. But their coming must be in serious and sincere repentance.

Τά στάδια τής Μετανοίας

Ἄς δούμε τώρα ποία είναι τά στάδια πού διέρχεται εκείνος ο οποίος βιώνει τό μύστηριο τής Μετανοίας. Ποία είναι, δηλαδή, η πορεία τού ανθρώπου πού εγκαταλείπει τήν χώρα τής αμαρτίας καί επιστρέφει στόν πατρικό Οἶκο.

Ἐξ αρχής πρέπει νά πούμε ὅτι σέ κάθε βήμα πού κάμνει ο ἄνθρωπος γιά νά επιστρέψει στόν Κύριο, συναντά τήν αντίδραση τού Διαβόλου. Ὅπως τήν ευθήνη τής αμετανοήσιας μας ἔχουμε εμεῖς οἱ ἴδιοι, διότι ἀπό τήν θελησή μας εξαρτάται ἂν θά μετανοήσουμε. Πάντως σέ κάθε στιγμή τής πορείας πρὸς τόν Χριστό, ἔχουμε τήν βοήθεια τής χαριτός Του, γιά νά φθάσουμε μετανοημένοι στήν πατρική ἀγάπη Του.

1. Πρώτο στάδιο τής μετανοίας είναι η ἐπίγνωση τών αμαρτιών μας «πού είναι βασική αἰτία γιά νά ελκύσουμε τό θεῖο ἔλεος. Πι προφήτης Δαυῖδ λέγει πρὸς τόν Θεό: «Ἐλέησόν με, ὅτιο τήν ανομίαν μου εγώ γινώσκω.» Καί μέ τήν ἐπίγνωση τῆς αμαρτίας του ελκύει το ἔλαος τοῦ Θεοῦ». Ο δέ ἅγιος Συμεών ο Νέος Θεολόγος γράφει ὅτι «μετάνοια εἶναι η ἐπίγνωση τής αμαρτίας.»

Ἐλεγε ἕνας σεβαστός ἀγιορείτης Γέροντας σέ κάποιους Πατέρας πού τόν ἐπισκέφθηκαν καί τού ζήτησαν λόγον οἱ οικιδομῆς καί παρακλήσεως: «Ἡ πνευματική ζωή, παισιά μου, ἀρχίζει ἀπό τήν στιγμή πού ἀρχίζουμε νά βῶμε τὰ δικά μας αμαρτήματα. Καταλαβαίνουμε τότε πῶς κάτι μας λείπει καί κάτι μας χρειάζεται. Καταφεύγουμε, λοιπόν, στόν Κύριο Τόν παρακαλούμε νά μάς ελεήσει,

ώστε νά μετνοήσουμε. Ο Διάβολος πού δέν τό θέλει αὐτό, προσπαθεῖ μέ κάθε τρόπο νά στρέψη τήν προσοχή μας στά αμαρτήματα τών ἄλλων καί νά μάς οδηγήσει στήν στήν κατάκριση. Ο Θεός ὅμως ἐπιθυμεῖ νά γνωρίσουμε τά δικά μας αμαρτήματα καί νά προστρέξουμε σ’ Αὐτόν μετανοημένοι. Γι’ αὐτό κατὰ τήν διάκριση τής Μεγάλης Τεσσαρκοστής, πολλές φορές τήν ἡμέρα, λέμε τήν Ευχή τού ἀγίου Ἐφραίμ: Δώρισά μοι τού ὀραν τὰ ἐμά πταίσματα καί μή κατακρίνειν τόν ἀδελφόν μου. Ἡ γνώση τών αμαρτιών μας εἶναι τό ξεκίνημα τής μετανοίας.»

Αὐτό ἀκριβῶς βλέπουμε στήν παραβολή τού ἀσώτου. Πρίν πάρη ο ἀσωτος τήν ἀπόφαση νά επιστρέψει στόν Πατέρα του, ἐνώ ἀκόμη βρισκόταν μέσα στήν αμαρτία, ἦλθε σέ ἐπίγνωση τής καταστάσεώς του: «Εἶς εαυτόν ἐλθων, εἶπε – Πόσοι μίσθιοι τού πατρός μου, περισσεύουσιν ἄρτων, ἐγώ δέ λιμῶ ἀπόλλυμαι.»

Ὅταν ο ἄνθρωπος φθάσει στό βάθος τής αμαρτίας, βρίσκεται πνευματικά ἐκτός εαυτοῦ. Διότι ο ἄνθρωπος δημιουργήθηκε ἀπό τόν Θεό κατ’ εἰκόνα Του, δηλαδή εἰκόνα τής Ἀγάπης καί Ζωῆς, καί μέ τήν αμαρτίαζή μέσα στήν κακία καί τόν θάνατο.

Ὅταν συνέλθη, διαπιστώνει: «Ἐγώ ο ἀσωτος, ἐγίνα ἐντελῶς ἐκτός εαυτοῦ

, ἐφ ὅσον τρέφομαι μέ τήν τραχύτητα τών ἠδονῶν καί στεροῦμαι τήν σωτήριο τροφή» Ἐπομένως γιά νά ἀρχίσῃ η πορεία τής

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