



Saint Barbara Greek Orthodox Church
8306 NC HWY 751
Durham NC 27713 919-484-1600
fatherstavroforos2012@gmail.com
www.stbarbarachurchdurhamnc.com
News & Announcements
September 14, 2025

The Elevation of the Holy Cross *Η Υψωσις του Τιμίου Σταυρου*



The Elevation of the Venerable and Life-Giving Cross 9/14/2025
Commemoration of the 6th Ecumenical Council 9/14/2025

FIRST DAY OF SUNDAY SCHOOL

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

The Sunday Epistle Reading

Exalt the Lord our God.

Verse: The Lord reigns; let the people tremble.

The reading is from St. Paul's First Letter to the Corinthians 1:18-24

Brethren, the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and the cleverness of the clever I will thwart." Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

Ὑψοῦτε Κύριον τὸν Θεὸν ἡμῶν.

Στίχ. Ὁ Κύριος ἐβασίλευσεν, ὀργιζέσθωσαν λαοί.

Πρὸς Κορινθίους α' 1:18-24 τὸ ἀνάγνωσμα

Ἀδελφοί, ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις θεοῦ ἐστίν. Γέγραπται γάρ, Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω. Ποῦ σοφός; Ποῦ γραμματεὺς; Ποῦ συζητητὴς τοῦ αἰῶνος τούτου; Οὐχὶ ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου τούτου; Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας. Ἐπειδὴ καὶ Ἰουδαῖοι σημεῖον αἰτοῦσιν, καὶ Ἕλληνες σοφίαν ζητοῦσιν· ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, Ἕλλησιν δὲ μωρίαν· αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησιν, Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν.

The Gospel According to John

19:6-11, 13-20, 25-28, 30

At that time, when the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no crime in him." The Jews answered him, "We have a law, and by that law he ought to die, because he has made himself the Son of God."

When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus, "Where are you from?" But Jesus gave no answer. Pilate therefore said to him, "You will not speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin." When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called the Pavement, and in Hebrew, Gabbatha. Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the Jews, "Behold your King!" They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified. So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote a title and put it on the cross; it read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek.

But standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold your son!" Then he said to the disciple, "Behold your mother!" And from that hour the disciple took her to his own home. Then when Jesus had received the vinegar, he said, "It is finished"; and he bowed his head and gave up his spirit.

**Ἐκ τοῦ Κατὰ Ἰωάννην 19:6-11, 13-20,
25-28, 30 Εὐαγγελίου τὸ Ἀνάγνωσμα**

Τῷ καιρῷ ἐκείνῳ, συμβούιον ἐποίησαν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες· σταύρωσον σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πιλᾶτος· λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν. ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἑαυτὸν Θεοῦ υἱὸν ἐποίησεν.

Ὅτε οὖν ἤκουσεν ὁ Πιλᾶτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη, καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ· πόθεν εἶ σύ; ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. λέγει οὖν αὐτῷ ὁ Πιλᾶτος· ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρώσαί σε καὶ ἐξουσίαν ἔχω ἀπολύσαι σε; ἀπεκρίθη Ἰησοῦς· οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν· διὰ τοῦτο ὁ παραδιδούς μέ σοι μείζονα ἁμαρτίαν ἔχει. ὁ οὖν Πιλᾶτος ἀκούσας τοῦτον τὸν λόγον ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, ἐβραϊστὶ δὲ Γαββαθᾶ·

ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὥσεί ἕκτη· καὶ λέγει τοῖς Ἰουδαίοις· ἴδε ὁ βασιλεὺς ὑμῶν. οἱ δὲ ἐκραύγασαν· ἄρον ἄρον, σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πιλᾶτος· τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς· οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ. Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἤγαγον· καὶ βαστάζων τὸν σταυρὸν αὐτοῦ ἐξῆλθεν εἰς τὸν λεγόμενον κρανίου τόπον, ὃς λέγεται ἐβραϊστὶ Γολγοθᾶ, ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. ἔγραψε δὲ καὶ τίτλον ὁ Πιλᾶτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον· Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων. τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τῆς πόλεως ὁ τόπος ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστὶ, Ἑλληνιστί, Ῥωμαϊστὶ.

Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν. εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνὴ. Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ· γύναι, ἴδε ὁ υἱός σου. εἶτα λέγει τῷ μαθητῇ· ἰδοὺ ἡ μήτηρ σου. καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια. Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι πάντα ἤδη τετέλεστοι, ἵνα τελειωθῇ ἡ γραφή, λέγει· διψῶ. ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς εἶπε, τετέλεστοι, καὶ κλίνας τὴν κεφαλὴν παρέδωκε τὸ πνεῦμα



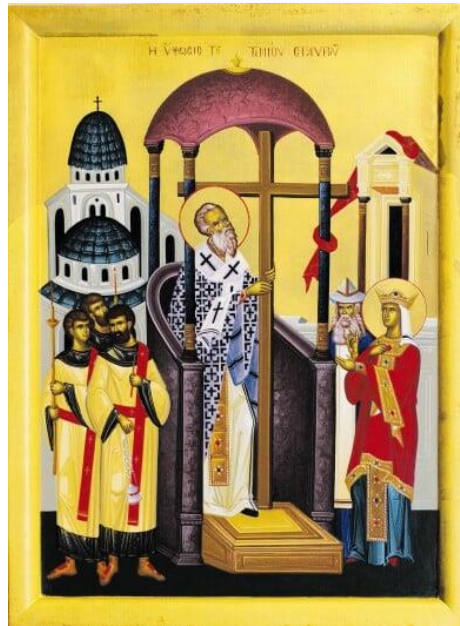
Today's Coffee Hour Host 9/14
Philoptochos

Today's Scheduled Narthex Greeters for 9/14
Carolyn Hack
Kerri Zaferatos

Our Volunteer Chantors
Pete Marinos
Nicholas Georgiou

Our Volunteer Choir Directors
Panos Messis
Costa Constantinou

Our Volunteer Organist
Eleni Christakos



TODAY'S FEAST OF THE ELEVATION OF THE HOLY CROSS

The Elevation of the Cross, celebrated on the fourteenth of September, commemorates the finding of Christ's Cross by Saint Helen, the mother of the Emperor Constantine in the fourth century; and, after it was taken by the Persians, of its recovery by the Emperor Heraclius in the seventh century at which time it was "elevated" in the Church of the Resurrection in Jerusalem. From this latter event the "universal elevation" of the Cross was celebrated annually in all of the churches of the Christian Empire.

The day of the Elevation of the Cross became, as it were, the national holiday of the Eastern Christian Empire similar to the Fourth of July in the United States. The Cross, the official emblem of the Empire which was placed on all public buildings and uniforms, was officially elevated on this day by the bishops and priests. They blessed the four directions of the universe with the Cross, while the faithful repeated the chanting of "Lord have mercy." This ritual is still done in the churches today after the solemn presentation and elevation of the Cross at the end of the Vigil service of the holy day following the Great Doxology of Matins.

The troparion of the feast which was, one might say, the "national anthem" sung on all public occasions in the Christian Empires of Byzantium and Russia, originally petitioned God to save the people, to grant victory in war and to preserve the empire "by the virtue of the Cross." Today the troparion, and all the hymns of the day, are "spiritualized" as the

“adversaries” become the spiritually wicked and sinful including the devil and his armies, and “Orthodox Christians” replace the names of ruling officials of the Empire.

O Lord, save Thy people and bless Thine inheritance. Grant victories to the Orthodox Christians over their adversaries; and by the virtue of Thy Cross, preserve Thy habitation (Troparion).

As Thou was mercifully crucified for our sake, grant mercy to those who are called by Thy name; make all Orthodox Christians glad by Thy power, granting them victories over their adversaries, by bestowing on them the invincible trophy, Thy weapon of peace (Kontakion).

The holy day of the Elevation of the Cross, although it has an obviously “political” origin, has a place of great significance in the Church today. It remains with us as a day of fasting and prayer, a day when we recall that the Cross is the only sign worthy of our total allegiance, and that our salvation comes not by “victories” of any earthly sort but by the only true and lasting victory of the crucifixion of Christ and our co-crucifixion with him.

When we elevate the Cross and bow down before it in veneration and worship to God, we proclaim that we belong to the Kingdom “not of this world,” and that our only true and enduring citizenship is with the saints in the “city of God” (Eph 2.19; Heb 11.10; Rev 21–22).

The first Old Testament reading of the Vespers of the day tells of the “tree” which changes the bitter waters into sweetness—the symbol of the Tree of the Cross (Ex 15.22–16.1). The second reading reminds us that the Lord chastens and corrects those whom He loves and that Divine Wisdom is “a Tree of life to those who lay hold upon her and trust in her, as in the Lord” (Prov 3.11–18). Again the reference is to the Cross which is, as the epistle reading of the day proclaims, “to those who are called . . . the power of God and the wisdom of God” (1 Cor 1.24).

The third Old Testament reading is from the Prophecy of Isaiah which tells of the “city of the Lord” where both Jews and Gentiles will live together and “shall bow themselves down” at the place of God’s feet and “shall know that I the Lord am Thy Saviour and Thy Redeemer, the mighty One of Israel” (Is 60.11–16). Here we have the direct reference to God’s city where men shall worship at His feet; and together with the psalm line repeated constantly during the services which calls us to “bow before His footstool,” we have once again the reference to the Holy Cross (Ps 99.5, 110.1, et al.).

Before Thy Cross, we bow down in worship, O Master, and Thy holy resurrection, we glorify (Hymn of Veneration before the Cross).

This central hymn of the Elevation of the Cross which lasts for eight days in the Church is sung many times. It replaces the Thrice-Holy of the Divine Liturgy. The normal antiphons are also replaced by special verses from the psalms which have direct reference to Christ's crucifixion on the Cross (Ps 22, 74, 99). At the Matins, in the gospel reading from Saint John, Christ says that when He is elevated on the Cross He will draw all men to Himself (Jn 12.28–36). The long gospel reading at the Divine Liturgy is the passion account from this same gospel.

Thus, at the Elevation of the Cross the Christians make their official rededication to the crucified Lord and pledge their undivided allegiance to Him by the adoration of His holy feet nailed to the life-creating Cross. This is the meaning of this holy day of fasting and repentance in the Church today.

Σοφία, Πιστις, Ελπις, και Αγαπη Μαρτυρες
Τεταρτη 17 Σεπτεμβριου, Ορθρος και Θεια Λειτουργια 9:00 πμ



Sophia & Her 3 Daughters: Faith, Hope & Love Wednesday, September 17 – Matins & Divine Liturgy 9:00 am

THE PASSION OF THE HOLY MARTYRS FAITH, HOPE, AND AGAPE (LOVE), AND THEIR MOTHER, SOPHIA

During the reign of the impious and pagan Roman emperor Hadrian, a widow of Italian ancestry called Sophia, whose name means wisdom, lived in Rome. She was a Christian, and in accordance with her name, she lived wisely, showing that wisdom praised by the Apostle James, who says, "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits" (St. James, ch. 3). This wise gentlewoman, Sophia, while living in honorable wedlock, bore three daughters, whom she named after the three great virtues. The first was named Faith, the second Hope, and the third Agape (Love), for to what does Christian wisdom give birth other than to God-pleasing virtues?

Soon after the birth of her three daughters, St. Sophia was widowed. Living piously, she pleased God by prayer, fasting, and almsgiving (charity). She reared her three daughters in a manner befitting a wise mother so that they, being the namesakes of virtues, mighty in truth acquired those traits, the names of which they bore. As they matured, they increased in virtue, and they learned well the books of the Prophets and the Holy Apostles. They became accustomed to listening to the words of their teachers and earnestly occupied themselves with spiritual reading, prayer, and household chores. Moreover, they submitted themselves in all things to their holy mother, who was filled with divine wisdom. Word spread throughout Rome of the wisdom and beauty of the three sisters, and even the Eparch Antiochus wished to see them. When they were brought before him, Antiochus learned that they were Christians, for they did not hide their faith in Christ. Hoping in Christ, they did not doubt nor falter in their love for Him, but before all they glorified Christ, showing disdain for the idols, hateful to God.

Antiochus related all these things to the emperor Hadrian, who immediately sent his servants to bring the virgins before him. Realizing the purpose of this summons, they arose to pray and said, "O Almighty God, do with us according to Thy holy will, and forsake us not, but rather grant us Thy holy aid, that our hearts be not frightened by the proud tormentor and that we be not terrified by his fearful tortures nor terrorized by bitter death and that nothing might separate us from Thee, our God."

They were then led before the emperor, who sat proudly upon his throne. They rendered him fitting honor but stood before him without fear, their faces radiant, their hearts steadfast, their eyes gazing gladly upon all as though they had been summoned to a banquet. Such was their joy with which they came to suffer torment for their Lord!

Seeing their honorable, fair, and fearless countenances, the emperor questioned the mother as to their lineage, names, and faith. She, being most wise, spoke briefly of the girls' ancestry and names, she began to tell of Him Whom she confessed and before Whose name every knee should bow. She added that she had betrothed her daughters to Christ so that they might preserve their chastity for the incorruptible Bridegroom, the Son of God.

Speaking to her daughters, St. Sophia said: "My sweet children, do not allow yourselves to be deceived by the enemy's allurements, for the emperor will entice you greatly and promise you rich presents, offering you glory, wealth, honor, and all the beautiful and sweet things of this corruptible and vain world. Faith was twelve, Hope was ten and Agape was nine years old.

The emperor put them to the question separately. Faith (Pistis), who was twelve years old, was brought in first. She boldly dismissed the tyrant's flatteries. The infuriated emperor had her stripped, mercilessly beaten and her breasts torn off, when milk not blood flowed forth. The other tortures she endured were to no avail, for she was protected by the power of God. When, at last, they came to strike off her head, St. Sophia encouraged her to accept with joy the death that would unite her to Christ.

Hope (Elpis), who was ten years old, was brought in next. Confessing Christ as steadfastly as her sister, she was beaten and cast into a raging furnace, but its fire went out on touching her, in whom love of God burnt with a fierce flame than material fire. After many other tortures, she too died by the sword, giving thanks to God.

Love (Agape), the third of the sisters then was summoned before the emperor whom anger had maddened. She was only nine years old but of the same steadfast mind as her sisters. She was hung on a gallows and chained so tightly that her limbs were broken by the bonds. She was then thrown into a furnace, from which she was delivered by an Angel, and finally, beheaded.

Saint Sophia took the dead bodies of her daughters out of the town and buried them, and stayed by their grave in prayer for three days and nights, then gave her soul to God, hastening to the heavenly company where the blessed souls of her daughters awaited her.

SAVE THE DATE - Spanakopita Assembly Saturday October 25@ 10am

Inbox



Cindy Paliouras

SAVE THE DATE: Spanakopita Assembly

Saturday September October 25 @ 10am

A call for volunteers!! We will be assembling spanakopitas on the following dates:

- **Saturday October 25th @ 10am; assembly of small 8x8 pans of Spanakopita for Philoptochos Holiday Pastry Sale**

I know everyone's schedules are busy, and your time is valuable, but even if you can only spare an hour or two, please join us!

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

We're so grateful for our wonderful church community, and we pray that with your continued efforts and support, God allows us all to come together to share our gifts with the greater community for many more years to come!

Many thanks,

Cindy Paliouras cindy.paliouras@gmail.com

Theky Pappas tedthekey@aol.com

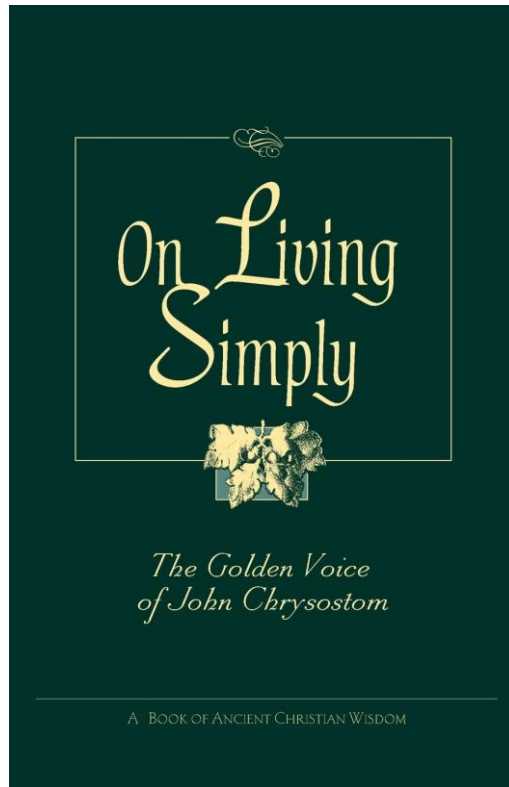
Evelyn Panos mamapan@aol.com



Seeking Donations for Attic Treasures Sale!

St. Barbara Church welcomes your donation of a variety of items, in excellent condition, for sale to the public at our, Attic Treasures Sale during our Taste of Greece, October 11 and October 12, 2025.

Are you moving, decluttering or no longer need or want objects of art, Greek themed items, crystal, silver, china, icons, jewelry, collectables, hand-made items, etc.? For easy drop off, special labeled boxes for your donations are available in the St. Barbara Storage Room. Please contact Evelyn Panos at mamapan@aol.com with questions. Donation receipts for tax purposes will be given upon request. Thank you for your “Attic Treasures” donations; 100% of the proceeds go to our church.



TUESDAY SEPTEMBER 23 AT 6:00 PM

SAINT JOHN CHRYSOSTOM

‘ON LIVING SIMPLY’

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



UNC-OCF FELLOWSHIP & MEETING
THURSDAY SEPTEMBER 18TH AT 6:00 PM
Panera Bread
213 Franklin Street
Chapel Hill, NC 27516
1-919-929-9189

O U R W H Y

OCF offers college students rich community in Christ, inspiring a life-long love of God and neighbor.

O U R M I S S I O N

OCF transforms the lives of college students by guiding them along the path to Jesus Christ through His Church, cultivating a campus community of worship, witness, service, fellowship, and education.

O U R V I S I O N

- to be the loving presence of Christ and the Orthodox Christian Church on college campuses
- to be an integral part of students’ spiritual formation by challenging them to explore the Faith
- to inspire students to commit to living an Orthodox Christian way of life daily

Connecting College Students to their Faith

Our goal is to *actualize* the Orthodox Christian life in the hearts, minds, and souls of college students by facilitating unified campus ministry efforts—reaching Orthodox college students on campuses throughout North America. OCF’s programs and partnerships offer an environment for students interested in deeper spiritual experiences. Most importantly, OCF continues to provide a home for students on college campuses across the continent



For our new parishioners that are thinking of
converting to Orthodoxy,
please provide an Email address to
fatherstavroforos2012@gmail.com
in order to receive an invitation to an upcoming
informative zoom meeting.



GREY ROOF COLOR SAMPLE

Dear Beloved Parish Family,

Our church has stood as a place of worship, celebration, and fellowship in its current location for over 16 years. It has sheltered our prayers, our festivals, our baptisms, and our weddings. But now, the very roof that has protected us is in urgent need of replacement.

This is not just about fixing shingles - it's about safeguarding our spiritual home so it can continue to welcome future generations.

To make this possible, we are inviting every family to join our **2025 Roof Roster**, a special list of people in our community, and beyond, whose contributions will directly help us put a new roof over our church. We've created giving levels inspired by the structure that shelters us:

\$250 – Tile

A single tile helps protect the whole roof. Every contribution adds strength to our church's shelter.

Πλακάκι — Ένα πλακάκι συμβάλλει στην προστασία όλης της στέγης.

\$500 – Beam

Beams support the weight of the roof - and your gift helps support the weight of this project.

Δοκάρι — Τα δοκάρια στηρίζουν το βάρος της στέγης, όπως η δωρεά σας στηρίζει αυτό το έργο.

\$1000 – Truss

Trusses hold everything together. Your generosity keeps our congregation united under one roof.

Ζευκτό — Τα ζευκτά συγκρατούν τα πάντα μαζί, όπως η γενναιοδωρία σας κρατά ενωμένη την ενορία μας.

\$2,500 – Pillar

Like the great columns of Greek history, your family's support is a strong foundation for our church's future.

Κίονας — Όπως οι μεγάλοι κίονες της ελληνικής ιστορίας, η στήριξή σας είναι θεμέλιο για το μέλλον της εκκλησίας μας.

\$5,000 – Golden Dome

A crowning contribution that shines, ensuring our parish stays safe and beautiful for generations.

Χρυσός Τρούλος — Μια κορυφαία προσφορά που λάμπει, διασφαλίζοντας ότι η ενορία μας θα παραμείνει ασφαλής και όμορφη για τις επόμενες γενιές.

Every gift - no matter the amount - brings us closer to our goal. Together, tile by tile, beam by beam, we can restore the roof and preserve the beauty, safety, and tradition of our parish for years to come.

Our goal is to raise **\$300,000** toward the cost of replacing the roof. We want the work to start this fall, so we are setting a deadline of Oct. 15.

This past Sunday, Aug. 24, Father Stavroforos and members of the Parish Council made their initial contributions to the fund.

Please prayerfully consider making your gift today. Contributions can be made [online](#) through our parish website, sent by mail, delivered by check to the church office, or in person after services. Questions? Reach out to Wes Platt (wes.platt@southpointaccess.news) or Amy Glekas (asglekas@gmail.com).

Thank you for your generosity, your love for our church, and your commitment to ensuring that we remain united under one strong roof!

With gratitude and blessings,

George Glekas

Parish Council President

Father Stravroforos

Parish Priest

GODPARENTS/GODCHILDREN INTEREST FORM

Are you looking to be baptized/chrismated into the Orthodox faith and are seeking a Godparent? Are you a proud member of the Church and would like to serve as a guide and support for others to enrich them in the faith? We are seeking to match potential Godchildren with Godparents, so these Catechumens can enjoy the richness of Orthodoxy! If you are interested, please Email fatherstavroforos2012@gmail.com.

If you Email me, it is because of one of two reasons:

- 1. You are looking to be baptized/chrismated into Holy Orthodoxy and you need to find a Godparent to help you on your journey through your spiritual life.**
- 2. You are looking to step up as a Godparent and help direct your Godchild in the richness of Orthodoxy.**

If either of these are true you have come to the right place! It is my hope to be able to match Godparents with perspective Godchildren.

Are you a perspective Godparent or Godchild?

- ☐ I am looking to be baptized/chrismated and I'm seeking a Godparent.**
- ☐ I am a baptized Orthodox Christian and I would like to be a Godparent.**

What is your name?

How old are you?

What is the best way to contact you?

- ☐ Email**
- ☐ Phone**
- ☐ Either/Both**

What is your contact info?

Godchild: How long have you been interested in Holy Orthodoxy?

Godparent: How long have you been an Orthodox Christian?

What are some of your favorite hobbies?

What attracts you to Orthodoxy?

What are you looking for in a Godparent/Godchild?

Is there anything else that we should know about you?