



Saint Barbara Greek Orthodox Church
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Durham NC 27713 919-484-1600
fatherstavroforos2012@gmail.com
www.stbarbarachurchdurhamnc.com
News & Announcements
March 16, 2025

Sunday of Gregory Palamas
Κυριακή Γρηγορίου Αρχιεπισκοπού Θεσσαλονίκης



FESTIVAL MEETING

Sabine the Martyr of Egypt 3/16/2025
Christodulus the Wonderworker of Patmos 3/16/2025
Aristovoulos, Apostle of the 70 3/16/2025
Julian the Martyr 3/16/2025
Romanos the Hieromartyr of Parium 3/16/2025

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

The Sunday Epistle Reading

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 Hebrews 1:10-14; 2:1-3

IN THE BEGINNING, Thou, Lord, didst found the earth in the beginning, and the heavens are the work of thy hands; they will perish, but thou remainest; they will all grow old like a garment, like a mantle thou wilt roll them up, and they will be changed. But thou art the same, and thy years will never end." But to what angel has he ever said, "Sit at my right hand, till I make thy enemies a stool for thy feet?" Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?

Therefore, we must pay closer attention to what we have heard, lest we drift away from it. For if the message declared by angels was valid and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard him.

Σὺ Κύριε, φυλάξαις ἡμᾶς καὶ διατηρήσῃς ἡμᾶς.

Στίχ. Σῶσον με, Κύριε, ὅτι ἐκλέλοιπεν ὁσῖος.

Πρὸς Ἑβραίους 1:10-14, 2:1-3 τὸ ἀνάγνωσμα

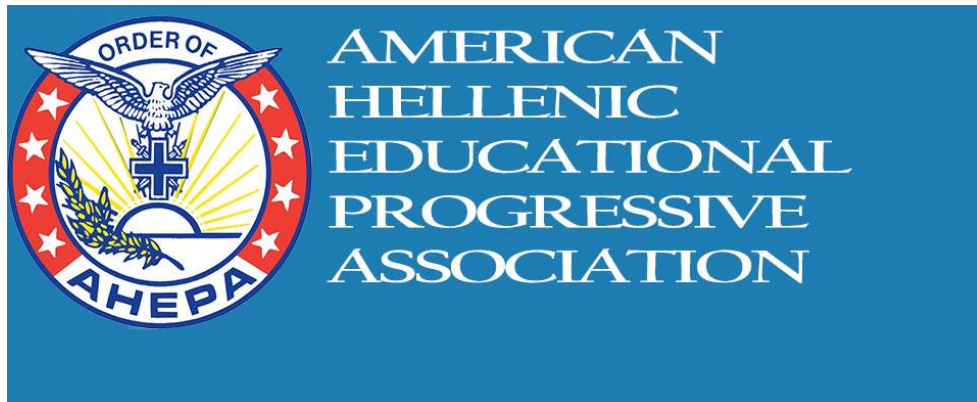
Κατ' ἀρχάς, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί· αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, καὶ ὥσεὶ περιβόλαιον ἐλίξεις αὐτοὺς, καὶ ἀλλαγήσονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν. Πρὸς τίνα δὲ τῶν ἀγγέλων εἶρηκέν ποτε, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν ποδῶν σου; Οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν; Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσιν, μήποτε παραρρυῶμεν. Εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν, πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας; Ἦτις, ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη.

The Sunday Gospel Reading
The Gospel According to Mark 2:1-12

At that time, Jesus entered Capernaum and it was reported that he was at home. And many were gathered together, so that there was no longer room for them, not even about the door; and he was preaching the word to them. And they came, bringing to him a paralytic carried by four men. And when they could not get near him because of the crowd, they removed the roof above him; and when they had made an opening, they let down the pallet on which the paralytic lay. And when Jesus saw their faith, he said to the paralytic, "My son, your sins are forgiven." Now some of the scribes were sitting there, questioning in their hearts, "Why does this man speak thus? It is a blasphemy! Who can forgive sins but God alone?" And immediately Jesus, perceiving in his spirit that they thus questioned within themselves, said to them, "Why do you question thus in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your pallet and walk? But that you may know that the Son of man has authority on earth to forgive sins"-he said to the paralytic-"I say to you, rise, take up your pallet and go home." And he rose, and immediately took up the pallet and went out before them all; so that they were all amazed and glorified God, saying, "We never saw anything like this!"

Ἐκ τοῦ Κατὰ Μάρκον 2:1-12
Εὐαγγελίου τὸ Ἀνάγνωσμα

Τῷ καιρῷ ἐκείνῳ, εἰσῆλθεν ὁ Ἰησοῦς εἰς εἰς Καπερναοὺμ δι' ἡμερῶν καὶ ἠκούσθη ὅτι εἰς οἶκόν ἐστι. καὶ εὐθέως συνήχθησαν πολλοί, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον. καὶ ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες, αἰρόμενον ὑπὸ τεσσάρων· καὶ μὴ δυνάμενοι προσεγγίσει αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράβαττον, ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο. ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ· τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν· τί οὗτος οὕτω λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ Θεός; καὶ εὐθέως ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως αὐτοὶ διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς· τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ, ἀφέωνταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν, ἔγειρε καὶ ἄρον τὸν κράβαττόν σου καὶ περιπάτει; ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἐπὶ τῆς γῆς ἁμαρτίας - λέγει τῷ παραλυτικῷ· σοὶ λέγω, ἔγειρε καὶ ἄρον τὸν κράβαττόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου. καὶ ἠγέρθη εὐθέως, καὶ ἄρας τὸν κράβαττον ἐξῆλθεν ἐναντίον πάντων, ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν Θεὸν λέγοντας ὅτι οὐδέποτε οὕτως εἶδομεν.



Esteemed AHEPA brothers and friends of AHEPA

- 1) We are both glad and honored to host today's coffee hour, after Liturgy at St. Barbara's. Ahepans are asked to attend and bring some sweet and salty snacks, that we can offer our co-parishioners. Remember we are fasting.
- 2) Our next meeting will be on March 23rd to accommodate today's festival meeting. An AGENDA will be forwarded to you soon. We will meet in the social hall while Philoptochos is meeting concurrently in the conference room.



Hi All,

It's May Greek Festival time! I hope you are all as excited as I am!

We would like to have a quick planning meeting after church today, 3.16.2025, after church. We will plan to get started around 11:45 AM. It should be quick, so please attend if you can. The more input, the better. As always, please feel free to invite anyone else you think might be interested.

Thanks so much,
George



CHILDREN'S MEDICAL FUND LUNCHEON COLLECTION – MARCH 16, 2025

His Eminence Metropolitan Sevastianos has declared Sunday, March 16, 2025, as the Children's Medical Fund Luncheon Sunday. Trays for donations will be passed by Philoptochos after church services. All donations will benefit the Children's Fund Medical Luncheon. The Metropolis of Atlanta is honored to host and celebrate the 20th Anniversary of this amazing and beloved fundraiser. The event will take place on Saturday, September 27, 2025 in Atlanta, GA

If you are not familiar with the history and purpose of this luncheon, please take a few minutes to read about its incredible outreach:

The National Philoptochos Children's Medical Fund Luncheon began as the "Cancer Fund Luncheon" in 1989 and 1990 at the Waldorf Astoria Hotel in New York City. At that time, the funds generated by these two events were donated to Memorial Sloan Kettering Hospital in New York City for the Greek Children's Cancer Fund. This fund assisted children from Greece who had cancer and came to America for treatment, as well as the Kids-n-Cancer Program.

Realizing that this gathering generated enormous interest and success, Philoptochos officially named this event the National Philoptochos Children's Medical Fund Luncheon in 1991. It expanded its mission not only to assist young cancer patients, but also provide grants for innovative research programs to pediatric hospitals throughout the United States, and to organizations with special programs for children with critical and life-threatening illnesses.

National Philoptochos has presented 19 Children's Medical Fund Luncheons since its inception. It is a biennial event and held on a rotating basis within the Direct Archdiocesan District and the eight Metropolises of our Greek Orthodox Archdiocese. Since 1989, the Children's Medical Fund Luncheon has distributed over \$4,000,000 in grants thanks to generous sponsors, donors, Philoptochos chapters, and Children's Medical Fund Luncheon proceeds.

Your support will help in continuing our legacy of aiding children in desperate need of medical care!

Thank you for your donation!

Betsy Xenakis

GREAT LENT AND HOLY WEEK 2025 (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 on Clean Monday on March 3 and concludes with the breaking of the fast at Pascha on April 20. 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

Wednesday March 19th

**3rd Wednesday of Lent - Pre-Sanctified
Liturgy – 6:00 pm**

Friday March 21st

3rd Salutation to the Theotokos – 6:00 pm

Ακολουθίες της Εβδομάδας:

Τεταρτη, 19 Μαρτιου

Προηγιασμενη για την 3η Τεταρτη Νηστειων – 6 μμ

Παρασκευη, 21 Μαρτιου

3η Χαιρετισμοι της Παναγιας – 6 μμ

LENTEN RELIGIOUS SERVICES

March 2025



- 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*
- 23 – Sunday of the Exaltation of the Holy Cross – 9:00 am*
- 25 – Tuesday – Feast of the Annunciation – 9:00 am*
- 26 – 4th Wednesday Pre-Sanctified Liturgy – 6:00 pm*
- 28 – 4th Salutation to the Theotokos – 6:00 pm*
- 30 – Sunday of Saint John of the Ladder – 9:00 am*

April 2025

- 2 – 5th Wednesday Pre-Sanctified Liturgy – 6:00 pm*
- 4 – Friday - The Akathyst Hymn – 6:00 pm*
- 6 – Sunday of Saint Mary of Egypt – 9:00 am*

Luminaries for Loved Ones
To be Lit on the Easter Midnight Service



Deadline for Orders: **Sunday, April 13, 2025**

\$10.00

Name:_____

Phone #:_____

Please return forms to: Lia Christakos or place in Philoptochos mailbox in conference room

Make payment to: Saint Barbara Philoptochos Society

Please Print Name of loved one below



Today's Scheduled Coffee Hour Hosts 3/16

AHEPA

Today's Scheduled Narthex Greeters for 3/16

James Branson

Carolyn Hack

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 20 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



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

YOUTH CHOIR PROGRAM

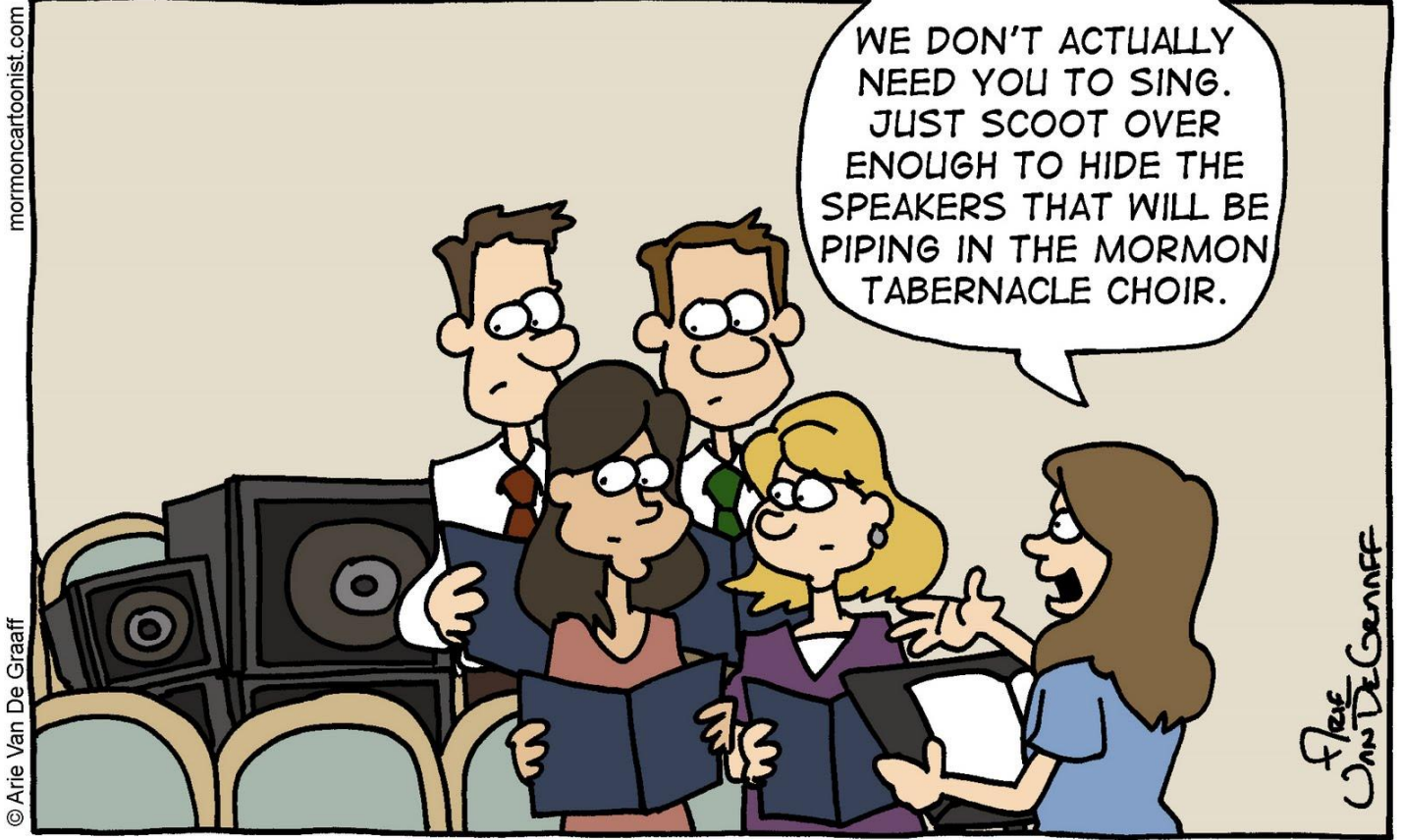


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Our youth choir is in full swing with practices being included in the curriculum of our Sunday School program. Mr. C will be meeting with all those who want to participate after they receive Holy Communion and go to their religious education class.

The Youth Choir will be doing the Entire Divine Liturgy for the Saturday of Lazarus.

If you have questions in regards to having your child in the youth choir feel free to text Costa Constantinou at 910-547-0123 or Email him at mrcumusicteacher@gmail.com



**We are Recruiting for the Choir
During this Lenten Season.**

**Practices will be Mandatory to Participate
in the Mentioned Service.**

**All Practices will be after the Sunday
Divine Liturgy.**

Sunday March 23 – Palm Sunday Hymns

Sunday March 30 – Good Friday Lamentations

Sunday April 6 – Lenten Music

For Information Contact Costa Constantinou text

919-547-9123 Or Email mrcmusicteacher@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