It may seem difficult to imagine we have much in common with a monk who was born in the middle of the 3rd century and spent nearly 70 years in the desert. But there is much that we can learn from this incredible example of Saint Anthony the Great. He was born around the year 250 in a small village in Egypt to wealthy Christian parents. After the death of his parents (who died when he was about 20 years old) he decided to distribute all that he had to the poor and retreated to live a life of prayer in the desert. Monasteries were not yet in existence, but there were men living as solitaries in fasting and prayer. Anthony decided to follow the same way of life, settling in an isolated spot where he did his best to free his spirit of the preoccupation and remembrances of his previous life and dedicate himself to a life of prayer.

Anytime you find someone looking to grow closer in their relationship to God you will find Satan working to dissuade them. Saint Anthony would endure terrible torments in this spiritual warfare, as the devil, galled by every good deed of humanity, could not bear to see such fervor in such a young man. (These temptations are well documented, and I encourage you to research and study more about this great Saint’s life).

Through God’s Grace and Anthony’s strength of faith, prayer and endurance, he valiantly withstood these torments. As a result he was blessed by God with a pure heart; the ability to reconcile enemies by his mere presence; inspire others to do charitable works and heal the sick through his prayer. Inspired by the Holy Spirit, he instructed monks, who lived in the two monasteries that he would later establish, to “never allow themselves to be discouraged by trials nor let their first fervor slacken, but make it grow day by day as if they were only beginning.”

Those who are called to live a monastic lifestyle seek to separate themselves from the world to live a life of prayer. Nearly one year ago, in fear of an unseen enemy (Covid-19) the world retreated, and we all separated ourselves from the world to which we were familiar. All of us were forced to ‘leave behind’ our daily routine and find refuge in our homes. We became separated from one another and our extended network of friends and acquaintances.
We endured much: loss of income; loss of livelihood and businesses; isolation; fear; and the death of too many loved ones.

Yet, this separation created an opportunity for all of us to reevaluate how we spend the time gifted to us by God. Stressed under the uncertainty of an unknown future, we were called to refocus on the task and moment at hand. Invigorated by this opportunity, we actively launched a new initiative, and learned how to live in the present, and value how it is that we spend the minutes and hours of each day; reevaluating our priorities.

Beginning with our relationship to God and extending it to those that we hold dear to our heart, we take stock of our blessings as we acknowledge how little we truly need to be happy. This revelation of gratitude creates a well-spring of charity to grow within us as we look for ways to share our blessings with those who are struggling or in any type of need.

Following the inspired teachings of Saint Anthony we must not allow ourselves to be discouraged by the trials that we continue to face. Rather we are called to seek to live a virtuous life, endeavoring, as Saint Anthony’s states, “to posses nothing except that which we shall take with us to the grave, namely charity, meekness, righteousness and so on.”

As the vaccines continue to become available and we begin to emerge from isolation, let us not lose sight of the valuable lessons that we have learned. Let us free our spirit of the preoccupations and remembrances of the way things were and seek to set upon a new course.

Emboldened by God’s Mercy and Love, let us embark with greater vigor, never allowing our faith to slacken, and learn to live each moment as if it were the first step in a renewed life in Christ.

Faithfully,

Father Peter
A Dangerous Prayer:  
The Story of Synesios the Deacon

by: V. Rev. Arch. Maximos Constas

In 1839, a child was born in the town of Myriophyto in Eastern Thrace. Little is known about his early life other than that he was musically gifted. After completing his studies, he served as a chanter in Constantinople and later as a hierodeacon at the Ecumenical Patriarchate.

For reasons that are unknown, he left the Patriarchate in 1865, traveled to Mt Athos, and became a monk at the Monastery of Docheiariou. It may have been at this time that he received the monastic name of Synesios.

On Mt Athos, Hierodeacon Synesios soon became something of a singing sensation. Respected and admired throughout the entire Holy Mountain, no vigil was said to be complete without him.

The nineteenth-century scholar, George Papadopoulos, in his celebrated work, *Contribution to the History of Orthodox Ecclesiastical Music from Apostolic Times to the Present* (Athens, 1890), wrote enthusiastically about Synesios, describing him as an “outstanding technical master of sacred music,” and an “unparalleled chanter in terms of his vocal agility, able to execute complicated musical passages with perfect tonal quality, and perfect control and command over his voice.”

Moraitidis also noted the reactions of the Russian monks who, he said, were “absolutely stunned listening to Synesios, even though the meaning of what he was singing was probably incomprehensible to most of them.”

To Synesios’s brother monks, it was well known that he was greatly devoted to St. Paraskevi, the second-century martyr who was put to death for her refusal to worship the gods of the Roman state.

One night, Synesios prayed a dangerous prayer to St. Paraskevi, asking her to: “Take away from me whatever stands in the way of my salvation” (Πάρε ἀπό πάνω μου ὅ,τι ἐμποδίζει τὴν σωτηρία μου).

St. Paraskevi was not slow to respond, and when Synesios awoke the next morning … his voice was gone.
The news spread quickly throughout the monastery and eventually throughout the entire Holy Mountain. The monks approached Synesios in a state of confusion and perplexity, not sure how to counsel or console him. With what little remained of his voice, he told them in hoarse whispers about his prayer to St. Paraskevi.

In response, the monks urged him to talk to the saint and try to negotiate a better deal. “Your devotion to her is so great,” they argued, “she will surely reconsider—and there’s no harm in asking.” Synesios was unmoved by their pleas, and refused to take their advice, after which the monks besieged St. Paraskevi with prayers, supplications, and a daily paraklesis service.

Their efforts were successful. After a relatively short period of time, Synesios’s voice returned, and he resumed his place at the analogion where he chanted until his death in 1905. To this day he is remembered at his monastery as one of its greatest chanters and music teachers.

This simple yet thought-provoking story presents us with opportunities for spiritually beneficial reflection.

Synesios’s “dangerous prayer” is not only a prayer but also a question, or a series of questions, that all of us should ask ourselves.

What stands in the way of my salvation? What prevents me from experiencing God’s grace in my life more fully? Why do I so rarely turn to God in repentance, prayer, and gratitude? If all things are shining with the light of God, why is there darkness in my heart?

My initial answer to these questions might prioritize my sins and passions. But is this all? Could not my answer also include the things I am most proud of, the things which bolster my sense of self and constitute the core of my identity, namely, my achievements, my accomplishments, my social standing, and all the things I consider to be my strengths? Might it be the case that I need to repent of my perceived “virtues” just as much as or perhaps even more than my sins?

We naturally think of our talents as “God-given,” and we are all familiar with the Parable of the Talents (Mt 25:14-30). But precisely because these talents are given to us, it means that they are not ours but have been entrusted to us by God, to whom we will have to give an account. Do we see ourselves as stewards or owners? A steward lives for the day when he will return the Master’s talents to him with interest. An owner believes his possessions are his to spend in any way he sees fit.

In the words of St. Maximos the Confessor, “All things need a cross” (First Century on Theology 67; PG 90:1108B), and why should this not be true of what we think is best and greatest about ourselves? This is why the saints have said that, while the devil tries to destroy us through our virtues, God tries to save us through our vices. This means that that our self-perceived “virtues” can become sources of pride and bring us into conflict with others, whereas our passions will invariably bring shame upon us, humiliate us, and give us the possibility of turning to God in repentance.

As priests, we are called to be drawn into the rhythm of the liturgy, which is a ceaseless cycle of losing and finding, of self-denial and renunciation followed by grace and exaltation. To be drawn into this movement means to surrender oneself and all that one thinks he has, in order to find oneself restored and made whole on a higher level, for “he who humbles himself will be exalted” (Mt 23:32; Lk 14:11), because he knows that “he is not his own” (1 Cor 6:19), and that “every good and perfect gift comes down from the Father of lights” (James 1:17).

Very Rev. Dr. Maximos Constas is the Interim Dean of Hellenic College and Holy Cross Greek Orthodox School of Theology and is an internationally recognized scholar with expertise in the theology of the Church Fathers. He has been serving as Senior Research Scholar at Holy Cross since 2011 and is the author of many books and numerous scholarly articles.
“Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”

2 Corinthians 7:1

«Καθαρίσωμεν εαυτούς από παντός μολυσμού σαρκός και πνεύματος, επιτελούντες αγιωσύνην.»

β’ Κορ. 7, 1

“Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”

2 Corinthians 7:1

“The Prayer of Saint Ephraim

Lord and Master of my life, give me not a spirit of sloth,
vain curiosity, lust for power, and idle talk.

But give to me Your servant a spirit of prudence, humility, patience, and love.

Lord and King, grant me to see my own faults and not to condemn my brother: for You are blessed unto the ages of ages. Amen.
TELOS about yourself

Each month we will highlight one of the participants of our Young Adult Ministry

John Damianos

John grew up in North Hampton, NH and graduated from Dartmouth College in 2016 where he studied linguistics modified with neuroscience, as well as French.

He then graduated from the Dartmouth Geisel School of Medicine in 2020 and matched into internal medicine at Yale. He is in the traditional internal medicine program and pursuing a clinician-educator distinction.

John’s academic interest is the role of the gut microbiome in gastrointestinal and systemic health and disease, particularly as it relates to the disorders of gut-brain interactions. He has published research on the gut microbiome, the effects of COVID-19 on the gastrointestinal tract, and is currently investigating the role of various diagnostic tools in diagnosing diseases of esophageal dysmotility. John is also part of the trainee faculty for Twitter’s monthly gastrointestinal motility forum.

Outside of work, John serves on the scientific advisory council for the Alliance for Education on Probiotics. He is deeply involved in medical education, and serves as a question bank editor at both Elsevier and TrueLearn. He also serves as an editor for intern writers at the online in-Training magazine. He also likes to play tennis and cook Greek food with his wife Vungelia.

John is self-taught in Byzantine chant, and is passionate about chant and chant education. He leads the Saint Barbara Fotizou Ministry whose aim is to teach the fundamentals of Byzantine chant theory and practice. He is hopeful that many young adults will be inspired to learn chant and join him at the chanter’s stand.

Ortodoxia en Español

La iniciativa del Ministerio Español de la Archidiócesis Griega de América es continuar poniendo nuevos videos en la página de Facebook, en el último video, el Padre Aristides Arizi, presenta una explicación de la arquitectura de la Iglesia y el Sagrado Altar.

Para ver este video y otros por favor visitar: https://www.facebook.com/goaspanish

The Spanish Ministry Initiative of the Greek Orthodox Archdiocese of America continues to post new videos on its facebook page explaining various aspects of Orthodox teachings and beliefs. In the latest video, Rev. Aristidis Arizi, offers a brief explanation of Church Architecture and the Holy Altar.
Parishioner Bequeaths $718,109 to the Saint Barbara Parish in Her Will

Clara Genetos, a life-long parishioner of Saint Barbara, who fell asleep in the Lord on March 28, 2019 at the age of 95, bequeathed $718,109 dollars to the Saint Barbara parish in her will designating $299,212 to the Saint Barbara Building Fund; $299,212 to the Evdos, Alexandra and Clara Genetos Scholarship Fund; and $119,685 to the Saint Barbara Philoptochos.

Clara was born in New Haven, CT, on July 6, 1923 to Evdos and Alice (Alexandra) Genetos who emigrated from Greece and were active in the newly established Saint Barbara parish in New Haven. Clara grew up in the parish together with her cousins and spent much of her early life helping in her parent’s store, The Plaza Restaurant. She graduated from the University of Connecticut and worked in local public welfare agencies before enrolling in Smith College School for Social work, earning her master’s degree in 1954. Clara moved to New York City in the late ‘50s, working first at Jacobi Hospital in the Bronx, and later serving as the Director of Social Work in Psychiatry at Montefiore Hospital from 1961 until retiring in 1990.

Clara remained an ardent supporter of Smith College, serving as vice president of the Alumni Association, and as chair of the Smith 1918 Fellowship until 2016. Throughout her time in New York, she continued to train Smith graduates and was a beloved fixture in the lives of so many social workers who passed through this renown program. Her appreciation and support for her Alma Mater was also reflected in a significant and generous gift bequeathed to the Smith College of Social Work Class of 1954 Scholarship Fund that will continue to offer significant financial assistance to students.

She moved back to the New Haven area after retiring but after the terrorist attacks on September 11, 2001 she once again answered the call and traveled from New Haven to New York City to volunteer her time and talent ministering to families at various city shelters near Ground Zero.

The pursuit of knowledge was important to Clara and her parents. She always expressed a deep appreciation to her father and mother for encouraging her to go beyond societal expectations at the time and not be afraid to challenge herself by seeking limitless possibilities.

In 2001, she established the Evdos, Alexandra and Clara Genetos Scholarship Fund in her family’s name as part of the Saint Barbara Scholarship Program as a way to share these same opportunities and vision with generations moving forward. The Scholarship is one of 35 Named Scholarships of the Saint Barbara Program that is managed by the parish’s Endowment Fund.

May her memory be eternal.

Consider remembering our Church as part of your estate planning.
For more information please contact Fr. Peter.
Mustard Seed Faith Group
For Adults

Join us for a five-session online study of the following biblical passages via Zoom

Thursday Evenings
7:00 p.m. - 8:15 p.m.

We will examine the Biblical Texts, writings of the Church Fathers and Liturgical Hymns

February 18, 2021
Luke 18: 9-17

February 25, 2021
Luke 15: 11-32

March 4, 2021
Matthew 25: 31-46

March 11, 2021
Genesis 3

March 18, 2021
Luke 1: 24-56

To participate send an e-mail to the Church Office at office@saintbarbara.org to request the zoom link needed to join the group and discussion.
The walls of the Saint Nicholas Greek Orthodox Church and National Shrine at World Trade Center are beginning to glow. The installation of the curtain wall has begun, and the first marble siding is beginning to be put in place. The marble was quarried in Attica, the historical region in the city of Athens, Greece and is from the same vein as the Parthenon marble.

When the Parthenon was constructed (447–438 BC), one hundred thousand pounds of marble was quarried from Mount Pentelikon and transported over thirteen miles to the Acropolis, in an incredible feat of engineering. Today, the conveyance of this marble, is taking a different journey. First to Austria, for its fabrication into the panels that will adorn the exterior of the Church and give it a unique glow. The panels then travel to Minnesota where they are assembled into their unique configuration with glass. Finally, they are transported to New York and to the site of the Saint Nicholas Church where they are installed on the exterior of the Shrine. All in all, a journey of over 6,700 miles.

The use of this marble is an extraordinary gift of the Hellenic Republic, which reserves the Pentelic marble solely for the reconstruction efforts of the Acropolis. As one writer observed, “… the Parthenon’s parts may be said to spring from the very geology of Attica.” And the same can be said for Saint Nicholas, which will be clad in the same stone as the Parthenon and be a true American Parthenon of Orthodoxy, a proud accomplishment for the Omogeneia.”

In the daytime, the marble, which is white with a faint tint of yellow, will shine with a golden hue. In the evening, the marble will be illumined from within and create the signature glow of the National Shrine. Archbishop Elpidophos of America states, “unlike the Parthenon, Saint Nicholas will not be a mountain of marble, but rather a monument of memory. Its glow will be a candle lit to dispel the hatred and inhumanity that was behind 9/11, and to remind the world that the Light of Christ, the Light of the Resurrection shines on, overcoming all darkness.”

Construction at the National Shrine continues in a regular manner, despite the continuing challenges of the pandemic. But the beginning of the installation of the marble panels is a pivotal moment in construction, as the building takes on the shape and form that was always intended.

These marble elements, that were described above, are called Glass-Stone-Glass (GSG) cassettes. The installation of the first cassettes has begun on the North side of the Shrine. Additionally, the roofing and exterior vapor barrier installation are nearing substantial completion. The Port Authority has accepted responsibility to provide a discreet amount of water remediation that was caused by the abrupt termination of construction in 2017. Unfortunately, at that time, the Shrine was not properly protected from the elements.

In addition, the interior of the Shrine progresses, and the plans for the iconographic program are moving forward to finalize the design and position of all the iconographic elements.
Saint John Chrysostom National Oratorical Festival

The 2021 Saint Barbara Parish Saint John Chrysostom Oratorical Festival will take place on Sunday, March 7 at 2pm via Zoom. The decision to hold a virtual festival was made so as to assure the safety of all participants and is in accordance with guidance we have received from the Archdiocese.

The National Oratorical Festival is scheduled to take place the weekend of June 11-13, 2021 at Saint Spyridon in Loveland, Colorado. The Archdiocesan District level festival will take place on May 8, 2021 at the Archdiocesan Cathedral of the Holy Trinity in Manhattan. The DAD District III festival will take place on April 3, 2021 at Archangels Greek Orthodox Church in Stamford. It is hoped that these festivals can take place safely in person, but that is subject to change.

In order to give Saint Barbara’s student a chance to participate in these events, we have decided to have a parish festival. As you can imagine, this year’s festival, like so many things affected by the pandemic, will be unique. We will regretfully not have the Elementary Division speakers as we have the past several years. It is hoped we will include them in the 2022 festival. Also, the festival will not be presented to the entire Saint Barbara parish. Due to restrictions on gatherings, we cannot have a large event with spectators, lunch, and fellowship. We can also not broadcast the festival the way our Divine Liturgy is broadcast as this would allow competitors from other parishes to hear our speakers’ speeches. So the Zoom call that will comprise the festival will include only the speakers, judges, timekeeper, Father Peter, Father Steven, and myself.

Further information on the festival will be forthcoming soon. The topics and speaker tips are posted at goarch.org/en/oratorical.

All speakers MUST register at religioused.formstack.com/forms/sjcof_participant and must email me at syates59@hotmail.com to confirm their participation.

I advise our speakers to choose a topic and begin writing their speeches. Put maximum effort into your writing as once you deliver the speech in the parish festival, you may not change the speech (except to make minor corrections). Then begin to practice delivering your speech on Zoom. Further guidance to speakers regarding how best to deliver a speech on Zoom will be forthcoming soon.

In Christ, Steven Yates Parish Oratorical Festival Co-Chairman

Souper Bowl of Caring

The Saint Barbara Parish will be participating in the National Interfaith Souper Bowl of Caring. This event seeks to transform Super Bowl Sunday into a nation-wide movement for people to make a collective impact on hunger in the United States.

Since 1990, over $163 million dollars has been donated to hunger-relief charities across the country.

This year, while we are still unable to fully gather in-person in Church due to Covid-19 protocols - the Saint Barbara Parish will be taking a special collection to support the work of the Beth-El Center shelter and soup kitchen in Milford, CT.

To support this fundraising effort - contact the Church Office to make a special donation to support this wonderful ministry.
GOYA Lenten Service Project

Diaper Drive

March 7 - March 21

Join the Saint Barbara GOYA as they seek to help others and provide diapers to families in need.

How to participate:

Either, choose to donate the actual Diapers, or make a Donation that will go towards the purchase of Diapers.

GOYAns will be at the Saint Barbara Grand Ballroom Entrance on Saturday, March 20 and Sunday, March 21 to accept your donations from 12 pm - 2 pm. If you wish to drop off your donation at a different time, please call the church office (203-795-1347) to make arrangements. All Covid precautions will continue to be implemented. Masks required for dropping off packages of diapers.

All donations must be received by March 21

All diapers and monies will be donated to the Diaper Bank of Connecticut

Make checks payable to: Saint Barbara GOYA: write: Diaper Drive in the Memo Line
Please mail checks to Saint Barbara Greek Orthodox Church - 480 Racebrook Road, Orange, CT 06477

The Diaper Bank of Connecticut has distributed more than 20 million free diapers to poor and low-income families through its extensive Diaper Distribution Network of more than 60 agencies in New Haven, Hartford, Fairfield, Middlesex and Windham Counties. Modeled on successful regional food banks, TDB of CT collects diapers and cash donations from individuals, corporations, foundations and other sources for the bulk purchase and distribution of diapers, which are then distributed through the DDN. All of the families TDB of CT serves are low income, meeting the criteria of “below 200% of the federal poverty level.”

An $18.00 donation will provide one week of diapers for a family in need.

There is a growing problem and it has a negative impact on Moms and Children...

Diapers cost $18 per week, or $936 per year, on average per child; Babies need 6-10 diapers a day

1 in 3 U.S. moms suffer from diaper need

Diaper need is even more distressing to moms than not having enough food for their family

Women with diaper need also reported more difficulty with stress management, depression and coping with trauma - which can negatively affect a child's health and development

Children in soiled diapers are exposed to greater health risks
Be The Bee
Acclaimed video podcast series continues to produce inspiring videos!

Steven Chrisoforou, the Director of the Archdiocese Department of Youth and Young Adult Ministries continues to produce thought provoking and faith building podcasts. Originally introduced in 2013, the Be The Bee Series has become one of the most beloved podcasts of the Archdiocese and focuses on the various ways we can live our Orthodox Faith in everyday life.

In the latest offering #160, Steven explores the topic: “Why Does God Allow Suffering?”

The episode seek to answer the questions: Why does God allow bad things to happen? Why do bad things happen even to good people?

People have struggled with theodicy (the problem of evil and suffering) for centuries.

In this installment, Steve explores what it means to live sacrificially. As Christians, we’re anointed by God for eternal life with Him. But that anointing comes with a call to sacrifice for the life of the world. Just like Christ voluntarily laid down His life for us, we can take up this call with joy and thanksgiving.

To help us apply what we learn, Steve shares a simple formula which he learned from Andy Root that can help us live sacrificially in our everyday life.

To view this and other episodes of the acclaimed series visit the Be the Bee Channel on YouTube.

Pre-Lent / Lent / Pascha Dates to Remember

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<tr>
<th>Date</th>
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<tr>
<td>Feb 21</td>
<td>Triodion begins</td>
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<td>March 6</td>
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<td>June 19</td>
<td>Saturday of Souls</td>
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RED CROSS
BLOOD DRIVE

Saint Barbara
Greek Orthodox Church
Friday, February 5, 2021
8:00 AM to 6:00 PM

Patients Still Need Your Help
And They’ll Be So Grateful!

Contact the Red Cross Directly
to make a reservation.

For the safety of our donor community and in accordance with CDC guidelines, all donors are required to wear a face covering or mask. Please bring one to your donation. If you do not have one, a mask will be provided to you.
Pre-Marital Workshop Now Online!

Over the course of the past several years, the Greek Orthodox Archdiocese of America has offered engaged couples a nurturing workshop to help them prepare for their new life together as husband and wife. Hundreds of couples have benefitted from this unique opportunity and expressed their deep appreciation to the insights they gained through this wonderful resource.

In an effort to meet the needs of our faithful, this seminar is now being offered online.

Simply register at: www.journeyofmarriage.com

After registering you will be sent copies of the Couples Workbook and a link to six pre-recorded sessions of the Journey of Marriage Workshop that you can complete at your own pace. After completing the sessions, you will be invited to attend a Zoom session hosted by a trained Journey of Marriage facilitator, who will provide an opportunity for an interactive discussion with you and other couples preparing for their wedding. At the conclusion of the hour-long live Zoom session, a Certificate of Participation will be sent to the you and to your parish priest.

Greek Orthodox Archdiocese of America
8 East 79th Street, New York, NY 10075-0106
Our Stewardship contributions are necessary to help maintain the ministries and programs of our parish. All of us have been mailed the 2021 Stewardship brochure that explains the importance of our participation, in being responsible stewards, from the time that we are 18 years old.

We are thankful to the following individuals who have pledged $160,375 towards our 2021 stewardship goal of $390,000.

If you have not yet made your stewardship pledge, we ask that you please call the Church Office or simply send in your Stewardship donation. Remember to give dedicated and sacrificial attention to your Stewardship donation, keeping an eye toward helping your church reach its Stewardship goal.

In preparation for the great opportunities that lie ahead in the life of this community, the Stewardship Committee is asking everyone to continue that trend and pitch in by increasing your pledge from last year at least 10% or $50, whichever is greater. As always, we are grateful for your love and support of our parish.

Thank you for your continued support.
Saint Barbara Scholarship Applications
Now available on-line

For a full description of the available scholarships and to access the application visit:

www.saintbarbara.org/our_parish/scholarships

“All those who have been baptized into Christ, have put on Christ forever. Alleluia”

**Sacraments**

**Funerals**

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<td>Nicholas P. Papadopoulos</td>
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**Weddings**

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<td>Peter and Joy Drougas</td>
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<tr>
<td>01/03/2021</td>
<td>Gregory and Aikaterini Anastasiou</td>
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<td>Sponsors: Konstantinos and Anita Maniatis</td>
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**Baptisms**

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<tbody>
<tr>
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<td>George Matis</td>
<td>Andrew &amp; Anne Suffredini</td>
<td>Peter D. Suffredini</td>
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Mr. Terry Loukides
Miss Angeliki Loussides
Mr. Nick Loussides
Mrs. Hariklea Loussides
Ms. Stephanie Mallory
Mr. Konstantinos Maniatis
Mrs. Anastasia Maniatis
Mr. & Mrs. Matthew Matarese
Ms. Athena Mayor
Mr. Andrew Mays
Mrs. Evgenia Mays
Mr. & Mrs. Brian McArdle
Mr. & Mrs. Kevin McCaffrey
Miss Anastasia Meehan
Mr. Spyros Menegatos
Mrs. Maria Menegatos
Mr. & Mrs. Gino Milani
Mrs. Penelope Mitchell
Mrs. Maria Modlin
Mrs. Mary Morris
Mr. & Mrs. Frank Mosca
Miss Barbara Necklas
Mr. & Mrs. James Newsom
Mrs. Carole M. Nicholson
Mr. Emmanuel Nikolakis
Mrs. Catherine Nikolakis
Mr. Theodore Nikolakis
Mrs. Clio Nikolakis
Rev. Peter J. Orfanakos
Presbytera Vangie E. Orfanakos
Mr. David Outhouse
Mrs. Catherine Outhouse
Mr. Steven Pacholyk
Mrs. Katherine Pacholyk
Dr. Antonios Panagiotakis
Mrs. Annalisa Panagiotakis
Mr. Konstantinos Papachristou
Mrs. Daphne Papachristou
Mrs. Andrianna Papadimitriou
Mr. George Papadimitriou
Mrs. Michele Papadimitriou
Mr. Harry Pappas
Mrs. Pat Pappas
Mr. John Pappas
Mrs. Eleni Pappas
Mr. Michael Pappas
Miss Stella Patrick
Mr. David P. Patrick
Mrs. Regina Petrakis
Miss Elizabeth Petrakis
Mr. & Mrs. John Poulmas
Dr. & Mrs. Matthew Pronas
Mrs. Helen Proestakes
Mr. Constantine Proestakes
Mrs. Kore Proestakes
Mr. John Proestakes
Mr. & Mrs. Peter Proestakes
Mr. & Mrs. George Proestakis
Mr. Peter Proestakis
Mr. Paul Redding
Mrs. Barbara Redding
Ms. Robyn Vartelas Reilly
Mr. & Mrs. Chad Rogers
Mr. James Sarigianis
Mrs. Florence Sarigianis
Dr. John Sarris
Mrs. Theodora Sarris
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Mrs. Peggy Sofokles
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Mr. & Mrs. Gregory Stamos
Mrs. Angela Stavrianos
Mr. Demetrios Stavrianos
Mr. J. Suffredini
Mrs. Maria Suffredini
Mr. & Mrs. Giuseppe Suppa
Mr. James Terzakis
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Mr. & Mrs. Michael Wachter
Mrs. Helen Wachter
Mr. Joseph Welsh
Mrs. Eleni Welsh
Mr. Roger Wheeler
Mr. & Mrs. James Winkel
Mr. Peter Xenakis
Mr. Steven Yates
Mrs. Helene Yates
Mr. Alexander Yates
Mr. George Zikos
Mrs. Christina Zikos

**Baptisms**

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<tr>
<th>Date</th>
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Saint John Chrysostom on Prayer

There is nothing more worthwhile than to pray to God and converse with Him, for prayer unites us with God as His companions. What light is to the eyes, this is what prayer is to the soul; and if being unable to see the light is considered a great loss, than how great is the loss we suffer when we fail to pray and prevent the light of Christ from entering our souls? And just as one who wishes to stand in the light must avoid the darkness, so too those who wish to converse with God must abandon the darkness within themselves; for impiety and a lawless life are the death of the soul, while prayer and the worship of God are its life.

Whoever lacks these things has only to ask for them, for if one seeks to live virtuously, whether in virginity or in marriage, he will learn that the virtues are acquired only through prayer, for there is no one who asks God for holiness, righteousness, gentleness, kindness, peace, patience, or any other virtue, and does not receive it as Scripture says: Ask, and it shall be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives, and he who seeks, finds (Matthew 7:7-8). And elsewhere it says: What father among you, if his son asks for bread, will give him a stone instead? Or if he asks for a fish, will give him a snake? So if you who are evil know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him! (Luke 11:10-13).

With these words, and with such great promises, the Lord calls us all to prayer. Prayer is the light and life of the soul. It is an everlasting bond uniting us to God. Whoever does not pray or has no desire to enjoy communion with God, is already lifeless and dead. For what the soul is to the body, this is what prayer is to the soul, and just as a body without a soul is dead, corrupt, and foul smelling, so too a soul without prayer is dead, wretched, and foul.

Abandoning prayer is thus the sign of the greatest foolishness, not to say madness, for what else should we call the unwillingness to acknowledge the greatness of the honor that has been bestowed on us, namely, to speak with God, knowing that turning away from God leads only to death? This is why the great Apostle Paul says: Persevere in prayer, being watchful and thankful (Colossians 4:2), and, Pray without ceasing, give thanks in every circumstance, for this is God’s will for you in Christ Jesus (1 Thessalonians 5:17-18), and elsewhere, Pray in the Spirit at all times, with every kind of prayer and petition, being watchful to this end with all perseverance and supplication (Ephesians 6:18).

These and many other divine words in Scripture call us to pray without ceasing, for all human beings need prayer no less than plants and trees need water. And just as they cannot grow and bear fruit if they are not receiving water and nourishment through their roots, neither can we bring forth the fruit of piety, godliness, and a life pleasing to God if we are not watered by the grace of the Holy Spirit in prayer, for the Spirit Himself intercedes for us with sighs too deep for words (Romans 8:26).