



Saint Barbara Greek Orthodox Church
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Durham NC 27713 919-484-1600
fatherstavroforos2012@gmail.com
www.stbarbarachurchdurhamnc.com
News & Announcements
April 6, 2025

Sunday of Saint Mary of Egypt
Οσιας Μητρος ημων Μαριας της Αιγυπτιας



**IOCC PRESENTATION
CHOIR REHEARSAL – LENTEN MUSIC**

Eutychius, Patriarch of Constantinople 4/6/2025

120 Martyrs of Persia 4/6/2025

Gregory of Sinai 4/6/2025

Platonis the Nun of Nisibis 4/6/2025

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

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The Sunday Epistle Reading

**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 Hebrews 9:11-14

BRETHREN, when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption. For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God.

Εύξασθε καὶ ἀπόδοτε Κυρίῳ τῷ Θεῷ ἡμῶν.

Στίχ. Γνωστὸς ἐν τῇ Ἰουδαίᾳ ὁ Θεός, ἐν τῷ Ἰσραὴλ μέγα τὸ ὄνομα αὐτοῦ.

Πρὸς Ἑβραίους 9:11-14 τὸ ἀνάγνωσμα

Ἀδελφοί, Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν, διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς, οὐ χειροποιήτου, τοῦτ' ἔστιν, οὐ ταύτης τῆς κτίσεως, οὐδὲ δι' αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος εἰσήλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰώνιαν λύτρωσιν εὐράμενος. Εἰ γὰρ τὸ αἷμα ταύρων καὶ τράγων, καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους, ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα, πόσω μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ Θεῷ, καθαρῆί τὴν συνείδησιν ὑμῶν ἀπὸ νεκρῶν ἔργων, εἰς τὸ λατρεύειν Θεῷ ζῶντι;

The Sunday Gospel Reading
The Gospel According to Mark 10:32-45

At that time, Jesus took his twelve disciples, and he began to tell them what was to happen to him, saying, "Behold, we are going up to Jerusalem; and the Son of man will be delivered to the chief priests and the scribes, and they will condemn him to death, and deliver him to the Gentiles; and they will mock him, and spit upon him, and scourge him, and kill him; and after three days he will rise." And James and John, the sons of Zebedee, came forward to him, and said to him, "Teacher, we want you to do for us whatever we ask of you." And he said to them, "What do you want me to do for you?" And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory." But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" And they said to him, "We are able." And Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared." And when the ten heard it, they began to be indignant of James and John. And Jesus called them to him and said to them, "You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For the Son of man also came not to be served but to serve, and to give his life as a ransom for many."

Ἐκ τοῦ Κατὰ Μάρκον 10:32-45

Εὐαγγελίου τὸ Ἀνάγνωσμα

Τῷ καιρῷ ἐκείνῳ, παραλαμβάνει ὁ Ἰησοῦς τοὺς δώδεκα μαθητὰς αὐτοῦ καὶ ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν, ὅτι ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσι, καὶ ἐμπαΐξουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἐμπύσουσιν αὐτῷ καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης υἱοὶ Ζεβεδαίου λέγοντες· διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμεν ποιήσης ἡμῖν. ὁ δὲ εἶπεν αὐτοῖς· τί θέλετε ποιῆσαί με ὑμῖν; οἱ δὲ εἶπον αὐτῷ· δὸς ἡμῖν ἵνα εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ σου. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐκ οἶδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; οἱ δὲ εἶπον αὐτῷ· δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· τὸ μὲν ποτήριον ὃ ἐγὼ πίνω πίεσθε, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε· τὸ δὲ καθίσει ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἠτοίμασται. Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου. ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς λέγει αὐτοῖς· οἶδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν· οὐχ οὕτω δὲ ἔσται ἐν ὑμῖν, ἀλλ' ὅς ἐὰν θέλη γενέσθαι μέγας ἐν ὑμῖν, ἔσται ὑμῶν διάκονος, καὶ ὅς ἐὰν θέλη ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δοῦλος· καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

Mary of Egypt

The primary source of information on Saint Mary of Egypt is the *Vita* written of her by [Sophronius, Patriarch of Jerusalem](#) (634–638).^[3] Most of the information in this section is taken from this source.

Mary of Egypt, also known as Maria Aegyptiaca, was born somewhere in the [Province of Egypt](#), and at the age of twelve ran away from her parents to the city of [Alexandria](#). There, she lived an extremely dissolute life.^[4] In her *Vita* it states that she often refused the money offered for her sexual favors, as she was driven "by an insatiable and an irrepressible passion", and that she mainly lived by begging, supplemented by [spinning flax](#).

After seventeen years of this lifestyle, she traveled to [Jerusalem](#) for the [Great Feasts](#) of the [Exaltation of the Holy Cross](#). She undertook the journey as a sort of "anti-pilgrimage", stating that she hoped to find in the pilgrim crowds at Jerusalem even more partners to sate her lust. She paid for her passage by offering sexual favors to other [pilgrims](#), and she briefly continued her habitual lifestyle in Jerusalem. Her *Vita* relates that when she tried to enter the [Church of the Holy Sepulchre](#) for the celebrations, she was barred by an unseen force. Realizing this was because of her impurity, she was struck with remorse, and upon seeing an [icon](#) of the [Theotokos](#) (the [Virgin Mary](#)) outside the church, she prayed for forgiveness and promised to give up the world (i.e., become an [ascetic](#)). She attempted again to enter the church, and this time was able to go in. After venerating the [relic](#) of the [True Cross](#), she returned to the icon to give thanks, and heard a voice telling her, "If you cross the Jordan, you will find glorious rest." She immediately went to the [monastery](#) of Saint [John the Baptist](#) on the banks of the [River Jordan](#), where she received [absolution](#) and afterwards [Holy Communion](#). The next morning, she crossed the Jordan eastwards and retired to the desert to live the rest of her life as a [hermit](#) in penitence. She took with her only three loaves of bread she had bought, and once she had eaten these, lived only on what she could find in the wilderness.^[5]

Approximately one year before her death, she recounted her life to [Zosimas of Palestine](#),^[6] who encountered her in the desert. When he unexpectedly met her in the desert, she was completely naked and almost unrecognizable as human. She asked Zosimas to toss her his [mantle](#) to cover herself with, and then she narrated her life's story to him. She asked him to meet her at the banks of the Jordan on [Holy Thursday](#) of the following year, and to bring her Holy Communion. When he fulfilled her wish, she crossed the river to get to him by walking on the water, and received Holy Communion, telling him to meet her again in the desert the following Lent.

The next year, Zosimas went to the same spot where he first met her, some twenty days' journey from his monastery. There, he found her lying dead; an inscription written in the sand next to her head stated that she had died the very night he had given her Communion, her [incorrupt](#) body miraculously transported to that spot. He buried her body with the assistance of a passing [lion](#). On returning to his monastery, he related her life story to the other brethren, and it was preserved among them as [oral tradition](#) until it was written down by Sophronius.

Date of death^[edit]

There is disagreement among various sources regarding the dates of Mary's life. Some scholars doubt her existence, on the grounds of the similarity of her *Vita* to the stories of other "desert mothers": "[I]t is impossible to provide a chronology for the life of Mary, or even to establish her historicity."^[7] The dates given above correspond to those in the *Catholic Encyclopedia*. The [Bollandists](#) place her death in 421, or 530 (see *Prolog from Ohrid*, 1 April). The only clue given in her *Vita* is the fact that the day of her repose was 1 April, which is stated to be [Holy Thursday](#), meaning that [Easter](#) fell on 4 April that year.

Veneration^[edit]

Iconography^[edit]

In [iconography](#), Mary of Egypt is depicted as a deeply tanned, emaciated old woman with unkempt gray hair, either naked and covered by her long hair or by the mantle she borrowed from Zosimas. She is often shown with the three loaves of bread she bought before her final journey into the desert.



Services of this Week:

April 9th – Wednesday
Pre-Sanctified Before Holy Week – 6:00 pm

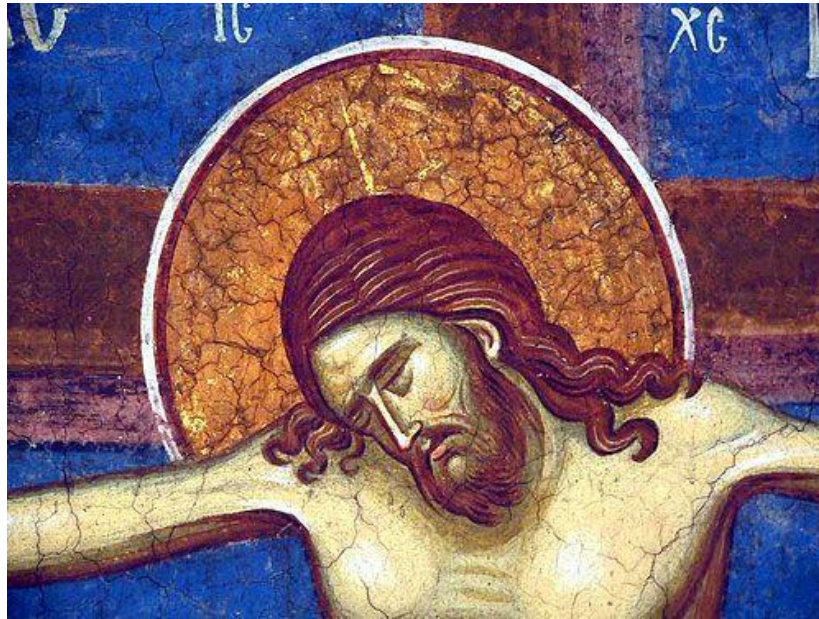
April 12 – Saturday of Lazarus –
Great Doxology & Youth Family Choir Divine Liturgy - 10:00 am.
Family Breakfast for
Family Palm Cross Making for Palm Sunday

Ακολουθίες της Εβδομάδας:

Τεταρτη, 9 Απριλιου
Προηγιασμενη πριν της Μεγαλης Εβδομαδας – 6 μμ

12 Απριλιου – Σαββατο του Λαζαρου
Δοξολογια και Θεια Λειτουργια απο Χορωδιας Παιδιων – 10:00 πμ
Πρωινο για τα Παιδια και τους Γονεις
για να φτιαξουμε μετα Σταυρουλακια για την Κυριακη των Βαιων

We want you with us for Holy Week !



Holy Week at Saint Barbara 2025

Saturday, April 12 – Children’s Choir – Divine Liturgy Only – 10 am

Sunday, April 13 Morning - Palm Sunday - 9:00 am

Sunday, April 13 Evening - 1st Bridegroom Service - 6:00 pm

Monday, April 14 Evening - 2nd Bridegroom Service - 6:00 pm

Tuesday, April 15 Evening - 3rd Bridegroom Service - 6:00 pm

Wednesday, April 16 Afternoon - Service of Holy Unction - 2:00 pm

Wednesday, April 16 Evening - Service of the Bridegroom With Holy Unction - 6:00 pm

Thursday, April 17 Morning - Vespers & Liturgy of St. Basil- 9:00 am

Thursday, April 17 Evening - The Holy Passion Service - 6:00 pm

Friday, April 18 Morning - Royal Hours - 9:00 am

Friday, April 18 Afternoon - Descent from the Cross - 3:00 pm

Friday, April 18 Evening - Lamentation Service - 6:00 pm

Saturday Morning, April 19 Vespers with Liturgy of St. Basil 9:00 am

Saturday Evening, April 19 - Matins and Resurrection Service 11:00 pm

Sunday Morning, April 20 – Vespers of Agape 11:00 am

Σας θελωμε μαζι μας.



Μεγάλη Εβδομάδα στην Αγία Βαρβαρα 2025

12 Απριλιου – Του Λαζαρου – Θεια Λειτουργια – Παιδικη Χορωδια– 10 πμ

13 Απριλιου – Κυριακη Βαιων Πρωι – 9:00 πμ

13 Απριλιου – Κυριακη Βραδυ Του Νυμφιου – 6:00 μμ

14 Απριλιου – Δευτερα Βραδυ Του Νυμφιου – 6:00 μμ

15 Απριλιου – Τριτη Βραδυ Τροπαριο της Κασσιανης – 6:00 μμ

16 Απριλιου – Απογευμα – Μυστηριον του Ευχελαιου – 2:00 μμ

16 Απριλιου – Βραδυ – Του Νυμφιου και Μυρομα – 6:00 μμ

17 Απριλιου – Πευπητη Πρωι – Θεια Λειτουργια Μ. Βασιλειου – 9:00

17 Απριλιου – Πευπητη Βραδυ – Τα 12 Ευαγγελια – 6:00 μμ

18 Απριλιου – Παρασκευη Πρωι – Μεγ. Βασιλικες Ωρες – 9:00 πμ

18 Απριλιου – Παρασκευη Απογευμα – Αποκαθηλωση – 3:00 μμ

18 Απριλιου – Παρασκευη Βραδυ – Επιταφιος Θρηνος – 6:00 μμ

19 Απριλιου – Σαββατο Πρωι – Θ. Λειτουργια Μ. Βασιλειου – 9:00 πμ

19 Απριλιου – Σαββατο Βραδυ – Η Ανασταση του Κυριου – 11:00 μμ

20 Απριλιου – Κυριακη Πρωι – Εσπερινος της Αγαπης – 11:00 πμ

Today's Guest Speaker: Lou Zagami, IOCC Development Officer



What is International Orthodox Christian Charities?

OCC is the humanitarian relief and development agency of the Assembly of Canonical Orthodox Bishops of the United States of America. IOCC works in cooperation with the Orthodox Church and other partners to serve people in need. In carrying out its mission, IOCC applies the highest professional standards and renders itself fully accountable to the public and its donors.

What is IOCC's mission?

IOCC, in the spirit of Christ's love, offers emergency relief and development programs to those in need worldwide, without discrimination, and strengthens the capacity of the Orthodox Church to so respond.

Whom does IOCC serve?

Since its inception in 1992, IOCC has provided more than \$830 million in humanitarian relief and sustainable development programs to people facing hardship. All assistance is provided solely on the basis of need and helps families, refugees, people displaced in their own country, the elderly, schoolchildren, people with disabilities, and those facing or recovering from natural or human-caused disasters.

Where does IOCC work?

Currently, IOCC has programs in Africa, eastern Europe, the Middle East, and the US and Caribbean. Over the years, IOCC has helped people in more than 60 countries across the world.

What types of services does IOCC provide?

In over 30 years of operation, IOCC has served people in need in many different ways, with programs that allow communities to lift themselves out of poverty and achieve economic sustainability. Its work now focuses on five key sectors:

- Emergency preparedness and response programs address the immediate needs of people amid natural disaster, war, or civil unrest—and help communities build resilience before disaster hits.
- Water and sanitation programs help improve access to clean, safe water and minimize public health threats in vulnerable communities.
- Sustainable livelihoods programs equip people to earn sustainable livelihoods through education, training, and more, helping them provide for themselves and their families with dignity.
- Food security and agriculture programs help rural families improve their nutrition, raise their standard of living, and grow their agricultural productivity.
- Health programs help protect communities' well-being through prevention, intervention, and education, while connecting people in difficult situations with the care they need.

National Baby Shower Sponsored by Philoptochos Chapters for Mothers in Need



The Philoptochos of St Barbara is joining chapters from across the country to hold "baby showers" to support mothers in need. We kindly ask the St Barbara community to help make this event a successful one by dropping off diapers and other baby supplies at church, A table designated for the supplies has been set up for easy drop off. All items will be donated to Welcome Baby in Durham.

Welcome Baby is a highly respected resource program that was established in October of 1987 in Durham, North Carolina. Our organization is a proud member of the Durham County Cooperative Extension and provides unwavering support to local families with children. We offer a comprehensive range of resources and programs that are designed to strengthen families and promote healthy child development. Our services include [positive parenting workshops](#), breastfeeding support, [car seat safety](#), literacy-based workshops and a free clothing program that provides clothing up to size 5/6. We are committed to serving our community and we offer our services in both English and Spanish.

Please bring your donated items to church by Sunday, April 13th. If you have any questions, please contact Maria Easton at 919-824-2966



**OUR BOOKSTORE HAS
ITEMS FOR HOLY WEEK AND EASTER
JUST FOR YOU**



Exciting news! Our bookstore has just received a fresh selection of items for you to explore. We now have new prayer books and Easter children's books available. We warmly invite you to stop by and visit us after church – we'd love to see you!

If you have any questions, please let me know!

Thank you
Maria Eastman



Last Liturgy of the Presanctified Gifts this Wednesday April 9th at 6:00 p.m.

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

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 4/6

Parish Council

Today's Scheduled Narthex Greeters for 4/6

Theky Pappas

John Sempeles

Our Volunteer Chantors

Nicholas Georgiou

Pete Marinos

Our Volunteer Choir Directors

Costa Constantinou

Our Volunteer Organist

Eleni Christakos



Scan this QR code or go to <https://tinyurl.com/25kjjbz3> to volunteer for the Greek Festival 2025!





ADULT BIBLE STUDY

THURSDAY APRIL 10 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

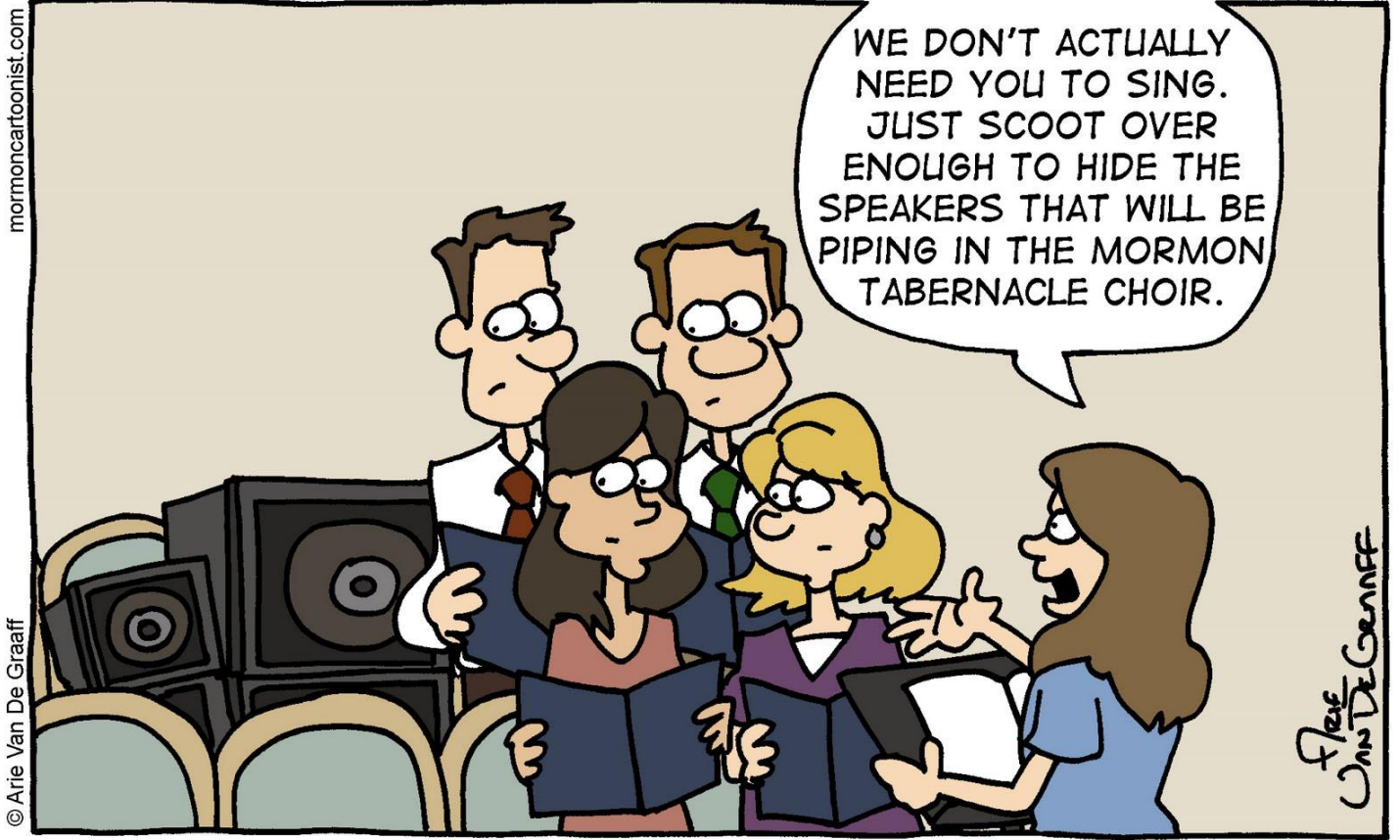
YOUTH CHOIR PROGRAM



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

Tuesday Nights

7:00 pm – Panera Bread in Chapel Hill

Adult Bible Study

Thursday Nights in the Conference Room 6:00 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