



**Saint Barbara Greek Orthodox Church**  
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Durham NC 27713 919-484-1600  
fatherstavroforos2012@gmail.com  
www.stbarbarachurchnc.org  
News & Announcements  
February 24, 2019

*Sunday of the Prodigal Son*  
*Κυριακή του Ασωτου*



- First & Second Finding of the Venerable Head of John the Baptist 2/24/2019
  - Romanos, Prince of Uglich 2/24/2019
  - Boswell, Abbot of Melrose Abbey 2/24/2019
  - Cumine the White, Abbot of Iona 2/24/2019
- NEWCOMERS AND VISITORS ARE ALWAYS WELCOME

*Sunday Worship Schedule: Matins 9:00 am & Divine Liturgy at 10:00 a.m.*

*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.*

# *The Sunday Epistle Reading*

*The righteous shall rejoice in the Lord.*

*Verse: Oh God, hear my cry.*

*The reading is from St. Paul's Second Letter to the Corinthians (4:6-15)*



*Brethren, it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ.*

*But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you.*

*Since we have the same spirit of faith as he had who wrote, "I believed, and so I spoke," we too believe, and so we speak, knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence. For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.*

*Εὐφρανθήσεται δίκαιος ἐν Κυρίῳ.*

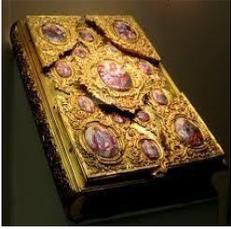
*Στίχ. Εἰσάκουσον, ὁ Θεός, τῆς φωνῆς μου.*

*Πρὸς Κορινθίους β' Ἐπιστολῆς Παυλοῦ τὸ ἀνάγνωσμα (4:6-15)*

*Ἀδελφοί, ὁ θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ Ἰησοῦ Χριστοῦ. Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἧ τοῦ θεοῦ, καὶ μὴ ἐξ ἡμῶν· ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι· ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι· διωκόμενοι, ἀλλ' οὐκ ἐγκαταλειπόμενοι· καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι· πάντοτε τὴν νέκρωσιν τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ. Αἰεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. Ὡστε ὁ μὲν θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. Ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον, Ἐπίστευσα, διὸ ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν· εἰδότες ὅτι ὁ ἐγείρας τὸν κύριον Ἰησοῦν καὶ ἡμᾶς διὰ Ἰησοῦ ἐγερεῖ, καὶ παραστήσει σὺν ὑμῖν. Τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ.*

# *The Sunday Gospel Reading*

## *The Gospel According to Luke 15:11-32*



*The Lord said this parable: "There was a man who had two sons; and the younger of them said to his father, 'Father, give me the share of the property that falls to me.' And he divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want.*

*So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly have filled his belly with the pods that the swine ate; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my father, and I will say to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants.' And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his servants, 'Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.' And they began to make merry. Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what this meant. And he said to him, 'Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound.' But he was angry and refused to go in. His father came out and entreated him, but he answered his father, 'Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid, that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!' And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found.'"*

## Ἐκ τοῦ Κατὰ Λουκᾶν Εὐαγγελίου τὸ Ἀνάγνωσμα (15:11-32)

Εἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην· Ἄνθρωπός τις εἶχε δύο υἱούς. καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί· πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. καὶ διεῖλεν αὐτοῖς τὸν βίον. καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακρὰν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως. δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους. καὶ ἐπεθύμει γεμίσει τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ. εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε· πόσοι μίσθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι! ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· πάτερ, ἤμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου. οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποιήσόν με ὡς ἓνα τῶν μισθίων σου. καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα αὐτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη, καὶ δραμῶν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. εἶπε δὲ αὐτῷ ὁ υἱός· πάτερ, ἤμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου. εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· ἐξενέγκατε τὴν στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας, καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν, ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησε, καὶ ἀπολωλὼς ἦν καὶ εὐρέθη. καὶ ἤρξαντο εὐφραίνεσθαι. Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν, καὶ προσκαλεσάμενος ἓνα τῶν παιδῶν ἐπυνθάνετο τί εἴη ταῦτα. ὁ δὲ εἶπεν αὐτῷ ὅτι ὁ ἀδελφός σου ἤκει καὶ ἔθυσεν ὁ πατὴρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. ὠργίσθη δὲ καὶ οὐκ ἠθέλην εἰσελθεῖν. ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρί· ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολὴν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ· ὅτε δὲ ὁ υἱός σου οὗτος, ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν, ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν. ὁ δὲ εἶπεν αὐτῷ· τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν· εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἀνέζησε, καὶ ἀπολωλὼς ἦν καὶ εὐρέθη.



**Our 2019 Stewardship drive is off to a great start. We have 89 Stewards as of February 12, 2019 compared with our goal of 160 for the year. Thank you. Please help us meet our goal early in the year by pledging your support. Your time, talents and treasury are critical to the success of our Ministries. Please give prayerful consideration to your 2019 contribution as soon as possible. Stewardship is the primary source of the funding for our Ministries and operating obligations.**

John & Elly Ackerly  
 Susan Alexander  
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 Basile & Mary Bakis  
 George & Marie Bakis  
 Effie Barbee  
 Thalia Becak  
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 John Biggs & Diana Dobrica  
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 Katherine Marie Callahan  
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 Dr. Arthur Christakos  
 Eleni Christakos  
 Lia Christakos  
 George & Deborah Christie  
 Dr. Bessie Chronaki  
 Erie Cocolas  
 Costa Constantinou  
 Lou Constantinou  
 Dean Costas  
 Sharan Dababnah  
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 Dr. Ted & Theky Pappas  
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 James & Frances Vurnakes  
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 Grace Witham & Nick Brantley  
 Betsy Xenakis  
 Dino & Kerri Zaferatos  
 Christina Zehia  
 Tony & Evelyn Zehia

# Triodion - Sundays in Preparation for Great Lent

During the three-week pre-Lenten season the church prepares us for repentance. She urges us to prepare ourselves through gradual diet modification and instructing us with themes of humility, judgment, repentance and forgiveness. The period is bounded by four Sundays.

The Links provided take you to the very comprehensive Archdiocese sites where you will find the Scripture lessons, hymns, articles and other information regarding these very special Sundays.

## 1. February 17 : [Publican and the Pharisee](#) (Luke 18:10-14)

This Sunday emphasizes humility as a key attitude for repentance. The Greek word for repentance is metanoia, which means a change of mind. To repent we must not boast of our spiritual feats, but humble ourselves like the Publican who longs for a change of mind. We are called to learn this secret of the inward poverty of the Publican rather than the self-righteousness of the Pharisee who is convinced of his perfectness and not open to change because of his pride. There is no prescribed fasting for this week.

## 2. February 24 : [Prodigal Son](#) (Luke 15:11-32)

This Sunday teaches us about our need to return from exile. This parable shows us the mercy of the Father who with open arms receives his son, whose behavior he does not return, but is joyous of his return home. We are encouraged to examine ourselves in the period of Lent to purge ourselves of sin and "come home." The week that follows is called Meat Week (Kreatini) as it is the last week we are to eat meat. In the villages of Greece this was the traditional week to slaughter the family pig and the leftovers were smoked to be eaten after Pascha. The normal rule of fasting are applied to this week, fast on Wednesday and Friday. Saturday of this week is the first Saturday of Souls where those who have fallen asleep in the hope of resurrection and eternal life are remembered at a special service "Saturday of the Souls." Parishioners bring small dishes of kollyva to the church and submit a list of first names of deceased ones to the priest. We commend to God all those who have departed before us, who are now awaiting the Last Judgment. This is an expression of the Churches love. We remember them because we love them.

## 3. March 3 : [Judgment \(Meat-fare\) Sunday](#) (Matt 25:31-46)

This Sunday emphasizes the Last Judgment. We are reminded of our individual responsibility for love. We are encouraged not to eat meat this week, but we can eat eggs, cheese and other dairy products.

## 4. March 10 : [Forgiveness \(Cheese-Fare\) Sunday](#) (Matt 6:14-21)

This Sunday emphasizes forgiveness and how we must forgive others if God is to forgive us so we can break the chains of sinful tendency which we inherit from the Adam and Eve. This is the last day of preparation as the traditional Lenten fast begins on the following day where no meat, dairy or eggs are to be eaten according to the church tradition.

## 5. March 11: [Great Lent Begins](#)

Great Lent is the period that the Church has in her wisdom set aside for us to intensify our own spiritual growth through fasting, prayer and worship. If you follow the Church guidelines on fasting, make time to attend the services and intensify your own prayer life, you will be rewarded with a greater closeness to God.



## Liturgy of the Pre-sanctified Gifts on Wednesdays at 6:30 pm on March 13, 20, 27, April 3, 10, and 17.

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 Pre-Sanctified 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 Pre-sanctified is to be served* (Canon 52, Quinisext, 692).

The Liturgy of the Pre-Sanctified 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 pre-sanctified 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 “pre-sanctified.”

The Liturgy of the Pre-Sanctified Gifts is served on Wednesday evenings. 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 pre-sanctified 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 pre-sanctified 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 Akathist Hymn at 6:30 pm on Fridays Mar. 15, 22, 29 and April 5, and 12.



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.

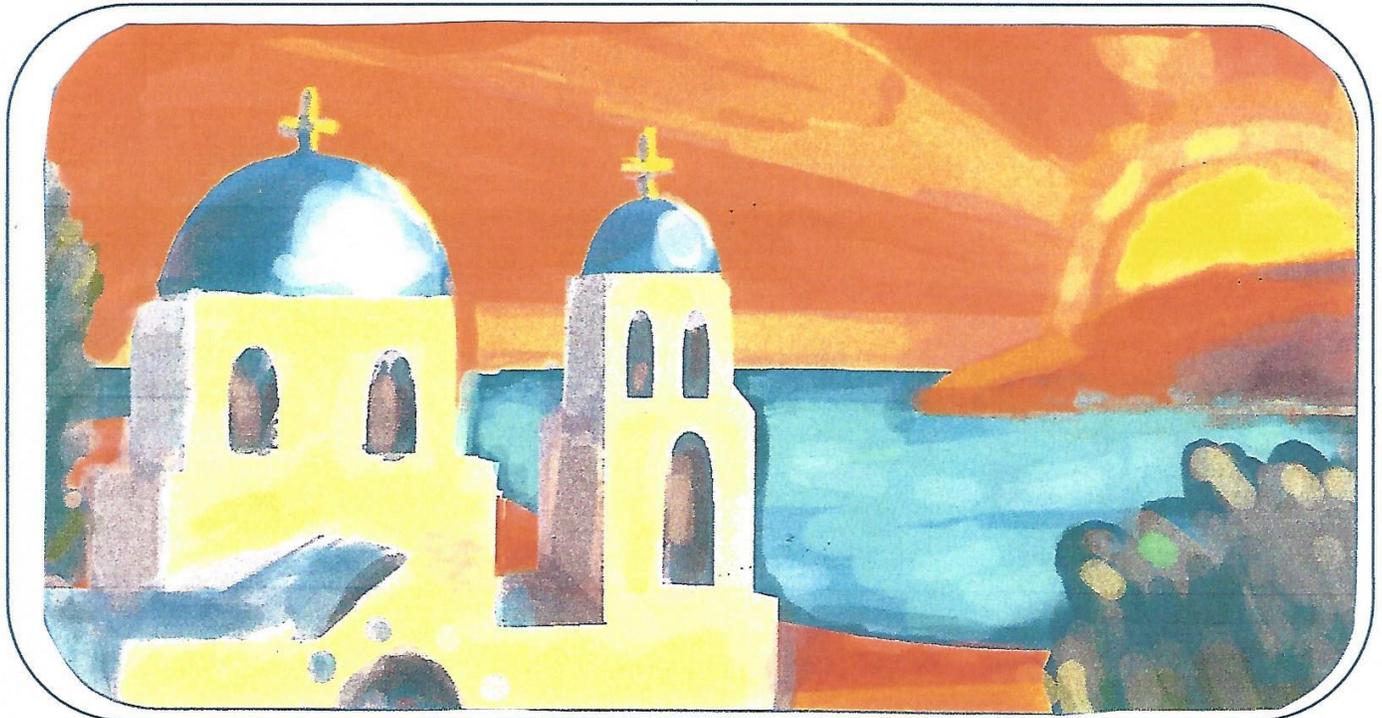
The word "akathistos" means "not sitting," i.e., standing; normally all participants stand while it is being prayed. The hymn is comprised of 24 stanzas, arranged in an acrostic following the Greek alphabet. The stanzas alternate between long and short. Each short stanza is written in prose and ends 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 is on the first 4 Fridays of Great Lent.

# GREEK FESTIVAL

SAT. MAY 4 & SUN. MAY 5, 2019 11 AM - 8 PM



## ST. BARBARA GREEK ORTHODOX CHURCH

8306 NC Hwy 751, Durham, NC - ½ mile south of I-40 exit 274

**Free Admission – Fun for All Ages – Rain or Shine!**

**Delicious Greek Food & Desserts**

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**Silent Auction**

Portion of proceeds to benefit the Durham Rescue Mission

Info: 919-484-1600

[www.durhamgreekfestival.org](http://www.durhamgreekfestival.org)

join us for our **APOKRIATIKO GLENDI**  
our **MARDI GRAS** dinner dance

Bring your family and friends for an  
exciting evening of  
all you can eat, drink and dance!



**Saturday, March 2<sup>nd</sup>, 2019**

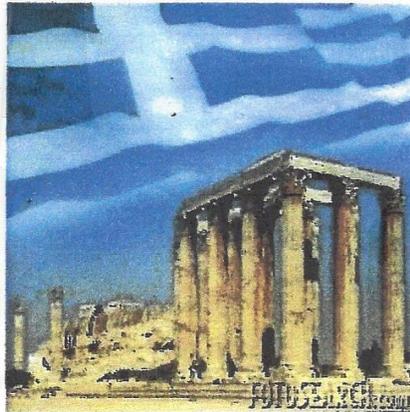
St. Barbara Fellowship Hall  
8306 NC H-way 751 , Durham 27713

Doors open at 6:00 pm  
We dine at 7:00 pm sharp

casual dress and **COSTUMES**  
are welcomed and encouraged

**AHEPA's** own  
and renown DJ Zach  
[brother Zaharias Theodosiadis]  
will play an exciting selection  
of Greek and American music

St. Barbara Folklore  
dancers will enrich  
the program !!



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with a delicious variety  
of home cooked traditional  
dishes and desserts.  
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**Suggested Donations:**  
adults \$30.00 students \$20  
youngsters age 7-12 \$10  
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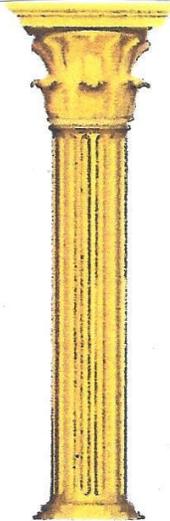
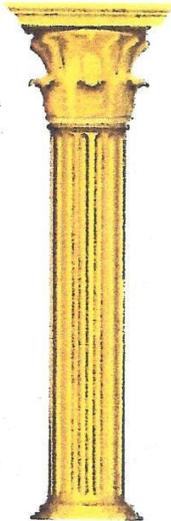


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or see any member of the Durham AHEPA.

Sponsored by AHEPA

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## St. Barbara Greek Dance Troupe - 2019 Season Starts!



Dear St. Barbara Families,

Youth dance practice started on January 26 in preparation for this year's festival on May 4 and 5. If your child is interested in participating and you have not already registered, please contact Keith and Alexia Rheinhardt ([keithalexia@gmail.com](mailto:keithalexia@gmail.com)) or Hrisavgi (Chrys) Mangum ([hdkondilis.mangum@gmail.com](mailto:hdkondilis.mangum@gmail.com))

Here are some frequently asked questions:

**When can children start dancing?** We recommend at least 5 years of age, but have been known to make exceptions. If you are unsure please ask us.

**When is practice?** Our youngest group practices on Saturday at 1 pm before Greek school. This year we have dancers in that group ranging from 4-6. We have two other groups that practice after Church on Sunday. The middle group are ages 7-10. The older group are ages 10-18 (see complete schedule below).

**What does it cost?** We don't currently charge for the class. We are volunteers that do this for the members and children of St. Barbara as our stewardship.

**What about costumes?** The church has an existing inventory of costumes. We also have a small budget. We will provide guidance later in the season on what you will need for the festival, but most of the items can be found in a typical wardrobe. You may need to buy shoes if we do not have something already available.

**Is class participation mandatory?** We have busy schedules too, so we understand conflicts arise. We ask that students attend as many practices as possible. We'll plan to see you at every practice unless you let us know otherwise, but please just let us know in advance so we can plan accordingly. We have dancers at all levels of experience, but need all of them to have a successful practice.

We look forward to another successful season!

Keith, Chrys and Alexia

### St. Barbara Greek Dance Troupe 2019 Practice Schedule

#### Group Typical

#### Ages

#### Day Time Practice Days

Youngest 5-6 Saturday 1 pm February - 2, 9, 16, 23

March - 9, 16, 23, 30

April - 6, 13

May - 3 (Dress Rehearsal)

May 4-5 Festival

Middle 7-10 Sunday After Church February - 3, 10, 17, 24

March - 10, 17, 24, 31

April - 7, 14

May - 3 (Dress Rehearsal)

May 4-5 Festival

Oldest 10-18

**Festival May 4-5 – All Groups Perform – Please Block your Calendars!**

**St. Barbara 2019 Greek Festival**  
**Friday & Saturday, May 4 & 5**

**Working at our Greek Festival is a form of stewardship to help support our church and its ministries. Our Festival attracts many from the Triangle communities giving them the opportunity to see and learn what our faith and heritage are all about. A portion of our Festival's profits is donated to the Durham Rescue Mission, a faith-based charitable organization helping the disadvantaged.**

**Please take Festival flyers to post on message boards at your school, office, place of employment, your business, and/or your club house if you reside at an apartment or townhome complex. Pick up Festival postcards to circulate.**

**Support the Festival raffle> Pick up raffle tickets to sell to friends, neighbors, and coworkers. \$ 5 each, 5 for \$ 20. Cash prizes: \$ 250, \$ 500, \$ 1,000.**

***At 5 for \$20 if we sell all 300 books we could gross \$6,000.00***

**Contact George Glekas [glekasg@yahoo.com](mailto:glekasg@yahoo.com)**

***If you are out of town or unable to work at the Festival please consider making a donation to cover festival expenses.***

**\$ 25 covers a 20 lb. tub of yogurt to make tzatziki;**

**\$ 50 covers a 5 gallon tub of feta or olives;**

**\$ 100 covers a case of gyro meat,**

**\$ 150 covers one hired dishwasher or custodian for each day.**

**\$ 1,300 covers the dance floor rental.**

**Suggestions, questions, or to volunteer please contact  
Johnny Mariakakis [mariakakis@att.net](mailto:mariakakis@att.net)**

*From the Parish Council of St. Barbara*

Our Parish had four successful Yard Sales in the past which generated much needed funds for our Building Fund. Unfortunately, these Yard Sales require several months of advance preparations to receive, sort, and store countless donations, and our church has constraints and limited space to store all the donations.

As an alternate option the Parish Council recommends those parishioners who wish to donate unwanted furniture to consider contacting local furniture consignment stores. These stores will pick up your furniture, place them for display to sell, and once sold they will send you a check. The parishioner can then use those proceeds from that sale and write a check for a charitable, tax deductible donation to St. Barbara's Mortgage Fund. These consignment stores normally attract buyers who are willing to pay a higher price for furniture than the sort of buyers who visit Yard Sales.

Classic Treasures [www.classictreasurers.org](http://www.classictreasurers.org) (919) 401-5777  
2659 Durham Chapel Hill Blvd., Durham

Always Home [www.alwayshomeconsignment.com](http://www.alwayshomeconsignment.com) (919) 401-0124  
4221 Garrett Road, Durham

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**Baking Koulourakia for 2019 Greek Festival  
Saturday, March 30, 2019**

Ladies,

It is time to prepare the koulourakia for the Greek Festival Pastry Booth. Please mark your calendars for Saturday, March 30, 2019. We will have two shifts. We hope you can assist us with this project. Please, let us know the time you are available.

**1<sup>st</sup> Shift 9:30 am to 1:00 pm.**

**Making and Baking the koulourakia**

**2<sup>nd</sup> Shift 1:00 pm to 3:00 pm**

**Baking and Packing the koulourakia for the freezer**

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If you can assist us, please let us know.

In Christ,

Joan Marinos (joanmarinos@yahoo.com) Betsy Xenakis bxenakis@gmail.com

# Saturday, the day of souls 9:00 am March 2, 9, 16

by [Archbishop Stylianos](#)

From the early times, our Church dedicated Saturday to the souls. It is primarily the day of those who have fallen asleep. And Christians always took care, with memorial services and charitable acts done especially on Saturdays, to stay close to their dead and ask God for their repose and salvation. Even today one will see more people in graves on Saturdays than on any other day.

But why is Saturday the day of the souls? There are many explanations. The most likely explanation why Saturday was set apart for the departed appears to be that the word "Saturday" - coming from the Hebrew word Sabbath - means rest. And on this day we are praying for the repose of the souls.

Starting from this point of view, it is worth our expressing a few thoughts so that we of today may remember again great truths concerning the Saturday of the Souls. Properly speaking, there are only two Saturdays of the Souls, the one on Saturday before Meat-fare Sunday and the other on Saturday before Pentecost. Yet Saturday generally as the day for those basic and saving truths:

1. That the world does not end in whatever we see and count, but also extends in the space of the spirit, which also exists, coexists together with us. In this place the souls of our departed beloved are encamped.
2. That the Church is a continuous intercommunion between those of its members that are still struggling on earth and those that have already slept in the Lord.
3. That amidst the fever of action and the struggle of daily life we must remember that the natural terminus of every effort, which is rest in the Lord, since there is nothing more certain than death and nothing more uncertain than the hour of death.

## **Join us for upcoming events at St. Barbara Church!**

For details visit [www.StBarbaraChurchNC.org](http://www.StBarbaraChurchNC.org) or the church Facebook page

### **A TASTE OF GREECE**

**Sat., June 30, 2018 • 11 am – 7 pm • dine in/ take out**

Greek food, music, dancing, cooking lessons & church tours

### **GYRO FEAST**

**Sat., August 25, 2018 • 11 am – 7 pm • dine in/ take out**

Featuring gyro pita wraps, our most popular Greek Festival item

### **GREEK CHICKEN DINNERS**

**Sat., October 6, 2018 • 11 am – 7 pm • dine in/take out**

### **HOLIDAY GREEK PASTRY SALE & ATHENIAN GRILL**

**Fri. & Sat., November 16 & 17, 2018 • 11 am – 7 pm**

Fabulous pastries & dine in/take out gyros, spanakopita & salad