



Saint Barbara Greek Orthodox Church
 8306 NC HWY 751
 Durham NC 27713 919-484-1600
 fatherstavroforos2012@gmail.com
www.stbarbarachurchdurhamnc.com
 News & Announcements
 June 1, 2025

Sunday of the Fathers of the First Ecumenical Council
Των 318 Αγίων Πατέρων της 1ης Οικουμενικής Συνόδου



Saint Barbara Festival Appreciation Luncheon
Hosted by the Megaloudis Family

Justin the Philosopher and Martyr and his Companions 6/1/2025
Pyrros the Hieromartyr 6/1/2025

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

The Sunday Epistle Reading

Blessed are you, O Lord, the God of our fathers.

Verse: For you are just in all you have done.

The reading is from Acts of the Apostles 20:16-18, 28-36

IN THOSE DAYS, Paul had decided to sail past Ephesos, so that he might not have to spend time in Asia; for he was hastening to be at Jerusalem, if possible, on the day of Pentecost. And from Miletos he sent to Ephesos and called to him the elders of the church. And when they came to him, he said to them: "Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God which he obtained with the blood of his own Son. I know that after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking perverse things, to draw away the disciples after them. Therefore be alert, remembering that for three years I did not cease night or day to admonish every one with tears. And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified. I coveted no one's silver or gold or apparel. You yourselves know that these hands ministered to my necessities, and to those who were with me. In all things I have shown you that by so toiling one must help the weak, remembering the words of the Lord Jesus, how he said, 'it is more blessed to give than to receive.' " And when he had spoken thus, he knelt down and prayed with them all.

**Εὐλογητὸς εἶ, Κύριε, ὁ Θεὸς τῶν Πατέρων ἡμῶν.
Στίχ. Ὅτι δίκαιος εἶ ἐπὶ πᾶσιν, οἷς ἐποίησας ἡμῖν.**

Πράξεις Ἀποστόλων 20:16-18, 28-36 τὸ ἀνάγνωσμα

Ἐν ταῖς ἡμεραῖς ἐκείναις, ἔκρινεν ὁ Παῦλος παραπλεῦσαι τὴν Ἔφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδεν γάρ, εἰ δυνατόν ἦν αὐτῷ, τὴν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα. Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἔφεσον μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. Ὡς δὲ παρεγένοντο πρὸς αὐτόν, εἶπεν αὐτοῖς, προσέχετε οὖν ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ κυρίου καὶ θεοῦ, ἣν περιποιήσατο διὰ τοῦ ἰδίου αἵματος. Ἐγὼ γὰρ οἶδα τοῦτο, ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου· καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν. Διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ δακρύων νουθετῶν ἕνα ἕκαστον. Καὶ τὰ νῦν παρατίθεμαι ὑμᾶς, ἀδελφοί, τῷ θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἐποικοδομῆσαι, καὶ δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν. Ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα. Αὐτοὶ γινώσκετε ὅτι ταῖς χρεῖαις μου καὶ τοῖς οὖσιν μετ' ἐμοῦ ὑπηρέτησαν αἱ χεῖρες αὗται. Πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτως κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε τῶν λόγων τοῦ κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπεν, Μακάριόν ἐστιν μᾶλλον διδόναι ἢ λαμβάνειν. Καὶ ταῦτα εἰπὼν, θεὶς τὰ γόνατα αὐτοῦ, σὺν πᾶσιν αὐτοῖς προσηύξατο.

The Gospel
According to John 17:1-13

At that time, Jesus lifted up his eyes to heaven and said, "Father, the hour has come; glorify your Son that the Son may glorify you, since you have given him power over all flesh, to give eternal life to all whom you have given him. And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent. I glorified you on earth, having accomplished the work which you gave me to do; and now, Father, you glorify me in your own presence with the glory which I had with you before the world was made.

"I have manifested your name to the men whom you gave me out of the world; yours they were, and you gave them to me, and they have kept your word. Now they know that everything that you have given me is from you; for I have given them the words which you gave me, and they have received them and know in truth that I came from you; and they have believed that you did send me. I am praying for them; I am not praying for the world but for those whom you have given me, for they are mine; all mine are yours, and yours are mine, and I am glorified in them. And now I am no more in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one. While I was with them, I kept them in your name, which you have given me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. But now I am coming to you; and these things I speak in the world, that they may have my joy fulfilled in themselves."

**Ἐκ τοῦ Κατὰ
Ἰωάννην 17:1-13**

Τῷ καιρῷ ἐκείνῳ, ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν καὶ εἶπε· πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱός σου δοξάσῃ σε, καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον. αὕτη δέ ἐστιν ἡ αἰώνιος ζωή, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον ἐτελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω· καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν καὶ ἐμοὶ αὐτοὺς δέδωκας, καὶ τὸν λόγον σου τετηρήκασι. νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ ἐστιν· ὅτι τὰ ῥήματα ἃ δέδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἶσι, καὶ τὰ ἐμὰ πάντα σὰ ἐστὶ καὶ τὰ σὰ ἐμὰ, καὶ δεδόξασμαι ἐν αὐτοῖς. καὶ οὐκέτι εἶμι ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σὲ ἔρχομαι. πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὧσιν ἐν καθὼς ἡμεῖς. ὅτε ἦμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ. νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσι τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς.



Dr. Arthur Chris Christakos
1930-2020
5 - year Memorial

Dr. Arthur Chris Christakos died June 5, 2020 in Cary, NC. He was born October 23, 1930 in Batesburg, SC, the fifth child of Chris and Elaine Christakos. He received the bachelor's degree from Duke University in 1951 and M.D. from the Medical College of South Carolina in 1955. After serving a rotating internship and a yearlong Pathology residency at his medical alma mater, he served on the staff of the US Naval Hospital in Beaufort, SC as a General Medical Officer and Chief of Laboratory Medicine.

On completing his military obligation, Art was named a resident in Obstetrics & Gynecology at the Hospital of the Medical College of South Carolina. Afterwards he was granted a 2-year Josiah Macy, Jr. fellowship in Cytogenetics at Sloan Hospital for Women at Columbia Presbyterian Medical Center in New York City.

From 1963 to 1992 Dr. Christakos served on the faculty of the Department of Obstetrics & Gynecology, and Community & Family Medicine at Duke University School of Medicine. In 1970 he established an amniocentesis program for prenatal fetal diagnoses at Duke Medical Center. From 1978 to 1987 he was Dean of

Undergraduate Medical Education (Dean of Students) at Duke. Art first became affiliated with Family Health International as a member of the Protection of Human Subjects Committee in 1972 and served on its Board of Directors from 1981 to 2008. In 1989 he completed a sabbatical at the Frauen Klinik of Heidelberg University in Germany, at Nine Wells Hospital of the Dundee in Scotland, and at the Addenbrooke Hospital of Cambridge University in England.

After retirement in 1992, Dr. Christakos was named Professor Emeritus of Obstetrics & Gynecology. He and his wife of 52 years, Kally, enjoyed travel and watching their family grow before moving in 2005 to Woodland Terrace in Cary. Art took care of Kally during her years of declining health before losing her battle with vascular dementia in 2008. He then lived with his daughter, Eleni, until moving in February, 2015 to Brookdale MacArthur Park in Cary.

A devoted parishioner of the Greek Orthodox Church of St. Barbara, Durham since 1964, Art served on the Parish Council for 12 years, 4 of them as President, and sang in the choir's bass section. He became a member of the Rotary Club of Durham in 1984, sponsored by his chemistry professor, the late Pelham Wilder. He served as club President 1991-92, was District Governor in 1996-97, and became an honorary member of the Rotary Club of Cary-Page.

Art is survived by his children, Eleni Christakos of Cary; Andrew Christakos and wife Cheryl, of Leasburg, NC; Chris and wife Paula, of Winston Salem, and Lia Christakos of Cary; his grandchildren, Jason, Chris, Maria, Nikki, Arthur and Teddy; great grandchildren, Caitlyn, Hannah, and Cheyanne; and his sister, Pauline Christakos of Batesburg, SC. In addition to his parents and wife, Kally, Art was predeceased by his brother, Nick, and sisters, Agnes and Tula.

St. Barbara May 2025 Festival Appreciation Luncheon

Date: Sunday, June 1, 2025

Time: Immediately following church, ~11:45 AM

Location: St. Barbara Fellowship Hall



Hello St. Barbara Community,

We had an incredibly successful and record-breaking May 2025 Greek festival, thanks to all of our wonderful volunteers! We want to show our gratitude for everyone's amazing efforts by inviting you all to an appreciation luncheon. As an added bonus, the Megaloudis family has graciously offered to host the luncheon with their wonderful food truck! Please come join us for some delicious food!

We hope to see you all on Sunday as we celebrate our exciting festival results!

Thanks so much,

Festival Planning Committee





Today's Festival Appreciation Day Meal Providers
The Megaloudis Family

Today's Scheduled Narthex Greeters for 6/1
John Valakas
George Delagrammatikas

Our Volunteer Chantors
Pete Marinos
Nicholas Georgiou

Our Volunteer Choir Directors
Panos Messis
Costa Constantinou

Our Volunteer Organist
Eleni Christakos



Saturday of Souls Divine Liturgy

For Pentecost

Saturday June 7th at 9:00 am Matins

Το Ψυχοσάββατο της Πεντηκοστής

Σάββατο 7 Ιουνίου ώρα 9:00 πμ





Saturday of Souls: In the Hope of the Resurrection of Christ

Saturday June 7th at 9:00 am

In the Greek Orthodox Church, there is an important and long-standing tradition of praying for our departed sisters and brothers. Saturday (except for Lazarus Saturday and Holy Saturday) is the day of the week that is traditionally reserved for those who have fallen asleep because our Lord's own salvific passing took place on Great and Holy Saturday.

While each Saturday provides an opportunity for the remembrance of those who have fallen asleep, there are two main Saturdays every year known as 'Saturday of Souls,' which are designated specifically for this purpose: The Saturday before Meatfare Sunday, which was Saturday, March 22, 2025, and the Saturday before Pentecost on June 7, 2025.

It is important to highlight that many traditions in the Church started locally, and some have been adopted on a larger scale or even more formally by the Church. This is demonstrated by the fact that in some regions or local Churches, the Saturday before the feast of Saint Demetrios (October 26th) is celebrated as a Saturday of Souls, and more local Churches have been adopting this tradition.

Most Churches also observe two additional Saturdays of Souls: one on the Saturday before Cheesefare Sunday (where we commemorate all the holy men and women who excelled in asceticism) and on the Saturday of the first week of Great Lent (where we celebrate the miracle of kollyva by the Great Martyr and Saint Theodore the Tyro).

While these Saturdays are not always formally recognized in the Church calendar as Saturdays of Souls, they nonetheless embody long-standing traditions. And are considered as particular Saturdays to pray for the reposed.

On the Saturday of Souls, Orthodox Christians commemorate those who have fallen asleep, beginning from Adam and Eve, all the way to the most recently departed souls. With reverence, we ask God to forgive all their transgressions and to grant them rest "in a place of green pasture." In addition to

expressly commemorating the names of our loved ones, our prayers include more generally all those who have fallen asleep in the hope of the Resurrection of Christ.

May their memories be eternal!

Το Ψυχοσάββατο της Πεντηκοστής

Σάββατο 7 Ιουνίου ώρα 9:00 πμ

ΨΥΧΟΣΑΒΒΑΤΟ ΤΗΣ ΠΕΝΤΗΚΟΣΤΗΣ: Το Σάββατο πριν από την Κυριακή της Πεντηκοστής, λέγεται – «Σάββατο των Ψυχών» ή Ψυχοσάββατο. Αυτό το Ψυχοσάββατο, είναι το δεύτερο από τα δύο Ψυχοσάββατα του έτους. Το πρώτο Ψυχοσάββατο επιτελείται το Σάββατο πριν από την Κυριακή της Απόκριω. Ο λόγος που το καθιέρωσε η Εκκλησία μας, παρ' ότι κάθε Σάββατο είναι αφιερωμένο στους κεκοιμημένους, είναι ο εξής: Επειδή πολλοί κατά καιρούς απέθαναν μικροί ή στην ξενιτιά ή στη θάλασσα ή στα όρη και τους κρημνούς ή και μερικοί, λόγω πτώχειας, δεν αξιώθηκαν των διατεταγμένων μνημοσυνών, «οι θείοι Πατέρες φιλανθρώπως κινούμενοι θέσπισαν το μνημόσυνο αυτό υπέρ πάντων των απ' αιώνος ευσεβώς τελευτησάντων Χριστιανών».

Το Ψυχοσάββατο της Πεντηκοστής λέγεται και του Ρουσαλιού, επειδή έλκει την καταγωγή του από τη ρωμαϊκή γιορτή των Ρουσαλίων ή Ροζαλίων. Είναι η ημέρα, που σύμφωνα με τη λαϊκή δοξασία, οι ψυχές επιστρέφουν στον Κάτω Κόσμο, αφού κατά τη διάρκεια της πασχαλινής περιόδου κυκλοφορούσαν ελεύθερα πάνω στη γη. Τη θλίψη των ψυχών, αλλά και των οικείων τους, εκφράζει το δίστιχο:

Όλα τα Σάββατα να παν, να παν και να γυρίσουν
Το Σάββατο του Ρουσαλιού να πάει, να μην γυρίσει.

Κατά τα δύο μεγάλα Ψυχοσάββατα η Εκκλησία μας καλεί σε μία παγκόσμια ανάμνηση «πάντων των απ' αιώνος κοιμηθέντων ευσεβώς επ' ελπίδι αναστάσεως ζωής αιωνίου». Μνημονεύει:

* Όλους εκείνους που υπέστησαν «άωρον θάνατον», σε ξένη γη και χώρα, σε στεριά και σε θάλασσα.

* Εκείνους που πέθαναν από λοιμική ασθένεια, σε πολέμους, σε παγετούς, σε σεισμούς και θεομηνίες.

* Όσους κήκαν ή χάθηκαν.

Trusting God's Sovereignty

Life has a way of presenting challenging situations. There are many moments when the road ahead seems blocked, and hope feels distant. Maybe you have faced a season of life where fear and uncertainty cloud your vision, causing you to stray from God. Yet, two words in Scripture offer hope: "But God."

Biblical Examples of "But God" Moments

Throughout the Bible, these words mark important moments where human limitations meet the work of the Almighty. Joseph tells his brothers, "You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives," (Genesis 50:20). Despite betrayal and imprisonment, Joseph trusted God's sovereign hand to bring about a greater purpose.

In the book of Job, we see another great example. Job lost everything — his wealth, health, and his family. Even in his suffering, Job declared, "I know that my Redeemer lives" (Job 19:25). **But God** did not abandon him. In the end, the Lord restored Job's fortunes, giving him twice as much as he had before (Job 42:10). This story reminds us that no matter how devastating our circumstances, God's sovereignty can bring restoration and hope.

Trusting God's Sovereignty

When we experience challenging situations, it's easy to focus on what we no longer can control. **But God** invites us to trust that He is always in control. His sovereignty means He reigns over all things — our past, present and future. Nothing surprises Him, and nothing is beyond His ability to redeem.

The Greatest "But God" Moment

Let's consider the greatest "but God" moment in history. While we were sinners, God sent His son to save us (Romans 5:8). When we all were lost, God's love broke through, offering us salvation. No matter how awful the struggle is, how broken the situation or how impossible the outcome, God is not finished. His plans are higher and His power is unmatched.

Applying "But God" to Your Life

Are you facing a situation today that feels overwhelming? Remember the truth of God's sovereignty. What the world sees as an ending, God can transform into a new beginning. Circumstances may say there is no way, **but God** speaks a better word. Trust that He is working behind the scenes, even when you can't see it.

Trust God and his timing throughout your day today, and ask Him to help you find the good in your situation.

THE FIRST ECUMENICAL COUNCIL IN THE LIFE OF THE CHURCH

Soon after Emperor Constantine took up residence in Nicomedia, the eastern capital, after his victory over Licinius, he was chagrined to learn of this new controversy that was troubling the whole Eastern Church. So, with the advice of St Hosius, Bishop of Spain (c. 257-357), his theological advisor, he summoned the largest council of bishops ever held up to that point. It opened on May 20, 325, in the city of Nicea, near Nicomedia. Constantine himself gave the opening address. According to tradition, 318 bishops were in attendance, including the famous and greatly beloved Saint Nicholas, Bishop of Myra in Lycia, and Saint Spyridon, Bishop of Tremithus in Cyprus.

This council, known now as the First Ecumenical Council, decreed that the Logos, the Word and Son of God, is uncreated, ever-existent, and fully divine. He is begotten—that is, “born” or generated—from the Father, and not made or created by Him. He is of one essence (in Greek, *homoousios*) with the Father. He is true God of true God, the Word of God by Whom all things were made (Jn 1.3; Heb 1.2). It is this uncreated, only-begotten, divine Son of God Who became man from the Virgin Mary as Jesus Christ, the Messiah of Israel and the Savior of the world.

The Council of Nicea also decreed a number of canons (i.e., Church regulations) concerning various issues of order and discipline in the Church. Canon 6 confirmed the jurisdictional authority of Alexandria over Egypt and the neighboring regions of Libya and Pentapolis, “since the like is customary for the Bishop of Rome also [meaning that the Roman Church, in a corresponding way, had jurisdictional authority only over Rome and its neighboring territory—at that time, most likely central Italy]. Likewise in Antioch and the other provinces let the Churches retain their privileges.” This canon clearly ratifies the ancient practice of the Churches in the major cities each having full jurisdictional authority only over the surrounding region.

Concerning the lapsed, Canon 11 offered the possibility of restoration to Eucharistic communion, but only after a period of 12 years of heartfelt contrition, in three stages:

Concerning those who have fallen without compulsion, without the spoiling of their property, without danger or the like, as happened during the tyranny of Licinius, this Synod declares that, though they have deserved no mercy, they shall be dealt with mercifully. Those who were previously communicants, if they heartily repent, shall spend three years among the hearers; for seven years they shall be prostrators; and for two years they shall join the people in prayers, but still as yet without receiving the Eucharistic gifts

Canon 20 prohibited the practice of penitential kneeling during the Church’s Sunday Liturgy, as well as during the entire Pentecostarion season.

The Nicene Council also established guidelines for determining the date of the annual celebration of Pascha—thus helping to bring the Quartodecimans’ practice to an end.

Finally, this council affirmed once and for all, at least for the Eastern Churches, the propriety of allowing married men to be ordained as deacons, presbyters, and at that time even bishops, and to still have a normal married life. While the Roman Church during the 4th century began trying to force its clergy to be celibate, it was not until the 12th century that it was finally able to enforce this rule.