



Saint Barbara Greek Orthodox Church  
8306 NC HWY 751  
Durham NC 27713 919-484-1600  
fatherstavroforos2012@gmail.com  
[www.stbarbarachurchdurhamnc.com](http://www.stbarbarachurchdurhamnc.com)  
News & Announcements  
March 8, 2026

*Sunday of St. Gregory Palamas*  
*Γρηγορίου Αρχιεπισκοπου Θεσσαλονικης*



**General Assembly Today**  
**Daylight Savings Starts Today**

Theophylact the Confessor, Bishop of Nicomedia 3/8/2026

Hermas the Apostle of the 70 3/8/2026

Dometios the Righteous 3/8/2026

Paul the Confessor 3/8/2026

Felix of Burgundy, Enlightener of East Anglia 3/8/2026

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

# SAVE THE DATE: GREEK FESTIVAL AT SAINT BARBARA CHURCH GROUNDS

**Saturday, May 16<sup>th</sup> from 11:00 am to 8:00 pm**

**Sunday, May 17<sup>th</sup> from 11:00 to 7:00 pm**



## Mar 8, 2026 - Daylight Saving Time Starts

When local standard time is about to reach Sunday, March 8, 2026, **2:00:00 am** clocks are turned **forward** 1 hour to Sunday, March 8, 2026, **3:00:00 am** local daylight time instead.

Sunrise and sunset will be about 1 hour later on Mar 8, 2026 than the day before. There will be [more light in the evening](#) and less light in the morning.

Also called [Spring Forward](#), [Summer Time](#), and [Daylight Savings Time](#).

## Which States Don't Use DST?

[Most of Arizona](#) and Hawaii don't use DST. [Indiana introduced DST in 2006](#).

## Daylight Saving Time History in United States

- United States first observed Daylight Saving Time in [1918](#).
- United States has observed DST for 109 years between [1918](#) and 2026 (DST in at least one location).
- [See Worldwide DST Statistics](#)

## DST in the USA Today

[Daylight Saving Time](#) (DST) in the USA starts on the second Sunday in March and ends on the first Sunday in November. The current schedule was introduced in 2007 and follows the [Energy Policy Act of 2005](#).

According to section 110 of the act, the US Department of Transportation (DOT) governs the use of DST. The law does not affect the rights of the states and territories that choose not to observe DST.

## Confusing DST Rules

Historically, there were [no uniform rules](#) for DST from 1945 to 1966. This caused widespread confusion, especially in transport and broadcasting. The Uniform Time Act of 1966 aligned the switch dates across the USA for the first time.

Following the 1973 oil embargo, the US Congress extended the DST period to [10 months in 1974](#) and [8 months in 1975](#), in an effort to save energy.

After the energy crisis was over in 1976, the DST schedule in the US was revised several times. From 1987 to 2006, the country observed DST for about 7 months each year.

## The Sunday Epistle Reading

**O Lord, save your people and bless your inheritance.**

**Verse: To you, O Lord, I have cried, O my God.**

**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.**

**Σῶσον, Κύριε τὸν λαὸν σου καὶ εὐλόγησον τὴν κληρονομίαν σου.**

**Στίχ. Πρὸς σέ, Κύριε, κεκράξομαι ὁ Θεός μου.**

**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 ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς, καὶ ἀλλαγῆσονται· 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 ἐχθρούς 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 Gospel According to Mark 2:1-12

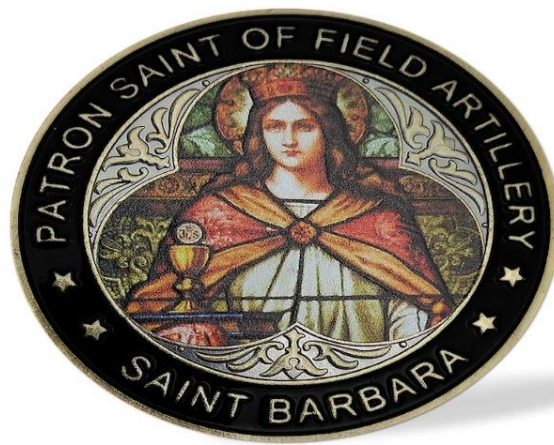
At that time, Jesus entered Capernaum and it was reported that he was at home. And many were gathered together, so that there was no longer room for them, not even about the door; and he was preaching the word to them. And they came, bringing to him a paralytic carried by four men. And when they could 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 Καπερναοῦμ 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 καθημένοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν· τί οὗτος οὕτω λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ Θεός; καὶ εὐθέως ἐπιγνοῦς 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.

### *To Our Visitors and Guests*

*We welcome you to worship with us today, whether you are an Orthodox Christian or this is your first visit to an Orthodox Church, we are pleased to have you with us. Although Holy Communion and other Sacraments are offered only to baptized and chrismated (confirmed) Orthodox Christians in good standing with the Church, all are invited to receive the Antidoron (blessed bread) from the priest at the conclusion of the Divine Liturgy. The Antidoron is not a sacrament, but it is reminiscent of the agape feast that followed worship in the ancient Christian Church. After the Divine Liturgy this morning please join us in the Church Hall for fellowship and refreshments. Please complete a Visitor's Card before you leave today and drop it in the offering tray, or give it to one of the parishioners after the service, or mail it to the Church Office.*



### **Spring General Assembly Today Sunday, March 8**

**Please join us for our regular Spring General Assembly on Sunday, March 8th in the Fellowship Hall following the Divine Liturgy. Please make sure you have completed a 2026 Stewardship Pledge Form to participate In the proceedings being a steward in good standing.**



*Today's General Assembly Hosts 3/8*

**Parish Council**

*Today's Scheduled Narthex Greeters for 3/8*

**James Branson**

**George Glekas**

*Today's Volunteer Chantor*

**Gus Bouloubasis**

*Volunteer Choir Director Directing Today*

**Panos Messis**

*Assistant Volunteer Choir Director*

**Costa Constantinou**

*Volunteer Organist*

**Eleni Christakos**

# THIS WEEKS LENTEN SERVICES

Ακολουθίες της Εβδομάδας



Wednesday, March 11

**3<sup>rd</sup> Wednesday of Lent - Pre-Sanctified Liturgy – 6:00 pm**

Τεταρτη, 11 Μαρτιου – 6:00 μ.μ.

ΠΡΟΗΓΙΑΣΜΕΝΗ

Friday, March 13

**3<sup>rd</sup> Salutation to the Theotokos – 6:00 pm**

Παρασκευη, 13 Μαρτιου – 6:00 μ.μ.

2η ΧΑΙΡΕΤΙΣΜΟΙ ΤΗΣ ΠΑΝΑΓΙΑΣ



**Pre-Sanctified Liturgy**  
**Wednesday, March 11<sup>th</sup> at 6:00 pm**

Ακολουθια των Προηγιασμενων  
Τιμιων Δωρων  
Τεταρτη, 11 Μαρτιου – 6:00 μ.μ.



Friday, March 13

**3<sup>rd</sup> Salutation to the Theotokos – 6:00 pm**

Παρασκευή, 13 Μαρτίου – 6:00 μ.μ.

ΠΡΩΤΟΙ ΧΑΙΡΕΤΙΣΜΟΙ ΤΗΣ ΠΑΝΑΓΙΑΣ

*“Rejoice, unfading rose.*

*Rejoice, the only one who budded forth the unfading apple.*

*Rejoice, birth-giver of the aromatic balm of the King of all.”*

## St. Barbara Philoptochos Easter Sale

Celebrate Pascha with Tradition! Fresh tsoureki from Superior Bakery in Fayetteville and beautifully dyed red Easter eggs, individually wrapped in tulle – all ready for your table.

All proceeds will be donated to St Barbara Philoptochos ministries.

Place your order by Wednesday, April 1<sup>st</sup>.

Pickup on Palm Sunday, April 5th

**Quantities are limited. Order while supplies last**

Name \_\_\_\_\_

Phone Number/Email  
address \_\_\_\_\_

*For cash and check orders, please complete this form with your payment and place in an envelope in the Philoptochos mailbox in the conference room.*

*For credit card orders, please place your order at the Bookstore on Sundays or contact Sandy Huggins at [huggins.alexandra@gmail.com](mailto:huggins.alexandra@gmail.com)*

	Quantity	Unit Price	Total
Tsoureki \$15/loaf			
Red Eggs \$10/dozen (Note: eggs can only be purchased by the dozen)			
Total			



Let Philoptochos take some of the pressure of hosting Easter off your plate!

We're offering freshly baked loaves of tsourekia from Superior Bakery in Fayetteville, along with traditional red eggs to complete your celebration.

- **Tsourekia:** \$15 per loaf
- **Red eggs:** \$10 per dozen (sold by the dozen only)

Please complete the attached order form by **April 1st** for pickup on **Palm Sunday, April 5th**. We will also be accepting orders in person on Sundays after Church. or you may follow the additional ordering instructions listed on the form. For any questions, please contact Sandy Huggins at [huggins.alexandra@gmail.com](mailto:huggins.alexandra@gmail.com).

Supplies are limited, so be sure to place your order while quantities last



## **SAVE THE DATE - Spanakopita Assembly Saturday March 28 @ 10am**

**Hello Everyone! Spring is starting to hint at its arrival, and preparations are underway for the return of the St Barbara Greek Festival (Sat May 16 th & Sun May 17 th).**

**Once again, we're asking for your assistance to make the Spanakopitas for this year's event.**

**We will begin assembly on Saturday, March 28 th at 10am in the church hall, and we could use all the help we can get.**

**I know everyone's schedules are busy, and your time is valuable, 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](mailto:mamapan@aol.com)), Theky Pappas ([tedthekey@aol.com](mailto:tedthekey@aol.com)), or Cindy Paliouras ([cindy.paliouras@gmail.com](mailto: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 28th!**

**Many thanks,**

**Cindy Paliouras [cindy.paliouras@gmail.com](mailto:cindy.paliouras@gmail.com)**

**Theky Pappas [tedthekey@aol.com](mailto:tedthekey@aol.com)**

**Evelyn Panos [mamapan@aol.co](mailto:mamapan@aol.co)**

# GREAT LENT AND HOLY WEEK 2026 (Feb. 23 – April 11) 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 February 23 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 5, 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 9, 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 11, 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 Feb 25, March 4, 11, 18, April 1

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 Feb 27, March 6, 13, 20 and the Akathyst Service on the 27.



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.



## GREAT LENT RELIGIOUS SERVICES:

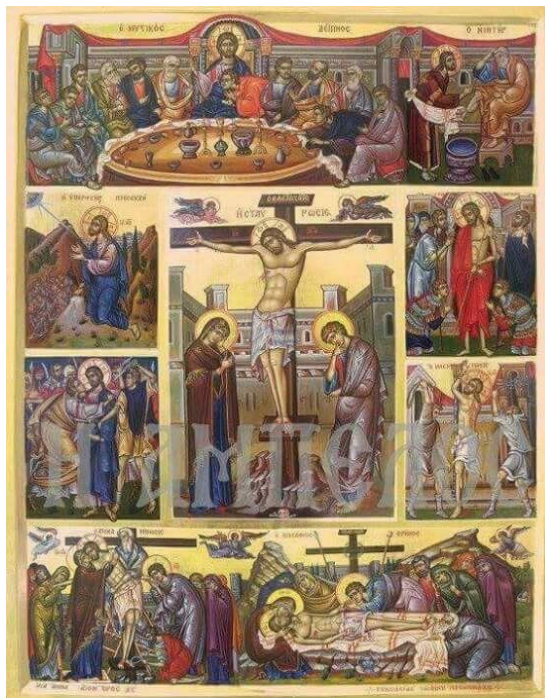
### March

- 1 – Sunday of Orthodoxy – 9:00 am*
- 4 – 2<sup>nd</sup> Wednesday Pre-Sanctified Liturgy – 6:00 pm*
- 6 – Friday – 2<sup>nd</sup> Salutation to the Theotokos – 6:00 pm*
- 8 – Sunday of Gregory Palamas – 9:00 am*
- 11 – 3<sup>rd</sup> Wednesday Pre-Sanctified Liturgy – 6:00 pm*
- 13 – Friday – 3<sup>rd</sup> Salutation to the Theotokos – 6:00 pm*
- 15 – Sunday of the Exaltation of the Holy Cross – 9:00 am*
- 18 – 4<sup>th</sup> Wednesday Pre-Sanctified Liturgy – 6:00 pm*
- 20 – 4<sup>th</sup> Salutation to the Theotokos – 6:00 pm*
- 22 – Sunday of Saint John of the Ladder – 9:00 am*
- 25 – Wednesday – Feast of the Annunciation – 9:00 am*
- 27 – The Akathyst Hymn – 6:00 pm*
- 29 – Mary of Egypt Sunday – 9:00 am*

### April

- 1 – Pre-Sanctified Liturgy before Holy Week – 6:00 pm*
- 4 – Saturday of Lazarus – 9:00 am*

## Holy Week at St. Barbara 2026



*Sunday, April 5<sup>th</sup> Morning - Palm Sunday - 9:00 am*

*Sunday, April 5<sup>th</sup> Evening - 1st Bridegroom Service - 6:00 pm*

*Monday, April 6<sup>th</sup> Evening - 2nd Bridegroom Service - 6:00 pm*

*Tuesday, April 7<sup>th</sup> Evening - 3rd Bridegroom Service - 6:00 pm*

*Wednesday, April 8<sup>th</sup> Afternoon - Service of Holy Unction - 2:00 pm*

*Wednesday, April 8<sup>th</sup> Evening - Service of the Bridegroom - 6:00 pm*

*Thursday, April 9<sup>th</sup> Morning - Vespers & Liturgy of St. Basil- 9:00 am*

*Thursday, April 9<sup>th</sup> Evening - The Holy Passion Service - 6:00 pm*

*Friday, April 10<sup>th</sup> Morning - Royal Hours - 9:00 am*

*Friday, April 10<sup>th</sup> Afternoon - Descent from the Cross - 3:00 pm*

*Friday, April 10<sup>th</sup> Evening - Lamentation Service - 6:00 pm*

*Saturday Morning, April 11<sup>th</sup> - Vesperal Liturgy of St. Basil 9:00 am*

*Saturday Evening, April 11<sup>th</sup> Matins and Resurrection Service 11:00 pm*

*Sunday, April 12<sup>th</sup> - Morning - Easter Pascha Agape Service - 11:00 am*



Η ΑΓΙΑ ΚΑΙ ΜΕΓΑΛΗ ΕΒΔΟΜΑΔΑ ΣΤΗΝ ΑΓΙΑ ΒΑΡΒΑΡΑ ΓΙΑ ΕΤΟΣ 2026

Κυριακη, 5 Απριλιου

Κυριακη των Βαιων Πρωι .....9:00 πμ

Κυριακη Βραδυ του Νυμφιου.....6:00 μμ

Δευτερα, 6 Απριλιου

Μεγαλη Δευτερα Βραδυ του Νυμφιου.....6:00 μμ

Τριτη, 7 Απριλιου

Μεγαλη Τριτη Βραδυ του Νυμφιου – Το Τροπαριο της Κασσιανης.....6:00 μμ

Τεταρτη, 8 Απριλιου

Μεγαλη Τεταρτη Απογευμα –Μυστηριον του Ευχελαιου.....2:00 μμ

Μεγαλη Τεταρτη Βραδυ – Ακολουθια του Νυμφιου και Μυρομα .....6:00 μ.μ.

Πεμπτη, 9 Απριλιου

Μεγαλη Πεμπτη Πρωι– Θεια Λειτουργια Μεγ. Βασιλειου.....9:00 πμ

Μεγαλη Πεμπτη Βραδυ – Τα 12 Ευαγγελια..... 6:00 μμ

Παρασκευη, 10 Απριλιου

Μεγαλη Παρασκευη Πρωι–Ακολουθια των Βασιλικων Ωρων .....9:00 μμ

Η Αποκαθλωση.....3:00 μμ

Μεγαλη Παρασκευη Βραδυ – Ο Επιταφιος Θρηνος.....6:00 μμ

Σαββατο Πρωι, 11 Απριλιου

Μεγα Σαββατο Πρωι – Θεια Λειτουργια Μεγα Βασιλειου..... 9:00 πμ

Σαββατο Βραδυ, 11 Απριλιου

Η Ανασταση του Κυριου – Σαββατο Βραδυ..... 11:00 μμ

Κυριακη, 12 Απριλιου

Ο Εσπερινος της Αγαπης ..... 11:00 πμ