



Saint Barbara Greek Orthodox Church
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News & Announcements
August 4, 2024

6th Sunday of Matthew
Κυριακή 6η Μαθθαιου



Seven Holy Youths of Ephesus **8/4/2024**

Morning Matins 9:00 am
Morning Great Doxology starts at 9:45 am
Morning Divine Liturgy 10:00 a.m.

The Sunday Epistle Reading

**You, O Lord, shall keep us and preserve us.
Verse: Save me, O Lord, for the godly man has failed.**

The reading is from St. Paul's Letter to the Romans 12:6-14

Brethren, having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness. Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honor. Never flag in zeal, be aglow with the Spirit, serve the Lord. Rejoice in your hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints, practice hospitality. Bless those who persecute you; bless and do not curse them.

**Σὺ Κύριε, φυλάξαις ἡμᾶς καὶ διατηρήσαις ἡμᾶς.
Στίχ. Σῶσον με, Κύριε, ὅτι ἐκλέλοιπεν ὁσῖος.**

Πρὸς Ῥωμαίους Επιστολῆς Παύλου τὸ ἀνάγνωσμα 12:6-14

Ἀδελφοί, ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα, εἴτε προφητείαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως· εἴτε διακονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ· εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει· ὁ μεταδιδούς, ἐν ἀπλότητι· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἰλαρότητι. Ἡ ἀγάπη ἀνυπόκριτος. Ἀποστυγοῦντες τὸ πονηρόν, κολλώμενοι τῷ ἀγαθῷ. Τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι· τῇ τιμῇ ἀλλήλους προηγούμενοι· τῇ σπουδῇ μὴ ὀκνηροί· τῷ πνεύματι ζέοντες· τῷ κυρίῳ δουλεύοντες· τῇ ἐλπίδι χαίροντες· τῇ θλίψει ὑπομένοντες· τῇ προσευχῇ προσκαρτεροῦντες· ταῖς χρεαίαις τῶν ἀγίων κοινωνοῦντες· τὴν φιλοξενίαν διώκοντες. Εὐλογεῖτε τοὺς διώκοντας ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταρᾶσθε.

The Sunday Gospel Reading

The Gospel According to Matthew 9:1-8

At that time, getting into a boat Jesus crossed over and came to his own city. And behold, they brought to him a paralytic, lying on his bed; and when Jesus saw their faith he said to the paralytic, "Take heart, my son; your sins are forgiven." And behold, some of the scribes said to themselves, "This man is blaspheming." But Jesus, knowing their thoughts, said, "Why do you think evil in your hearts? For which is easier, to say 'Your sins are forgiven,' or to say 'Rise and walk?' But that you may know that the Son of man has authority on earth to forgive sins" he then said to the paralytic -- "Rise, take up your bed and go home." And he rose and went home. When the crowds saw it, they were afraid, and they glorified God, who had given such authority to men.

Ἐκ τοῦ Κατὰ Ματθαῖον

Ἀγίου Εὐαγγελίου τὸ Ἀνάγνωσμα 9:1-8

Τῷ καιρῷ ἐκείνῳ, ἐλθόντος τῷ Ἰησοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργεσηνῶν ὑπὴντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης. καὶ ἰδοὺ ἔκραξαν λέγοντες· τί ἡμῖν καὶ σοί, Ἰησοῦ υἱὲ τοῦ Θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες· εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων. καὶ εἶπεν αὐτοῖς· ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων· καὶ ἰδοὺ ὥρμησε πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν καὶ ἀπέθανον ἐν τοῖς ὕδασι. οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα καὶ τὰ τῶν δαιμονιζομένων. καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ, καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν. Καὶ ἐμβὰς εἰς πλοῖον διεπέρασε καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.



***You are Asked to Please Bring Grapes
on Tuesday August 6th
Please Cut Them Up into Small Bunches
So that they can be Blessed and then Distributed
to our Faithful Parishioners***

The Feast of the Transfiguration

The transfiguration of Christ is one of the central events recorded in the gospels. Immediately after the Lord was recognized by His apostles as “the Christ [Messiah], the Son of the Living God,” He told them that “He must go up to Jerusalem and suffer many things . . . and be killed and on the third day be raised” (Mt 16). The announcement of Christ’s approaching passion and death was met with indignation by the disciples. And then, after rebuking them, the Lord took Peter, James, and John “up to a high mountain”—by tradition Mount Tabor—and was “transfigured before them.”



Today's Scheduled Coffee Hour 8/4

Parish Council

Today's Scheduled Narthex Greeters for 8/4

Theky Pappas

George Glekas

Our Volunteer Chantors

Nicholas Georgiou

Pete Marinos

Our Volunteer Choir Directors

Panos Messis

Costa Constantinou

Our Volunteer Organist

Eleni Christakos

Explanation of the Paraclesis:



The word "paraclesis" has two different meanings: the first is "consolation," from which the Holy Spirit is called the "Paraclete," or "Consoler"; the second is "supplication" or "petition". The Service of the Paraclesis to the Theotokos consists of hymns of supplication to obtain consolation and courage. It should be recited in times of temptation, discouragement or sickness. It is used more particularly during the two weeks before the Dormition, or Assumption, of the Theotokos, from August 1 to August 14. The theme of these Paraclesis Services centers around the petition. "Most Holy Mother of God, save us."

If you have a problem or if something is burdening your soul, if you feel spiritually uneasy and if you are not at peace with yourself and with those around you, then, you should come to the Church during the first fifteen days of August and ask for the intercessions of the Mother of God. Even if you are fortunate enough to be one of those very few who are at peace with themselves and with God, then those blessed ones should come to these services and thank God and His Blessed Mother for the blessings that they have bestowed upon you and your family.

Since these Paraclesis Services to the Theotokos are primarily petition for the welfare of the living, let the whole Church pray for you during the first fifteen days of August and especially on the Great Feast of the Dormition of the Theotokos on August 15th. Don't let your laziness and your apathy cause you to miss this great blessing and inspiration that the Church can bestow upon you. Let the peace and holiness that only the Mother of God can give you enter into your life. "Let us lay aside all earthly cares," and let us truly, during these fifteen days, participate in the fasting and prayer life of the Church so that we can "taste and see that the Lord is good" and so that we may fully experience the spiritual blessings that the Church has to offer.

Dates When the Small Paraclesis will be offered at St. Barbara:

Thursday, August 1st at 6:00 pm

Wednesday, August 7th at 6:00 pm

Friday, August 9th at 6:00 pm

Monday, August 12th at 6:00 pm

Names for the Health and Well Being of Loved Ones are Submitted at the Service:

As noted above, the Paraclesis service is a supplication specifically for the well-being of the living. During the services, Father Stavroforos will commemorate the names of the living faithful for whom prayers have been asked. Accordingly, if you have family members, godparents, godchildren, friends, etc., who you would like to have commemorated at these services, please make a list of their names and provide it to Father.

The Reason We Fast for the Feast of the Dormition:

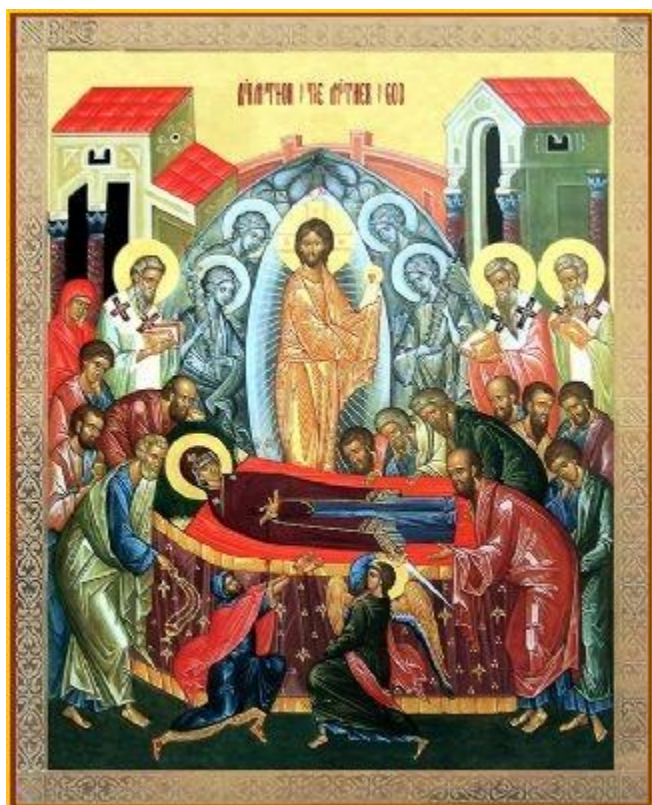
So why do we fast before Dormition ? In a close-knit family, word that its matriarch is on her deathbed brings normal life to a halt. Otherwise important things (parties, TV, luxuries, personal desires) become unimportant; life comes to revolve around the dying matriarch. It is the same with the Orthodox family; word that our matriarch is on her deathbed, could not (or at least should not) have any different effect than the one just mentioned. The Church, through the Paraclesis Service, gives us the opportunity to come to that deathbed and eulogize and entreat the woman who bore God, the vessel of our salvation and our chief advocate at His divine throne. And as, in the earthly family, daily routines and the indulgence in personal wants should come to a halt. Fasting, in its full sense (abstaining from food and desires) accomplishes this. Less time in leisure or other pursuits leaves more time for prayer and reflection on she who gave us Christ, and became the first and greatest Christian. In reflecting on her and her incomparable life, we see a model Christian life, embodying Christ's retort to the woman who stated that Mary was blessed because she bore Him: blessed rather are those who hear His word and keep it. Mary did this better than anyone. As Fr. Thomas Hopko has stated, she heard the word of God and kept it so well, that she of all women in history was chosen not only to hear His Word but give birth to it (Him). So while we fast in contemplation of her life, we are simultaneously preparing ourselves to live a life in imitation of her. That is the purpose of the Dormition Fast.



AUGUST 1-15: THE DORMITION FAST

The Dormition (Koimisis) Fast was established as preceding the great feasts of the Holy Transfiguration of the Lord and of the Holy Dormition (Koimisis) of the Mother of God. It lasts two weeks--from August 1-15.

The Dormition Fast comes down to us from the early days of Christianity. We find a clear reference to the Dormition fast in a conversation of St. Leo the Great from around the year 450 AD. "The Church fasts are situated in the year in such a way that a special abstinence is prescribed for each time. Thus, for spring there is the spring fast [--the Forty Days(Great Lent; for summer there is the summer fast...[the Holy Apostle's fast]; for autumn there is the autumn fast, in the seventh month [Holy Dormition fast]; for winter there is the winter fast [Holy Nativity fast]."



Saint Symeon of the Thessaloniki writes that, "The fast in August [Dormition fast] was established **in honor of the** Mother of God the Logos/Word, Who, foreknowing Her repose, ascetically labored and fasted for us as always, although She was Holy and Immaculate, and had **no need** for fasting. Thus, She especially prayed for us in preparation for being translated from this life to the future life, when Her blessed soul would be united through the Divine spirit with Her Son. Therefore, we also should fast and praise Her, emulating Her life, urging Her thereby to pray for us. Some, by the way, say that this fast was instituted on the occasion of two feasts--**the Holy Transfiguration of Jesus Christ (August 6th) and the Dormition of the Theotokos**. I also consider it necessary to remember these two feasts--**one which gives light, and the other which is merciful to us and intercedes for us.**"

The Dormition fast is **not** as strict as the Great Fast, but it is stricter than the Holy Apostle's and Holy Nativity fasts.

On Monday, Wednesdays and Fridays of the Dormition fast, the Church rubrics prescribe **xerophagy**, that is, the strictest fast of uncooked food (without oil); on Tuesdays and Thursdays, "with cooked food, but with no oil"; on Saturdays and Sundays wine and olive oil are allowed.

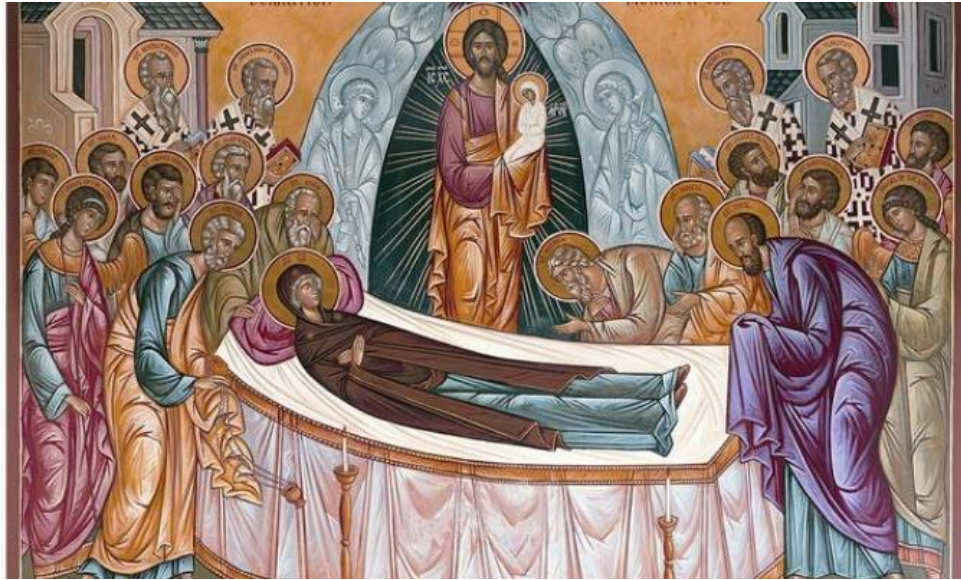
Until the feast of the Holy Transfiguration of the Lord, when grapes and apples are blessed in the churches. On the feast of the Holy Transfiguration of the Lord, the Church rubrics **allow fish**. After that day, on Mondays, Wednesdays, and Fridays, the fruits of the new harvest would always be included in the meals.

The **spiritual fast** is closely united with the bodily, just as our soul is united with the body, penetrates it, enlivens it, and makes one united whole with it, as the soul and body make one living human being. Therefore, in fasting bodily we must at the same time **fast spiritually**: "Brothers and sisters, in fasting let us also fast spiritually, severing all union with unrighteousness," the Holy Church enjoins us.

The main thing in fasting bodily is restraint abundant, tasty and sweet foods; the main thing in fasting spiritually **is restraint from passionate, sinful movements that indulge our sensual inclinations and vices**. The former is renunciation of the more nourishing foods for fasting food, which is less nourishing; the latter is the renunciation of our favorite sins for exercise (ascesis) in the virtues which oppose them.

The essence of the fast is expressed in the following Church hymn: "If you fast from food, my soul, but are not purified of the passions, in vain do we comfort ourselves by not eating. For if the fast does not bring correction, then it will be hateful to God as false, and you will be like unto the evil demons who never eat."





Names of the Living August 1 to 14

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____
11. _____
12. _____
13. _____
14. _____
15. _____