



Saint Barbara Greek Orthodox Church
8306 NC HWY 751
Durham NC 27713 919-484-1600
fatherstavroforos2012@gmail.com
www.stbarbarachurchdurhamnc.com
News & Announcements
March 23, 2025

Sunday of the Holy Cross
Κυριακή της Σταυροπροσκυνήσεως



AHEPA MEETING
PHILOPTOCHOS GENERAL MEETING
CHOIR REHEARSAL AFTER CHURCH

The Holy Righteous Martyr Nicon and His 199 Disciples 3/23/2025

Anatolios & Protoleon the Martyrs converted by the martyrdom of St. George 3/23/2025

Luke the New Martyr of Mytilene 3/23/2025

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

The Sunday Epistle Reading

O Lord, save your people and bless your inheritance.

Verse: To you, O Lord, I have cried, O my God.

The reading is from St. Paul's Letter to the Hebrews 4:14-16; 5:1-6

BRETHREN, since we have a high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. He can deal gently with the ignorant and wayward, since he himself is beset with weakness. Because of this he is bound to offer sacrifice for his own sins as well as for those of the people. And one does not take the honor upon himself, but he is called by God, just as Aaron was. So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, "Thou art my Son, today I have begotten thee"; as he says also in another place, "Thou art a priest for ever, after the order of Melchizedek."

Σῴσον, Κύριε τὸν λαὸν σου καὶ εὐλόγησον τὴν κληρονομίαν σου.

Στίχ. Πρὸς σέ, Κύριε, κεκράξομαι ὁ Θεός μου

Πρὸς Ἑβραίους 4:14-16, 5:1-6 τὸ ἀνάγνωσμα

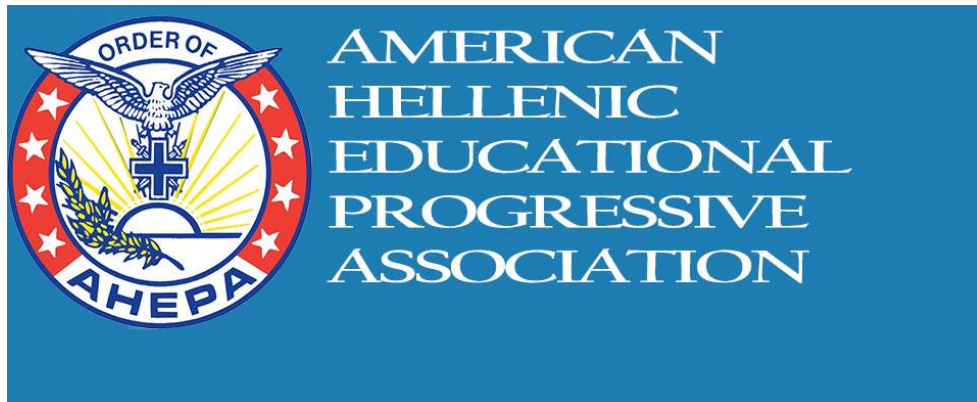
Ἀδελφοί, ἔχοντες οὖν ἀρχιερέα μέγαν, διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς ὁμολογίας. Οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθεῖσαι ταῖς ἀσθενείαις ἡμῶν, πεπειραμένον δὲ κατὰ πάντα καθ' ὁμοιότητα, χωρὶς ἁμαρτίας. Προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεον, καὶ χάριν εὕρωμεν εἰς εὐκαιρον βοήθειαν. Πᾶς γὰρ ἀρχιερεὺς, ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν· μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσιν καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περικείται ἀσθένειαν· καὶ διὰ ταύτην ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτως καὶ περὶ ἑαυτοῦ, προσφέρειν ὑπὲρ ἁμαρτιῶν. Καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ καλούμενος ὑπὸ τοῦ θεοῦ, καθάπερ καὶ Ἀαρών. Οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γεννηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτόν, Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε. Καθὼς καὶ ἐν ἑτέρῳ λέγει, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.

The Sunday Gospel Reading
The Gospel According to Mark 8:34-38; 9:1

The Lord said: "If anyone wishes to come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his life? For what can a man give in return for his life? For whoever is ashamed of me and my words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when he comes in the glory of his Father with the holy angels." And he said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the kingdom of God come with power."

Ἐκ τοῦ Κατὰ Μάρκον 8:34-38, 9:1
Εὐαγγελίου τὸ Ἀνάγνωσμα

Εἶπεν ὁ Κύριος· Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι. ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ἑαυτοῦ ψυχὴν ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, οὗτος σώσει αὐτήν. τί γὰρ ὠφελήσει ἄνθρωπον ἔαν κερδήσῃ τὸν κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; ὃς γὰρ ἔαν ἐπαισχυνηθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνηθήσεται αὐτὸν ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων. Καὶ ἔλεγεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι εἰσὶ τινες τῶν ὧδε ἐστηκότων, οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν δυνάμει.



CHAPTER # 277 ANNOUNCEMENTS

Esteemed AHEPA brothers and friends of AHEPA,

- 1) This coming Sunday, March 23 [Sunday of the Exaltation of the Holy Cross], after Liturgy and the start of coffee hour, at an appropriate time, AHEPA members and friends will withdraw to the community hall area closest to the entry into the storage room and conduct our AHEPA meeting for this month. A draft AGENDA is attached here.
- 2) As you know, our St. Barbara Church is organizing a Greek Festival to take place May 3 [Saturday] and May 4 [Sunday] and our AHEPA Chapter is asking all our members and friends to volunteer as many hours as we can, to work at the many stations which will need help. Please sign up as soon as you can. Thank you in advance.
- 3) Scholarship applications are available at the AHEPA table in the corridor near the entry to the conference room. Please note that the local Chapter 277 and the National Scholarship Foundation applications have a deadline of April 15, the District scholarship applications have a deadline of March 31 - not much time left. Sponsors of District and National scholarship seekers must be AHEPA or Daughters of Penelope members for at least two years, to sponsor their applicants.

With warmest fraternal regards
AHEPA Chapter 277 officers and directors

Moved to Saturday April 5th



Save the New Date and Join Us!

GREAT LENT AND HOLY WEEK 2025 (March 3 – April 19) 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 with the Great Compline of Clean Monday on March 3 at 6:00 pm.

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 on Clean Monday on March 3 and concludes with the breaking of the fast at Pascha on April 20. 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 13, 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 17, 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 19, 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 5, 12, 19, 26, April 2, 9.

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 7, 14, 21, 28 and the Akathyst Service on April 4.



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.

Tuesday, March 25th – Matins and Divine Liturgy for the Feast of the Annunciation starting at 9:00 am



Six months after John the Forerunner's conception, the Archangel Gabriel was sent by God to Nazareth, a town of Galilee, unto Mary the Virgin, who had come forth from the Temple a mature maiden (see Nov. 21). According to the tradition handed down by the Fathers, she had been betrothed to Joseph four months. On coming to Joseph's house, the Archangel declared: "Rejoice, thou Full of Grace, the Lord is with thee: blessed art thou among women." After some consideration, and turmoil of soul, and fear because of this greeting, the Virgin, when she had finally obtained full

assurance concerning God's unsearchable condescension and the ineffable dispensation that was to take place through her, and believing that all things are possible to the Most High, answered in humility: "Behold the handmaid of the Lord; be it unto me according to thy word." And at this, the Holy Spirit came upon her, and the power of the Most High overshadowed her all-blameless womb, and the Son and Word of God, Who existed before the ages, was conceived past speech and understanding, and became flesh in her immaculate body (Luke 1:26-38).

Bearing in her womb the Uncontainable One, the blessed Virgin went with haste from Nazareth to the hill country of Judea, where Zacharias had his dwelling; for she desired to find Elizabeth her kinswoman and rejoice together with her, because, as she had learned from the Archangel, Elizabeth had conceived in her old age. Furthermore, she wished to tell her of the great things that the Mighty One had been well-pleased to bring to pass in her, and she greeted Elizabeth and drew nigh to her. When Elizabeth heard Mary's greeting, she felt her six-month-old babe, Saint John the Baptist, prophesied of the dawning of the spiritual Sun. Immediately, the aged Elizabeth was filled with the Holy Spirit and recognized her as the Mother of her Lord, and with a great voice blessed her and the Fruit that she held within herself. The Virgin also, moved by a supernatural rejoicing in the spirit, glorified her God and Savior, saying: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour," and the rest, as the divine Luke hath recorded (1:39-55).



25 Μαρτίου, ημέρα Τρίτη – Εορτη του Ευαγγελισμού της Θεοτόκου – 9 πμ

25η Μαρτίου: Η 25η Μαρτίου είναι θρησκευτική αλλά και εθνική εορτή. Ο απανταχού ελληνισμός τιμά τους προγόνους του και γιορτάζει την έναρξη της επανάστασης του 1821 ενάντια στον τουρκικό ζυγό. Παράλληλα, τιμά την ορθόδοξη πίστη, εορτάζοντας την επέτειο αναγγελίας της γέννησης του Ιησού.

Τι εορτάζουμε την **25 Μαρτίου** και γιατί είναι διπλή εορτή

Ο εορτασμός της Θεοτόκου

Ετυμολογικά, η λέξη **Ευαγγελισμός** προέρχεται από την ομηρική λέξη ευάγγελος, που σημαίνει αγγελιοφόρος καλών ειδήσεων (ευ + άγγελος).

Τα χαρμόσυνα νέα μετέφερε στη Θεοτόκο ο Αρχάγγελος Γαβριήλ ο οποίος της είπε πως πρόκειται να κυοφορήσει τον Ιησού, τον γιό του Θεού.

Σύμφωνα με τον Ευαγγελιστή Λουκά ο Θεός έδωσε στην Παναγία τη δυνατότητα να αποφασίσει μόνη της, δίνοντας της την χαρά της συνδημιουργίας.

Η Παναγία ρώτησε τον Άγγελο πώς θα γινόταν να κυοφορήσει παιδί δεδομένου ότι δεν είχε σωματική επαφή με κάποιον άνδρα μιας και ήταν ακόμα αρραβωνιασμένη και όχι παντρεμένη με τον Ιωσήφ.

Τότε ο Αρχάγγελος Γαβριήλ εξήγησε στη Μαρία ότι αυτό ήταν το θέλημα του Θεού και ότι Αυτός θα φροντίσει για όλα. Για αυτό και το παιδί αυτό θα είναι ο Υιός του Θεού.

Έτσι η Παναγία δέχτηκε το Θεϊκό πρόσταγμα και ο Γαβριήλ αποχώρησε έχοντας εκπληρώσει το έργο του.



Annunciation Greek Orthodox Church

435 Keating Drive, Winston-Salem, NC 27104 • Tel.: (336) 765-7145 • Fax: (336) 659-1643
Web: www.wsgoc.org • E-mails: frminas@wsgoc.org • office@wsgoc.org

Rev. Fr. Minas E. Tsambounieris – Parish Priest

March 18, 2025

Dear Rev. Fathers,

I hope this letter finds you all in good health and spirits. It is with great joy and anticipation that I extend an invitation to you all for the Annual Annunciation Feast Day Vespers at the Annunciation Greek Orthodox Church here in Winston-Salem, NC.

The Vespers service will take place on March 24, 2025 at 6:00 p.m. It would be a great blessing to have you all join us as we come together in prayer and worship, marking this sacred occasion as a community of faith. Your presence and participation in the service will greatly enrich our worship and fellowship.

Again, we would be honored to have all the priests with their respective congregations of the NE Conference and Communities of the Metropolis of Atlanta attend this special event. The presence of our clergy and laity alike strengthens our bond as a Church, and it is our hope that this Vespers service will serve as a beautiful opportunity for spiritual renewal and unity.

Please let me know if you will be attending so that we may make the necessary arrangements for the service. If you require any further information, do not hesitate to contact me directly at 216-394-8499 or by email at frminas@wsgoc.org.

We look forward to celebrating this sacred feast with you.

With warm regards and prayers,

Rev. Fr. Minas E. Tsambounieris

Rev. Fr. Minas E. Tsambounieris



THIS WEEKS WORSHIP SERVICES

Tuesday, March 25th

Feast of the Annunciation – Matins & Divine Liturgy – 9:00 pm

Wednesday March 26th

3rd Wednesday of Lent - Pre-Sanctified Liturgy – 6:00 pm

Friday March 28th

3rd Salutation to the Theotokos – 6:00 pm

Ακολουθίες της Εβδομάδας:

Τριτη, 25 Μαρτιου

Εορτη του Ευαγγελισμού – Ορθρος και Θεια Λειτουργια – 9:00 πμ

Τεταρτη, 26 Μαρτιου

Προηγιασμενη για την 3η Τεταρτη Νηστειων – 6 μμ

Παρασκευη, 28 Μαρτιου

3η Χαιρετισμοι της Παναγιας – 6 μμ

LENTEN RELIGIOUS SERVICES



March 2025

- 23 – Sunday of the Exaltation of the Holy Cross – 9:00 am*
- 25 – Tuesday – Feast of the Annunciation – 9:00 am*
- 26 – 4th Wednesday Pre-Sanctified Liturgy – 6:00 pm*
- 28 – 4th Salutation to the Theotokos – 6:00 pm*
- 30 – Sunday of Saint John of the Ladder – 9:00 am*

April 2025

- 2 – 5th Wednesday Pre-Sanctified Liturgy – 6:00 pm*
- 4 – Friday - The Akathyst Hymn – 6:00 pm*
- 6 – Sunday of Saint Mary of Egypt – 9:00 am*
- 9 – Wednesday Pre-Sanctified Before Holy Week – 6:00 pm*
- 12 – Saturday of Lazarus – 9:00 am*

Luminaries for Loved Ones
To be Lit on the Easter Midnight Service



Deadline for Orders: **Sunday, April 13, 2025**

\$10.00

Name:_____

Phone #:_____

Please return forms to: Lia Christakos or place in Philoptochos mailbox in conference room

Make payment to: Saint Barbara Philoptochos Society

Please Print Name of loved one below



Today's Scheduled Coffee Hour Hosts 3/23

Youth Parents

Today's Scheduled Narthex Greeters for 3/23

John Valakas

George Delagrammatikas

Our Volunteer Chantors

Nicholas Georgiou

Pete Marinos

Our Volunteer Choir Directors

Panos Messis

Costa Constantinou

Our Volunteer Organist

Eleni Christakos



ADULT BIBLE STUDY

THURSDAY MARCH 27 AT 6:00 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



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:

hdkondilis.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.

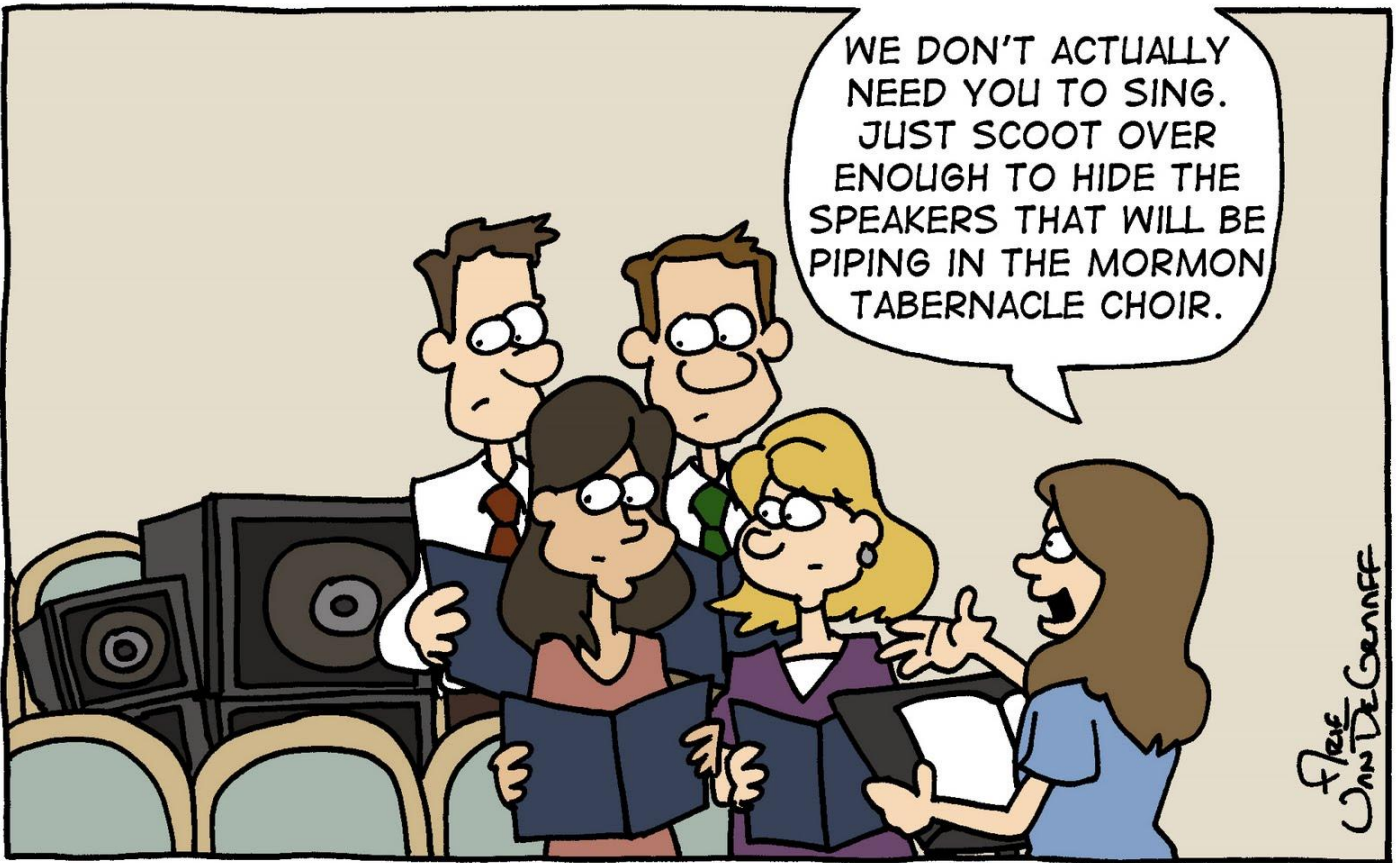
The Young Greek Group will be at 3 pm, and the Older Greek Group will be at 4 pm. If you have questions regarding which group your child will be attending, feel free to text or Email Hrisavgi. Hdkondilis.mangum@gmail.com

YOUTH CHOIR PROGRAM



Our youth choir is in full swing with practices being included in the curriculum of our Sunday School program. Mr. C will be meeting with all those who want to participate after they receive Holy Communion and go to their religious education class.

The Youth Choir will be doing the Entire Divine Liturgy for the Saturday of Lazarus. If you have questions in regards to having your child in the youth choir feel free to text Costa Constantinou at 910-547-0123 or Email him at mrcumusicteacher@gmail.com



**We are Recruiting for the Choir
During this Lenten Season.**

**Practices will be Mandatory to Participate
in the Mentioned Service.**

**All Practices will be after the Sunday
Divine Liturgy.**

Sunday March 23 – Palm Sunday Hymns

Sunday March 30 – Good Friday Lamentations

Sunday April 6 – Lenten Music

For Information Contact Costa Constantinou text

919-547-9123 Or Email mrcmusicteacher@gmail.com

HOLY WEEK ACTIVITIES



FOR YOU AND YOUR FAMILY:

Saturday of Lazarus Youth and Parents Divine Liturgy

Contact Costa Constantinou to be Part of the Parents Youth Choir

Saturday of Lazarus Palm Cross Making

After Services for the Saturday of Lazarus

Contact: TBA

A Holy Week Reader

Contact: Pete Marinos pnm1@yahoo.com

An Epitaphio Decorator

After the Royal Hours on Good Friday

Contact: TBA

A Parent with Child who Receives the Body of Christ from the Cross.
In the middle of the 3:00 service of Good Friday
Contact: TBA

Participating in the Choir
Contact: Costa Constantinou to Join the Designated Practices

**Participating in the Reading of the Gospel in a Foreign Language at
the Agape Service**
Contact: Larry Odzak larryodzak@gmail.com

Narthex Scheduling
Contact: TBA

Being a Pall-bearer that carries the Epitaphio
Contact: TBA

Being a Myrrh-bearer at our Lord's Tomb
Contact: TBA

Being an Altar Boy
Contact: James Dasher

Dyeing and Wrapping Red Easter Eggs
Contact: TBA

**Contributing a food item for the International Easter Pot Luck After
the Midnight Service**
All Covered Dishes Should be taken directly to the Church Hall.
Everyone is invited
to bring a covered dish.
Contact: TBA

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