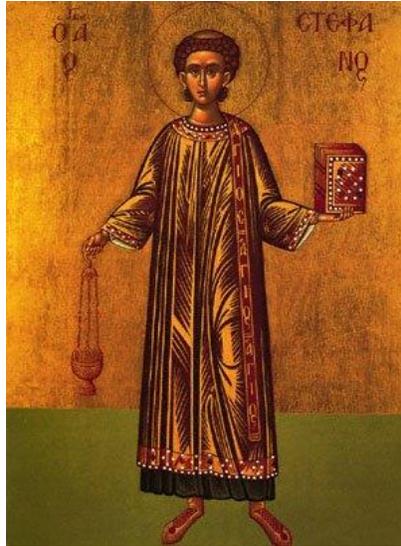




Saint Barbara Greek Orthodox Church
8306 NC HWY 751
Durham NC 27713 919-484-1600
fatherstavroforos2012@gmail.com
www.stbarbarachurchnc.org
News & Announcements
August 2, 2020

8th Sunday of Matthew
Κυριακή 8η Ματθαιου



- Translation of the Relics of Stephen the Protomartyr 8/2/2020
- Holy Glorious New Martyr Theodore of Dardanelles 8/2/2020
 - Phocas the Martyr 8/2/2020
 - Plegmund, Archbishop of Canterbury 8/2/2020

NEWCOMERS AND VISITORS ARE ALWAYS WELCOME

Divine Liturgy starting 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 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 First Letter to the Corinthians 1:10-17



Brethren, I appeal to you by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe's people that there is quarreling among you, my brethren. What I mean is that each one of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispos and Gaius; lest any one should say that you were baptized in my name. (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized any one else.) For Christ did not send me to baptize but to preach the gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power.

Κύριος ἰσχὺν τῷ λαῷ αὐτοῦ δώσει.

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

Πρὸς Κορινθίους α' Επιστολῆς Παυλοῦ τὸ ἀνάγνωσμα 1:10-17

Ἀδελφοί, παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ἦ ἐν ὑμῖν σχίσματα, ἥτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῦ καὶ ἐν τῇ αὐτῇ γνώμῃ. Ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης, ὅτι ἔριδες ἐν ὑμῖν εἰσιν. Λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει, Ἐγὼ μὲν εἰμι Παύλου, Ἐγὼ δὲ Ἀπολλῶ, Ἐγὼ δὲ Κηφᾶ, Ἐγὼ δὲ Χριστοῦ. Μεμέρισται ὁ Χριστός; Μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; Εὐχαριστῶ τῷ θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον καὶ Γάϊον· ἵνα μὴ τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβάπτισα. Ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα. Οὐ γὰρ ἀπέστειλén με Χριστὸς βαπτίζειν, ἀλλ' εὐαγγελίζεσθαι· οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ.

The Sunday Gospel Reading

The Gospel According to Matthew 14:14-22



At that time, Jesus saw a great throng; and he had compassion on them, and healed their sick. When it was evening, the disciples came to him and said, "This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves." Jesus said, "They need not go away; you give them something to eat." They said to him, "We have only five loaves here and two fish." And he said, "Bring them here to me." Then he ordered the crowds to sit down on the grass; and taking the five loaves and the two fish he looked up to heaven, and blessed, and broke and gave the loaves to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children. Then he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds.

Ἐκ τοῦ Κατὰ Ματθαῖον Ἁγίου Εὐαγγελίου τὸ Ἀνάγνωσμα 14:14-22

Τῷ καιρῷ ἐκείνῳ, ἐξελθὼν ὁ Ἰησοῦς εἶδε πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσε τοὺς ἀρρώστους αὐτῶν. ὀψίας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες· ἔρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐ χρεῖαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν. οἱ δὲ λέγουσιν αὐτῷ· οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. ὁ δὲ εἶπε· φέρετέ μοι αὐτοὺς ὧδε. καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησε, καὶ κλάσας ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων δώδεκα κοφίνους πλήρεις. οἱ δὲ ἐσθιοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ παιδίων. Καὶ εὐθέως ἠνάγκασεν ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.

AUGUST 1-15: THE DORMITION FAST

The Dormition (Koimisis) Fast was established as preceding the great feasts of the Holy Transfiguration of the Lord and of the Holy Dormition (Koimisis) of the Mother of God. It lasts two weeks--from August 1-15.

The Dormition Fast comes down to us from the early days of Christianity. We find a clear reference to the Dormition fast in a conversation of St. Leo the Great from around the year 450 AD. "The Church fasts are situated in the year in such a way that a special abstinence is prescribed for each time. Thus, for spring there is the spring fast [--the Forty Days(Great Lent); for summer there is the summer fast...[the Holy Apostle's fast]; for autumn there is the autumn fast, in the seventh month [Holy Dormition fast]; for winter there is the winter fast [Holy Nativity fast]."



Saint Symeon of the Thessaloniki writes that, "The fast in August [Dormition fast] was established **in honor of the** Mother of God the Logos/Word, Who, foreknowing Her repose, ascetically labored and fasted for us as always, although She was Holy and Immaculate, and had **no need** for fasting. Thus, She especially prayed for us in preparation for being translated from this life to the future life, when Her blessed soul would be united through the Divine spirit with Her Son. Therefore, we also should fast and praise Her, emulating Her life, urging Her thereby to pray for us. Some, by the way, say that this fast was instituted on the occasion of two feasts--**the Holy Transfiguration of Jesus Christ** (August 6th) **and the Dormition of the Theotokos**. I also consider it necessary to remember these two feasts--**one which gives light, and the other which is merciful to us and intercedes for us.**"

The Dormition fast is **not** as strict as the Great Fast, but it is stricter than the Holy Apostle's and Holy Nativity fasts.

On Monday, Wednesdays and Fridays of the Dormition fast, the Church rubrics prescribe **xerophagy**, that is, the strictest fast of uncooked food (without oil); on Tuesdays and Thursdays, "with cooked food, but with no oil"; on Saturdays and Sundays wine and olive oil are allowed.

Until the feast of the Holy Transfiguration of the Lord, when grapes and apples are blessed in the churches. On the feast of the Holy Transfiguration of the Lord, the Church rubrics **allow fish**. After that day, on Mondays, Wednesdays, and Fridays, the fruits of the new harvest would always be included in the meals.

The **spiritual fast** is closely united with the bodily, just as our soul is united with the body, penetrates it, enlivens it, and makes one united whole with it, as the soul and body make one living human being. Therefore, in fasting bodily we must at the same time **fast spiritually**: "Brothers and sisters, in fasting let us also fast spiritually, severing all union with unrighteousness," the Holy Church enjoins us.

The main thing in fasting bodily is restraint abundant, tasty and sweet foods; the main thing in fasting spiritually **is restraint from passionate, sinful movements that indulge our sensual inclinations and vices**. The former is renunciation of the more nourishing foods for fasting food, which is less nourishing; the latter is the renunciation of our favorite sins for exercise (ascesis) in the virtues which oppose them.

The essence of the fast is expressed in the following Church hymn: "If you fast from food, my soul, but are not purified of the passions, in vain do we comfort ourselves by not eating. For if the fast does not bring correction, then it will be hateful to God as false, and you will be like unto the evil demons who never eat."



Dates When the Small Paraclesis will be offered at St. Barbara:

Monday, August 3rd at 6:30 pm
Friday, August 7th at 6:30 pm
Monday, August 10th at 6:30 pm
Wednesday, August 12th at 6:30 pm

Services for the Transfiguration of our Lord and Savior Jesus Christ:

Wednesday August 5th – Great Vespers – 6:30 pm

Thursday August 6th – Divine Liturgy – 10:00 am



Our Lord had spoken to His disciples many times not only concerning His Passion, Cross, and Death, but also concerning the coming persecutions and afflictions that they themselves would endure. Since all these evils were near at hand, but the enjoyment of good things which they hoped to receive in their stead was yet to come, our Savior desired to give them full assurance, evidently and openly, concerning that glory which is prepared for those who endure to the end. Therefore, fulfilling that which He had promised shortly before, that "there be some standing here which shall not taste of death, till they see the Son of man coming in His Kingdom" (Matt. 16:28), He took His three foremost disciples and ascended Mount Tabor, where He was transfigured before them. His face shone like the sun, and His clothes became white as the light. Suddenly, together with this dread and marvelous

effulgence of light, there appeared those pinnacles of the Prophets, Moses and Elias, who spoke with the Lord Jesus concerning His saving Passion which was about to take place. Standing before Him as reverent servants, they showed that He is the Lord of both the living and the dead, for Moses came forth from Hades, having died many centuries before, and Elias, as it were from heaven, whither he had been taken up while yet alive. After a little while a radiant cloud overshadowed them and out of the cloud they heard that same voice which had been heard at the Jordan at the Baptism of Christ, testifying to the Divinity of Jesus and saying: "This is My beloved Son, in Whom I am well-pleased; hear ye Him" (Matt. 17: 5).

Such are the marvels, truly worthy of God, celebrated in this present feast, which is an image and prefiguring of the future state of the righteous, whose splendor the Lord spoke of, saying: "Then shall the righteous shine forth as the sun" (Matt. 13:43). It is because of this that the Kontakion of this Feast is said daily (when there is not a great feast) in the Service of the Typica in perpetual commemoration of the glory that will be the lot of the Saints. According to tradition, the Lord's Transfiguration came to pass forty days before His Crucifixion; this is why the Transfiguration is celebrated forty days before the Exaltation of the Cross.

Explanation of the Paraclesis:



The word "paraclesis" has two different meanings: the first is "consolation," from which the Holy Spirit is called the "Paraclete," or "Consoler"; the second is "supplication" or "petition". The Service of the Paraclesis to the Theotokos consists of hymns of supplication to obtain consolation and courage. It should be recited in times of temptation, discouragement or sickness. It is used more particularly during the two weeks before the Dormition, or Assumption, of the Theotokos, from August 1 to August 14. The theme of these Paraclesis Services centers around the petition. "Most Holy Mother of God, save us."

If you have a problem or if something is burdening your soul, if you feel spiritually uneasy and if you are not at peace with yourself and with those around you, then, you should come to the Church during the first fifteen days of August and ask for the intercessions of the Mother of God. Even if you are fortunate enough to be one of those very few who are at peace with themselves and with God, then those blessed ones should come to these services and thank God and His Blessed Mother for the blessings that they have bestowed upon you and your family.

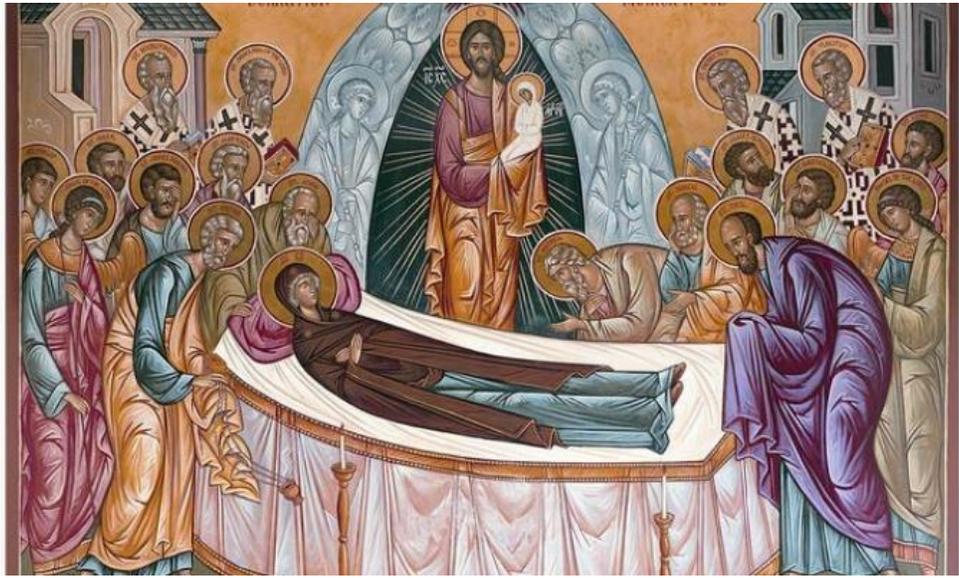
Since these Paraclesis Services to the Theotokos are primarily petition for the welfare of the living, let the whole Church pray for you during the first fifteen days of August and especially on the Great Feast of the Dormition of the Theotokos on August 15th. Don't let your laziness and your apathy cause you to miss this great blessing and inspiration that the Church can bestow upon you. Let the peace and holiness that only the Mother of God can give you enter into your life. "Let us lay aside all earthly cares," and let us truly, during these fifteen days, participate in the fasting and prayer life of the Church so that we can "taste and see that the Lord is good" and so that we may fully experience the spiritual blessings that the Church has to offer.

Names for the Health and Well Being of Loved Ones are Submitted at the Service:

As noted above, the Paraclesis service is a supplication specifically for the well-being of the living. During the services, Father Stavroforos will commemorate the names of the living faithful for whom prayers have been asked. Accordingly, if you have family members, godparents, godchildren, friends, etc., who you would like to have commemorated at these services, please make a list of their names and provide it to Father.

Services of the Week

- Monday, August 3rd – Small Paraclesis to the Theotokos – 6:30 p.m.
- Wednesday, August 5th – Small Paraclesis to the Theotokos – 6:30 p.m.
- Thursday, August 6th – Transfiguration Great Vespers - 6:30 p.m.
- Friday, August 7th – Small Paraclesis to the Theotokos – 6:30 p.m.



NAMES FOR THE HEALTH AND WELL-BEING OF THE LIVING

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Welcome to the NEW Orthodox Observer

Based completely online, the new Orthodox Observer intentionally provides significant multimedia content about the Greek Orthodox Archdiocese of America in order to inform and inspire our faithful.

Now, almost 100 years after the first magazine was mailed to homes of the faithful across America, the Orthodox Observer once again has transformed to meet the standards of how the world consumes news. Based online at www.goarch.org/news, the Orthodox Observer will feature regular postings across its website and social media accounts combined with a weekly email bulletin.

The new Orthodox Observer places the Church in the context of the current world we live in through a diverse and informative experience — offering participants a meaningful connection with the Archdiocese and its many ministries and affiliates.

To sign up for the Orthodox Observer Weekly Newsletter and Updates, please visit <https://bit.ly/observersubscribe>

Connect with the Orthodox Observer:

Facebook: [@Orthodoxobserver](https://www.facebook.com/Orthodoxobserver)

Twitter: [@OrthoObserver](https://twitter.com/OrthoObserver)

Instagram: @Orthodoxobserver



45th Biennial Virtual Clergy-Laity Congress

September 9 & 10, 2020

“...The Greatest of These is Love”

(1 Cor. 13:13)

PHILOPTOCHOS REQUEST

The National Philoptochos Convention will take place virtually on August 21 -22, 2020. We have one voting delegate spot available for anyone who would like to "attend". Please email Lia Christakos (lchristakos@bellsouth.net) before August 10 if you have any questions or think you might like to register.



Dear Parishioners and Friends of Saint Barbara,

We are happy to be able to welcome you back to Sunday Church Services starting May 31, 2020.

I know that we all have been longing for the days that our doors would once again be opened. The anticipation and the wait is now finally over. This marks a new beginning for all of us, and I am so grateful that the day will finally arrive. The day will inaugurate the new way that we will start coming into the Church, and the way and where we sit in Church. These directives are also in accordance with the guidelines set out by our Metropolis and cover all the Greek Orthodox churches in the Metropolis of Atlanta.

We will be in step with other houses of worship that abide by the rules that have been set for all of us since the onset of Covid-19. In order to prevent the spread of the virus we hope that all of our parishioners have been following the CDC directives, which include: hand washing thoroughly and frequently, covering your coughs and sneezes, avoiding sharing personal items, wearing a mask, and maintaining a social distance of at least six feet.

The Divine Liturgy will start at 10:00 AM. We will have new guidelines in place for everyone's safety that will mean it takes longer to get into the church. Please plan accordingly and allow yourselves extra time.

Please read these guidelines to familiarize yourself and your families with the new procedures in order to make everything go smoothly.

Before and During the services:

- **Masks are required** upon entering the church by all parishioners aged 2 and above.
- **Each person is to be checked in** by a parish council member.
- **All those in attendance should sanitize their hands** by either washing them or using a hand sanitizer prior to entering and after they leave the church.
- Doors will be propped open so you **do not touch the door handles**.
- **Before entering the church, the temperature of each person will be taken** by a designated person. If the person's temperature is above 100.4 he or she will be kindly asked to return to their home, both for their safety and the safety of others.
- **Parish Council will direct each parishioner to designated seats** in the pews for each person or household to sit starting in the front of the church and working their way to back. Please do not ask to be seated in your "usual" seats.
- **A place to accept offerings will be provided in the Narthex** upon entering or leaving. If possible, you are encouraged to use the online giving portal which can be found at stbarbarachurchnc.org by clicking on the "Donations" button.

- **A Parish Council member will hand out tapers to be lit. The 7 day votive candles are to be lit on behalf of the parishioner by a designated person** if possible.
- Honor is to be shown to Holy Icons and the Holy Cross by only doing your cross and bowing, keeping in mind not to kiss or to touch the Holy Icons and the Holy Cross.
- No one is to enter the Holy Altar except the clergy and assigned altar servers.
- No service books should be distributed or left out for common use. This includes papers of any kind (bulletins etc.). Parishioners are encouraged to bring their own service books.

During Holy Communion

- **Communicants must line up row by row (with help from Parish Council) and remain six feet** apart using the designated social distancing X's that have been placed in the church.
- **Communicants may remove their masks only momentarily to receive Holy Communion.**
- Clergy and altar servers must wear a mask during the distribution of Holy Communion.
- The red communion cloths (μάκτρα) will be held underneath the person's chin by the altar servers. The communicant may not touch it and absolutely no wiping of mouths.
- No antidoron will be distributed at the time of Communion but instead at the end of the service.

After services

- After the dismissal, the clergy will distribute the antidoron wearing a mask and gloves and they will not offer their hands for reverence.
- Clergy and faithful will refrain from handshakes or hugs.
- There will be no coffee/social hour or Sunday school classes until further notice. Parishioners should leave the Nave as soon as the Divine Liturgy is concluded.

Remember that parishioners who are at a higher risk for severe illness from Covid-19 as defined by civil authorities, or those who are uncomfortable with returning at this time, are given dispensation by Metropolitan Alexios to refrain from attending in person. We encourage those faithful to participate in the experience of our sacred worship at home, by continuing to watch our live streams which we will continue to provide. We look forward to the time when all may feel safe in returning to Church.

I would like to take this opportunity to thank all of you that have been continuing their weekly practice of making a Sunday offering, and lighting a candle by means of using the donations prompt on our website. We appreciate those who are maintaining the Church by means of their Stewardship and Building Fund donations. During these difficult times I want to say that your support is not taken lightly because it means so much to all of us at Saint Barbara.

May the Lord Keep You Strong in your Life so that Nothing but the Love of God will take it over.

Fr. Stavroforos Mamaies

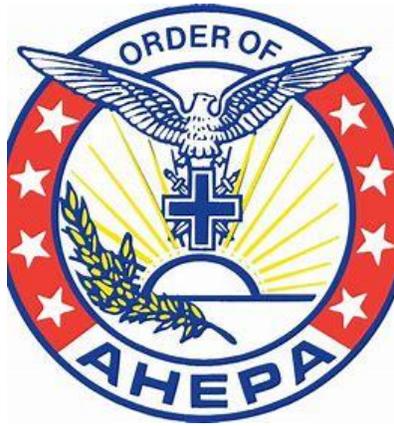
Fr. Stavroforos

STEWARDS AS OF JULY 28, 2020

Our 2020 Stewardship drive has slowed. As of July 28, 2020, we have 144 Stewards, or 90% of our goal of 160 for the year. Please help us meet our annual goal by pledging your support. Your time, talents and treasury are critical to the success of our Ministries.

We need your help during these trying times. Please give prayerful consideration to your 2020 contribution as soon as possible. Stewardship is the primary source of the funding for our Ministries and operating obligations. Our expenses don't stop. Remember for every dollar more you give to the Stewardship, Mortgage and Contingency Funds than you did in 2019 will get matched up to a total of an additional \$50,000. Thank you.

Ackerley, John & Elly	Connell, Rose Marie	Karas, George & Karen	Napier, David & Courtney	Stutts, Linda
Alexander, Dr. Susan	Constantinou, Catherine	Karvonis, Dimitios & Voula	Nolas, Billy & Julie	Sullivan, William & Jennifer
Alexiades, Alec & Frances	& Wes Platt	Kash, Dr. Thomas &	Odzak, Larry & Hope	Sunas, Marian
Alger, Amy	Constantinou, Costa	Dr Zoe McElligott	Paliouras, Cindy	Tesfatsion, Senait
Amos, Matt & Vickie	Constantinou, Lou	Katsigiani, Fotini	Paliouras, James & Helen	Theodosiadis, Zacharias
Arapoglou, Alexander & Laurel	Costas, Dean	Katsiagianis, Wendy	Paliouras, John & Dena	& Marinnetou, Efstanthia
Assimos, Dean & Jan	Dababnah, Sharan	Korach, Dr. Kenneth & Karen	Paliours, Nicholas	Theophanous, Rebecca
Arvanitis, Marina	Dais, George & Helen	Koulioumis, Konstantinos	Panos, Peter & Evelyn	Trohanis, Donna
Bakis, Basile & Mary	Delagrammatikas, George	& Mantzouka, Eleftheria	Panov, Yuri & Elena Eliseeva	Tryphonos, Tryphonos &
Bakis, George & Marie	& Christal	Koutouzakis, Helen	Pantelidis, James & Stella	Suzanne
Balafas, Nicholas & Eugenia	Demetriades, Gus & Vanessa	Kuyper, Dr. Andrew	Pantermakis, George & Janet	Tzilvelis, Jane
Boska, Marilyn	Dennos, Anne	Kuyper, Dr. Lee & Pauline	Papanikas, Kleantthis	Valakas, Antonia
Barbee, Effie	Dennos, George & Patricia	Lambiris, Elias & Madelene	& Angelika	Varelas, Dimitrios
Becak, Thalia	Dorton, Betty	Lockett, Paul & Melanie	Papanikas, Sam & Cleopatra	Varelas, Georgina
Beridze, Tamar	Easton, Bryan & Maria	Loden, Martha	Papazoglou, Matina	Varelas, John
Biggs, John & Diana Dobrica	Edwards, Tia	Livas, Katherine	Pappas, Katherine	Vlachos, Demetra
Blackley, Agape	Ferris, Laurice	Mamaies, Fr. Stavroforos	Pappas, Dr. Ted & Theky	Vurnakes, James & Frances
Bonfiglio, Barbara	Fitzherbert, Dimitra	Mangum, Daniel & Dr. Hrisavgi	Paraschos, Sophia	Walter, August
Bourbous, Nick	Frangakis, Crist & Maria	Mariakakis, Johnny & Catherine	Pashales, George	Walter, Ray & Eleni
Callahan, Katherine	Gerondelis, Socratis & Alik	Marinos, Dr. Pete & Joan	Przybyl, Daniel & Lori	Waters, Alexa
Capsalis, Anne	Georgiou, Nicholas	Martin, Azeb	Qaqish, Dr. Olgha	& Gerhard, William
Capsalis, Manuel & Carole	Glekas, Dr. George & Dr. Amy	Mavroidis, Panagiotis	& Arboleda, Mario	Watters, Jacques & Christine
Carr, Sophie	Glekas, Jim & Evy	& Dimitra	Rudnick, Ben & Irene	Wilson, Preston & Catherine
Christakos, Andrew & Cheryl	Goodwin, Len & Elaine	Mavrogiorgos, Dr. Nikolaos	Quint, Angelia	Wippich, Robert & Roberta
Christakos, Arthur	Grasso, V. & Elenie	& Charlot, Dr. Marjorie	Rheinhardt, Keith & Alexia	Witham, Grace & Brantley, Nick
Christakos, Eleni	Greene, Marlyana	McCoy, Josh	Safarikas, Al & Christine	Xenakis, Betsy
Christakos, Lia	Kacoyanis, Anna	McGovern, Victoria	Saloupis, Peter	Zaferatos, Dino & Kerri
Christie, George & Deborah	Kacoyanis, Paul	McKillip, Cathy	Sarris, George & Jenny	Zagoras, Nikitas
Chronaki, Bessie	Kamilaris, Christos & Janet	Megaró, Matthew & Tina	Stavrakakis, Mattheos & Marika	Zehia, Christina
Chronaki, Cadee	Kantner, Ed & Eve	Mehalek, John & Dawn	Stephens Epiphany	Zehia, Tony & Evelyn
Cocolas, Erie	Karamalegos, Antonios & Claire	Mermigas, Nicholas	Stephens, Hon. Ron & Vicky	Zoumbos, Vasili



Election of officers for 2020-2021 :

By return e-mail, a majority of the brothers unanimously voted for the

LIST for re-election :

PRESIDENT – brother John Varelas;
VICE-PRESIDENT – brother Jim Paliouras;
TREASURER – brother Wes Platt; and
SECRETARY – brother Larry Odzak

Congratulations go to the re-elected team, which will
lead Chapter 277 during 2020-2021

A Unique Opportunity to Double the Value of Your 2020 Donations

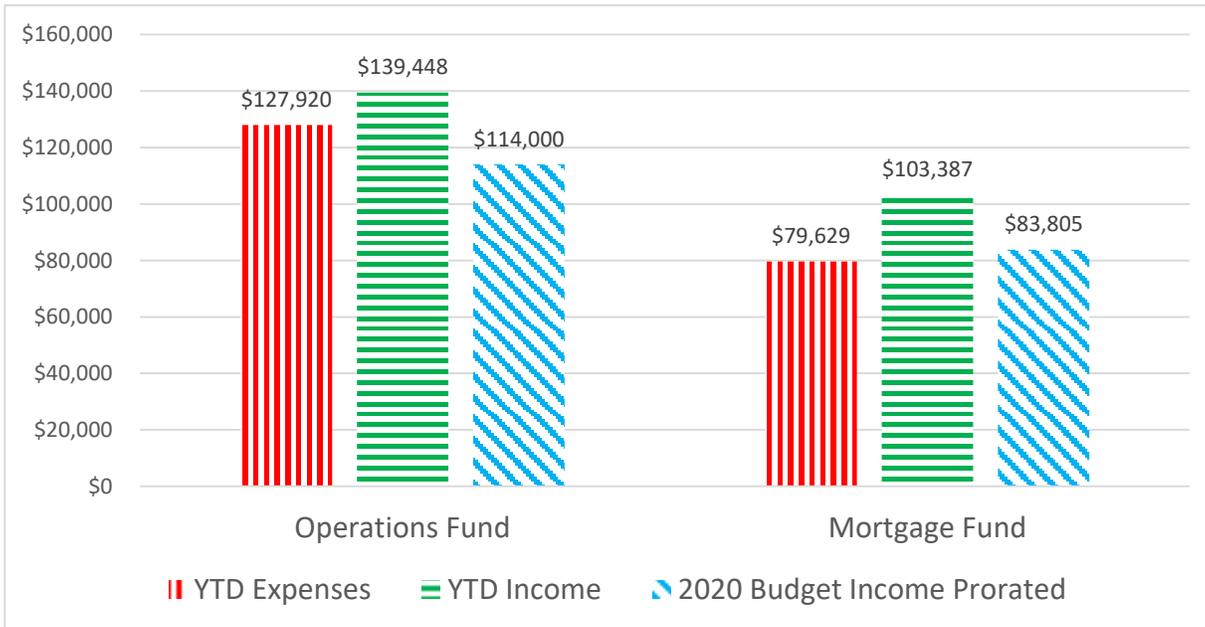
If you give more in 2020 than your combined 2019 dollar contributions to the Stewardship, Mortgage and Contingency Funds, your additional contributions will be matched dollar for dollar by an anonymous donor. The total amount available for matching funds is \$50,000. With full Parish participation in 2020, we can raise an additional \$100,000 to meet our expenses and serve our Ministries.

Please prayerfully consider increasing your pledge and giving in 2020. New Stewards are also encouraged to participate in the program.

Please see the Pledge form for complete details. For your convenience, you can make your contributions online via the St. Barbara website www.stbarbarachurchnc.org/donation.

Thank you,
The Stewardship Committee

	June		Year to Date		2020 Budget
	June Expenses	June Income	YTD Expenses	YTD Income	Income Prorated
Operations Fund	\$21,484	\$15,527	\$127,920	\$139,448	\$114,000
Mortgage Fund	\$13,229	\$9,614	\$79,629	\$103,387	\$83,805



Note: The Operations Fund income above is the total of Sunday offering and Stewardship; it excludes the Greek Festival. The Operations Fund pays all Church expenses except for the mortgage payment. The Mortgage Fund includes all Mortgage Fund donations and fundraisers (e.g., Taste of Greece, Gyro Feast). The Mortgage Fund pays our mortgage which is \$13,000/month.

DID YOU KNOW?

❖ CHURCH IS OPEN!

- ❖ All are welcome to attend Church services in person. If you attend Sunday Divine Liturgy, a Parish Council member will greet you, take your temperature and record your attendance (in case the need arises for contact tracing). Families and/or individuals will need to socially distance (6 feet). A Parish Council member is available to usher you to ensure you are seated appropriately. You are required to wear a mask during the service (except to receive Communion). Masks are available if you need one. These measures are for the health of all who attend and to make everyone comfortable and safe.
- ❖ Unlike some churches with lesser seating capacity than St. Barbara Church, we do not require reservations. Attendance since church has reopened has been steady around 25 people while we can easily accommodate 75 or more while maintaining proper safe social distancing.
- ❖ Persons over 65 and those with pre-existing health conditions (or anyone who is in contact with either) is asked to use their own discretion whether to attend in person. Your health and safety is of utmost importance.
- ❖ And finally, thank you so much to all of you who have already been giving online and by mail while we are apart. May Our Lord bless your continued generosity, and may He keep us all safe and healthy until we gather again.



SAINT BARBARA CHURCH 2020 PLEDGE FORM

Name(s): _____

Address: _____ City: _____ State: _____ Zip: _____

Home Phone: _____ Cell Phone(s): _____

Email(s): _____

SPECIAL MATCHING GIFT OPPORTUNITY FOR 2020*

Please prayerfully consider increasing your contributions above your 2019 giving level. Any increases above your total 2019 giving to the Mortgage + Contingency + Stewardship Funds are eligible for a dollar-for-dollar match, to be given to the Stewardship Fund by an anonymous donor, up to a parish total of \$50,000 for 2020. Help us realize the full \$50,000 Matching Funds donation and double the impact of your increased donation!

STEWARDSHIP PLEDGE FOR 2020*

Stewardship donations pay for the operating expenses (not the mortgage) and ministries of St. Barbara Church, which total about \$25,000 per month. This pledge form is confidential, for use only by the Parish Treasurer.

Name: _____ Cell #: _____ email: _____

Name: _____ Cell #: _____ email: _____

I/We commit to Christ's Church a total Stewardship amount of \$_____ to be paid (check one) *:

semi-annually____ quarterly____ weekly____ Other (specify) _____

Signed: _____ Date: _____

_____/I/We would like to speak with Father Stavroforos before making my/our pledge.

*You can conveniently make your contributions online via the St. Barbara website: www.stbarbarachurchnc.org/donation

MORTGAGE & CONTINGENCY FUND PLEDGES FOR 2020*

The church mortgage obligation is currently \$12,713 per month. I/We hereby pledge to contribute to the Mortgage Fund and acknowledge that my/our giving category (but not the actual dollar amount) may be acknowledged periodically in the church's Weekly Bulletin and/or posted in the Fellowship Hall.

Pillar: \$_____ Torch Bearer: \$_____ Good Shepherd: \$_____ Pace Setter: \$_____

(\$10,400+ per year) (\$5,200-\$10,399 per year) (\$2,600-\$5,199 per year) (\$1,200-\$2,599 per year)

Contributor: \$_____ Friend: \$_____ Other one-time amount: \$_____

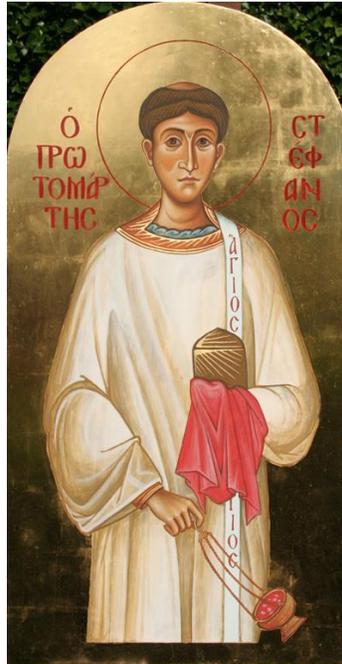
(\$520-\$1,199 per year) (\$100-\$519 per year)

I/We hereby also pledge this amount to the Contingency Fund for unforeseen expenses: \$_____

Signed: _____ Date: _____

*You can conveniently make your contributions online via the St. Barbara website: www.stbarbarachurchnc.org/donation

Translation of the Relics of Stephen the Protomartyr Celebrated Today August 2nd



After the First Martyr had been stoned to death (see Dec. 27), Gamaliel, his teacher, encouraged certain of the Christians to go by night and take up the Saint's body and bury it in his field, which was at a distance of some twenty miles from Jerusalem and was called by his name, "Kaphar-gamala," that is, "the field of Gamala," where Gamaliel himself was later buried. About the year 427, a certain pious man called Lucian, who was the parish priest of a church near to that field, received from God a revelation in a dream concerning the place where the First Martyr was buried. He immediately made this known to John, the Patriarch of Jerusalem. Thus, coming to the place indicated, and digging there, they found a box with the word "Stephen" in Aramaic letters. On opening it, they took these most sacred relics and transferred them to Jerusalem with great honor and in the company of a very great multitude of the faithful.

ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ ΤΗΣ ΕΒΔΟΜΑΔΑΣ

Δευτερα 3η Αυγουστου – Μικρη Παρακληση στην Παναγια – 6:30 μ.μ.

Τεταρτη 5η Αυγουστου – Εσπερινος Μεταμορφωσης του Σωτηρος – 6:30 μ.μ.

Πεμπτη 6η Αυγουστου – Εορτη της Μεταμορφωσης του Σωτηρος – 10:00 π.μ.

Παρασκευη – Μικρη Παρακληση στην Παναγια – 6:30 μ.μ.