



Saint Barbara Greek Orthodox Church
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News & Announcements
June 28, 2026

Fourth Sunday of Matthew
4η Ματθαίου



Finding of the Relics of Cyrus and John the Unmercenary 6/28/2026

Sergios the Magister 6/28/2026

Pappias the Martyr 6/28/2026

Righteous Fathers Sergius and Herman, Founders of Valaam Monastery 6/28/2026

Synaxis of the Icon of our Most Holy Lady the Theotokos 6/28/2026

Paul the Physician of Corinth 6/28/2026

Matins – 9:00 a.m.
Great Doxology 9:50
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 St. Paul's Letter to the Romans 6:18-23

Brethren, having been set free from sin, you have become slaves of righteousness. I am speaking in human terms, because of your natural limitations. For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification.

When you were slaves of sin, you were free in regard to righteousness. But then what return did you get from the things of which you are now ashamed? The end of those things is death. But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord

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

Πρὸς Ῥωμαίους 6:18-23 τὸ ἀνάγνωσμα

Ἀδελφοί, ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ. Ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν· ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν. Ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. Τίνα οὖν καρπὸν εἶχετε τότε ἐφ' οἷς νῦν ἐπαισχύνεσθε; Τὸ γὰρ τέλος ἐκείνων θάνατος. Νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον. Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

The Gospel
According to Matthew 8:5-13

At that time, as Jesus entered Capernaum, a centurion came forward to him, beseeching him and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." And he said to him, "I will come and heal him." But the centurion answered him, "Lord, I am not

worthy to have you come under my roof; but only say the word, and my servant will be healed. For I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." When Jesus heard him, he marveled, and said to those who followed him, "Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth." And to the centurion Jesus said, "Go; be it done for you as you have believed." And the servant was healed at that very moment.

**Ἐκ τοῦ Κατὰ Ματθαῖον
8:5-13 Εὐαγγελίου τὸ Ἀνάγνωσμα**

Τῷ καιρῷ ἐκείνῳ, εἰσελθόντι δὲ αὐτῷ εἰς Καπερναοὺμ προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν καὶ λέγων· Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος. καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ἐγὼ ἐλθὼν θεραπεύσω αὐτόν. καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη· Κύριε, οὐκ εἰμὶ ἰκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπέ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἑμαυτὸν στρατιώτας, καὶ λέγω τούτῳ, πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ, ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου, ποιήσον τοῦτο, καὶ ποιεῖ. ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασε καὶ εἶπε τοῖς ἀκολουθοῦσιν· ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρόν. λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἤξουσι καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῳ· ὕπαγε, καὶ ὥς ἐπίστευσας γεννηθήτω σοι. καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.

To Our Visitors and Guests

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. We would you appreciate you completing a stewardship form before you leave today and give it to one of the parish council members after the service, or mail it to the Church Office at your convenience.



Today's Coffee Hour Hosts 6/28

Youth parents

Today's Scheduled Narthex Greeters for 6/28

Kerri Zeferatos

James Branson

Our Chantor

Gus Bouloubasis

Volunteer Choir Director Directing Today

Panos Messis

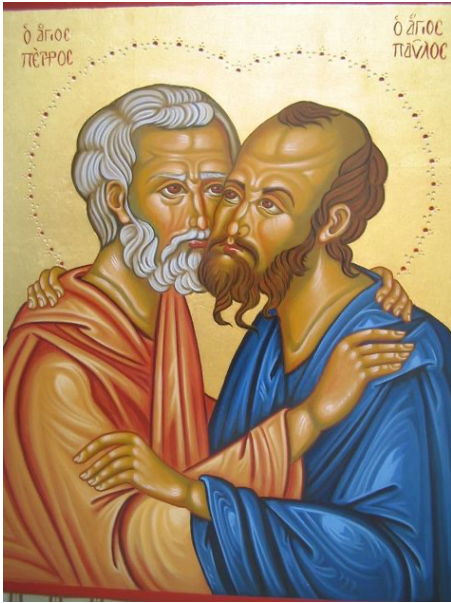
Asst. Volunteer Choir Director /Church Office

Costa Constantinou

Volunteer Organist

Eleni Christakos

Saints Peter and Paul
Celebrated Monday June 29, 2026
Matins and Divine Liturgy 9:00 AM



The divinely-blessed Peter was from Bethsaida of Galilee. He was the son of Jonas and the brother of Andrew the First-called. He was a fisherman by trade, unlearned and poor, and was called Simon; later he was renamed Peter by the Lord Jesus Christ Himself, Who looked at him and said, "Thou art Simon the son of Jonas; thou shalt be called Cephas (which is by interpretation, Peter)" (John 1:42). On being raised by the Lord to the dignity of an Apostle and becoming inseparable from Him as His zealous disciple, he followed Him from the beginning of His preaching of salvation up until the very Passion, when, in the court of Caiaphas

the high priest, he denied Him thrice because of his fear of the Jews and of the danger at hand. But again, after many bitter tears, he received complete forgiveness of his transgression. After the Resurrection of Christ and the descent of the Holy Spirit, he preached in Judea, Antioch, and certain parts of Asia, and finally came to Rome, where he was crucified upside down by Nero, and thus he ascended to the eternal habitations about the year 66 or 68, leaving two Catholic (General) Epistles to the Church of Christ.

Paul, the chosen vessel of Christ, the glory of the Church, the Apostle of the Nations and teacher of the whole world, was a Jew by race, of the tribe of Benjamin, having Tarsus as his homeland. He was a Roman citizen, fluent in the Greek language, an expert in knowledge of the Law, a Pharisee, born of a Pharisee, and a disciple of Gamaliel, a Pharisee and notable teacher of the Law in Jerusalem. For this cause, from the beginning, Paul was a most fervent zealot for the traditions of the Jews and a great persecutor of the Church of Christ; at that time, his name was Saul (Acts 22:3-4). In his great passion of rage and fury against the disciples of the Lord, he went to Damascus bearing letters of introduction from the high priest. His intention was to bring the disciples of Christ back to Jerusalem in bonds. As he was approaching Damascus, about midday there suddenly shone upon him a

light from Heaven. Falling on the earth, he heard a voice saying to him, "Saul, Saul, why persecutest thou Me?" And he asked, "Who art Thou, Lord?" And the Lord said, "I am Jesus Whom thou persecutest; it is hard for thee to kick against the pricks." And that heavenly voice and brilliance made him tremble, and he was blinded for a time. He was led by the hand into the city, and on account of a divine revelation to the Apostle Ananias (see Oct. 1), he was baptized by him, and both his bodily and spiritual eyes were opened to the knowledge of the Sun of Righteousness. And straightway- O wondrous transformation! - beyond all expectation, he spoke with boldness in the synagogues, proclaiming that "Christ is the Son of God" (Acts 9:1-21). As for his zeal in preaching the Gospel after these things had come to pass, as for his unabating labors and afflictions of diverse kinds, the wounds, the prisons, the bonds, the beatings, the stonings, the shipwrecks, the journeys, the perils on land, on sea, in cities, in wildernesses, the continual vigils, the daily fasting, the hunger, the thirst, the nakedness, and all those other things that he endured for the Name of Christ, and which he underwent before nations and kings and the Israelites, and above all, his care for all the churches, his fiery longing for the salvation of all, whereby he became all things to all men, that he might save them all if possible, and because of which, with his heart aflame, he continuously traveled throughout all parts, visiting them all, and like a bird of heaven flying from Asia and Europe, the West and East, neither staying nor abiding in any one place - all these things are related incident by incident in the Book of the Acts, and as he himself tells them in his Epistles. His Epistles, being fourteen in number, are explained in 250 homilies by the divine Chrysostom and make manifest the loftiness of his thoughts, the abundance of the revelations made to him, the wisdom given to him from God, wherewith he brings together in a wondrous manner the Old with the New Testaments, and expounds the mysteries thereof which had been concealed under types; he confirms the doctrines of the Faith, expounds the ethical teaching of the Gospel, and demonstrates with exactness the duties incumbent upon every rank, age, and order of man. In all these things his teaching proved to be a spiritual trumpet, and his speech was seen to be more radiant than the sun, and by these means he clearly sounded forth the word of truth and illumined the ends of the world. Having completed the work of his ministry, he likewise ended his life in martyrdom when he was beheaded in Rome during the reign of Nero, at the same time, some say, when Peter was crucified.

**The Synaxis of the Holy Apostles
Celebrated Tuesday June 30
Matins & Divine Liturgy 9:00 am**



The Synaxis of the Glorious and All-Praiseworthy Twelve Apostles of Christ appears to be an ancient Feast. The Church honors each of the Twelve Apostles on separate dates during the year, and has established a general commemoration for all of them on the day after the commemoration of the Glorious and First-Ranked among the Apostles Peter and Paul.

Honouring the friends of God with much reverence, the Prophet-King David says, "But to me, exceedingly honourable are Thy friends, O Lord" (Ps. 138:16). And the divine Apostle, recounting the achievements of the Saints, and setting forth their memorial as an example that we might turn away from earthly things and from sin, and emulate their patience and courage in the struggles for virtue, says, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every burden, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1).

This commemoration began as the Sunday (Synaxis) of All Martyrs; to them were added all the ranks of Saints who bore witness (the meaning of "Martyr" in Greek) to Christ in manifold ways, even if occasion did not require the shedding of their blood.

Therefore, guided by the teaching of the Divine Scriptures and Apostolic Tradition, we the pious honour all the Saints, the friends of God, for they are keepers of God's commandments, shining examples of virtue, and benefactors of mankind. Of course, we honour the known Saints especially on their own day of the year, as is evident in the Menologion. But since many Saints are unknown, and their number has increased with time, and will continue to increase until the end of time, the Church has appointed that once a year a common commemoration be made of all the Saints. This is the feast that we celebrate today. It is the harvest of the coming of the Holy Spirit into the world; it is the "much fruit" brought forth by that "Grain of wheat that fell into the earth and died" (John 12:24); it is the glorification of the Saints as "the foundation of the Church, the perfection of the Gospel, they who fulfilled in deed the sayings of the Saviour" (Sunday of All Saints, Doxasticon of Vespers).

In this celebration, then, we reverently honour and call blessed all the Righteous, the Prophets, Apostles, Martyrs, Confessors, Shepherds, Teachers, and Holy Monastics, both men and women alike, known and unknown, who have been added to the choirs of the Saints and shall be added, from the time of Adam until the end of the world, who have been perfected in piety and have glorified God by their holy lives. All these, as well as the orders of the Angels, and especially our most holy Lady and Queen, the Ever-virgin Theotokos Mary, do we honour today, setting their life before us as an example of virtue, and entreating them to intercede in our behalf with God, whose grace and boundless mercy be with us all. Amen.



AHEPA 277 is proud to announce that we have awarded an academic scholarship to Vlad Fedorovskyi, son of Nataliya Fedorovsky.

Vlad served as an altar boy for several years and has achieved significant success in academics and extracurricular activities, including winning gold medals in judo, as well as competing in chess and robotics.

Vlad will be attending the Rose-Hulman Institute of Technology in Terre Haute, IN, to study mechanical engineering with an emphasis on aerospace engineering.

Please join AHEPA 277 in congratulating Vlad on his accomplishments and praying for his continued success.

Best regards,

**Andrew C. Christakos
(919) 369-2030**