



Saint Barbara Greek Orthodox Church  
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News & Announcements  
March 17, 2024

***Forgiveness Sunday (Cheese-fare)***  
***Κυριακή της Τυροφαγίου***



Alexis the Man of God 3/17/2024

Paul the Righteous Martyr 3/17/2024

Patrick the Enlightener of Ireland 3/17/2024

Marinos the Martyr 3/17/2024

Theocteristos the Confessor 3/17/2024

***CHEESEFARE LUNCHEON TODAY !***

Morning Matins 9:00 am

Morning Great Doxology starts at 9:45 am

Morning Divine Liturgy 10:00 a.m

Greek & English is Used at All Services

Χρησιμοποιούμε Ελληνικά και Αγγλικά σε καθε Ακολουθία



The Holy Fathers have appointed the commemoration of Adam's exile from the Paradise of delight here, on the eve of the holy Forty-day Fast, demonstrating to us not by simple words, but by actual deeds, how beneficial fasting is for man, and how harmful and destructive are insatiety and the transgressing of the divine commandments. For the first commandment that God gave to man was that of fasting, which the first-fashioned received but did not keep; and not only did they not become gods, as they had imagined, but they lost even that blessed life which they had, and they fell into corruption and death, and transmitted these and innumerable other evils to all of mankind. The God-bearing Fathers set these things before us today, that by bringing to mind what we have fallen from, and what we have suffered because of the insatiety and disobedience of the first-fashioned, we might be diligent to return again to that ancient bliss and glory by means of fasting and obedience to all the divine commands. Taking occasion from today's Gospel (Matt. 6:14-21) to begin the Fast unencumbered by enmity, we also ask forgiveness this day, first from God, then from one another and all creation.

## The Sunday Epistle

Make your vows to the Lord our God and perform them.  
Verse: God is known in Judah; his name is great in Israel.

The reading is from St. Paul's Letter to the Romans 13:11-14; 14:1-4

Brethren, salvation is nearer to us now than when we first believed; the night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armor of light; let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

As for the man who is weak in faith, welcome him, but not for disputes over opinions. One believes he may eat anything, while the weak man eats only vegetables. Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats; for God has welcomed him. Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for God is able to make him stand.

Εὔξασθε καὶ ἀπόδοτε Κυρίῳ τῷ Θεῷ ἡμῶν.  
Στίχ. Γνωστὸς ἐν τῇ Ἰουδαίᾳ ὁ Θεός, ἐν τῷ Ἰσραὴλ μέγα τὸ ὄνομα αὐτοῦ.

Πρὸς Ῥωμαίους Επιστολῆς Παύλου τὸ ἀνάγνωσμα 13:11-14, 14:1-4

Ἀδελφοί, νῦν ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν. Ἡ νύξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν· ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, καὶ ἐνδυσώμεθα τὰ ὄπλα τοῦ φωτός. Ὡς ἐν ἡμέρᾳ, εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ. Ἀλλ' ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστόν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε, εἰς ἐπιθυμίας. Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν. Ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει. Ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενεῖτω, καὶ ὁ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω· ὁ θεὸς γὰρ αὐτὸν προσελάβετο. Σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; Τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει. Σταθήσεται δέ· δυνατὸς γὰρ ἐστὶν ὁ θεὸς στῆσαι αὐτόν.

**The Sunday Gospel**  
**The Gospel According to Matthew 6:14-21**

The Lord said, "If you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

"And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father who is in secret; and your Father who sees in secret will reward you.

"Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also."

**Ἐκ τοῦ Κατὰ Ματθαῖον**  
**Αγίου Εὐαγγελίου τὸ Ἀνάγνωσμα 6:14-21**

Εἶπεν ὁ Κύριος· Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος· ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν. Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταὶ σκυθρωποὶ· ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι, ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ, καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ. Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν· θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν· ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδιά ὑμῶν.





*SAINT BARBARA PHILOPTOCHOS*  
*CHEESEFARE SUNDAY LUNCHEON TODAY*

*Spaghetti, Salad & Dessert*

*Sunday, March 17, 2024*

*Following Services*

*Cash or Checks Only*

*Donations to benefit St. Barbara Church*

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***Today's Cheese Fare Luncheon 3/17***

**Saint Barbara Philoptochos**

***Today's Scheduled Narthex Greeters for 3/17***

**James Branson**

**Betsy Xenakis**

***Our Volunteer Chantors***

**Peter Marinos**

**Nicholas Georgiou**

***Our Volunteer Choir Director***

**Panos Messis**

***Our Volunteer Organist***

**Eleni Christakos**



## **COMMUNITY HALL USAGE DAYS**

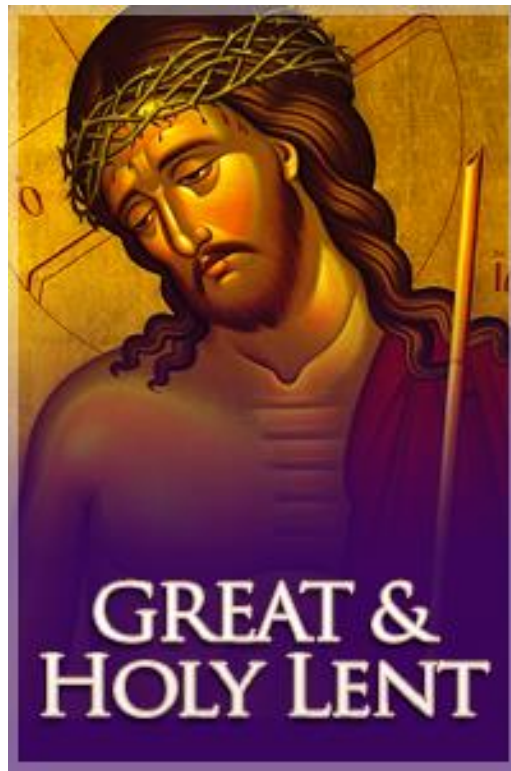
**NEC CONFERENCE COUNCIL MEETING**  
**SATURDAY MARCH 16**

**TENTATIVE SPANAKOPITA DATES**  
**APRIL 12 – 13**

**PAXIMADIA**  
**SATURDAY APRIL 6**

**YOUTH DANCE PRACTICES**  
**SATURDAYS**

**GREEK SCHOOL**  
**ADULT & YOUTH ON SATURDAYS**

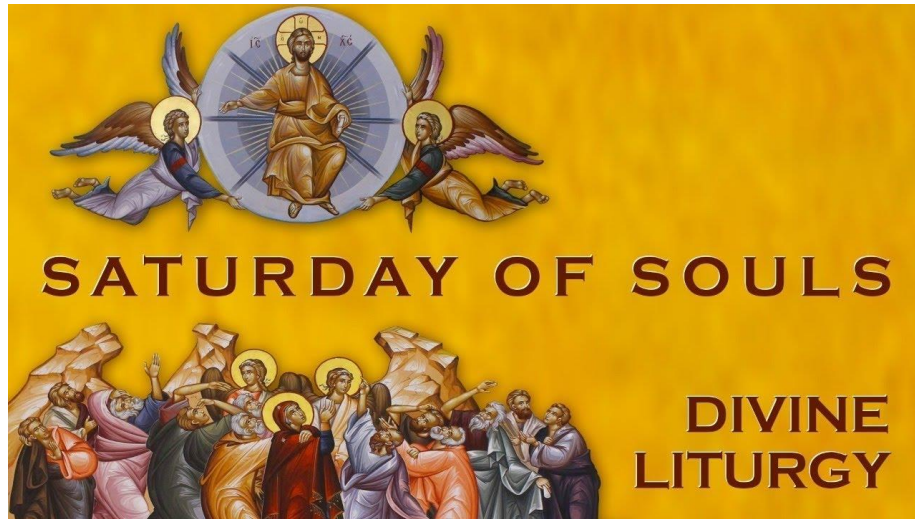


## RELIGIOUS CALENDAR

### March 2024

- 18 – Clean Monday – Great Compline – 6:00 pm*
- 20 – 1<sup>st</sup> Wednesday of Lent - Pre-Sanctified Liturgy – 6:00 pm*
- 22 – Friday -1<sup>st</sup> Salutation to the Theotokos – 6:00 pm*
- 23 – 3<sup>rd</sup> Saturday of Souls – 9:00 am*
- 24 – Sunday of Orthodoxy – 9:00 am*
- 25 – Annunciation of the Virgin Mary – 9:00 am*
- 27 – 2<sup>nd</sup> Wednesday Pre-Sanctified Liturgy – 6:00 pm*
- 29 – 2<sup>nd</sup> Salutation to the Theotokos – 6:00 pm*





### **Saturday of Souls Divine Liturgies**

**2<sup>nd</sup> Saturday March 16<sup>th</sup> at 9:00 am**

**3<sup>rd</sup> Saturday March 23<sup>rd</sup> at 9:00 am**

Δευτερο Ψυχοσαββατο, 16 Μαρτιου 9:00 πμ

Τριτο Ψυχοσαββατο, 23 Μαρτιου 9:00 πμ

Through the Apostolic Constitutions (Book VIII, ch. 42), the Church of Christ has received the custom to make commemorations for the departed on the third, ninth, and fortieth days after their repose. Since many throughout the ages, because of an untimely death in a faraway place, or other adverse circumstances, have died without being deemed worthy of the appointed memorial services, the divine Fathers, being so moved in their love for man, have decreed that a common memorial be made this day for all pious Orthodox Christians who have reposed from all ages past, so that those who did not have particular memorial services may be included in this common one for all. Also, the Church of Christ teaches us that alms should be given to the poor by the departed one's kinsmen as a memorial for him.

Besides this, since we make commemoration tomorrow of the Second Coming of Christ, and since the reposed have neither been judged, nor have received their complete recompense (Acts 17:31; II Peter 2:9; Heb. 11:39-40), the Church rightly commemorates the souls today, and trusting in the boundless mercy of God, she prays Him to have mercy on sinners. Furthermore, since the commemoration is for all the reposed together, it reminds each of us of his own death, and arouses us to repentance.

## How to Make Koliva Memorial Wheat



If you've never shared [Koliva](#) in memory of a loved one, this is a special treat with symbolic meaning. (Seems like most traditional Church foods have symbolic meanings!) Wheat kernels must fall to the ground and die in order to create new life ([Gospel of St. John 12:24](#)), just as our souls and bodies must come to an end of our earthly sojourn in order to pass into new life in eternity.

2 cups of wheat berries (the "soft" ones cook faster; can usually find these from health food store)

1/2 c. chopped walnuts

1 c. white raisins (or whatever dried fruits you prefer)

1/4 cup sugar

1/2 cup slivered almonds

1 tsp cinnamon

1/2 tsp cumin (optional)

1 cup finely ground zweiback toasts or graham crackers (optional)

1 cup powdered sugar

dragees or more nuts/ raisins for decoration

**Day 1.** Cover and soak berries overnight.

**Day 2.** Drain & rinse. Cover with water in large pot and bring to boil. Reduce heat and simmer uncovered 1-3 hours, until puffy and tender (keep covered with water and stir occasionally). A rice cooker or instant pot works great too.

Drain in a colander; rinse and drain again. Spread the wheat out on a smooth dish towel to dry overnight. (Don't spread them on a terry cloth bath towel. Please. Trust me.) You can just dry them for a couple of hours if you don't have an extra day :)

**Day 3.** Light a candle and pray. Mix all ingredients. You may decide to bring the mix to church to assemble. One time, when I arrived, another dear sister in Christ added a Lebanese spice and I wish I could tell you what it was - maybe star anise?

In any case, put combined mixture on a tray that has been covered with wax paper.

Heap in a mound toward center and press to make smooth.

**To top it:** First sprinkle with 1 cup of finely ground zweiback toast or graham cracker crumbs, and then sift on the powdered sugar. (the crumbs keep the sugar from absorbing and disappearing into the wheat).

Make a cross in the center with koufeta, dragees, nuts, raisins, etc.



(This is Carol's Koliva)

**May Their Memory Be Eternal!**

# GREAT LENT AND HOLY WEEK 2023 (March 18 – May 4) FASTING GUIDE



“O Lord and Master  
of my life,  
Take from me the spirit  
of sloth, despair,  
lust of power  
and idle talk;

But give rather the spirit of chastity,  
humility, patience, and love to Thy servant.

Yea, O Lord and King,  
grant me to see my own transgressions  
and not to judge my brother, for blessed  
art Thou unto ages of ages. Amen.”

This year, our journey through the Lenten fast to Pascha begins at Forgiveness Vespers on Sunday, March 17.

The guidelines in this post are general. Fasting is a spiritual discipline that should be practiced with the oversight and direction of your spiritual father. If you have any specific questions about how the fasting discipline applies to you, you should consult your spiritual

The Lenten fasting discipline commences after Forgiveness Vespers on March 17 and concludes with the breaking of the fast at Pascha on April 16. In general, the fasting rules during Great Lent and Holy Week are as follows:

**WEEKDAYS** (Monday – Friday) are observed as *Strict Fast Days*. On these days we abstain from meat, dairy, fish with backbones, fowl, alcoholic beverages, and oil.

**WEEKENDS** (Saturday and Sunday) are observed as *Wine and Oil Days*. On these days the fast is relaxed to permit alcoholic beverages and olive and other vegetable oils.

In addition, two special feastdays that fall during this period – **Annunciation (March 25)** and **Palm Sunday (April 9, this year)** – are kept as *Fish, Wine, and Oil Days*. On these days the fast is relaxed to permit fish with backbones, in addition to alcoholic beverages and oil.

There are certain days of the Holy Week cycle that have special fasting rules.

- **Great and Holy Thursday (April 13, this year)** is observed as a *Wine and Oil Day* due to the commemoration of the institution of the Eucharist.
- **Great and Holy Saturday (April 15, this year)** is observed as a *Strict Fast Day* – the only Saturday of the year kept as a strict fast; however, wine (but not oil) is permitted.

Additional Notes:

1. Meals for the fast should follow the dietary restrictions and be cooked simply. Portions should be smaller than usual.
2. Fasting on the weekdays of the first week of Great Lent is especially severe. The strictest observance would be to take only two meals during this week – one on Wednesday evening and one on Friday evening after the services scheduled for those nights – keeping Clean Monday, Tuesday, and Thursday as absolute fasts (i.e., no food whatsoever). For many this is impracticable. A good starting place to work towards the strict observance is to keep the first day of Great Lent, Clean Monday, as an absolute fast and to limit meals on the other days.
3. It is a pious practice to observe Great and Holy Friday as an absolute fast. If one does not have the strength to do this, it is good to abstain from food until after venerating the epitaphios (winding sheet) during Vespers on this day.
4. If you have a medical condition that requires you to relax the fasting guidelines, then do so.
5. **Before you attempt to strictly follow the fasting guidelines, consult with Fr. Stavroforos.** It is very easy to lose sight of the fact that fasting is a means to an end (that is, our salvation) and not an end in itself.
6. Generally speaking, children and elderly people are allowed to relax the fast under the guidance of their spiritual father.

## **FASTING TO RECEIVE COMMUNION AT A PRE-SANCTIFIED LITURGY**

7. A special feature of the Liturgy of the Presanctified is that it is celebrated in the evening in connection with Vespers. The early Christians preparing to receive Communion at the Liturgy of the Presanctified fasted the whole day from morning till evening. Today complete fasting is prescribed starting from noon, so that after twelve o'clock we have nothing to eat or drink until after the evening Liturgy.





## Liturgy of the Presanctified Gifts on Wednesdays at 6:00 pm on March 20, 27, April 3,10,17,24.

As we already have seen, the eucharistic Divine Liturgy is not celebrated in the Orthodox Church on lenten weekdays. In order for the faithful to sustain their lenten effort by participation in Holy Communion, the Liturgy of the Presanctified Gifts is served. The service is an ancient one in the Orthodox Church. We officially hear about it in the canons of the seventh century, which obviously indicates its development at a much earlier date.

*On all days of the holy fast of Lent, except on the Sabbath, the Lord's Day, and the holy day of the Annunciation, the Liturgy of the Presanctified is to be served (Canon 52, Quinisext, 692).*

The Liturgy of the Presanctified Gifts is an evening service. It is the solemn lenten Vespers with the administration of Holy Communion added to it. There is no consecration of the eucharistic gifts at the presanctified liturgy. Holy Communion is given from the eucharistic gifts sanctified on the previous Sunday at the celebration of the Divine Liturgy, unless, of course, the feast of the Annunciation should intervene; hence its name of “presanctified.”

The Liturgy of the Presanctified Gifts is served on Wednesday and Friday evenings, although some churches may celebrate it only on one of these days. It comes in the evening after a day of spiritual preparation and total abstinence. The faithful who are unable to make the effort of total fasting because of weakness or work, however, normally eat a light lenten meal in the early morning.

During the psalms of Vespers, the presanctified gifts are prepared for communion. They are transferred from the altar table where they have been reserved since the Divine Liturgy, and are placed on the table of oblation. After the evening hymn, the Old Testament scriptures of Genesis and Proverbs are read, between which the celebrant blesses the kneeling congregation with a lighted candle and the words: “The Light of Christ illumines all,” indicating that all wisdom is given by Christ in the Church through the scriptures and sacraments. This blessing was originally directed primarily to the catechumens—those preparing to be baptized on Easter—who attended the service only to the time of the communion of the faithful.

After the readings, the evening Psalm 141 is solemnly sung once again with the offering of incense. Then, after the litanies of intercession and those at which the catechumens were dismissed in former days, the presanctified eucharistic gifts are brought to the altar in a solemn, silent procession. The song of the entrance calls the faithful to communion.

*Now the heavenly powers [i.e., the angels] do minister invisibly with us. For behold the King of Glory enters. Behold the mystical sacrifice, all fulfilled, is ushered in.*

*Let us with faith and love draw near that we may be partakers of everlasting life. Alleluia. Alleluia. Alleluia.*

After the litany and prayers, the Our Father is sung and the faithful receive Holy Communion to the chanting of the verse from Psalm 34: “O taste and see how good is the Lord. Alleluia.” The post-communion hymns are sung and the faithful depart with a prayer to God who “has brought us to these all-holy days for the cleansing of carnal passions,” that he will bless us “to fight the good fight, to accomplish the course of the fast, and to attain unto and to adore the holy resurrection” of Christ.

The Liturgy of the Presanctified Gifts is traditionally considered to be the work of the sixth-century pope, Saint Gregory of Rome. The present service, however, is obviously the inspired liturgical creation of Christian Byzantium

## Salutation Services at 6:00 pm on Fridays March 22, 29, April 5, 12, and the Akathyst Service on the 19.



The Akathist Hymn is a profound, devotional poem, which sings the praises of the Holy Mother and Ever-Virgin Mary. It is one of the most beloved services in the Orthodox Church. It was composed in the imperial city of Constantinople, "the city of the Virgin," by St. Romanos the Melodist, who reposed in the year 556. The Akathist Hymn has proven so popular in the liturgical life of the Church that many other hymns have been written following its format. These include Akathists to Our Lord Jesus Christ, to the Cross, and to many Saints.

The Akathist hymn consists of praises directed to the Mother of God, beginning with the salutation of the Archangel Gabriel: "Rejoice." As the hymn is chanted all of the events related to our Lord's Incarnation pass before us for our contemplation. The Archangel Gabriel marvels at the Divine self-emptying and the renewal of creation which will occur when Christ comes to dwell in the Virgin's womb. The unborn John the Baptist prophetically rejoices. The shepherds recognize Christ as a

blameless Lamb, and rejoice that in the Virgin "the things of earth join chorus with the heavens." The pagan Magi following the light of the star, praise Her for revealing the light of the world.

The word "akathistos" means "not sitting," i.e., standing; normally all participants stand while it is being prayed. The hymn is comprised of 24 stanzas, arranged in an acrostic following the Greek alphabet. The stanzas alternate between long and short. Each short stanza is written in prose and ends with the singing of "Alleluia." Each longer stanza ends with the refrain: "Rejoice, O Bride Unwedded."

The first part of the hymn is about the Annunciation to the Virgin Mary by the Angel. It describes Mary's surprise at the news, her visit to her mother and Joseph's doubts as to her innocence. The second part is about the birth of Christ, the worship of the Shepherds and Magi, the flight to Egypt and the visit to Saint Simeon in the Temple. In the third part the hymn directs our attention to the renewal of the world by Christ's coming, and the amazement of the Angels and the wise men at the sight of the Incarnation of God's Son. The fourth and the last part is once more a lyric and rhetorical appraisal of Virgin Mary, whom the poet adorns with the most beautiful of adjectives asking her to accept his poetical offering and to intercede for the salvation of human race from the earthly sin.

Orthodox Christian Observance of the Akathist Hymn on the first 4 Fridays of Great Lent.

## THIS WEEKS LENTEN SERVICES

Monday the 18<sup>th</sup>

Clean Monday – Great Compline – 6:00 pm

Wednesday the 20<sup>th</sup>

1<sup>st</sup> Wednesday of Lent - Pre-Sanctified Liturgy –  
6:00 pm

Friday the 22<sup>nd</sup>

1<sup>st</sup> Salutation to the Theotokos – 6:00 pm

Saturday the 23<sup>rd</sup>

3<sup>rd</sup> Saturday of Souls – 9:00 am

### Ακολουθίες της Εβδομάδας:

Δευτερα 18 Μαρτιου

Μεγα Αποδειπνο για Καθαρα Δευτερα – 6 μμ

Τεταρτη, 20 Μαρτιου

Προηγιασμενη για την 1η Τεταρτη Νηστειων – 6 μμ

Παρασκευη, 22 Μαρτιου

1η Χαιρετισμοι της Παναγιας – 6 μμ

Σαββατο, 23 Μαρτιου

Ψυχοσαββατο των Αγιων Θεοδωρων – 9 πμ



Pray with purpose.  
Prostrate every day. Be  
slow to anger. Give the  
benefit of the doubt.  
Seek wisdom and grace.

Dismiss suspicion and replace it with trust. Speak softly. Place  
others' needs above your own. Reach out to someone, just  
because. Give up something that's hard to let go. Be gentle.  
Apologize for a wrong (even if you were right). Repent with tears.  
Confess, and confess again. Try to understand. Welcome a stranger.

Put down the phone.  
Pick up the Bible. Forgive  
someone who hurt you,  
as hard as it may be.  
Stop looking for fault.  
Give thanks. Listen  
more. Esteem others  
better than yourself.  
Give alms. Have mercy.  
Meditate on His  
immeasurable love for  
us. Reflect that love to  
everyone you meet. +++