



Saint Barbara Greek Orthodox Church
8306 NC HWY 751
Durham NC 27713 919-484-1600
fatherstavroforos2012@gmail.com
www.stbarbarachurchdurhamnc.com
News & Announcements
February 2, 2025

The Presentation of our Lord to the Temple
Η Υπαπαντη του Κυριου



The Presentation of Our Lord and Savior in the Temple 2/2/2025
Gabriel the New Martyr of Constantinople 2/2/2025
Jordan the New Martyr 2/2/2025
Agathadoros the Martyr of Cappadocia 2/2/2025

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

The Sunday Epistle Reading

My soul magnifies the Lord, and my spirit rejoices in God my Savior.

Verse: For he has regarded the humility of his servant.

The reading is from St. Paul's Letter to the Hebrews 7:7-17

BRETHREN, it is beyond dispute that the inferior is blessed by the superior. Here tithes are received by mortal men; there, by one whom it is testified that he lives. One might even say that Levi himself, who receives tithes, paid tithes through Abraham, for he was still in the loins of his ancestor when Melchizedek met him. Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron? For when there is a change in the priesthood, there is necessarily a change in the law as well. For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests. This becomes even more evident when another priest arises in the likeness of Melchizedek, who has become a priest, not according to a legal requirement concerning bodily descent but by the power of an indestructible life. For it is witnessed of him, "Thou art a priest for ever, after the order of Melchizedek."

**Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον, καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ
τῷ σωτήρῳ μου.**

Στίχ. Ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινωσιν τῆς δούλης αὐτοῦ.

Πρὸς Ἑβραίους 7:7-17 τὸ ἀνάγνωσμα

Ἀδελφοί, χωρὶς δὲ πάσης ἀντιλογίας, τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται. Καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν· ἐκεῖ δέ, μαρτυρούμενος ὅτι ζῆ. Καί, ὡς ἔπος εἰπεῖν, διὰ Ἀβραὰμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτῳται· ἔτι γὰρ ἐν τῇ ὄσφυϊ τοῦ πατρὸς ἦν, ὅτε συνήνητησεν αὐτῷ ὁ Μελχισεδέκ. Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευϊτικῆς ἱερωσύνης ἦν - ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθέτητο - τίς ἔτι χρεια, κατὰ τὴν τάξιν Μελχισεδέκ ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι; Μετατιθεμένης γὰρ τῆς ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου μετὰθεσις γίνεται. Ἐφ' ὃν γὰρ λέγεται ταῦτα, φυλῆς ἑτέρας

μετέσχηκεν, ἀφ' ἧς οὐδεὶς προσέσχηκεν τῷ θυσιαστηρίῳ. Πρόδηλον γὰρ ὅτι ἐξ Ἰουδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν οὐδὲν περὶ ἱερωσύνης Μωϋσῆς ἐλάλησεν. Καὶ περισσότερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοίωσιν Μελχισεδέκ ἀνίσταται ἱερεὺς ἕτερος, ὃς οὐ κατὰ νόμον ἐντολῆς σαρκικῆς γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου· μαρτυρεῖ γὰρ ὅτι Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.

The Sunday Gospel Reading **The Gospel According to Luke 2:22-40**

At that time, the parents brought the child Jesus up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord") and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtle doves, or two young pigeons." Now there was a man in Jerusalem, whose name was Symeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's Christ. And inspired by the Spirit he came into the temple; and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God and said,

"Lord, now let your servant depart in peace, according to your word; for my eyes have seen your salvation which you have prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to your people Israel."

And his father and his mother marveled at what was said about him; and Symeon blessed them and said to Mary his mother, "Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against (and a sword will pierce through your own soul also), that thoughts of many hearts may be revealed." And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher; she was of a great age, having lived with her husband seven years from her virginity, and as a widow till she was eighty-four. She did not depart from the temple, worshiping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem. And when they had performed

everything according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. And the child grew and became strong, filled with wisdom; and the favor of God was upon him.

Ἐκ τοῦ Κατὰ Λουκᾶν 2:22-40 **Εὐαγγελίου τὸ Ἀνάγνωσμα**

Τῷ καιρῷ ἐκείνῳ, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστήσαι τῷ Κυρίῳ, καθὼς γέγραπται ἐν νόμῳ Κυρίου ὅτι πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ Κυρίῳ κληθήσεται, καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν νόμῳ Κυρίου, ζευγος τρυγόνων ἢ δύο νεοσσοὺς περιστερῶν. Καὶ ἰδοὺ ἦν ἄνθρωπος ἐν Ἱεροσολύμοις ᾧ ὄνομα Συμεὼν, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ Πνεῦμα ἦν ἅγιον ἐπ' αὐτόν· καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ Πνεύματος τοῦ Ἁγίου μὴ ἰδεῖν θάνατον πρὶν ἢ ἴδῃ τὸν Χριστὸν Κυρίου. καὶ ἦλθεν ἐν τῷ Πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, καὶ αὐτὸς ἐδέξατο αὐτὸν εἰς τὰς ἀγκάλας αὐτοῦ καὶ εὐλόγησε τὸν Θεὸν καὶ εἶπε·

νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ, ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν, φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραήλ.

καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. καὶ εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπε πρὸς Μαριάμ τὴν μητέρα αὐτοῦ· ἰδοὺ οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραήλ καὶ εἰς σημεῖον ἀντιλεγόμενον. καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί. Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς, καὶ αὕτη χήρα ὡς ἐτῶν ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ νηστεύουσα καὶ δεήσασα λατρεύουσα νύκτα καὶ ἡμέραν· καὶ αὕτη αὐτῇ τῇ ὥρᾳ ἐπιστάσα ἀνθωμολογεῖτο τῷ Κυρίῳ καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλήμ. Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς τὴν πόλιν ἑαυτῶν Ναζαρέτ. Τὸ δὲ παιδίον ἠΰξανε καὶ ἐκραταιοῦτο πνεύματι πληρούμενον σοφίας, καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.

The Event of the Presentation of our Lord

When the most pure Mother and Ever-Virgin Mary's forty days of purification had been fulfilled, she took her first-born Son to Jerusalem on this, the fortieth day after His birth, that she might present Him in the temple according to the Law of Moses, which teaches that every first-born male child be dedicated to God, and also that she might offer the sacrifice of a pair of turtle-doves or two young pigeons, as required by the Law (Luke 2:22-24; Exod. 13:2; Lev. 12:6-8). On this same day, a just and devout man, the greatly aged Symeon, was also present in the temple, being guided by the Holy Spirit. For a long time, this man had been awaiting the salvation of God, and he had been informed by divine revelation that he would not die until he beheld the Lord's Christ. Thus, when he beheld Him at that time and took Him up into his aged arms, he gave glory to God, singing: "Now lettest Thou Thy servant depart in peace, O Master. . ." And he confessed that he would close his eyes joyfully, since he had seen the Light of revelation for the nations and the Glory of Israel (Luke 2:25-32). From ancient times, the Holy Church has retained this tradition of the churching of the mother and new-born child on the fortieth day and of the reading of prayers of purification.

The Apodosis of the Feast of the Meeting in the Temple is usually on the 9th of February. This, however, may vary if the Feast falls within the period of the Triodion. Should this occur, the Typicon should be consulted for specific information concerning the Apodosis of the Feast.

ΤΟ ΓΕΓΟΝΟΣ ΤΗΣ ΥΠΑΠΑΝΤΗΣ

Τὸ γεγονός τῆς Ὑπαπαντῆς, πού ἐξιστορεῖ ὁ Εὐαγγελιστῆς Λουκᾶς στὸ β' κεφάλαιο τὸ Εὐαγγελίου του, συνέβη σαράντα ἡμέρες μετὰ τὴν γέννηση τοῦ Ἰησοῦ. Σύμφωνα μὲ τὸν Μωσαϊκὸ Νόμο, ἂν τὸ πρῶτο παιδί τῆς οἰκογένειας ἦταν ἀγόρι, ἀφιερωνόταν στὸν Θεὸ καὶ συγχρόνως προσφερόταν γιὰ θυσία ἓνας ἀμνὸς ἢ ἓνα ζευγάρι τρυγόνια ἢ δυὸ μικρὰ περιστέρια. Τὸ γράμμα τῶν ἐντολῶν αὐτῶν πληροῦντες ὁ Ἰωσήφ καὶ ἡ Παρθένος Μαρία, ἀνῆλθαν τὴν τεσσαρακοστὴ ἡμέρα ἀπὸ τῆς γεννήσεως τοῦ Χριστοῦ στὸ ναὸ τῶν Ἱεροσολύμων, γιὰ νὰ προσφέρουν τὸν Ἰησοῦ στὸν Θεὸ καὶ νὰ δώσουν τὴν θυσία περὶ καθαρισμοῦ. Τὸ ζευγάρι ὑποδέχθηκε στὸ ναὸ ὁ ὑπερήλικας Προφήτης Συμεὼν, ὁ ὁποῖος δέχθηκε τὸν Ἰησοῦ στὴν ἀγκαλιά του φωτισμένος ἀπὸ τὸ Ἅγιο Πνεῦμα, ἔχοντας λάβει ἀποκάλυψη ἀπὸ Αὐτὸ ὅτι δὲν θὰ ἀπέθνησκε πρῶτοῦ δεῖ Ἐκεῖνον, τὸν ὁποῖο ὁ Κύριος καὶ Θεὸς ἔχρισε Βασιλέα καὶ Σωτῆρα τοῦ κόσμου. Ἡ ἐορτὴ εἰσῆχθηκε πρῶτα στὴν Δύση πρὸς κατάργηση τῶν τελομένων εἰδωλολατρικῶν ἐορτῶν, κατὰ τὶς ἀρχὲς τοῦ Φεβρουαρίου, πρὸς τιμὴν τοῦ Πανός, ὡς καθαρῶς θεομητορικὴ ἐορτὴ. Ἀργότερα καθιερώθηκε καὶ στὴν Ἀνατολή. Κατὰ μὲν τὸν Γεώργιο Κεδρηνὸ ἡ ἐορτὴ εἰσῆχθηκε ἐπὶ τοῦ αὐτοκράτορα Ἰουστινιανοῦ τοῦ Α' (518 – 527 μ.Χ.), κατὰ δὲ τὸ Νικηφόρο Κάλλιστο ὁ μέγας Ἰουστινιανὸς (525 – 565 μ.Χ.) διέταξε, τὸ 542 μ.Χ., νὰ ἐορτάζεται ἡ Ὑπαπαντὴ τοῦ Σωτῆρος σὲ ὅλη τὴ γῆ. Ἐπειδὴ ὁμως διασώζονται σήμερα λόγοι – ὁμιλίαι στὴν ἐορτὴ τῆς Ὑπαπαντῆς, πού χρονολογοῦνται πολὺ πρὶν ἀπὸ τὸν 6^ο αἰῶνα μ.Χ., εἰκάζεται ὅτι ὁ αὐτοκράτορας Ἰουστίνος εἰσήγαγε τὴν ἐορτὴ στὴν Κωνσταντινούπολη. Ἡ ἐορτὴ τῆς Ὑπαπαντῆς, στὴν Κωνσταντινούπολη, ἐτελεῖτο στὸ ναὸ τῶν Βλαχερνῶν, ὅπου παρευρίσκονταν καὶ οἱ βασιλεῖς.

Saint Barbara Greek Orthodox Church

Ιερος Ναος Αγίας Βαρβαρας

8306 NC HWY 751, Durham, North Carolina 27713

(919)491-2565-priest's cell fatherstavroforos2012@gmail.com

2025 Theophany House & Business Blessing Request Form

Αγιασμός Θεοφανίων Σπιτιού ή και Επιχείρησης 2025

Please print clearly and return form to the Church Office or Email the form to Fr. Stavroforos.

Παρακαλούμε συμπληρώστε τα στοιχεία σας καθαρά και επιστρέψτε την κατάσταση κατα της 6η Ιανουαρίου στο Γραφείο της Εκκλησίας η στο Email του Πατερα Σταυροφορο.

FIRST NAME: _____

ΟΝΟΜΑ:

LAST NAME: _____

ΕΠΩΝΥΜΟ:

PHONE: _____

ΑΡΙΘΜΟΣ ΤΗΛΕΦΩΝΟΥ:

ADDRESS: _____

(Διεύθυνση)

CITY, STATE & ZIP: _____



POSSIBLE DATES AND TIMES FOR BLESSING

Πιθανές ημερομηνίες και οι ώρες για το Αγιασμό σας.



RELIGIOUS CALENDAR:

February 2025

- 2 – Sunday - Presentation of our Lord – 9:00 am
- 9 – Sunday of the Publican and Pharisee (Triodion Begins) – 9:00 am
- 10 – Monday – St. Haralambos the Martyr – 9:00 am
- 16 – Sunday of the Prodigal Son – 9:00 am
- 22 – 1st Saturday of Souls– 9:00 am
- 23 – Judgment/Meatfare Sunday of the Canaanite – 9:00 am



Today's Scheduled Coffee Hour Hosts 2/2
Members of the Parish Council

Today's Scheduled Narthex Greeters for 2/2
To be Assigned

Our Volunteer Chantors

**Nicholas Georgiou
Pete Marinos**

Our Volunteer Choir Directors

**Panos Messis
Costa Constantinou**

Our Volunteer Organist

Eleni Christakos



**ADULT BIBLE STUDY WILL RESUME ON
THURSDAY JANUARY 30TH AT 6:30 PM**

TOPICS TAKEN FROM THE SUNDAY LECTIONARY

Saint Barbara Greek Orthodox Church

8306 NC HWY 751

Durham, NC 27713

919-484-1600

For information Contact

Father Stavroforos by Email

fatherstavroforos2012@gmail.com



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

Bring your family and friends for an
exciting evening of
dining and dancing

Saturday, February 15, 2025
St. Barbara Fellowship Hall
8306 NC H-way 751, DURHAM, 27713



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

our perfect and peerless DJ
Sotos Efthimiades
will pick an exciting collection
of dancing music

and
matchless folkdance leader
Hrisavgi Kondilis-Mangum &
St. Barbara's Folklore group
will enhance our dancing



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

BUFFET DINNER
delicious foods prepared
by our own chefs
Preston Wilson and
Andrew Christakos

honor system wine bar

Suggested Donations

adults \$35 students \$20
youngsters ages 7-12 \$10.
children 6 and under free



for reservations and tickets
please e-mail ahempa277@gmail.com

or see any member of the Durham AHEPA.
Sponsored by AHEPA
(American Hellenic Educational Progressive Association)



buy tickets in person
Sundays after Liturgy
at St. Barbara's
fellowship hall
AHEPA table

COSTUMES
are
ENCOURAGED



What is the apokriatiko glendi?



This is made up of two Greek words: "apokries" and "glendi." The Greek word "apokries" means "farewell to meat" and "glendi" means a festival or carnival. The phrase "apokriatiko glendi" is the term given to the meatfare festival which takes place two weeks before Great Lent begins. In English, the 2nd last week before Great Lent is called "meatfare week" and the last week before Great Lent is called "cheesefare week". Meatfare week is the last week for eating meat, and cheesefare week is the last week for eating dairy products, before the fasting period begins and lasts for around 50 days prior to Easter Day. So the "apokriatiko glendi" is called meatfare week in English, and is the last week for eating meat before Great Lent begins. In [Greece](#), the apokriatiko glendi is very popular and is celebrated with music, dancing and lots of meat-eating before the fasting period starts. In the Eastern Orthodox Church, fasting begins on "Clean Monday" which is March 3rd this year, and ends on Orthodox [Easter Sunday](#), which is on April 20, 2025. During the 50 days of fasting, Orthodox Christians usually abstain from eating all meat and dairy products, especially during the final week of Lent, which is called "Holy Week" or "Passion Week."

**SAVE THE DATE:
AHEPA CHAPTER #277 APOKRIATIKO GLENDI
AT SAINT BARBARA
ON SATURDAY FEBRUARY 15, 2025**

Triodion Sundays in Preparation for Great Lent

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

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

1. February 9 : [Publican and the Pharisee](#) (Luke 18:10-14)

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

2. February 16 : [Prodigal Son](#) (Luke 15:11-32)

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

3. February 23 : [Judgment \(Meat-fare\) Sunday](#) (Matt 25:31-46)

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

4. March 2 : [Forgiveness \(Cheese-Fare\) Sunday](#) (Matt 6:14-21)

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

5. March 3: **Great Lent Begins**

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



SAVE THE DATE - Spanakopita Assembly Saturday March 8 @ 11am

We will be assembling large pans of spanakopita on Saturday, March 8th in the church hall starting at approximately 11am, or following the end of the Saturday of Souls service scheduled that morning. I know everyone's schedules are busy, and your time is precious, but even if you can only spare an hour or two, please come by.

If you do come, we ask that you bring your own apron, a small bowl or saucepan to hold melted butter, and a pastry brush. This helps ensure we have enough equipment for all the workers.

Finally, if you can please let either Evelyn Panos (mamapan@aol.com), Theky Pappas (tedthekey@aol.com), or me (cindy.paliouras@gmail.com) know if you're able to come, so we'll have some idea of how many helpers to expect, that would be much appreciated. But even if you won't know until the last minute, please drop in... we're flexible, and we'll definitely put you to work!

Hope to see you on Saturday, March 8th!

Many thanks,
Cindy Paliouras cindy.paliouras@gmail.com
Theky Pappas tedthekey@aol.com
Evelyn Panos mamapan@aol.com

Cindy

Cindy Paliouras



GREEK DANCE PROGRAM & REHEARSALS

Saturdays at 3 pm for the Older Children

And at 4 pm for the Younger Children

For the Saint Barbara Greek Festival

Dance Instructor and Coach:

Hrisavgi Mangum

For Information Email:

Hkondilis.mangum@gmail.com

GREEK SCHOOL PROGRAM

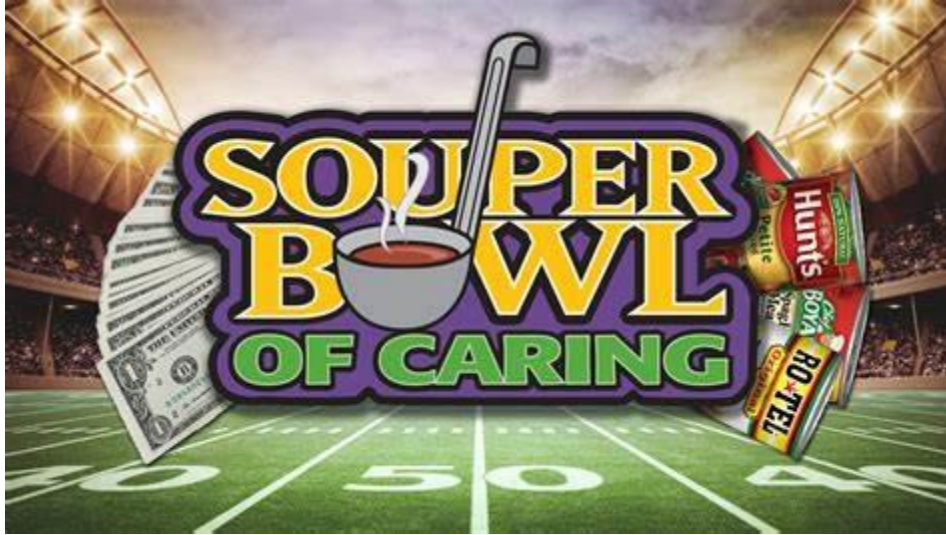


Also note, Greek School will be during this time on Saturdays, which will allow for the different age groups to attend both youth programs.

The Young Greek Group will be at 3 pm, and the Older Greek Group will be at 4 pm.

If you have questions regarding which group your child will be attending, feel free to text or Email Hrisavgi.

PHILANTHROPY PROGRAM



ANNUAL SOUPER BOWL SUNDAY COLLECTION DRIVE: JANUARY 26 – FEBRUARY 9TH

Please Deliver Your Non-Perishable Food Items
To the Souper Bowl Table located
Just outside of the Narthex Doors.

All Donations will benefit the
Food Bank of
Central and Eastern NC

Saint Barbara General Meeting Schedule

Philoptochos General Meetings

4th Sunday of Month after Church in the Conference Room

Philoptochos Board Meetings

Sunday prior to the Last Sunday of the Month after Church
at a TBA offsite location

Parish Council General Meetings

Second Monday of the Month by Zoom
or in the Conference Room 6:30 pm

UNC-OCF

Monday Nights

7:00 pm – Panera Bread in Chapel Hill

Adult Bible Study

Thursday Nights in the Conference Room 6:30 pm

AHEPA Chapter # 277

General Meetings Third Sunday of the Month after Church
in the Conference Room

Greek School & Greek Dance

Saturdays – Classrooms at Church