



Saint Barbara Greek Orthodox Church
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Durham NC 27713 919-484-1600
fatherstavroforos2012@gmail.com
www.stbarbarachurchdurhamnc.com
News & Announcements
March 30, 2025

Sunday of Saint John Climacus

Του Οσίου Πατρος ημων Ιωαννου του Συγγραφεως



CHOIR REHEARSAL AFTER CHURCH FRIDAY LAMENTATIONS

John Climacus the Righteous, author of The Divine Ladder of Ascent 3/30/2025

Sosthenes, Apollos, Cephas, Caesar, & Epaphroditos, the Apostles of the 70 3/30/2025

Zacharias the New Martyr 3/30/2025

Morning Matins 9:00 am

Morning Great Doxology starts at 9:45 am

Morning Divine Liturgy 10:00 a.m.

The Sunday Epistle Reading

The Lord will give strength to his people.

Verse: Bring to the Lord, O sons of God, bring to the Lord honor and glory.

The reading is from St. Paul's Letter to the Hebrews 6:13-20

BRETHREN, when God made a promise to Abraham, since he had no one greater by whom to swear, he swore to himself, saying, "Surely I will bless you and multiply you." And thus Abraham, having patiently endured, obtained the promise. Men indeed swear by a greater than themselves, and in all their disputes an oath is final for confirmation. So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he interposed with an oath, so that through two unchangeable things, in which it is impossible that God should prove false, we who have fled for refuge might have strong encouragement to seize the hope set before us. We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest for ever after the order of Melchizedek.

Κύριος ἰσχὺν τῷ λαῷ αὐτοῦ δώσει.

Στίχ. Ἐνέγκατε τῷ Κυρίῳ υἱοὶ Θεοῦ, ἐνέγκατε τῷ Κυρίῳ δόξαν καὶ τιμὴν.

Πρὸς Ἑβραίους 6:13-20 τὸ ἀνάγνωσμα

Ἀδελφοί, τῷ Ἀβραάμ ἐπαγγειλάμενος ὁ θεός, ἐπεὶ κατ' οὐδενὸς εἶχεν μείζονος ὁμόσαι, ὥμοσεν καθ' ἑαυτοῦ, λέγων, Ἥ μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε. Καὶ οὕτως μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας. Ἄνθρωποι μὲν γὰρ κατὰ τοῦ μείζονος ὁμνύουσιν, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὄρκος. Ἐν ᾧ περισσότερον βουλόμενος ὁ θεὸς ἐπιδείξει τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμεσίτευσεν ὄρκῳ, ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι θεόν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος· ἦν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν, καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος· ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσήλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδέκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

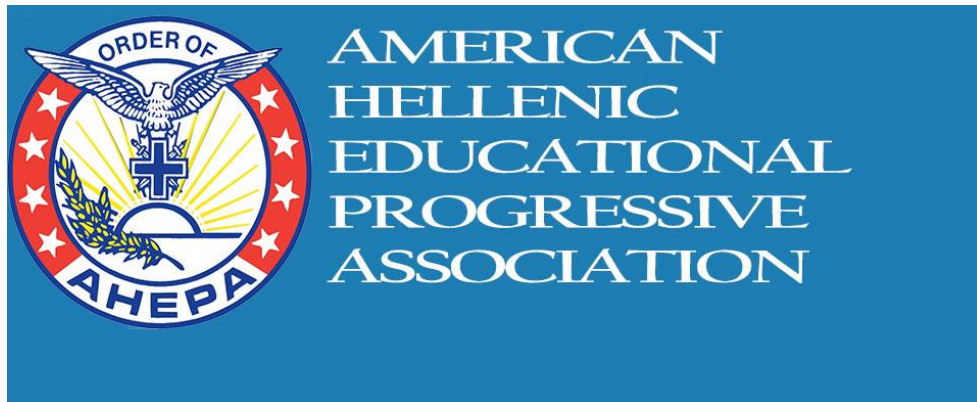
The Sunday Gospel Reading
The Gospel According to Mark 9:17-3

At that time, a man came to Jesus kneeling and saying: "Teacher, I brought my son to you, for he has a dumb spirit; and wherever it seizes him it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked your disciples to cast it out, and they were not able." And he answered them, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to me." And they brought the boy to him; and when the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, "How long has he had this?" And he said, "From childhood. And it has often cast him into the fire and into the water, to destroy him; but if you can do anything, have pity on us and help us." And Jesus said to him, "If you can! All things are possible to him who believes." Immediately the father of the child cried out and said, "I believe; help my unbelief!" And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You dumb and deaf spirit, I command you, come out of him, and never enter him again." And after crying out and convulsing him terribly, it came out, and the boy was like a corpse; so that most of them said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. And when he had entered the house, his disciples asked him privately, "Why could we not cast it out?" And he said to them, "This kind cannot be driven out by anything but prayer and fasting." They went on from there and passed through Galilee. And he would not have any one know it; for he was teaching his disciples, saying to them, "The Son of man will be delivered into the hands of men, and they will kill him; and when he is killed, after three days he will rise."

Ἐκ τοῦ Κατὰ Μᾶρκον 9:17-31

Εὐαγγελίου τὸ Ἀνάγνωσμα

Τῷ καιρῷ ἐκείνῳ, ἄνθρωπός τις προσῆλθε τῷ Ἰησοῦ λέγων, διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σε, ἔχοντα πνεῦμα ἄλαλον. καὶ ὅπου ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτόν, καὶ ἀφρίζει καὶ τρίζει τοὺς ὀδόντας αὐτοῦ, καὶ ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυσαν. ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει· ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με. καὶ ἤνεγκαν αὐτόν πρὸς αὐτόν. καὶ ἰδὼν αὐτὸν εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ· πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπε· παιδιόθεν. καὶ πολλάκις αὐτόν καὶ εἰς πῦρ ἔβαλε καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνασαι, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ τὸ εἰ δύνασαι πιστεῦσαι, πάντα δυνατὰ τῷ πιστεύοντι. καὶ εὐθέως κράξας ὁ πατήρ τοῦ παιδίου μετὰ δακρύων ἔλεγε· πιστεύω, κύριε· βοήθει μου τῇ ἀπιστία. ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ· τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν, ἐγὼ σοι ἐπιτάσσω, ἔξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. καὶ κράξαν καὶ πολλὰ σπαράξαν αὐτόν ἐξῆλθε, καὶ ἐγένετο ὡσεὶ νεκρός, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν. ὁ δὲ Ἰησοῦς κρατήσας αὐτόν τῆς χειρὸς ἤγειρεν αὐτόν, καὶ ἀνέστη. Καὶ εἰσελθόντα αὐτόν εἰς οἶκον οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτόν κατ' ἰδίαν, ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό. καὶ εἶπεν αὐτοῖς· τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεθεῖν εἰ μὴ ἐν προσευχῇ καὶ νηστεία. Καὶ ἐκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ ἤθελεν ἵνα τις γνῶ· ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.



CHAPTER # 277 ANNOUNCEMENTS

Esteemed AHEPA brothers and friends of AHEPA,

1) As you know, our St. Barbara Church is organizing a Greek Festival to take place May 3 [Saturday] and May 4 [Sunday] and our AHEPA Chapter is asking all our members and friends to volunteer as many hours as we can, to work at the many stations which will need help. Please sign up as soon as you can. Thank you in advance.

2) Scholarship applications are available at the AHEPA table in the corridor near the entry to the conference room. Please note that the local Chapter 277 and the National Scholarship Foundation applications have a deadline of April 15, the District scholarship applications have a deadline of March 31 - not much time left. Sponsors of District and National scholarship seekers must be AHEPA or Daughters of Penelope members for at least two years, to sponsor their applicants.

3) for the Good of the Order: chapter president brother Preston awarded Membership Certificates to three new members - Janes Bakis, Saul Urrea Jr. and John Valakas.

With warmest fraternal regards
AHEPA Chapter 277 officers and directors



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 Akathist 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.

PREPARE FOR GREAT LENT



THIS WEEKS WORSHIP SERVICES

Wednesday April 2nd

5th Wednesday of Lent - Pre-Sanctified Liturgy – 6:00 pm

Friday March April 4th

The Akathyst Hymn to the Theotokos– 6:00 pm

Ακολουθίες της Εβδομάδας:

Τεταρτη, 2 Απριλιου

Προηγιασμενη για την 5η Τεταρτη Νηστειων – 6 μμ

Παρασκευη, 4 Απριλιου

Ο Ακαθιστος Υμνος στην Παναγια – 6 μμ

LENTEN RELIGIOUS SERVICES



March 2025

- 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*
- 9 – *Wednesday Pre-Sanctified Before Holy Week – 6:00 pm*
- 12 – *Saturday of Lazarus – 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 3/30
Choir

Today's Scheduled Narthex Greeters for 3/30
Kerri Zaferatos
George Glekas

Our Volunteer Chantors
Nicholas Georgiou
Pete Marinos

Our Volunteer Choir Directors
Panos Messis
Costa Constantinou

Our Volunteer Organist
Eleni Christakos



Scan this QR code or go to <https://tinyurl.com/25kjjbz3> to volunteer for the Greek Festival 2025!





ADULT BIBLE STUDY

THURSDAY APRIL 3 AT 6:00 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

The Ladder of Divine Ascent by St. John Climacus is a classic spiritual text written in the 7th century for monks seeking spiritual perfection. It describes a ladder with 30 rungs, symbolizing the journey of the soul toward union with God. Each rung represents a specific virtue or struggle that must be overcome. Here's a summary of the rungs and their significance:

Stages of the Ladder:

I. Renouncing the World (Rungs 1–3)

1. Renunciation of the World – Detachment from worldly concerns.
2. Detachment – Letting go of material and emotional attachments.
3. Exile and Pilgrimage – Spiritual separation from worldly distractions.

II. Fundamental Virtues (Rungs 4–7)

4. Obedience – Humility in following spiritual guidance.
5. Repentance – Sincere sorrow for sins and transformation of the heart.
6. Remembrance of Death – Constant awareness of mortality to inspire a godly life.
7. Mourning – Deep sorrow for sins, leading to purification.

III. Defeating the Passions (Rungs 8–17)

8. Freedom from Anger – Conquering wrath and resentment.
9. Meekness – Developing patience and humility.
10. Freedom from Malice – Overcoming hatred and vengeance.
11. Simplicity and Guilelessness – Cultivating sincerity and innocence.
12. Humility – True self-knowledge and surrender to God.
13. Discernment – The ability to recognize spiritual truth.
14. Stillness (Hesychia) – Inner peace and continuous prayer.
15. Purity (Chastity) – Mastery over bodily desires.

16. Freedom from Materialism – Overcoming the love of money.
17. Freedom from Vainglory – Rejecting the desire for human praise.

IV. Higher Spiritual Struggles (Rungs 18–26)

18. Overcoming Pride – The root of all sin.
19. Holy Stillness (Hesychasm) – Deep contemplation and prayer.
20. Prayer – Pure and unceasing communion with God.
21. Vigilance – Guarding the heart from sinful thoughts.
22. Holy Tears – Godly sorrow that cleanses the soul.
23. Fear of Judgment – Reverent awareness of divine justice.
24. Love – The highest virtue, reflecting God’s own nature.
25. Hope – Trust in God’s promises.
26. Humility (Again) – The crown of virtues, necessary at every stage.

V. Union with God (Rungs 27–30)

27. Unceasing Prayer – Perfect communion with God.
28. Dispassion (Apatheia) – Freedom from all sinful desires.
29. Love and Charity – Selfless divine love.
30. Theosis (Union with God) – The ultimate goal, becoming one with God.

Significance

- The Ladder is not just for monks; it applies to all Christians striving for holiness.
- It reflects a progressive purification and illumination, culminating in divine union.
- The ascent requires effort, grace, and perseverance.



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

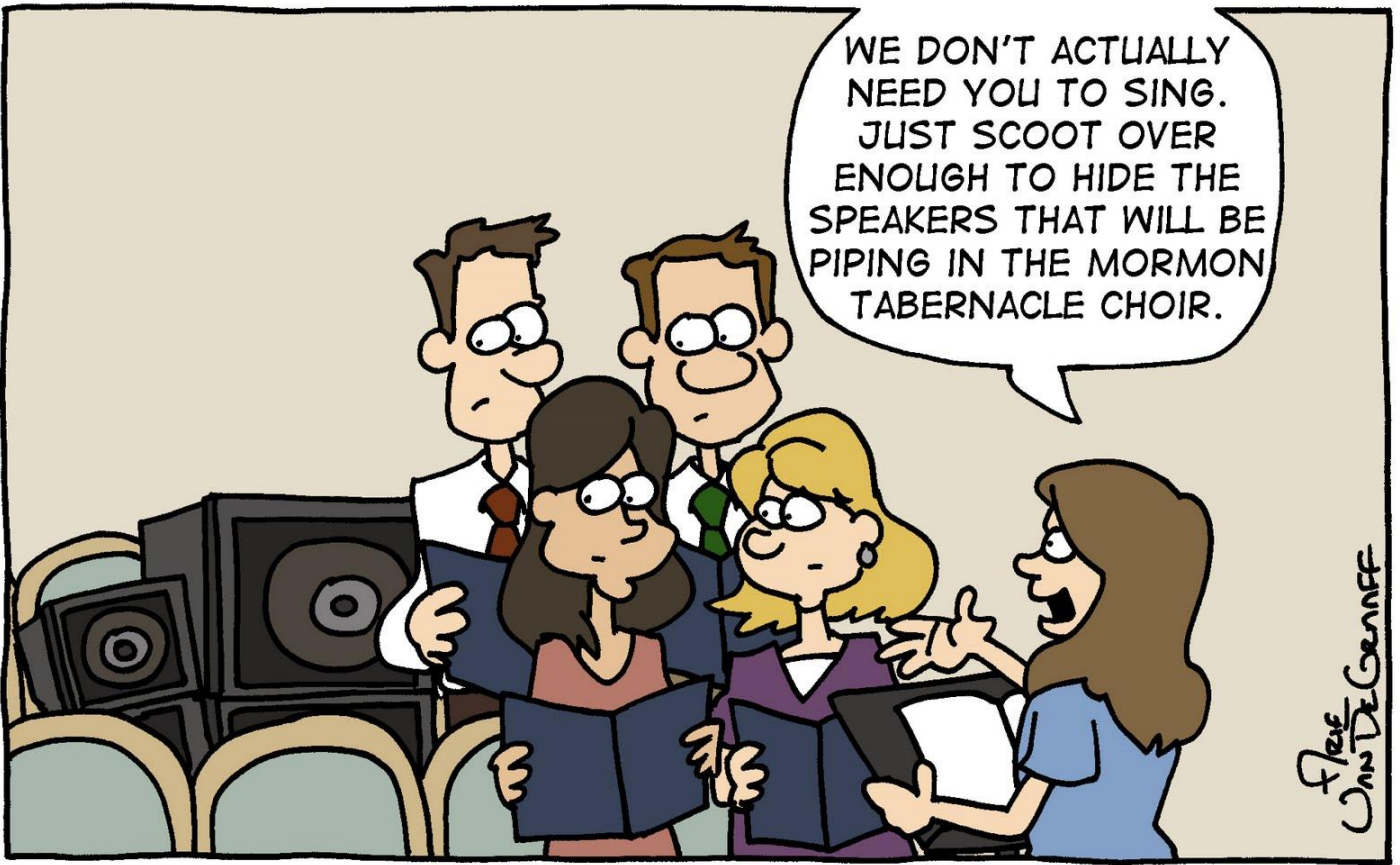


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Our youth choir is in full swing with practices being included in the curriculum of our Sunday School program. Mr. C will be meeting with all those who want to participate after they receive Holy Communion and go to their religious education class.

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

HOLY WEEK ACTIVITIES



FOR YOU AND YOUR FAMILY:

Saturday of Lazarus Youth and Parents Divine Liturgy

Contact Costa Constantinou to be Part of the Parents Youth Choir

Saturday of Lazarus Palm Cross Making

After Services for the Saturday of Lazarus

Contact: TBA

A Holy Week Reader

Contact: Pete Marinos pnm1@yahoo.com

An Epitaphio Decorator

After the Royal Hours on Good Friday

Contact: TBA

A Parent with Child who Receives the Body of Christ from the Cross.
In the middle of the 3:00 service of Good Friday
Contact: TBA

Participating in the Choir
Contact: Costa Constantinou to Join the Designated Practices

**Participating in the Reading of the Gospel in a Foreign Language at
the Agape Service**
Contact: Larry Odzak larryodzak@gmail.com

Narthex Scheduling
Contact: TBA

Being a Pall-bearer that carries the Epitaphio
Contact: TBA

Being a Myrrh-bearer at our Lord's Tomb
Contact: TBA

Being an Altar Boy
Contact: James Dasher

Dyeing and Wrapping Red Easter Eggs
Contact: TBA

**Contributing a food item for the International Easter Pot Luck After
the Midnight Service**
All Covered Dishes Should be taken directly to the Church Hall.
Everyone is invited
to bring a covered dish.
Contact: TBA

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

Tuesday Nights

7:00 pm – Panera Bread in Chapel Hill

Adult Bible Study

Thursday Nights in the Conference Room 6:00 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