



St. Elias the Prophet Church

Address: 46 Calle Electra, Santa Fe, NM 87508-9142

Phone: (505) 466-0015

Fax: (505) 466-0015

Proistamenos Fr. Dimitrios Pappas

Phone: 505-204-4655

Email: paradosi@msn.com

Bulletin Admin Malcolm Ennis

Phone: 505-500-5645

Email: chefmac95@gmail.com

Services Schedule

Sundays: Orthros/Matins - 8:45 AM; Divine Liturgy - 10:00 AM

Saturdays: Vespers - 5:00 PM

Weekdays and Saturdays (as announced): Orthros/Matins - 8:45 AM; Divine Liturgy - 10:00 AM

Bulletin for Sunday, March 25, 2018

Saints and Feasts



March 25

Annunciation of the Theotokos

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)



March 26

26 Martyrs in Crimea



March 26

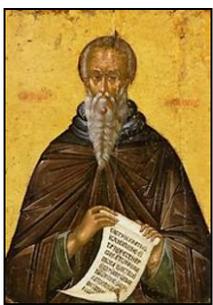
Irenaeus the Hieromartyr of Hungary



March 26

Synaxis in honor of the Archangel Gabriel

This festive Synaxis is celebrated to the glory of the Archangel Gabriel, since he ministered to the marvelous mystery of God's incarnate dispensation.



March 30

John Climacus the Righteous, author of The Divine Ladder of Ascent

This Saint gave himself over to the ascetical life from his early youth. Experienced both in the solitary life of the hermit and in the communal life of cenobitic monasticism, he was appointed Abbot of the Monastery at Mount Sinai and wrote a book containing thirty homilies on virtue. Each homily deals with one virtue, and progressing from those that deal with holy and righteous activity (praxis) unto those that deal with divine vision (theoria), they raise a man up as though by means of steps unto the height of Heaven. For this cause his work is called "The Ladder of Divine Ascent." The day he was made

Abbot of Sinai, the Prophet Moses was seen giving commands to those who served at table. Saint John reposed in 603, at eighty years of age. See also the Fourth Sunday of the Fast.



March 31

Lazarus Saturday

Lazarus and his sisters Martha and Mary, the friends of the Lord Jesus, had given Him hospitality and served Him many times (Luke 10:38-42; John 12:2-3). They were from Bethany, a village of Judea. This village is situated in the eastern parts by the foothills of the Mount of Olives, about two Roman miles from Jerusalem. When Lazarus - whose name is a Hellenized form of "Eleazar," which means "God has helped," became ill some days before the saving Passion, his sisters had this report taken to our Saviour, Who was then in Galilee. Nonetheless, He tarried yet two more days until Lazarus died; then He said to His disciples, "Let us go into Judea that I might awake My friend who sleepeth." By this, of course, He meant the deep sleep of death. On arriving at Bethany, He consoled the sisters of Lazarus, who was already four days dead. Jesus groaned in spirit and was troubled at the death of His beloved friend. He asked, "Where have ye laid his body?" and He wept over him. When He drew nigh to the tomb, He commanded that they remove the stone, and He lifted up His eyes, and giving thanks to God the Father, He cried out with a loud voice, "Lazarus, come forth." And he that had been dead four days came forth immediately, bound hand and foot with the grave clothes, and Jesus said to those standing there, "Loose him, and let him go." This is the supernatural wonder wrought by the Saviour that we celebrate on this day.

According to an ancient tradition, it is said that Lazarus was thirty years old when the Lord raised him; then he lived another thirty years on Cyprus and there reposed in the Lord. It is furthermore related that after he was raised from the dead, he never laughed till the end of his life, but that once only, when he saw someone stealing a clay vessel, he smiled and said, "Clay stealing clay." His grave is situated in the city of Kition, having the inscription: "Lazarus the four days dead and friend of Christ." In 890 his sacred relics were transferred to Constantinople by Emperor Leo the Wise, at which time undoubtedly the Emperor composed his stichera for Vespers, "Wishing to behold the tomb of Lazarus . . ."

Services and Information

Welcome to all visitors! Please join us for fellowship immediately following the Liturgy in the Social Hall. For those visiting an Orthodox Church for the first time, please be aware that Holy communion is a sign of unity of faith which is only offered to baptized and chrismated Orthodox Christians. However, all present are welcome to partake of the antidoron (or blessed bread) which is distributed at the end of the service. Those interested in learning more about the Orthodox Christian faith, please see Fr. Dimitri Pappas after the service.

Visit the church web site: <http://steliasnm.org/>.

Services Schedule (unless otherwise noted)

Sundays: Orthros/Matins - 9:00 AM; Divine Liturgy - 10:00 AM

Saturdays: Vespers - 5:00 PM

Weekdays and Saturdays (as announced): Orthros/Matins - 9:00 AM; Divine Liturgy - 10:00 AM

March 2018 & April

Coffee hours from the Sunday of Orthodoxy (Feb. 25) through Palm Sunday must be *Lenten*, though Fr. Dimitri has given dispensation to allow dairy products to be included (wine and oil are also allowed on weekends).

25 Mar. (Sun., Fifth Sunday of Lent (Saint Mary of Egypt)—Feast of the Annunciation to the Theotokos) Prosforon Mac Ennis. Instead of coffee hour, there will be a potluck luncheon: fish, wine, and oil permitted (and dairy products, per Fr. Dimitri). Sign-up sheet posted in coffee room.

31 Mar. (Sat., Lazarus Saturday) Prosforon Mac Ennis. No coffee hour. After the Divine Liturgy, please stay to make Palm Crosses and to help clean the church.

1 Apr. (Palm Sunday morning) Prosforon TBD. Potluck luncheon, fish, wine, and oil permitted (and dairy products, per Fr. Dimitri). Sign-up sheet posted in coffee room.

1 Apr. (Palm Sunday evening) 6:00 p.m., Bride Groom Service.

2 Apr. (Holy Monday) 6:00 p.m., Bride Groom Service.

3 Apr. (Holy Tuesday) 6:00 p.m., Bride Groom Service.

4 Apr. (Holy Wednesday) 6:00 p.m., Holy Unction Service.

5 Apr. (Holy Thursday) 10:00 a.m., Vesperal Divine Liturgy. Prosforon TBD, no coffee hour.

5 Apr. (Holy Thursday) 6:00 p.m., The 12 Gospels and Nailing on the Holy Cross.

6 Apr. (Holy Friday) 8:00 a.m., The Great and Royal Hours.

6 Apr. (Holy Friday) 10:00 a.m., Decorating the Kouvouklion.

6 Apr. (Holy Friday) 3:00 p.m., The Apokathelosis (Un-nailing).

6 Apr. (Holy Friday) 6:00 p.m., The Lamentation.

7 Apr. (Holy Saturday morning) 10:00 a.m., Vesperal Divine Liturgy. Two Prosfora TBD, no coffee hour.

7–8 Apr. (Holy Saturday night — Pascha) 11:00 p.m. Orthros, 12:00 a.m. Divine Liturgy. Prosforon, TBD. Potluck luncheon Anastasi meal after service, sign-up sheet in coffee room.

8 Apr. (Great and Holy Pascha) 12:00 p.m., Agape Service. Potluck luncheon Agape meal after service, sign-up sheet in coffee room.

13 Apr. (Fri., Friday of Bright Week, Feast of the Life-Giving Fountain) Prosforon TBD. No coffee hour.

15 Apr. (Sunday of Thomas) Prosforon TBD, coffee hour TBD.

22 Apr. (Sunday of the Myrrhbearers) Prosforon TBD, coffee hour TBD.

29 Apr. (Sunday of the Paralytic) Prosforon TBD, coffee hour TBD.

Volunteer Prosforon bakers: please have the Prosforon to Fr. Dimitri by 9:00 a.m.

Coffee hour hosts: please stay after the coffee hour to help clean up.

GOC Links

Greek Orthodox Metropolis of Denver <<http://www.denver.goarch.org>>.

Greek Orthodox Archdiocese of America <<http://www.goarch.org>>.

Orthodox Calendar <<http://www.goarch.org/chapel/calendar>>.

Orthodox Observer <<http://www.goarch.org/news/observer>>.

Parish News and Events

Parish Council Meeting

The next Parish Council meeting will be on Sunday, April 15, after the Divine Liturgy.

Please sign up to bring a dish to the potluck luncheon on Sunday, 25 March

To celebrate the Feast of the Annunciation of the Theotokos, there will be a potluck luncheon after the Divine Liturgy. Food must be Lenten, though oil, wine, fish, and dairy products, per Fr. Dimitri, are allowed on this day. The sign-up sheet is downstairs in the coffee room.

Palm crosses and church cleaning on Saturday, 31 March

On the Saturday of Lazaros, 31 March, after the Divine Liturgy, please stay to make Palm Crosses and to help

clean the church in preparation for Holy Week and Pascha.

Please sign up to bring a dish for our annual Palm Sunday luncheon on 1 April

Please sign up to bring a dish for our annual Palm Sunday luncheon on 1 April. The sign-up sheet is downstairs in the coffee room. Food must be Lenten, though oil, wine, fish, and dairy products, per Fr. Dimitri, are allowed on Palm Sunday.

Pascha potluck luncheons

Please sign up to bring a dish for our annual Anastasi potluck meal after the midnight Pascha service. Also, sign up to bring a dish for the potluck meal that will be shared after the noon Agape service on 8 April. Sign-up sheets are in the coffee room.

Parish members: we need your current contact information for the Parish Directory

The Parish Council is planning on issuing a new Parish Directory. Please give your current contact information to Niki Constantaras ((505) 890-2939 (home), (505) 930-1940 (mobile), or yiayianiki@aol.com). There will be space in the Director for advertisements and commemorations. If you wish to place one of these in the Directory, please contact Niki or Father Dimitrios by the first week of May. Cost of advertisements/commemorations is \$25.00 for Business Card or \$50.00 for a Full Page.

Order lilies for Pascha

Please fill out forms, available in the back of the church, to order lily plants for Pascha. Each Lily plant is \$15. Purchase in memory of a loved one. Deadline for orders is Palm Sunday, 1 April.

Tsourekia bake sale

We will begin selling our traditional sweet bread for Pascha this year on the Saturday of Lazaros, 31 March, or Palm Sunday, 1 April. The price is \$12.00 for each tsoureki.

Beit Tikva & Friends' Teddy Bear Project

This year, St. Elias Greek Orthodox Church is partnering with Congregation Beit Tikva for their fifth annual Teddy Bear Project for the Solace Crisis Treatment Center (formerly the Rape Crisis Center). Please bring new stuffed animals and art supplies to our church and give them to Fr. Dimitri to collect for Beit Tikva. All donated stuffed animals must be new, and must not contain any batteries. If you want to donate art supplies, please contact Joan Less (954-1030; jjless@comcast.net), and ask her what they need. She has a list of wished-for items. Fr. Dimitri will collect donated items through March 27, and Beit Tikva will deliver them to the Solace Center in April, which is Child Abuse Awareness Month.

Volunteers are needed to host coffee hours and to bake prosfora

Please get in touch with Niki Constantaras to volunteer to bake prosforon and to host a simple coffee hour: some cookies, a pastry, pie, or coffee cake, some bagels—two or three items of your choice. Contact Niki at (505) 890-2939 (home), (505) 930-1940 (mobile), or yiayianiki@aol.com.

2018 Stewardship

We thank all of our members who have made a stewardship pledge to our church. Through your continued and loving support, the Parish Council and Fr. Dimitrios Pappas are able to serve as caretakers and deal with the needs and priorities that face our church. If you have not already done so, please complete your 2018 pledge card and return it to the church as soon as you can. Thank you!

Recycling for St. Elias

The church receives a donation for recycling your used toner cartridges and inkjet cartridges. When you get new ones, please bring the used ones to the church, in their packing if possible. Every bit that we recycle means more funds for our parish. Please help with this free and painless way to raise money and protect the environment.

Hymns of the Day

Resurrectional Apolytikion in the First Mode

When the stone had been sealed by the Jews and the soldiers were guarding Thine immaculate Body, Thou didst arise on the third day, O Saviour, granting life unto the world. Wherefore, the powers of the Heavens cried out to Thee, O Lifegiver: Glory to Thy Resurrection, O Christ. Glory to Thy Kingdom. Glory to Thy dispensation, O only Friend of man.

Τοῦ λίθου σφραγισθέντος ὑπὸ τῶν Ἰουδαίων, καὶ στρατιωτῶν φυλασσόντων τὸ ἄχραντόν σου σῶμα, ἀνέστης τριήμερος Σωτήρ, δωρούμενος τῷ κόσμῳ τὴν ζωὴν. Διὰ τοῦτο αἱ Δυνάμεις τῶν οὐρανῶν ἐβόων σοι Ζωοδότα· Δόξα τῇ ἀναστάσει σου Χριστέ, δόξα τῇ Βασιλείᾳ σου, δόξα τῇ οἰκονομίᾳ σου, μόνε Φιλάνθρωπε.

Apolytikion for Sun. of St. Mary of Egypt in the Plagal Fourth Mode

In thee the image was preserved with exactness, O Mother; for taking up thy cross, thou didst follow Christ, and by thy deeds thou didst teach us to overlook the flesh, for it passeth away, but to attend to the soul since it is immortal. Wherefore, O righteous Mary, thy spirit rejoiceth with the Angels.

Ἐν σοί Μήτηρ ακριβῶς διεσώθη τό κατ' εἰκόνα, λαβὼν γάρ τόν σταυρόν, ἠκολούθησας τῷ Χριστῷ, καὶ πράπτων ἐδίδασκες, ὑπερορὰν μὲν σαρκός, παρέρχεται γάρ ἐπιμελείσθαι δέ ψυχῆς, πράγματος ἀθανάτου, διό καί μετὰ Ἀγγέλων συναγάλλεται, οσία Μαρία τό πνεύμά σου.

Apolytikion for Annunciation of the Theotokos in the Fourth Mode

Today is the fountainhead of our salvation and the manifestation of the mystery which was from eternity. The Son of God becometh the Virgin's Son, and Gabriel announceth the good tidings of grace; for this cause, let us cry to the Mother of God with him: Rejoice, thou who art full of grace, the Lord is with thee.

Σήμερον τῆς σωτηρίας ἡμῶν τὸ Κεφάλαιον, καὶ τοῦ ἀπ' αἰῶνος Μυστηρίου ἢ φανέρωσις, ὁ Υἱὸς τοῦ Θεοῦ, Υἱὸς τῆς Παρθένου γίνεται, καὶ Γαβριὴλ τὴν χάριν εὐαγγελίζεται. Διὸ καὶ ἡμεῖς σὺν αὐτῷ τῇ Θεοτόκῳ βοήσωμεν· Χαῖρε Κεχαριτωμένη, ὁ Κύριος μετὰ σοῦ.

Seasonal Kontakion in the Plagal Fourth Mode

To you, Theotokos, invincible Defender, having been delivered from peril, I, your city, dedicate the victory festival as a thank offering. In your irresistible might, keep me safe from all trials, that I may call out to you: "Hail, unwedded bride!"

Τὴ ὑπερμάχῳ στρατηγῷ τὰ νικητήρια, ὡς λυτρωθεῖσα τῶν δεινῶν εὐχαριστήρια, ἀναγράφω σοὶ ἡ Πόλις σου Θεοτόκε, Ἄλλ' ὡς ἔχουσα τὸ κράτος ἀπροσμάχητον, ἐκ παντοίων μὲ κινδύνων ἐλευθέρωσον, ἵνα κράζω σοί, Χαῖρε νύμφη ἀνύμφευτε.

The translations of hymns are under copyright and used by permission. All rights reserved. These works may not be further reproduced, in print or on other websites or in any other form, without the prior written authorization of the copyright holder:

Gospel and Epistle Readings

Matins Gospel Reading

Annunciation of the Theotokos

The Reading is from Luke 1:39-49, 56

In those days, Mary arose and went with haste into the hill country, to a city of Judah, and she entered the house of Zacharias and greeted Elizabeth. And when Elizabeth heard the greeting of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit and she exclaimed with a loud cry, "Blessed are you among women, and blessed is the fruit of your womb! And why is this granted me, that the mother of my Lord should come to me? For behold, when the voice of your greeting came to my ears, the babe in my womb leaped for joy. And blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord."

And Mary said, "My soul magnifies the Lord, and my spirit rejoices in God my Savior, for he has regarded the low estate of his handmaiden. For behold, henceforth all generations will call me blessed; for he who is mighty has done great things for me, and holy is his name." And Mary remained with her about three months, and returned to her home.

Annunciation of the Theotokos

Κατὰ Λουκᾶν 1:39-49, 56

Ἐν ταῖς ἡμέραις ἐκεῖνας, ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα, καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἠσπάσατο τὴν Ἐλισάβετ. καὶ ἐγένετο ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη Πνεύματος Ἁγίου ἡ Ἐλισάβετ καὶ ἀνεφώνησε φωνῇ μεγάλῃ καὶ εἶπεν· εὐλογημένη σὺ ἐν γυναιξὶ καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ Κυρίου μου πρὸς με; ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησε τὸ βρέφος ἐν ἀγαλλιάσει ἐν τῇ κοιλίᾳ μου. καὶ μακαρία ἡ πιστεύουσα ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου. Καὶ εἶπε Μαριάμ· Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτήρί μου, ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινώσιν τῆς δούλης αὐτοῦ. ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί· ὅτι ἐποίησέ μοι μεγαλεῖα ὁ δυνατὸς καὶ ἅγιον τὸ ὄνομα αὐτοῦ. Ἐμείνε δὲ Μαριάμ σὺν αὐτῇ ὡσεὶ μῆνας τρεῖς καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

Epistle Reading

Prokeimenon. Third Mode. Luke 1: 46-48.

My soul magnifies the Lord, and my spirit rejoices in God my Savior.

Verse: For he has regarded the humility of his servant.

The reading is from St. Paul's Letter to the Hebrews 2:11-18.

BRETHREN, he who sanctifies and those who are sanctified have all one origin. That is why he is not ashamed to call them brethren, saying, "I will proclaim thy name to my brethren, in the midst of the congregation I will praise thee." And again, "I will put my trust in him." And again, "Here am I, and the children God has given me. Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong bondage. For surely it is not with angels that he is concerned but with the descendants of Abraham. Therefore he had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in the service of God, to make expiation for the sins of the people. For because he himself has suffered and been tempted, he is able to help those who are tempted.

Προκείμενον. Third Mode. Λουκάν 1:46-48.

Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον, καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτήρῳ μου.
Στίχ. Ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ.

τὸ Ἀνάγνωσμα Πρὸς Ἑβραίους 2:11-18.

Ἀδελφοί, ὁ ἀγιάζων καὶ οἱ ἀγιαζόμενοι, ἐξ ἑνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοῦ καλεῖν, λέγων, Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε. Καὶ πάλιν, Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ. Καὶ πάλιν, Ἰδοὺ ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ θεός. Ἐπεὶ οὖν τὰ παιδία κεκοινώνηκεν σαρκός καὶ αἵματος, καὶ αὐτὸς παραπλησίως μετέσχευεν τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἐστὶν τὸν διάβολον, καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας. Οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται. Ὅθεν ὤφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν, εἰς τὸ ἰλάσκεσθαι τὰς ἀμαρτίας τοῦ λαοῦ. Ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

Gospel Reading

Annunciation of the Theotokos

The Reading is from Luke 1:24-38

In those days, Elizabeth the wife of Zacharias conceived and for five months she hid herself, saying, "Thus the Lord had done to me in the days when he looked on me, to take away my reproach among men." In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came to her and said, "Hail, O favored one, the Lord is with you! Blessed are you among women!" But she was greatly troubled at the saying, and considered in her mind what sort of greeting this might be. And the angel said to her, "Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great, and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob for ever; and of his kingdom there will be no end." And Mary said to the angel, "How shall this be, since I have no husband?" And the angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God.

And behold, your kinswoman Elizabeth in her old age has also conceived a son; and this is the sixth month with her who was called barren. For with God nothing will be impossible." And Mary said, "Behold, I am the handmaid of the Lord; let it be to me according to your word." And the angel departed from her.

Annunciation of the Theotokos

Κατὰ Λουκᾶν 1:24-38

Ἐν ταῖς ἡμέραις ἐκείναις συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα ὅτι οὕτω μοι πεποίηκεν ὁ Κύριος ἐν ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν τὸ ὄνειδος μου ἐν ἀνθρώποις. Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἣ ὄνομα Ναζαρέτ, πρὸς παρθένον μεμνηστευμένην ἀνδρὶ, ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαυὶδ, καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπε· χαῖρε, κεχαριτωμένη· ὁ Κύριος μετὰ σοῦ· εὐλογημένη σὺ ἐν γυναιξίν. ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος, καὶ εἶπεν ὁ ἄγγελος αὐτῇ· μὴ φοβοῦ, Μαριάμ· εὗρες γὰρ χάριν παρὰ τῷ Θεῷ. καὶ ἰδοὺ συλλήψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ, καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. εἶπε δὲ Μαριάμ πρὸς τὸν ἄγγελον· πῶς ἔσται μοι τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· Πνεῦμα Ἅγιον ἐπελεύσεται ἐπὶ σέ καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς Θεοῦ. καὶ ἰδοὺ Ἐλισάβετ ἡ συγγενὴς σου καὶ αὐτὴ συνειληφυῖα υἱὸν ἐν γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα· ὅτι οὐκ ἀδυνατήσῃ παρὰ τῷ Θεῷ πᾶν ῥῆμα. εἶπε δὲ Μαριάμ· ἰδοὺ ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

Wisdom of the Fathers

But the head of every good endeavor and the guiding force of right actions is perseverance in prayer. By means of it we can daily obtain the rest of the virtues by asking God for them. By this means are engendered in those deemed worthy the fellowship of God's holiness and of spiritual energy and the attachment of the mind disposed toward the Lord in ineffable love. For the person who daily forces himself to persevere in prayer is enflamed with divine passion and fiery desire from a spiritual love toward God, and he receives the grace of the sanctifying perfection of the Spirit.

St. Makarios the Great

Homilies 40.2, in Spiritual Homilies, 4th century

I am amazed that there are some who are extremely doubtful whether the holy Virgin should be called Mother of God or no. For if our Lord Jesus Christ is God, then surely the holy Virgin who gave him birth must be God's mother.

St. Cyril of Alexandria

Letter I to the Monks in Egypt. B#15, p. 252., 5th Century