



Saint Barbara Greek Orthodox Church  
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Durham NC 27713 919-484-1600  
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[www.stbarbarachurchdurhamnc.com](http://www.stbarbarachurchdurhamnc.com)  
News & Announcements  
January 5, 2025

*Sunday before Epiphany*  
*Κυριακή προ των Φωτων*

*Happy  
New Year*

*2025*

Eve of the Theophany of Our Lord and Saviour Jesus Christ 1/5/2024

The Holy Martyrs Theopemptus and Theonas 1/5/2024

Righteous Syncletike of Alexandria 1/5/2024

Gregory of Akrita 1/5/2024

Apollinaria of Egypt 1/5/2024

**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 Second Letter to Timothy  
4:5-8**

TIMOTHY, my son, always be steady, endure suffering, do the work of an evangelist, fulfil your ministry.

For I am already on the point of being sacrificed; the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing.

**Σῶσον, Κύριε τὸν λαὸν σου  
καὶ εὐλόγησον τὴν κληρονομίαν σου.  
Στίχ. Πρὸς σέ, Κύριε, κεκράξομαι ὁ Θεός μου.**

**Πρὸς Τιμόθεον β' 4:5-8 τὸ ἀνάγνωσμα**

Τέκνον Τιμόθεε, νῆφε ἐν πάσιν, κακοπάθησον, ἔργον ποιήσον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφορήσον. Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκεν. Τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα· λοιπὸν, ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής· οὐ μόνον δὲ ἐμοί, ἀλλὰ καὶ πάσιν τοῖς ἠγαπηκόσιν τὴν ἐπιφάνειαν αὐτοῦ.

**The Sunday Gospel Reading**  
**The Gospel According to Mark 1:1-8**

The beginning of the Gospel of Jesus Christ, the Son of God. As it is written in the prophets, 'Behold, I send my messenger before your face, who shall prepare your way; the voice of one crying in the wilderness: prepare the way of the Lord, make his paths straight.' John was baptizing in the wilderness, preaching a baptism of repentance for the forgiveness of sins. And there went out to him all the country of Judea, and all the people of Jerusalem; and they were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel's hair, and had a leather girdle around his waist, and ate locusts and wild honey. And he preached, saying, "After me comes he who is mightier than I, the thong of whose sandals I am not worthy to stoop down and untie. I have baptized you with water; but he will baptize you with the Holy Spirit."

**Ἐκ τοῦ Κατὰ Μάρκον 1:1-8**  
**Εὐαγγελίου τὸ Ἀνάγνωσμα**

Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ Θεοῦ. Ὡς γέγραπται ἐν τοῖς προφήταις, ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. Καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμίται, καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπὸ αὐτοῦ ἑξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. Ἦν δὲ ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. Καὶ ἐκήρυσσε λέγων· ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἰκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν Πνεύματι Ἁγίῳ.

**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](mailto: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.

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**Please circle one of the options below:**

- 1. The Priest will do the House Blessing in our home, 6 feet apart with our masks on.**
- 2. I would like to have the blessing after September 14, 2021, (Feast Day of the Holy Cross).**

Παρακαλούμε να κάνετε κύκλο σε μία από τις παρακάτω επιλογές:

1. Ο Ιερέας θα κάνει τον Αγιασμό μέσα στο σπίτι.
2. Θέλω να κάνω Αγιασμό μετά τις 14 Σεπτεμβρίου 2021, εορτή του Τιμίου Σταυρού.

You will receive a phone call from Fr. Stavroforot to confirm a date and time.

Ο Πατερ Σταυροφωρος θα επικοινωνήσει μαζί σας για την ακριβή ημερομηνία και ώρα της επισκέψις



## RELIGIOUS CALENDAR:

### January 2025

6 – Monday - Holy Theophany – 9:00 am

*Distribution of Holy Water to those Present at Church*

7 – Tuesday - Synaxis of Saint John the Baptist – 9:00 am

12 – Sunday after Epiphany – 9:00 am

17 – Friday - Saint Anthony the Great – 9:00 am

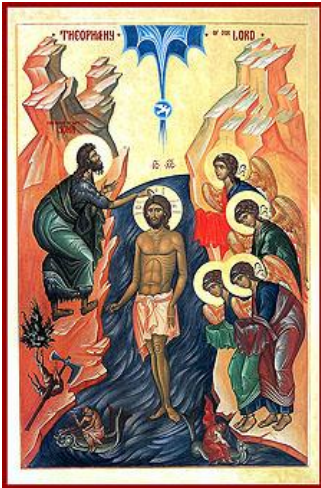
19 – 12<sup>th</sup> Sunday of Luke – 9:00 am

26 – 15<sup>th</sup> Sunday of Luke – 9:00 am

30 – Thursday – Feast of the Three Hierarchs – 9:00 am

*Feast of the Theophany of our Lord and Savior Jesus Christ –  
Monday, January 6 Matins & Divine Liturgy – Sanctification of the Waters  
starting at 9:00 am*

*Αγια Θεοφανεια του Κυριου – Δευτερα, 6 Ιανουαριου,  
Ορθρος και Θεια Λειτουργια και Αγιασμο αρχιζοντας στις 9:00 πμ*



Theophany is the Feast which reveals the Most Holy Trinity to the world through the Baptism of the Lord (Mt.3:13-17; Mark 1:9-11; Luke 3:21-22). God the Father spoke from Heaven about the Son, the Son was baptized by Saint John the Forerunner, and the Holy Spirit descended upon the Son in the form of a dove. From ancient times this Feast was called the Day of Illumination and the Feast of Lights, since God is Light and has appeared to illumine “those who sat in darkness,” and “in the region of the shadow of death” (Mt.4:16), and to save the fallen race of mankind by grace.

In the ancient Church it was the custom to baptize catechumens at the Vespers of Theophany, so that Baptism also is revealed as the spiritual illumination of mankind.

The origin of the Feast of Theophany goes back to Apostolic times, and it is mentioned in The Apostolic Constitutions (Book V:13). From the second century we have the testimony of Saint Clement of Alexandria concerning the celebration of the Baptism of the Lord, and the night vigil before this Feast.

There is a third century dialogue about the services for Theophany between the holy martyr Hippolytus and Saint Gregory the Wonderworker. In the following centuries, from the fourth to ninth century, all the great Fathers of the Church: Gregory the Theologian, John Chrysostom, Ambrose of Milan, John of Damascus, commented on the Feast of Theophany.

The monks Joseph the Studite, Theophanes and Byzantios composed much liturgical music for this Feast, which is sung at Orthodox services even today. Saint John of Damascus said that the Lord was baptized, not because He Himself had need for cleansing, but “to bury human sin by water,” to fulfill the Law, to reveal the mystery of the Holy Trinity, and finally, to sanctify “the nature of water” and to offer us the form and example of Baptism.

On the Feast of the Baptism of Christ, the Holy Church proclaims our faith in the most sublime mystery, incomprehensible to human intellect, of one God in three Persons. It teaches us to confess and glorify the Holy Trinity, one in Essence and Undivided. It exposes and overthrows the errors of ancient teachings which attempted to explain the Creator of the world by reason, and in human terms.

The Church shows the necessity of Baptism for believers in Christ, and it inspires us with a sense of deep gratitude for the illumination and purification of our sinful nature. The Church teaches that our salvation and cleansing from sin is possible only by the power of the grace of the Holy Spirit, therefore it is necessary to preserve worthily these gifts of the grace of holy Baptism, keeping clean this priceless garb, for "As many as have been baptized into Christ, have put on Christ" (Gal 3:27).

On the day of Theophany, all foods are permitted, even if the Feast falls on a Wednesday or Friday.



*Synaxis of Saint John the Baptist – Tuesday, January 7,  
Matins & Divine Liturgy starting at 9:00 am*

*Συναξίς του Τιμίου Ιωαννου του Προδρομου – Τριτη, 7 Ιανουαριου,  
Ορθρος και Θεια Λειτουργια στις 9:00 πμ.*

The Synaxis of St. John the Forerunner and Baptist of the Lord is an Orthodox feast day established in honor of this saint. The Church has a custom of glorifying those righteous servants of God who most closely served in a celebrated event on the day following certain great feast days.

On the next day after Holy [Theophany](#), or the Baptism of the Lord, we celebrate the Synaxis of the Forerunner and Baptist John, who served the sacrament of Divine Baptism by laying his hand on the head of the Savior. As for the word "synaxis" in the name of the feast, St. Dimitry of Rostov noted that it "means that the people gather in the church for services that honor and praise the great Forerunner and Baptist John, whom we glorify on this day."

The greatest of the prophets, [St. John the Baptist](#), concludes the Old Testament history and heralds the era of the New Testament. The son of the [priest Zechariah and righteous Elizabeth](#), he was a relative of the Lord through his mother. Prophet John was born six months before the birth of Christ. His parents, who reached old age without children, continued to fervently pray, and the Lord heard

them. Archangel Gabriel announced that they would soon have a son, and that he should be named John.

There is no information about St. John's childhood and youth. When King Herod learned of the birth of Jesus Christ, he ordered the killing of all infants in Bethlehem who were two years old and younger, based on the information he received from the Magi. Righteous Elizabeth managed to hide with her son in the wilderness, while his father, at the time, was questioned concerning his son while serving in the temple. When he refused to answer, he was killed right in the sanctuary.

John grew up in the wilderness, preparing himself for his prophetic ministry through strict fasting, contemplation, and prayer. At around the age of thirty, he began preaching repentance. St. John the Baptist appeared on the banks of the Jordan River to prepare people for the coming of the Savior of the world. *Jerusalem, all Judea, and the whole region around the Jordan went out to him* (Matt. 3:5). Many were baptized by him, including the Lord Jesus Christ Himself. St. John the Baptist had the honor of baptizing Him in the waters of the Jordan and witnessing the mysterious manifestation of the Holy Trinity on the day of the Savior's Baptism.

After that, John the Baptist continued his preaching, exposing the sins and vices of his contemporaries and calling them to repentance. He testified to the coming of the Only-Begotten Son of God, who took on human flesh.

The earthly life of the holy prophet John ended in martyrdom. Because he condemned Herod Antipas, who had left his lawful wife to live with Herodias, the wife of his brother Philip, the Baptist was thrown into prison and beheaded.

The holy relics of St. John the Baptist were buried by his disciples in the Samaritan city of Sebaste. In 362 AD, by the order of Emperor Julian the Apostate, the holy relics of John the Baptist were burned along with the Church of Sebaste. However, his head, right hand, and particles of his relics were preserved.

One of the most revered relics in the Christian world, the right hand of St. John the Baptist, which he placed on the head of Jesus Christ during the Baptism, was transferred to Russia by the Maltese Order in 1799. The relic was initially placed in the Gatchina Court Church, then moved to St. Petersburg, to the grand cathedral of the Winter Palace. In 1919, due to danger from Bolsheviks, it was transported to Revel (Tallinn), and later, through Sweden, to Denmark. Eventually, the relic became the possession of the Serbian royal family of Karadjordjevic, given to King Alexander in gratitude for Serbia providing refuge to many Russian emigrants. Through divine providence, and thanks to the efforts of clergy and devout laity, the great relic was saved during the German occupation. After the war, it was taken by Yugoslav special services to the city of Titograd (Podgorica). For many years, the right hand was considered lost forever. Since January 20 (the day of the feast of the Synaxis of St. John the Baptist) of 1978, the venerable relic has been in the Monastery of the Mother of God in the city of Cetinje.

*Translation by OrthoChristian.com*

[Danilov Monastery](#)  
1/20/2024

## **The Feast of the Epiphany: The Great Sanctification of the Waters on January 6**

The Great Agiasmo/The Great Sanctification of the water which is conducted the eve of Theophany and that of the day of the Theophany is exactly the same. It is mistakenly believed by some people that the blessing of the waters conducted on the eve of Theophany is the so called 'small agiasmo' because it is conducted on the day before Theophany Day. Also, that the blessing of the waters on the day of Theophany, is the 'Great Sanctification'. In both instances it is the same service of the Great Agiasmo that is conducted by all priests throughout the Orthodox world. The 'Small Agiasmo' is conducted on the first of every month, as well as, on special occasions upon which Orthodox Christians request it, i.e., blessing of homes, businesses, institutions, and for the foundation of new buildings. The Great Sanctification of the waters takes place twice a year (the 5th and 6th of January) in the local church.

The water of the Great Sanctification is kept throughout the year in church. The purpose, of course, is to offer it to the faithful under certain circumstances and needs. One such instance is, when an Orthodox Christian has been put on penance (kanon) by his/her spiritual father and confessor, and because of it, is not allowed to receive Holy Communion for a period of time. By offering the water from the Great Sanctification (Theophany), to the penitent, the Church offers him/her a special blessing, encouragement and comfort, until he/she is free to, once again, receive Holy Communion.

One very important point to remember is that the holy water from the Great Sanctification, does **not ever replace the reception of Holy Communion**, the Precious Body and Blood of Christ. Needless to say, the Orthodox Christian must always prepare himself/herself to properly receive the Holy Eucharist, through repentance, fasting, and prayer.

Another question that comes up, is whether the water from the Great Sanctification can be kept at one's house and drink of it at times of, illness, or evil temptation, attacks and harassment. The answer is positive. After all, it is made clear in the divine service of the Great Sanctification (5th and 6th of January), which stipulates the following use of the holy water:

The celebrant Priest continues the blessing of the waters by saying:

"And grant it the grace of redemption and the blessing of the Jordan. Make it a fount of incorruptibility, a gift for sanctification, a redemption for sins, an elixir for maladies, a destroyer of demons, unapproachable by the adverse powers and full of Angelic powers; **so that to all who drink there from and receive thereof it may be sanctification of their souls and bodies, for the healing of sufferings, for the sanctification of home and every befitting benefit...**"

*The Great Agiasmo/The Great Sanctification of the Water (blessed on the 5th and 6th of January) is also used to baptize infants who are in danger of dying or are extremely ill (emergency baptism) i.e., at hospitals, homes, etc. and this is because the Holy Water from either the eve or the day of Theophany, has the same significance, grace and divine power as that of the baptismal waters. Just*

*like in the Sacrament of Baptism, the priest, in like manner, invokes the grace of the Holy Spirit at the divine service of the Great Sanctification of the water...*

## ΓΙΑ ΤΟΝ ΜΕΓΑΛΟ ΑΓΙΑΣΜΟ

Ο Μεγάλος Αγιασμός τελείται κάθε χρόνο τήν 5ην και 6η Ιανουαρίου. Πολλοί είναι αυτοί οι οποίοι ρωτούν άν ο Αγιασμός αυτός πίνεται, χρησιμοποιείται για ραντισμό, φυλάσσεται στά σπίτια και άν αντικαθιστά τή θεία Κοινωνία. Τό κείμενο πού ακολουθεί, μεταγλωττισμένο στή νεοελληνική, αποτελεί "ειδική γνωμοδότηση περί τού θέματος τού Μεγάλου Αγιασμού, δηλ. πώς λαμβάνεται αυτός παρά τών χριστιανών, εάν φυλάσσεται και εάν απ' αυτόν μεταλαμβάνουν" οι πιστοί, συνταχθέν υπό τού μακαριστού Μητροπολίτου Πατρών κυρού Νικοδήμου. Αρχικώς αυτή δημοσιεύθηκε στά ΔΙΠΤΥΧΑ τού έτους 1999, πρός ενημέρωση τών ευλαβέστατων Εφημερίων και πληροφόρηση τών πιστών.

1. Υπάρχει διαφορά ανάμεσα στό Μεγάλο Αγιασμό πού τελείται τήν παραμονή τών Θεοφανείων και εκείνον τής κυρίας ημέρας τής εορτής;

Ό Μεγάλος Αγιασμός πού τελείται τήν παραμονή τών Θεοφανείων και ανήμερα τής εορτής είναι ακριβώς ο ίδιος. Εσφαλμένα κάποιοι θεωρούν ότι δήθεν τελείται τήν παραμονή ο "μικρός Αγιασμός" και τήν επομένη ο "Μέγας". Και στίς δύο περιπτώσεις τελείται ο Μεγάλος Αγιασμός. Μικρός Αγιασμός τελείται τήν πρώτη μέρα κάθε μήνα, καθώς και εκτάκτως όταν τό ζητούν οι χριστιανοί σέ διάφορες περιστάσεις (εγκαίνια οικιών, καταστημάτων και ιδρυμάτων, σέ θεμελίωση κτισμάτων κ.λ.π.). Ο Μεγάλος Αγιασμός τελείται μόνο δύο φορές τό χρόνο (τήν 5η και 6η Ιανουαρίου) στό Ναό.

2. Πού φυλάσσεται ο Μέγας Αγιασμός και γιά ποιό λόγο;

Ο Μεγάλος Αγιασμός φυλάσσεται όλο τό χρόνο στό Ναό. Φυλάσσεται όχι άνευ λόγου. Και ο λόγος δέν είναι άλλος, παρά γιά νά "μεταλαμβάνεται" από τούς πιστούς υπό ορισμένες συνθήκες και προϋποθέσεις. Συνηθισμένη είναι η περίπτωση πού αφορά στους διατελούντες υπό επιτίμιο τού Πνευματικού, πού εμποδίζει τή συμμετοχή τους στή θεία Κοινωνία, γιά ορισμένο καιρό, και είθισται νά δίδεται σέ αυτούς γιά ευλογία και παρηγοριά τους. Κανένα κώλυμα δέν

υφίσταται πρὸς τούτο, εφ' ὅσον μάλιστα βρίσκονται "εν μετανοία και εξομολογήσει". Απαραίτητα ὅμως πρέπει νά συνειδητοποιούν ὅτι ο Μέγας Ἀγιασμός δέν υποκαθιστά οὔτε αντικαθιστά τή θεία Κοινωνία τοῦ Σώματος και τοῦ Αἵματος τοῦ Χριστοῦ, γιά τήν οποία οφείλουν μέ τή μετάνοια νά προετοιμάζονται, γιά νά απαλλαγούν ἀπό τά κωλύματα τῆς αμαρτίας, ὥστε νά αξιωθῶν νά κοινωνήσουν τό ταχύτερο.

3. Μπορεῖ ο Μέγας Ἀγιασμός νά φυλάσσεται στό σπίτι και νά πίνουν ἀπ' αὐτόν σέ καιρό ασθένειας ἢ γιά ἀποτροπή βασκανίας και κάθε σατανικῆς ἐνέργειας;

Ἡ ἀπάντηση εἶναι θετική. Παρέχεται ἀπ' αὐτό τούτο τό ἱερό κείμενο τῆς Ἀκολουθίας τοῦ Μεγάλου Ἀγιασμοῦ, πού προβλέπει "ἵνα πάντες οἱ ἀρϋόμενοι και μεταλαμβάνοντες ἔχοιεν αὐτό (τό ἡγιασμένο ὕδωρ...) πρὸς ἰατρείαν παθῶν, πρὸς ἁγιασμόν οἴκων, πρὸς πάσαν ὠφέλειαν ἐπιτήδειον", και δὴ και "δαίμοσιν ὀλέθριον, ταῖς ἐναντίαις δυνάμεσιν ἀπρόσιτον" (πρβλ. και τή συναφή εὐχή σέ βασκανία, "φυγάδευσαν και ἀπέλασαν πάσαν διαβολικὴν ἐνέργεια, πάσαν σατανικὴν ἔφοδον και πάσαν ἐπιβουλήν... και ὀφθαλμῶν βασκανίαν τῶν κακοποιῶν ἀνθρώπων").

Προϋποτίθεται βέβαια ὅτι στίς οἰκίες ὅπου φυλάσσεται ο Μέγας Ἀγιασμός, και τό καντήλι θά ἀνάβει και θά καίει ἐπιμελῶς, και ἡ εὐλάβεια θά ὑπάρχει στά μέλη τῆς οἰκογενείας, τοὺς συζύγους ἀκι τά παιδιά, και θά ἀποφεύγεται κάθε αἰτία πού ἀποδιώχνει τή θεία χάρη (ὅπως βλασφημίες ἢ ἄλλες ἀσχημοσύνες).

Ο Μέγας Ἀγιασμός εἶναι τό σπουδαιότερο φάρμακο τῆς Ἐκκλησίας μας μετὰ τήν Θεία Κοινωνία και γιά αὐτό μεταλαμβάνουμε τοῦ ἁγιασμοῦ πρὶν νά λάβουμε τό ἀντίδωρο, ἐνῶ, ἀντιθέτως ο μικρός Ἀγιασμός, ὡς τέταρτος κατὰ σειρᾶν δυνάμεως, λαμβάνεται μετὰ τό ἀντίδωρο.

Οἱ ἁγιαστικὲς Εὐχὲς καθιστοῦν τό νερό τοῦ Μεγάλου Ἀγιασμοῦ ἰσοδύναμο με το νερό τῆς βαπτίσεως και γι' αὐτό ο Μέγας Ἀγιασμός χρησιμοποιεῖται γιά τήν βάπτισή βρέφων, πού εἶναι ετοιμοθάνατα ἢ βαρεῖα ἄρρωστα πρὸς συντόμευση τῆς Ἀκολουθίας τῆς Βαπτίσεως.

Ἡ ἀκολουθία τοῦ Μικροῦ Ἀγιασμοῦ (πού τελεῖται κάθε μῆνα) δέν περιέχει ἁγιαστικὴν Εὐχήν, δηλαδή ἐπίκληση τῆς χάριτος τοῦ Ἁγίου Πνεύματος ἀλλά ο ἁγιασμός τοῦ ὕδατος γίνεται μόνο μέ τήν κατάδυση τοῦ Τιμίου Σταυροῦ.



*Today's Scheduled Coffee Hour Hosts 1/5*  
**Choir**

*Today's Scheduled Narthex Greeters for 1/5*  
**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 9<sup>TH</sup> 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](mailto:fatherstavroforos2012@gmail.com)**

# **Saint Barbara General Meeting Schedule**

## **Philoptochos General Meetings**

4<sup>th</sup> 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