



Saint Barbara Greek Orthodox Church
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News & Announcements
March 2, 2025

Forgiveness – Cheesefare Sunday
Κυριακή της Τυροφαγού



CHEESEFARE SUNDAY LUNCHEON

Hesychius the Martyr 3/2/2025

Our Holy Father Nicholas Planas 3/2/2025

Joachim of Vatopedi who was given the name Papoulakis 3/2/2025

Andronikos & Athanasia the Martyrs 3/2/2025

Theodotos the Holy Martyr, Bishop of Cyrenia 3/2/2025

Euthalia the Virgin-Martyr of Sicily 3/2/2025

Chad, Bishop of Lichfield 3/2/2025

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

The Sunday Epistle Reading

Make your vows to the Lord our God and perform them.

Verse: God is known in Judah; his name is great in Israel.

The reading is from St. Paul's Letter to the Romans 13:11-14; 14:1-4

Brethren, salvation is nearer to us now than when we first believed; the night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armor of light; let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

As for the man who is weak in faith, welcome him, but not for disputes over opinions. One believes he may eat anything, while the weak man eats only vegetables. Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats; for God has welcomed him. Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for God is able to make him stand.

Εὐξασθε καὶ ἀπόδοτε Κυρίῳ τῷ Θεῷ ἡμῶν.

Στίχ. Γνωστὸς ἐν τῇ Ἰουδαίᾳ ὁ Θεός, ἐν τῷ Ἰσραὴλ μέγα τὸ ὄνομα αὐτοῦ.

Πρὸς Ῥωμαίους 13:11-14, 14:1-4 τὸ ἀνάγνωσμα

Ἀδελφοί, νῦν ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν. Ἡ νύξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν· ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, καὶ ἐνδυσώμεθα τὰ ὄπλα τοῦ φωτός. Ὡς ἐν ἡμέρᾳ, εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ. Ἀλλ' ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστόν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε, εἰς ἐπιθυμίας. Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν. Ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει. Ὁ ἐσθίων τὸν μὴ ἐσθιοντα μὴ ἐξουθενεῖτω, καὶ ὁ μὴ ἐσθίων τὸν ἐσθιοντα μὴ κρινέτω· ὁ θεὸς γὰρ αὐτὸν προσελάβετο. Σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; Τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει. Σταθήσεται δέ· δυνατός γάρ ἐστιν ὁ θεὸς στῆσαι αὐτόν.

The Sunday Gospel Reading
The Gospel According to Matthew 6:14-21

The Lord said, "If you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

"And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father who is in secret; and your Father who sees in secret will reward you.

"Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also."

Ἐκ τοῦ Κατὰ Ματθαῖον 6:14-21
Εὐαγγελίου τὸ Ἀνάγνωσμα

Εἶπεν ὁ Κύριος· Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος· ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν. Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταὶ σκυθρωποί· ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι, ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ, καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ. Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσι· θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν· ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν.

GREAT LENT AND HOLY WEEK 2023 (March 3 – April 19) 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 with the Great Compline of Clean Monday on March 3 at 6:00 pm.

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 13, 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 17, 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 19, 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 5, 12, 19, 26, April 2, 9.

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 7, 14, 21, 28 and the Akathyst Service on April 4.



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 March 3rd

Clean Monday – Great Compline – 6:00 pm

Wednesday March 5th

**1st Wednesday of Lent - Pre-Sanctified
Liturgy – 6:00 pm**

Friday March 7th

1st Salutation to the Theotokos – 6:00 pm

Saturday March 8th

3rd Saturday of Souls – 9:00 am

GREAT LENT



THE JOURNEY TO PASCHA



LET US BEGIN THE FAST WITH
JOY! LET US PREPARE OURSELVES
FOR SPIRITUAL EFFORTS! LET
US PURIFY OUR SOULS AND
CLEANSE OUR FLESH! LET US
ABSTAIN FROM EVERY PASSION AS
WE ABSTAIN FROM FOOD! LET US
REJOICE IN VIRTUES OF THE SPIRIT
AND FULFIL THEM IN LOVE! THAT WE MAY
ALL SEE THE HOLY PASSION OF CHRIST OUR
GOD! AND REJOICE IN SPIRIT AT THE HOLY
PASCHA!

Ακολουθίες της Εβδομαδας:

Δευτερα 3 Μαρτιου

Μεγα Αποδειπνο για Καθαρα Δευτερα – 6 μμ

Τεταρτη, 5 Μαρτιου

Προηγιασμενη για την 1η Τεταρτη Νηστειων – 6 μμ

Παρασκευη, 7 Μαρτιου

1η Χαιρετισμοι της Παναγιας – 6 μμ

Σαββατο, 8 Μαρτιου

Τριτο Ψυχοσαββατο των Αγιων Θεοδωρων – 9 πμ

LENTEN RELIGIOUS SERVICES

March 2025



- 3 – Clean Monday (Lent Begins) – 6:00 pm*
- 5 – 1st Wednesday Pre-Sanctified Liturgy – 6:00 pm*
- 7 – Friday -1st Salutation to the Theotokos – 6:00 pm*
- 8 – 3rd Saturday of Souls – 9:00 am*
- 9 – Sunday of Orthodoxy – 9:00 am*
- 12 – 2nd Wednesday Pre-Sanctified Liturgy – 6:00 pm*
- 14 – Friday – 2nd Salutation to the Theotokos – 6:00 pm*
- 16- Sunday of Gregory Palamas – 9:00 am*
- 19 – 3rd Wednesday Pre-Sanctified Liturgy – 6:00 pm*
- 21 – Friday – 3rd Salutation to the Theotokos – 6:00 pm*



Cheesefare Sunday Luncheon Hosts 3/2

Philoptochos

Today's Scheduled Narthex Greeters for 3/2

George Glekas

Wes Platt

Our Volunteer Chantors

Nicholas Georgiou

Pete Marinos

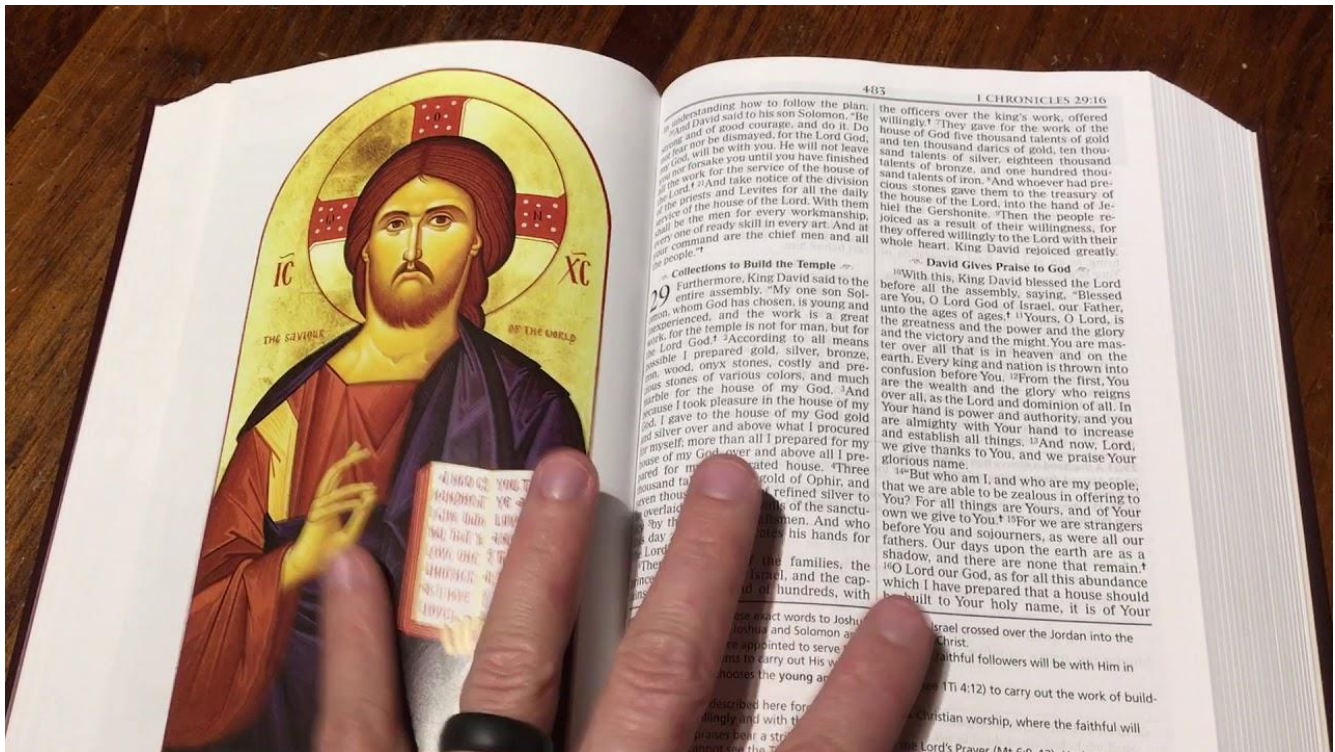
Our Volunteer Choir Directors

Panos Messis

Costa Constantinou

Our Volunteer Organist

Eleni Christakos



ADULT BIBLE STUDY

THURSDAY MARCH 6 AT 6:30 PM

TOPICS TAKEN FROM THE SUNDAY LECTIONARY

Saint Barbara Greek Orthodox Church

8306 NC HWY 751

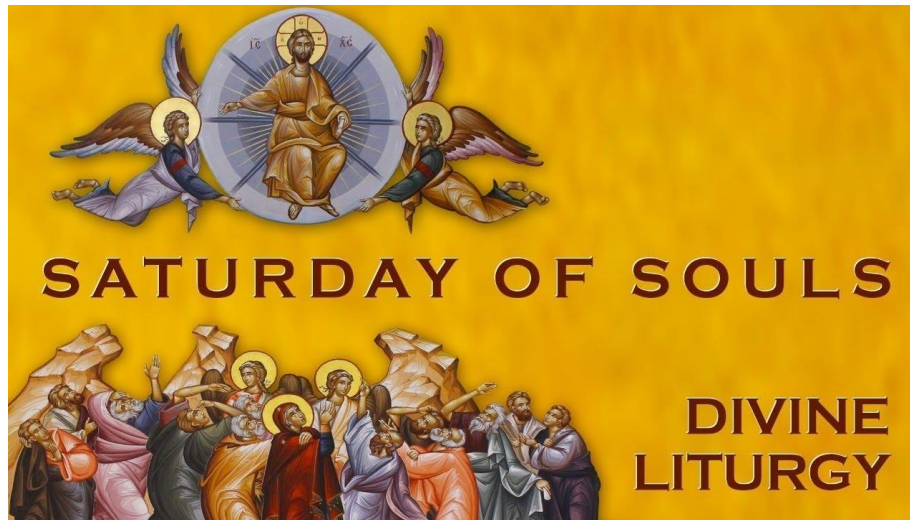
Durham, NC 27713

919-484-1600

For information Contact

Father Stavroforos by Email

fatherstavroforos2012@gmail.com



1st February 22nd at 9:00 am
2nd Saturday March 1nd at 9:00 am
3rd Saturday March 8th at 9:00 am

1ο Ψυχосαββατο, 22 Φεβρουαριου 9:00 πμ
2ο Ψυχосαββατο. 1 Μαρτιου 9:00 πμ
3ο Ψυχосαββατο, 8 Μαρτιου 9:00 πμ

Through the Apostolic Constitutions (Book VIII, ch. 42), the Church of Christ has received the custom to make commemorations for the departed on the third, ninth, and fortieth days after their repose. Since many throughout the ages, because of an untimely death in a faraway place, or other adverse circumstances, have died without being deemed worthy of the appointed memorial services, the divine Fathers, being so moved in their love for man, have decreed that a common memorial be made this day for all pious Orthodox Christians who have reposed from all ages past, so that those who did not have particular memorial services may be included in this common one for all. Also, the Church of Christ teaches us that alms should be given to the poor by the departed one's kinsmen as a memorial for him.

Besides this, since we make commemoration tomorrow of the Second Coming of Christ, and since the reposed have neither been judged, nor have received their complete recompense (Acts 17:31; II Peter 2:9; Heb. 11:39-40), the Church rightly commemorates the souls today, and trusting in the boundless mercy of God, she prays Him to have mercy on sinners. Furthermore, since the commemoration is for all the reposed together, it reminds each of us of his own death, and arouses us to repentance.



SAVE THE DATE - Spanakopita Assembly Saturday March 8 @ 11am

We will be assembling large pans of spanakopita on Saturday, March 8th in the church hall starting at approximately 11am, or following the end of the Saturday of Souls service scheduled that morning. I know everyone's schedules are busy, and your time is precious, but even if you can only spare an hour or two, please come by.

If you do come, we ask that you bring your own apron, a small bowl or saucepan to hold melted butter, and a pastry brush. This helps 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 (cindy.paliouras@gmail.com) know if you're able to come, so we'll have some idea of how many helpers to expect, that would be much appreciated. But even if you won't know until the last minute, please drop in... we're flexible, and we'll definitely put you to work!

Hope to see you on Saturday, March 8th!

Many thanks,
Cindy Paliouras cindy.paliouras@gmail.com
Theky Pappas tedthekey@aol.com
Evelyn Panos mamapan@aol.com

Cindy

Cindy Paliouras



GREEK DANCE PROGRAM & REHEARSALS

Saturdays at 3 pm for the Older Children

And at 4 pm for the Younger Children

For the Saint Barbara Greek Festival

Dance Instructor and Coach:

Hrisavgi Mangum

For Information Email:

hdkondilis.mangum@gmail.com

GREEK SCHOOL PROGRAM



Also note, Greek School will be during this time on Saturdays, which will allow for the different age groups to attend both youth programs.

The Young Greek Group will be at 3 pm, and the Older Greek Group will be at 4 pm.

If you have questions regarding which group your child will be attending, feel free to text or Email Hrisavgi. Hdkondilis.mangum@gmail.com

Saint Barbara General Meeting Schedule

Philoptochos General Meetings

4th Sunday of Month after Church in the Conference Room

Philoptochos Board Meetings

Sunday prior to the Last Sunday of the Month after Church
at a TBA offsite location

Parish Council General Meetings

Second Monday of the Month by Zoom
or in the Conference Room 6:30 pm

UNC-OCF

Monday Nights

7:00 pm – Panera Bread in Chapel Hill

Adult Bible Study

Thursday Nights in the Conference Room 6:30 pm

AHEPA Chapter # 277

General Meetings Third Sunday of the Month after Church
in the Conference Room

Greek School & Greek Dance

Saturdays – Classrooms at Church