



Saint Barbara Greek Orthodox Church
8306 NC HWY 751
Durham NC 27713 919-484-1600
fatherstavroforos2012@gmail.com
www.stbarbarachurchdurhamnc.com
News & Announcements
May 11, 2025

Sunday of the Paralytic
Κυριακη του Παραλυτου



Happy Mother's Day

Renewal of Constantinople 5/11/2025

Hieromartyr Mocius 5/11/2025

Methodius & Cyril, Equal-to-the Apostles Illuminators of the Slavs 5/11/2025

Theopemptos the Martyr & his Companions 5/11/2025

Dioscoros the New Martyr 5/11/2025

Argyrios the New-Martyr of Epanomi 5/11/2025

Morning Matins 9:00 am

Morning Great Doxology starts at 9:45 am

Morning Divine Liturgy 10:00 a.m.

The Sunday Epistle Reading

**Sing praises to our God, sing praises.
Verse: Clap your hands, all you nations.**

The reading is from Acts of the Apostles 9:32-42

In those days, as Peter went here and there among them all, he came down also to the saints that lived at Lydda. There he found a man named Aeneas, who had been bedridden for eight years and was paralyzed. And Peter said to him, "Aeneas, Jesus Christ heals you; rise and make your bed." And immediately he rose. And all the residents of Lydda and Sharon saw him, and they turned to the Lord. Now there was at Joppa a disciple named Tabitha, which means Dorcas. She was full of good works and acts of charity. In those days she fell sick and died; and when they had washed her, they laid her in an upper room. Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him entreating him, "Please come to us without delay." So Peter rose and went with them. And when he had come, they took him to the upper room. All the widows stood beside him weeping, and showing tunics and other garments which Dorcas made while she was with them. But Peter put them all outside and knelt down and prayed; then turning to the body he said, "Tabitha, rise." And she opened her eyes, and when she saw Peter she sat up. And he gave her his hand and lifted her up. Then calling the saints and widows he presented her alive. And it became known throughout all Joppa, and many believed in the Lord.

**Ψάλατε τῷ Θεῷ ἡμῶν, ψάλατε.
Στίχ. Πάντα τὰ ἔθνη κροτήσατε χεῖρας.**

Πράξεις Ἀποστόλων 9:32-42 τὸ ἀνάγνωσμα

Ἐν ταῖς ἡμεραῖς ἐκείναις, ἐγένετο Πέτρον διερχόμενον διὰ πάντων κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδαν. Εὗρεν δὲ ἐκεῖ ἄνθρωπον τινα Αἰνέαν ὀνόματι, ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ κρᾶββάτῳ, ὃς ἦν παραλελυμένος. Καὶ εἶπεν αὐτῷ ὁ Πέτρος, Αἰνέα, ἰᾶταί σε Ἰησοῦς ὁ Χριστός· ἀνάστηθι καὶ στῶσον σεαυτῷ. Καὶ εὐθέως ἀνέστη. Καὶ εἶδον αὐτὸν πάντες

οἱ κατοικοῦντες Λύδδαν καὶ τὸν Ἀσσάρωνα, οἵτινες ἐπέστρεψαν ἐπὶ τὸν κύριον. Ἐν Ἰόππῃ δὲ τις ἦν μαθήτρια ὀνόματι Ταβηθά, ἣ διερμηνευομένη λέγεται Δορκὰς· αὕτη ἦν πλήρης ἀγαθῶν ἔργων καὶ ἐλεημοσυνῶν ὧν ἐποίει. Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερῶν. Ἐγγὺς δὲ οὔσης Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν πρὸς αὐτόν, παρακαλοῦντες μὴ ὀκνῆσαι διελθεῖν ἕως αὐτῶν. Ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερῶν, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐποίει μετ' αὐτῶν οὔσα ἡ Δορκὰς. Ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος θεὶς τὰ γόνατα προσηύξατο· καὶ ἐπιστρέψας πρὸς τὸ σῶμα, εἶπεν, Ταβηθά, ἀνάστηθι. Ἡ δὲ ἤνοιξεν τοὺς ὀφθαλμοὺς αὐτῆς· καὶ ἰδοῦσα τὸν Πέτρον, ἀνεκάθισεν. Δοὺς δὲ αὐτῇ χεῖρα, ἀνέστησεν αὐτὴν· φωνήσας δὲ τοὺς ἀγίους καὶ τὰς χήρας, παρέστησεν αὐτὴν ζῶσαν. Γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης, καὶ πολλοὶ ἐπίστευσαν ἐπὶ τὸν Κύριον.

The Gospel According to John 5:1-15

At that time, Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Bethesda which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed, waiting for the moving of the water; for an angel of the Lord went down at certain seasons into the pool, and troubled the water; whoever stepped in first after the troubling of the water was healed of whatever disease he had. One man was there, who had been ill for thirty-eight years. When Jesus saw him and knew that he had been lying there a long time, he said to him, "Do you want to be healed?" The sick man answered him, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me." Jesus said to him, "Rise, take up your pallet, and walk." And at once the man was healed, and he took up his pallet and walked.

Now that day was the sabbath. So the Jews said to the man who was cured, "It is the sabbath, it is not lawful for you to carry your pallet." But he answered them, "The man who healed me said to me, 'Take up your pallet,

and walk.' "They asked him, "Who is the man who said to you, 'Take up your pallet, and walk'?" Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. Afterward, Jesus found him in the temple, and said to him, "See, you are well! Sin no more, that nothing worse befall you." The man went away and told the Jews that it was Jesus who had healed him.

Ἐκ τοῦ Κατὰ Ἰωάννην 5:1-15

Τῷ καιρῷ ἐκείνῳ, ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα. Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα, ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδά, πέντε στοὰς ἔχουσα. ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρα, καὶ ἐταράσσετο τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος ὑγιῆς ἐγένετο ὧς δήποτε κατείχετο νοσήματι. ἦν δὲ τις ἄνθρωπος ἐκεῖ τριάκοντα καὶ ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ. τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ· θέλεις ὑγιῆς γενέσθαι; ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν· Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα ὅταν ταραχθῇ τὸ ὕδωρ, βάλη με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαίνει. λέγει αὐτῷ ὁ Ἰησοῦς· ἔγειρε, ἄρον τὸν κράβαττόν σου καὶ περιπάτει. καὶ εὐθέως ἐγένετο ὑγιῆς ὁ ἄνθρωπος, καὶ ἦρε τὸν κράβαττον αὐτοῦ καὶ περιεπάτει. ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ· σάββατόν ἐστιν· οὐκ ἔξεστί σοι ἄραι τὸν κράβαττον. ἀπεκρίθη αὐτοῖς· ὁ ποιήσας με ὑγιῆ, ἐκεῖνός μοι εἶπεν· ἄρον τὸν κράβαττόν σου καὶ περιπάτει. ἠρώτησαν οὖν αὐτόν· τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν σοι, ἄρον τὸν κράβαττόν σου καὶ περιπάτει; ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν· ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ. μετὰ ταῦτα εὕρισκει αὐτόν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ· ἴδε ὑγιῆς γεγονός· μηκέτι ἀμάρτανε, ἵνα μὴ χειρόν σοί τι γένηται. ἀπήλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλε τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτόν ὑγιῆ.



Today's Scheduled Coffee Hour Facilitators

Philoptochos

Parish Council today for Mother's Day

Today's Scheduled Narthex Greeters for 5/11

George Glekas

Wes Platt

Our Volunteer Chantors

Pete Marinos

Nicholas Georgiou

Our Volunteer Choir Directors

Panos Messis

Costa Constantinou

Our Volunteer Organist

Eleni Christakos

Thank You!



**Our beloved St. Barbara parishioners
and 2025 Festival Volunteers,**

Please accept our heartfelt appreciation to each one of you that worked so very hard in making our 2025 Greek Festival a tremendous success! Your love for St. Barbara is evident by how you gave of your time, talent and treasure over the past few months. We are most appreciative and always amazed how you make the Festival appear seamless to our guests, yet we are very aware of the personal sacrifice each of you give selflessly. From the making and selling of the delicious sweets and food, to our youth working in many capacities, and the 'kefi' that our Youth Dancers brought with their dancing, it all comes together because of your love and dedication to St. Barbara and our Orthodox faith and heritage.

Thank you very much! May Saint Barbara bless you all!

Fr. Stavroforos

**Αγαπητοί μας Ενορίτες
και εθελοντές του Πανηγυριου**

Επιθυμούμε να εκφράσουμε προς όλους σας την βαθύτατη ευγνωμοσύνη μας και εκτίμηση για την προσφορά και εθελοντική εργασία σας κατά το φετινο μας Πανηγυρι, η οποία πέτυχε χάρη στην δική σας στήριξη. Γνωρίζουμε καλά την αφοσίωσή σας προς τον Άγια Βαρβαρα, και αυτή αποδεικνύεται περίτρανα από την προσφορά σας το τελευταίο διάστημα. Με την δική σας βοήθεια πετύχαμε τον ιερό μας σκοπό και παρουσιάσαμε σε όλο τον κόσμο που ήλθε, το μεγαλείο της πίστης και της ελληνορθοδόξου παραδόσεώς μας! Μα πάνω απ'όλα, κάθε χρόνο μας εντυπωσιάζει το γεγονός ότι, ΟΛΟΙ, ενωμένοι και αγαπημένοι, πλούσιοι, πτωχοί, νέοι και ηλικιωμένοι, βοηθούν με πολλή αγάπη στο Φεστιβάλ μας.

Σας ευχαριστούμε όλους! Η Αγια μας να ευλογεί εσάς και τις οικογένειές σας! Και του χρόνου!!!

+ Σταυροφορος, εφημεριος

Celebration Our Greek School, Dance-Troupe and Sunday School Moms

If you want to get the chance to meet the best support group for moms, our families, and our church. Just make a point to drop by our Church hall on any given Saturday when we have Greek School and you will see moms enjoying eachothers company. These same moms are also our Sunday School and Dance Schoolmoms. They use their child's class time to offer support, advice, and assurance to one another as moms and wives. They share a wealth of knowledge and experience that is so motivational to all who are within an ear shot.

+ *Father Stavroforos*

To Our Visitors and Guests who are Non-Orthodox

*We welcome you to worship with us today, whether you are an Orthodox Christian or this is your first visit to an Orthodox Church, we are pleased to have you with us. Although **Holy Communion and other Sacraments are offered only to baptized and chrismated (confirmed) Orthodox Christians in good standing** with the Church, all are invited to receive the Antidoron (blessed bread) from the priest at the conclusion of the Divine Liturgy. The Antidoron is not a sacrament, but it is reminiscent of the agape feast that followed worship in the ancient Christian Church. After the Divine Liturgy this morning please join us in the Church Hall for fellowship and refreshments.*

You are welcomed to complete a Visitor's Card before you leave today and drop it in the offering tray, or give it to one of the parish council members at the candle stand after the service, or mail it to the Church Office for more information on being received into Orthodoxy and becoming a steward of St. Barbara.

What It Means to Be a Greek Orthodox Mom in the Context of our Greek Festival



As I write this, I hear my children talking to our Amazon “Alexa” to their YiaYia and Papou (Greek for Grandmother and Grandfather) for the fourth time today. It’s not because they live up north and rarely get to see my children. No, because my parents live five houses up the road. And they typically stop by every time they pass our house. And did I mention yet that my brother and his family live on the street behind us?

“Alexa” is just one more way for all of us to stay even more connected aside from living in the same neighborhood and minimize any boundary that could have existed within our pretty stereotypical “Big Fat Greek Family.” Even 16 years after *My Big Fat Greek Wedding* was released, I still get asked the question, “Is your life really like that?” Well, YES! Yes, it is. Aside from having the Greek flag on my garage door (thankfully due to the neighborhood guidelines, otherwise I’m pretty sure my husband would have it painted!) I’m pretty much living the life.

Despite our ever-changing society, being a Greek Orthodox mom means the same for me as it did my own mother. It means chasing your children around the house with food because even though they’ve eaten a full meal, you still want to feed them more. It means forcing your children to go to Greek school or Greek dance practice because every “good Greek boy or girl” knows how to speak and dance Greek. And it also means one barrage of guilt trips after another to make your children do exactly what

you want them to do. We did invent drama after all. But more than that, it means passing down our culture and traditions.

As Greek Orthodox moms, we live to feed people and invite them into our homes. We cherish our friendships and want all non-Greeks to feel the warmth and hospitality of a Greek Orthodox Family at the Festival. We are people with intense emotions, whether laughing or crying, and most of those emotions are shared at the kitchen tables where we enjoy meals from recipes passed down from one generation to the next.

For these reasons, I think, people continue year after year to remark about how much they enjoy our Festival. For instance, a comment shared on our Facebook page states:

“My family and I LOVED the festival this year. The dancers were extraordinary. The food was amazing. The desserts were incredible. And the warm and welcoming Greeks in the community just added to our wonderful time. We will definitely be going back! We feel like family.”

What most people don't know about our Greek Festival is that it really *is* a family affair. Our children in the Greek community practice year-round, learning Greek dances from around the islands. The parishioners of our church spend countless hours in the kitchen perfecting our recipes for pastichio (a Greek-style lasagna), moussaka (yep, if you've seen the movie you're probably giggling) and so many other signature Greek dishes. And the Greek men? It's an entire year of preparation from men, women and children to host our great cities of the Triangle as well as others to present them with the very best of our Greek culture and tradition.

Why do we do this? Because whether we came to America from Greece or our parents did or our grandparents did we Greek-Americans are proud of our heritage and look forward to sharing it with you during our festival weekend.

I'm pretty sure we can all agree that our world is changing so quickly. After all, I never thought "Alexa" would provide my parents with *one more way* to keep tabs on me. But as Greeks, we revel in our rich traditions that cause us to roll our eyes as our children fill our hearts as they and their parents dedicate themselves to maintain the Hellenic

Culture and heritage. Although we know that change is good, some things are just meant to stay the same.

THE ROLE OF WOMEN IN THE ORTHODOX CHURCH: A REFLECTION OF A UNIQUE AND HONORED PLACE



The Orthodox Church profoundly values the role of women, not only within its history but also in its life and mission today. From the earliest days of Christianity, women have been pillars of faith, models of virtue, and active participants in the life of the Church. They are honored for their spiritual contributions, celebrated for their courage, and recognized as integral to the Church's mission of proclaiming Christ to the world.

Far from being marginalized, women in the Orthodox Church have a unique and honored place, deeply rooted in tradition and theology. This post reflects on their historical significance, explores their roles in today's Church, and considers how their contributions reflect the love and grace of Christ.

The Historical Role of Women in the Church

The history of the Orthodox Church is rich with the contributions of women who embraced their faith with unwavering courage and devotion. From the Theotokos (Mother of God) to the female saints, women have shaped the spiritual legacy of the Church.

The Theotokos: The Highest Honor

The Virgin Mary, or Theotokos (Bearer of God), holds the highest place of honor in Orthodoxy. She is venerated as the ultimate example of faith, humility, and obedience to God's will. Her role in the Incarnation underscores the profound dignity and responsibility given to women in God's plan of salvation.

The Theotokos is not only a model for women but for all Christians, embodying a life of prayer, purity, and submission to God. Her intercessions are sought by millions, and her example inspires believers to strive for holiness.

The Women Disciples of Christ

During Christ's ministry, women played a vital role as His followers and supporters. The Myrrh-bearing Women, who were the first to witness the Resurrection, exemplify faith and courage. While the male disciples fled in fear after Christ's crucifixion, these women remained steadfast, coming to His tomb to anoint His body.

Their role as the first witnesses to the Resurrection is significant. It shows that the Church values not just the acts of men but also the faithfulness and devotion of women, elevating them as witnesses to the most pivotal event in Christian history.

Female Saints and Martyrs

Throughout the centuries, countless women have been canonized as saints for their extraordinary faith and sacrifices. Saints like St. Mary of Egypt, who represents repentance and transformation; St. Elizabeth the New Martyr, known for her compassion and martyrdom; and St. Macrina, a theologian and monastic, demonstrate the diverse ways women have served Christ.

These women stand as examples of how the Church honors those who live lives of holiness, regardless of their societal status or gender.

The Role of Women in Today's Orthodox Church

In modern times, the role of women in the Orthodox Church continues to be vital and multifaceted. Their contributions extend from the home to the parish and beyond, shaping the spiritual and communal life of the Church.

Women as Nurturers of Faith

Women often serve as the primary nurturers of faith within the family, which is considered the “domestic church.” Through prayer, teaching, and example, mothers, grandmothers, and aunts pass on Orthodox traditions to the next generation. They instill a love for God, cultivate moral values, and create a foundation for spiritual growth.

This role is especially significant in a world where Christian values are increasingly challenged. Women’s influence within the family helps ensure that faith is preserved and passed on to future generations.

Women in Parish Life

In parish communities, women contribute in countless ways, often serving as choir directors, chanters, Sunday School teachers, and organizers of charitable activities. Their presence enriches the liturgical and communal life of the Church, creating an environment where all can grow in faith.

Some women also take on leadership roles within parish councils or spearhead initiatives that support missions, community outreach, and education. Their dedication ensures that the Church remains vibrant and connected to the needs of its members.

Monastic Life

For women called to a life of prayer and asceticism, monasticism offers a unique path of spiritual service. Orthodox nuns dedicate their lives to God through prayer, fasting, and acts of love. They often serve as spiritual mothers to laypeople, offering guidance and intercession.

Monasteries led by women have historically been centers of learning, charity, and spiritual renewal, further showcasing the Church’s recognition of their spiritual leadership.

Charitable Work and Compassion

Women have always been at the forefront of the Church’s charitable endeavors. Whether organizing food drives, visiting the sick, or caring for the marginalized, women embody the Church’s mission to serve “the least of these” (Matthew 25:40). Their acts of compassion and mercy reflect Christ’s love to the world.

Theological Reflections on the Role of Women

The Orthodox Church views men and women as equal in dignity and worth, both created in the image and likeness of God. While their roles may differ, they complement each other within the life of the Church, reflecting the harmonious unity of the Body of Christ.

Spiritual Equality

In Christ, there is no division of worth or value. As St. Paul writes, "There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus" (Galatians 3:28). This spiritual equality forms the basis for the Church's understanding of the role of women.

The Complementary Nature of Roles

While the priesthood is reserved for men in the Orthodox Church, this does not diminish the significance of women's contributions. The Church recognizes that men and women have distinct but complementary roles, both essential to the Church's mission. Women's roles as nurturers, teachers, and spiritual leaders in their own right are celebrated and valued.

Challenges and Opportunities

Living as an Orthodox Christian woman today comes with its challenges. The pressures of modern society often conflict with the values of the Church, making it difficult to balance faith and cultural expectations. However, these challenges also present opportunities to witness Christ through authenticity, humility, and steadfastness.

A Countercultural Witness

Orthodox women are called to be countercultural, embracing modesty, humility, and a Christ-centered life in a world that often prioritizes self-promotion and materialism. By living according to the teachings of the Church, they offer a powerful witness to the transformative power of faith.

Mentorship and Community

Building supportive communities of faith among Orthodox women is essential. By mentoring younger women, sharing experiences, and encouraging one another, Orthodox women can grow stronger in their faith and serve as examples for others.

Conclusion

The role of women in the Orthodox Church is both unique and deeply honored. From the Theotokos to modern-day parishioners, women have always been indispensable to the life and mission of the Church. Their contributions—rooted in faith, love, and devotion—reflect the beauty of Christ’s Kingdom.

Whether nurturing faith within the family, serving in parish life, or dedicating themselves to prayer and asceticism, Orthodox women embody the call to holiness in every aspect of life. Their legacy and ongoing presence remind us that the Church’s strength lies not only in its traditions but also in the faithful women who have, and continue to, live them out with grace and courage.



A Prayer for Mothers

M IS FOR MINISTRY

Help Mom recognize motherhood for the high and noble calling it is. May she invest herself fully in training the next generation to love You, LORD, and to serve You wholeheartedly. Multiply her efforts, and extend her reach when she transitions into the role of an older woman, giving biblical counsel & wise instruction to younger wives and mothers. Deuteronomy 11:18-21; Mark 12:30-31; Titus 2:3-5

O IS FOR ORDERLINESS

LORD, I know You are a God of order. Help my mother reflect that part of Your character. For all time remembered, moms have had to juggle multiple responsibilities to keep home and family running smoothly. Help mine discharge those duties with joy and grace, doing everything in a diligent, orderly, and thorough way. 1 Corinthians 14:33, 40; Proverbs 31:10-24; Colossians 3:17, 23-24; Proverbs 21:5

T IS FOR TESTIMONY

LORD, make my Mom a model of virtuous womanhood. Keep her mindful of the fact that others are watching, particularly the children you've entrusted to her care. Grant her the wisdom, discernment, and understanding she'll need to serve her family well. May she glorify You in all she does and point others to Jesus. Proverbs 2:6; 22:1, 31:25-31; Psalm 119:1-2; Hebrews 12:1; 1 Corinthians 10:31

H IS FOR HELP

LORD, You've called us to bear one another's burdens. Open my eyes to ways I can help lighten my mom's load. Two have a better return for their labor than one does alone. Don't let pride keep Mom from asking for help when needed or accepting help when offered. Thank YOU for being an ever-present help in trouble & for supplying all we need. Gal. 6:2; Ecc. 4:9-12; Matt. 7:7-8; Prov. 29:23; Psalm 46:1, Phil. 4:19

E IS FOR ENDURANCE

God, equip my mother with all the patience she'll need to do the work you've called her to do. Protect her against weariness in well-doing, reminding her of the good harvest that awaits if she doesn't give up. Renew her strength and re-energize her, so that she can run with endurance the race you've marked out for her, keeping her eyes on Jesus. James 1:2-3; Galatians 6:9; Isaiah 40:31; Hebrews 12:1-2

R IS FOR RELATIONSHIPS

Bless Mom's relationships, LORD. Fortify her family ties. Provide friends who uplift & encourage her. Help her get along with colleagues and coworkers. Most of all, strengthen her relationship to You. Give her a love for Jesus that spills out on everyone she meets. Psalm 128:1-4; Prov. 17:17; Mark 12:30-31

