



Saint Barbara Greek Orthodox Church
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News & Announcements
April 11, 2021

Fourth Sunday of Lent – Sunday of St. John Climacus
Κυριακή 4η των Νηστειών – Του Οσίου Πατρός του Συγγραφέως



- [Antipas, Bishop of Pergamum](#) 4/11/2021
- Pharmuthios the Anchorite 4/11/2021
- Guthlac the Hermit of Crowland 4/11/2021

Nicholas Georgiou
will Chant Orthros & Great Doxology starting at 9:00 am
& Divine Liturgy starting at 10:00 am

Broadcast Prep Time 9:55 to 10:00 a.m.
Divine Liturgy & Broadcast start time 10:00 a.m

Sunday Service Viewing Broadcast Instructions:

You are asked to please click on to
<https://stbarbarachurchnc.org/youtube>

We will begin streaming at around 9:50 am, and the service will start at 10:00 sharp.
Also, we need everyone to click the subscribe button to register, as this is important to keep our Saint Barbara broadcast alive for future services.

Thank You,

Crist Frangakis

The Sunday Epistle Reading

Sing praises to our God, sing praises.

Verse: Clap your hands, all you nations.

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.

Ψάλατε τῷ Θεῷ ἡμῶν, ψάλατε.

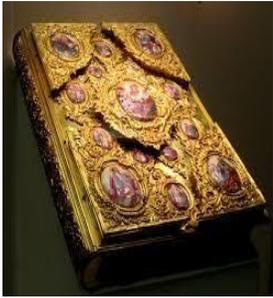
Στίχ. Πάντα τὰ ἔθνη κροτήσατε χεῖρας.

Πρὸς Ἑβραίους Ἐπιστολῆς Παυλοῦ τὸ ἀνάγνωσμα 6:13-20

Ἀδελφοί, τῷ Ἀβραὰμ ἐπαγγελιάμενος 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 ἐπιδειῖσαι 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 εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδέκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

The Sunday Gospel Reading

The Gospel According to Mark 9:17-31



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 Μάρκον Ἀγίου Εὐαγγελίου τὸ Ἀνάγνωσμα 9:17-31

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 αὐτὸν 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 ἀπιστίᾳ. ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ· τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν, ἐγὼ σοι ἐπιτάσσω, ἐξελθε 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 ἐξελθεῖν εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ. 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.

Welcome Members of the Christians Club at Kenan-Flagler

I want to first give a big thank you to Sofia Skliros for bringing a representative group of Members of the Christian Club at Kenan-Flagler to our Church today.

Sofia is an MBA Candidate at UNC Kenan-Flagler Business School. She is an energetic and curious Global Marketing Professional. She has demonstrated success developing creative marketing strategies and executing on targeted initiatives driving brand awareness and business results. Most recently, she was the North America Commercial Segments Marketing Leader for Corian Design and she is currently pursuing her MBA full-time at UNC Kenan-Flagler with a concentration in Marketing.

Christians at Kenan-Flagler is a community in students at Kenan-Flagler can explore, understand, celebrate, and grow in their Christian faith. They believe that building inclusive community, rooted in the gospel empowers Kenan-Flagler to fully realize its core values and deliver on its mission to prepare students to be the best in the world and the best for the world.

The members of the group with us today come from various Christian backgrounds – Roman Catholic, Episcopalian, Methodist, etc. For many of them this is the first time that they have ever visited a Greek Orthodox Church.

Christians@Kenan-Flagler Club is an independent affiliate of the UNC Kenan-Flagler Business School. We hope that you feel something profoundly unique and special as you experience a Christian Eastern Orthodox Greek Divine Liturgy.



GREEK ORTHODOX ARCHDIOCESE OF AMERICA

METROPOLIS OF ATLANTA

April 8, 2021

The Holy Apostles of the Seventy Herodion, Agabus, Rufus, Asyncritus, Phlegon, and Hermes

My Beloved concelebrants in the Lord, esteemed Parish Council Presidents and members, Philoptochos Presidents and members, Revered Monastics and faithful,

I greet you my beloved with love and joy as we approach Holy Week.

My heart is filled with renewed joy and happiness, as we draw near to the most Holy time of the year, as we become participants in Christ's, Death, Burial and Resurrection. In 2020, due to the pandemic, the faithful participated in Holy Week services from their homes—an unprecedented phenomenon. As the Body of Christ, we lamented that we were not able to be physically present to receive God's transformative Sacramental blessings. One year later, we find ourselves in a different situation;

though the Coronavirus is still with us, we are blessed to have—with some limitations—our spiritual homes open.

As we move forward and some restrictions are being eased, my mind cannot help but remember the words of St. Paul to the Corinthians, *“All things are lawful for me, but not all things are helpful; all things are lawful for me, but not all things edify. Let no one seek his own, but each one the other’s well-being.”* (1 Cor. 10:23-24)

I would like to convey to all the faithful of the God-protected Metropolis of Atlanta, in a spirit of love and well-being, that we were able to host a webinar with the Clergy and Parish Council Presidents on Tuesday, April 6, in which additional changes to the COVID guidelines were discussed.

This current letter is a follow-up to [the one that was sent on March 30, 2021, which can be viewed HERE](#). Below, you will find answers to the questions that were submitted both before and during the webinar.

With the help of all those who joined, a sense of peace and understanding was achieved as we strove toward our main focus, which is to help the faithful return to worship. Perhaps not everyone will return immediately, however, we must do our best to meet the needs of the faithful, using common sense, flexibility, patience and understanding. In peace and harmony, we must work towards our ultimate goal, which is the reopening of our communities for worship and fellowship.

I would like to reiterate that everyone must continue to follow all the State and local regulations in your particular area as we move forward in our parishes.

With this in mind, there are some additional adjustments to our current guidelines.

Contact Tracing

- We will continue to write down the names of all those who attend each service, so that if an outbreak occurs all who attended that service may be notified.

Physical Distancing

- All State and local regulations should be followed for distancing requirements; however, pastoral discretion, kindness and flexibility must be considered in serving the needs of all parishioners. For larger households and individuals who are comfortable sitting closer together (including those who have been vaccinated), space may be designated in the church to facilitate this. Additionally, for households and individuals who are more comfortable with physical distancing, space may be designated in the church to facilitate this as well. Where possible, communities that have the required space should consider designating certain areas available for those who wish to worship with respect to physical distancing recommendations, and other areas for those who are more comfortable seated in closer proximity.

Masks

- Masks are to continue being worn by all those attending services, with the momentary removal of the mask just before receiving the Sacraments of Holy Communion and Holy Unction.

Candles

- After an offering is given, and the person has sanitized their hands, they may take their own candle(s) and light them.

Veneration of Icons and Liturgical Items

- Veneration of Icons, the Holy Cross, etc., may occur with the person being masked. If a person decides to momentarily removes their mask to venerate, then there will need to be a dedicated layperson or Altar Server to sanitize the venerated items.

Chanters and Choirs

- Multiple chanters at one chant stand may resume as long as all face forward and are properly distanced from the congregation. Masks are required when not chanting.
- Choirs may resume with masks as spacing may not be adequate to accommodate everyone. However, if masks are removed, then COVID distancing guidelines should be adhered to. Attention should be paid on spacing so that none of the Choir members face the congregation or each other, (if choirs ordinarily face the congregation, please ensure that a safe amount of physical distance is placed, so that the choir will not be in close proximity to the congregation). Choir Directors should avoid standing directly in front of the choir facing them, unless they are wearing a mask or a face shield. Another alternative would be to have a plexiglass separator installed. Masks are required when not singing.

Trays

It is encouraged, but not mandatory, to find other means of receiving donations rather than passing trays. Some suggestions may include:

- Traditional way (wearing gloves and masks)
- Through texting as set up by the parishes' bank
- Website
- Donation app
- Tray at entrance or exit of church
- Other

Youth, Education, and Hellenic Culture Diakonia

- When possible and permitted by State and local regulations, all education classes (Day, Afternoon, Sunday School, and Adult) as well as youth, young adult ministries and meetings may resume in-person teaching and gatherings following all COVID distancing guidelines as described by the CDC including the wearing of masks

Fellowship

- When possible and permitted by State and local regulations, fellowship, luncheons and coffee hours may resume with people following physical distancing guidelines, as these events permit masks not be worn while eating, drinking, etc. Once a person has finished, their mask is to be worn. Any food is to be served by designated individuals who are wearing gloves and masks. Buffets are discouraged, except in instances where the food is distributed by designated servers in proper safety attire (gloves and masks), and where the food lines allow for proper social distancing.

- Dancing may also resume, provided that all are wearing masks and that hands will be washed or sanitized before and after dancing. Handkerchiefs may also be used as an alternative to holding hands.

Education, Hellenic Culture and Youth Diakonia

- When possible and permitted by State and local regulations, all education classes (Day, Afternoon, Sunday School, and Adult) as well as youth, young adult ministries and meetings may resume in-person teaching and gatherings following all COVID distancing guidelines as described by the CDC including the wearing of masks.

Please accept these changes with compassion and consideration for everyone as we try to bring the faithful back to worshiping in a customary manner in their spiritual home, so that we may address *“one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, always and for everything giving thanks in the name of our Lord, Jesus Christ to God the Father.”* (Eph. 5:19-20)

May the journey through our Lord’s passion bring us to the celebration of Pascha, I remain,

Paternally yours with love and blessings,

+ ALEXIOS

Metropolitan of Atlanta

THIS SUNDAY IN CONTEXT

St John of the Ladder is honored by the church as a great ascetic and the author of the renowned spiritual book called *The Ladder*, for which he is named. (St John Klimakos in Greek)

There is almost no information about St John's origins. One tradition suggests he was born in Constantinople around the year 570, and was the son of Ss Xenophon and Maria.

John went to Sinai when he was sixteen, submitting to Abba Martyrios as his instructor and guide. After four years, St John was tonsured as a monk. Abba Strategios, who was present at St John's tonsure, predicted that he would become a great luminary in the Church of Christ.

For nineteen years St John progressed in monasticism in obedience to his spiritual Father. After the death of Abba Martyrios, St John embarked on a solitary life, settling in a wild place called Thola, where he spent forty years laboring in silence, fasting, prayer, and tears of penitence.

It is not by chance that in *The Ladder*, St John speaks about tears of repentance: "Just as fire burns and destroys the wood, so pure tears wash away every impurity, both external and internal." His holy prayer was strong and efficacious, as may be seen from an example from the life of the God-pleasing saint.

St John had a disciple named Moses. Once, the saint ordered his disciple to bring dung to fertilize the vegetable garden. When he had fulfilled the obedience, Moses lay down to rest under the shade of a large rock, because of the scorching heat of summer. St John was in his cell in a light sleep. Suddenly, a man of remarkable appearance appeared to him and awakened the holy ascetic, reproaching him, "John, why do you sleep so heedlessly, when Moses is in danger?"

St John immediately woke up and began to pray for his disciple. When Moses returned in the evening, St John asked whether any sort of misfortune had befallen him. The monk replied, "A large rock would have fallen on me as I slept beneath it at noon, but I left that place because I thought I heard you calling me." St John did not tell his disciple of his vision, but gave thanks to God.

St John ate the food which is permitted by the monastic rule, but only in moderation. He did not sleep very much, only enough to keep up his strength, so that he would not ruin his mind by unceasing vigil. "I do not fast excessively," he said of himself, "nor do I give myself over to intense all-night vigil, nor lay upon the ground, but I restrain myself..., and the Lord soon saved me."

The following example of St John's humility is noteworthy. Gifted with discernment, and attaining wisdom through spiritual experience, he lovingly received all who came to him and guided them to salvation. One day some envious monks reproached him for being too talkative, and so St John kept silence for a whole year. The monks realized their error, and they went to the ascetic and begged him not to deprive them of the spiritual profit of his conversation.

Concealing his ascetic deeds from others, St John sometimes withdrew into a cave, but reports of his holiness spread far beyond the vicinity. Visitors from all walks of life came to him, desiring to hear his words of edification and salvation.

After forty years of solitary asceticism, he was chosen as igumen (abbot) of Sinai's St Catherine's Monastery when he was seventy-five. St John governed the holy monastery for four years.

At the request of the abbot of the Raithu monastery, St John wrote the incomparable Ladder, a book of instruction for monks who wished to attain spiritual perfection. Knowing his wisdom and spiritual gifts, the abbot requested St John to write down whatever was necessary for the salvation of those in the monastic life. Such a book would be "a ladder fixed on the earth" (Gen. 28:12), leading people to the gates of Heaven.

St John felt that such a task was beyond his ability, yet out of obedience he fulfilled the request. The saint called his work The Ladder, for the book is "a fixed ladder leading from earthly things to the Holy of Holies...." The thirty steps of spiritual perfection correspond to the thirty years of the Lord's age. When we have completed these thirty steps, we will find ourselves with the righteous and will not stumble. The Ladder begins with renunciation of worldliness, and ends with God, who is love (1 Jn 4:8). Although the book was written for monks, any Christian living in the world will find it an unerring guide for ascending to God, and a support in the spiritual life.

The twenty-second step of The Ladder deals with various forms of vainglory. St John writes:

When I fast, I am vainglorious; and when I permit myself food in order to conceal my fasting from others I am again vainglorious about my prudence. When I dress in fine clothing, I am vanquished by vanity, and if I put on drab clothing, again I am overcome by vanity. If I speak, vainglory defeats me. If I wish to keep silence, I am again given over to it. Wherever this thorn comes up, it stands with its points upright. A vain person seems to honor God, but strives to please men rather than God.

People of lofty spirit bear insult placidly and willingly, but only the holy and righteous may hear praise without harm.

When you hear that your neighbor or friend has slandered you behind your back, or even to your face, praise and love him.

It is not the one who reproaches himself who shows humility, for who will not put up with himself? It is the one who is slandered by another, yet continues to show love for him.

Whoever is proud of his natural gifts, intelligence, learning, skill in reading, clear enunciation, and other similar qualities, which are acquired without much labor, will never obtain supernatural gifts. Whoever is not faithful in small things (Lk 16:10), is also unfaithful in large things, and is vainglorious.

It often happens that God humbles the vainglorious, sending a sudden misfortune. If prayer does not destroy a proud thought, we bring to mind the departure of the soul from this life. And if this does not help, let us fear the shame which follows dishonor. "For whoever humbles himself shall be exalted, and whoever exalts himself shall be humbled" (Lk 14:11). When those who praise us, or rather seduce us, start to praise us, let us recall our many sins, then we shall find that we are not worthy of what they say or do to honor us.

In *The Ladder*, St John describes the ascent toward spiritual perfection, which is essential for anyone who wishes to save his soul. It is a written account of his thoughts, based on the collected wisdom of many wise ascetics, and on his own spiritual experience. The book is a great help on the path to truth and virtue. With the exception of the scriptures themselves and St Athanasius' *Life of Anthony*, it is the most copied and influential book in Christian history.

The steps of *The Ladder* proceed gradually from strength to strength on the path of perfection. The summit is not reached suddenly, but gradually, as the Savior says: "The Kingdom of Heaven suffers violence, and the violent take it by force" (Mt 11:12).

St John of the Ladder is commemorated on the fourth Sunday of Great Lent and on March 30th.

April Religious Service Calendar 2021:

2 – Friday – 3rd Salutation to the Theotokos – 6:30 pm

4 – Sunday of the Holy Cross – 10:00 am

7 – 4th Wednesday Pre-Sanctified of Lent – 6:30 pm

9 – Friday - 4th Salutation to the Theotokos – 6:30 pm

11th – Saint John of the Ladder – 10:00 am

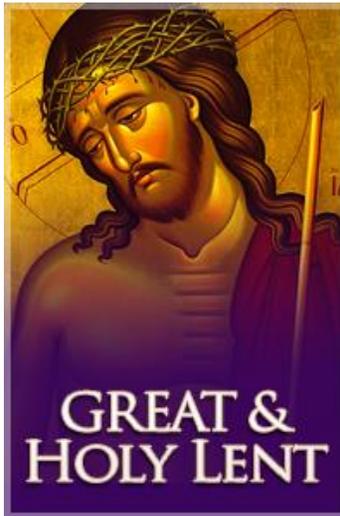
14 – 5th Wednesday Pre-Sanctified of Lent – 6:30 pm

16th – Friday of the Akathyst – 6:30 pm

18 – Sunday - Saint Mary of Egypt – 10:00 am

21- Wednesday before Holy Week – 6:30 pm

24 – Saturday of Lazarus – 10:00 am



Holy Services for this Week:

*April 14th – 5th Wednesday Pre-Sanctified Liturgy for Great Lent
at 6:30 p.m.*

*April 16th -Friday – The Akathyst Hymn to the Theotokos
at 6:30 p.m.*

Lenten Service Schedule

Ιερες Ακολουθιες της Εβδομαδας:

*14 Απριλιου – Τεταρτη Βραδυ:
Προηγιασμενη 5η Τεταρτη των Νηστειων – 6:30 μ.μ.*

*16 Απριλιου – Παρασκευη Βραδυ:
Ο Ακαθιστος Υμνος – 6:30 μ.μ.*

PRE-SANCTIFIED LITURGY THIS WEDNESDAY APRIL 16TH

Liturgy of the Pre-Sanctified Gifts will be offered on Wednesdays of Great Lent at 6:30 pm on April 14th and 21st .



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 this Friday April 16th at 6:30 pm



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.

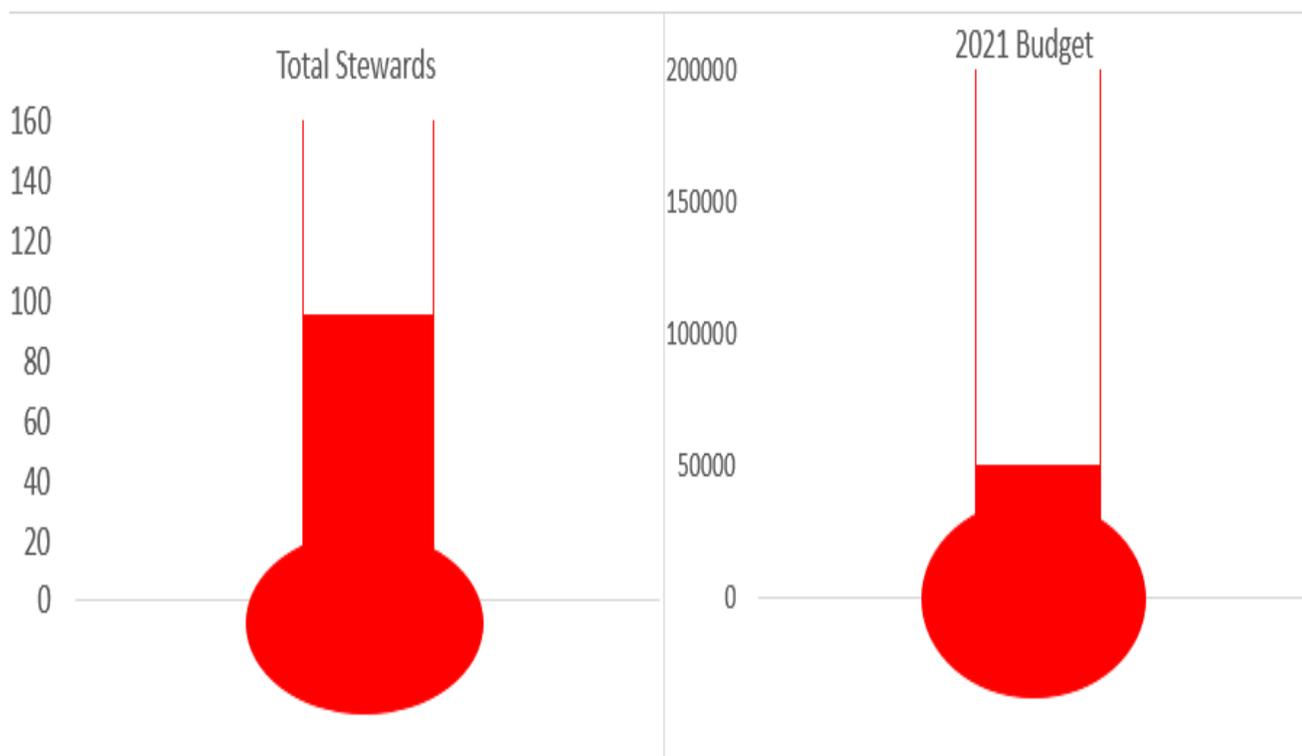
Orthodox Christian Observance of the Akathist Hymn is on the first 5 Fridays of Great Lent.

2021 Stewardship Campaign

Dear Parishioners and Friends:

With your help we can meet our goal of 160 stewards and \$200,000. Please pledge today at: www.stbarbarachurch.org/donation

Give with joy



Thank you to all our stewards. Your generous stewardship ensures that our beautiful St. Barbara continues as a vibrant community where everyone is welcome. Stewards are caretakers.

Thank you again.

Stewards as of April 8, 2021

Thank you for your continuing support of St. Barbara. As of April 8, 2021 we had 102 Stewards or 64% of our 2021 goal of 160. Please join us to meet our annual goal by pledging your support. Your time, talents and treasury are critical to the success of our ministries and meeting our operating expenses. We depend heavily on Stewardship support to meet our needs.

We continue to need your help during these trying times. Please give prayerful consideration to your 2021 contribution as soon as possible. The Church's mission and expenses continue in the face of the Covid pandemic. Please help your Church. Thank you.

Alexander, Dr. Susan	Ferris, Laurice	Paliouras, Jim & Helen
Alexiades, Alec and Frances	Fotinos, Nickolas & Myriam	Paliouras, John & Dena
Alger, Amy	Frangakis, Dr. Crist & Maria	Panos, Peter & Evelyn
Amos, Matt & Vicky	Gkouloumis, Konstantinos	Panov, Yuri & Elena Eliseeva
Arvanitis, Marina	& Mantzouka, Eleftheria	Pantelidis, James & Stella
Assimos, Dean	Glekas, Dr. George & Dr. Amy	Papazoglou, Matina
Bakis, Basile & Mary	Glekas, Jim & Evy	Pappas, Katherine
Bakis, James	Goodwin, Len & Elaine	Pappas, Joanna
Balafas, Nicholas & Eugenia	Kacoyianis, Anna	Pappas, Dr. Ted & Theky
Barbee, Effie	Kacoyianis, Paul	Paraschos, Sofia
Becak, Thalia	Kalaidzidis, Gregorios & Lindsay	Pashales, George
Biggs, John & Diana Dobrica	Kamilaris, Nicholas	Przybyl, Daniel & Lori
Bonfiglio, Barbara	Karamalegos, Antonios & Claire	Qaqish, Dr. Olgha
Callahan, Katherine Marie	Kekis, Theoharis	& Arboleda, Mario
Capsalis, Manuel	Kepraivos, William & Elaine	Quint, Angelia
Carr, Sophie	Klikas, Paul & Mann, Dana	Rheinhardt, Keith & Alexa
Chamis, Christos & Alice	Korach, Dr. Kenneth & Karen	Rudnick, Ben & Irene
Christakos, Andrew & Cheryl	Koutouzakis, Helen	Safarikas, Al & Christine
Christakos, Lia	Kuyper, Dr. Lee & Pauline	Saloupis, Peter
Christi, George & Deborah	Lambiris, Elias & Madelene	Stavrakakis, Mattheos & Marika
Claypoole, Chris & Michelle	Livanos, Geoge	Stutts, Linda
Cocolas, Erie	Livas, Katherine	Sullivan, Bill and Jennifer
Constantinou, Catherine &	Loden, Martha	Sunas, Marian
Wes Platt	Mamaies, Fr. Stavroforos	Theophanos, Rebecca
Constatinou, Costas	Mariakakis, Johnny & Catherine	Trohanis, Donna
Constantinou, Lou	Marinos, Pete and Joan	Tryphonos, Tryphon & Suzanne
Costas, Dean	Martin, Azeb	Valakas, Antonia
Delagrammatikas, Dr. George &	Mavrogiorgos, Dr. Nicholaos &	Vurnakes, Jimmy & Frances
Chrystal	Dr. Marjory Charlot	Vlachos, Demetra
Demetriades, Gus & Vanessa	McGovern, Victoria	Watters, Jacques & Christine
Dennos, Anne	Morris, Kostantinos	Wilson, Preston & Catherine
Dennos, George & Patricia	Nolas, Billy & Julie	Wippich, Robert & Roberta
Dorton, Betty	Odzak, Larry & Hope	Xenakis, Betsy
Easton, Brian & Maria	Oladipo, Richard	Zaferatos, Deno & Kerri
Edwards, Tia	Paliouras, Cindy	Zehia, Christina
Fedorovska, Natalya		Zehia, Tony & Evelyn

The Great Lent is a time for prayerful reflection. Please remember your Church. If you have not, as yet, become a 2021 Steward of St. Barbara, please join your fellow Parishioners in supporting our beloved Church. Thank you.



AHEPA NEWS

Esteemed AHEPA brothers and friends of AHEPA, please note :

- 1) As the Greek Independence Bicentennial celebration turns into April – a strong AHEPA delegation, led by Supreme President George Horiates – visited the Greek Parthenon in Nashville, TN. This southern city is a regional center for education and culture that always stressed the classics and in 1931, Nashville built its own Parthenon – in size and form a true reproduction of the Greek original, to within 1/16th of an inch ! As in the original, no two lines are exactly parallel nor are they exactly equal in length and the columns that seem evenly spaced are actually varying distances and angles from each other – exactly as in the Greek Parthenon. Nashville’s mayor John Cooper hosted a memorial event, with remarks by His Eminence Archbishop Elpidiphoros, Greek Ambassador to the US Alexandra Papadopoulou, AHEPA’s Supreme President Horiates, and other dignitaries.
- 2) **LAST CALL - SCHOLARSHIPS** : **District AHEPA** [high school graduates and college or university undergrads] “google” <AHEPA District 3> - deadline is April 15; and for **local AHEPA chapter 277** [high school graduates] contact ahepa277@gmail.com - deadline is also April 15. Applications for AHEPA scholarships are also placed on our AHEPA table [near St. Barbara’s Church conference room].
- 3) Please reserve time for the annual District #3 Convention to be held Saturday , June 12, 2021 [also by zoom], from 10:00AM to 2:00PM. Our chapter 277 is entitled to 6 delegates for this convention. If you wish to be a delegate, contact your officers at the e-mail shown below.
- 4) **AHEPA launched a new web-site** dedicated to the history of our AHEPA and American philhellenism . Take a look at ahepahistory.org which already has a number of sections; more material will be added as additional funding arrives. One of the present sections at the new web-site is “the American contribution to the Greek War of Independence”. This web-site is launched to honor the coming [2022] 100th anniversary of the founding of AHEPA.

With fraternal regards, your chapter 277 officers and directors For information about AHEPA [American Hellenic Educational & Philanthropic Association, founded in 1922] contact ahepa277@gmail.com

AHEPA IS STRONG - AHEPA IS GROWING - AHEPA NEEDS YOU

