



# ST. ATHANASIUS ANTIOCHIAN ORTHODOX CHURCH

P.O. Box 35, Goleta, CA 93116 • Phone: 805-685-5400 • FAX: 805-685-5411

5580 Calle Real  
Goleta, CA 93111-1646

## Senior Pastor:

Fr. Nicholas Speier  
805-685-5495  
frnicholas@stathanasius.org

## Assistant Pastors:

Fr. Jon-Stephen Hedges 805-968-1903  
Fr. John Carrillo 805-968-2448  
Fr. Jim King 805-968-0095

Fr. Jon Braun, Attached Priest (retired)  
Fr. John Finley, Attached priest

## Deacons:

Dn. Gary Braun  
Dn. Scott Jacobs  
Dn. Richard Easbey  
Dn. John Young  
Dn. Rico Paul Monge

## Music Director/Administrator:

Valerie Yova  
Office phone: 805-685-5400  
email: office@stathanasius.org

## Parish Council:

Dana Alexander, President  
Dan Braun, Treasurer  
Douglas Meyer, Secretary  
Katie AbuGhazaleh  
Karen Jacobs  
Jon King  
Laurence Lander  
Craig Speier

## LITURGY OF ST. BASIL THE GREAT

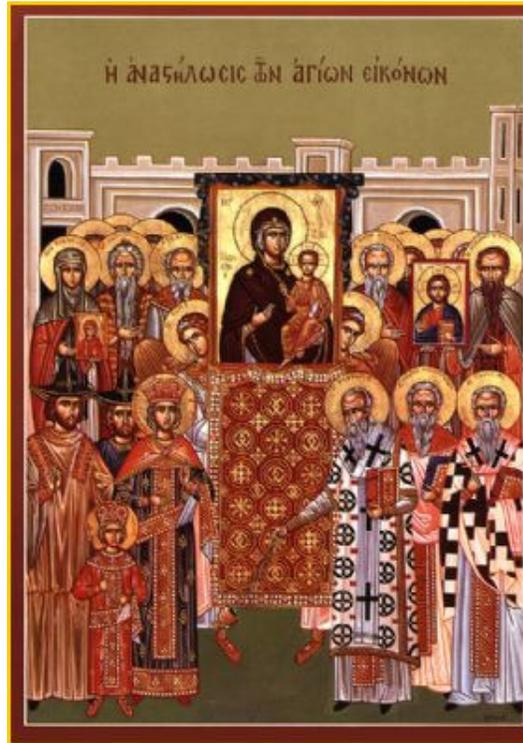
March 24, 2013

Tone 1 / Eothinon 9

**First Sunday of Great Lent (Sunday of Orthodoxy)**

Venerable Zachariah the recluse and Artemon,  
Bishop of Seleucia;

New-hieromartyr Parthenios, Patriarch of Constantinople



**The Triumph of Orthodoxy - Restoration of Icons**

## ***WELCOME TO OUR VISITORS!***

*We are glad you are with us this morning. If you are not Orthodox, we invite you to partake of the blessed bread during communion. Please join us at Coffee Hour ~ we'd love to meet you!*

## *Calendar for this Week*

### **Sunday, March 24**

8:45 a.m. Rel. Education ages 3-18  
9:00 a.m. Matins  
10:00 a.m. Divine Liturgy;  
Trisagion Prayers  
for P. Thomas & V. Hedges;  
Procession with Icons for  
Sunday of Orthodoxy  
11:45 a.m. Coffee Hour  
12:15 p.m. Outreach Meeting  
6:00 p.m. Sunday of Orthodoxy Vespers  
at Annunciation parish in  
Santa Maria

### **Monday, March 25**

6:45 a.m. Daily Matins  
10:30 a.m. Religious Ed.-Level I Atrium  
5:00 p.m. St. Brigid Outreach dinner at  
St. Michael's in Isla Vista  
5:30 p.m. Rite-13 meet before Liturgy  
6:00 p.m. Vesperal-Liturgy for the Feast  
of the Annunciation

### **Wednesday, March 27**

6:45 a.m. Daily Matins  
12:00 p.m. Women's Prayer Group  
6:00 p.m. Presanctified Liturgy

### **Thursday, March 28**

7:00 p.m. Parish Council Meeting  
7:00 p.m. Choir Rehearsal

### **Friday, March 29**

6:45 a.m. Daily Matins  
6:00 p.m. Akathist Service/Soup Dinner

### **Saturday, March 30**

8:00 a.m. Soul Liturgy  
9:00 a.m. Ministry Leaders Meeting  
4:30 p.m. Adult Catechism  
6:00 p.m. Great Vespers/Confessions  
7:00 p.m. YAC Bowling

### **Sunday, March 31**

8:45 a.m. Rel. Education ages 3-18  
9:00 a.m. Matins  
10:00 a.m. Divine Liturgy  
11:45 a.m. Coffee Hour  
12:15 p.m. Choir Rehearsal  
12:15 p.m. Tour of church construction site

## *Sunday Morning Ministries Schedule*

### **Eucharist Bread**

March 24 Fr. Nicholas  
March 31 D. Braun  
April 7 McConnell  
April 14 Giordani

### **Coffee Hour**

March 24 Violet Gray/Pat Matthews  
March 31 St. Brigid Fellowship Team  
April 7 Lewis/Gundersen  
April 14 Judy & Dayli Braun

### **Greeters**

March 24 S. & C. Shackelford  
March 31 D. & D. Alexander  
April 7 P. Morrison/D. Genatone  
April 14 P. King/P. Matthews

### **Ushers**

March 24 S. & L. Speier, P. Brunner  
March 31 D. Meyer, R. Barre, D. Lewis  
April 7 C. & G. Speier, Rita Schneider  
April 14 J. King, G. Braun Jr., P. King

## MUSIC DURING GREAT LENT

During Great Lent the tone of our services shifts a bit, even on Sundays. As a way of helping us to make this shift in our lives, we change the musical arrangements of some of the music sung during the Divine Liturgy during Lent.

Over the course of the next 6 weeks, those of you who like to sing will catch on to the new melodies. The role of the choir and/or chanters is to LEAD the rest of the “assembly” in singing the responses to the litanies and other responses during the liturgical dialogue. **PLEASE DO JOIN THE CHOIR OR CHANTERS IN SINGING THE SERVICES.** Just remember to keep an eye and ear on the music leadership so that we all stay together and pray as one.

## CHANGEABLE TEXTS FOR THE DAY

**AT THE END OF THE MATINS SERVICE, WE SING THE GREAT DOXOLOGY.**  
(“Glory to You, Who have shown us the light...” - Complete text is  
in the front of the Liturgy Book.)

## THE LITURGY OF THE WORD

### GREAT LITANY

#### FIRST ANTIPHON—Psalm verses with refrain

The Lord is King, and hath clothed Himself with majesty. The Lord is robed; He is girded with strength. For He has established the world so sure that it shall never be moved.

*Refrain:* Through the intercessions of the Theotokos, O Savior, save us.

Who can utter the mighty acts of the Lord? Who can cause all his praises to be heard? Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy. (*Refrain*)

Glory... Both now... (*Refrain*)

#### SECOND ANTIPHON—Psalm verses with refrain

Let them praise the Lord for His mercies, and for His wonderful works to the children of men.

*Refrain:* O Son of God, Who arose from the dead; save us who sing to Thee. Alleluia.

Let them exalt Him in the congregation of the people, and praise Him in the seat of the elders.  
*(Refrain)*

The eyes of the Lord are upon them that fear Him, upon them that hope in His mercy; to hear the groaning of the prisoners, to loose the sons of the slain. *(Refrain)*

Glory to the Father and to the Son and to the Holy Spirit,  
now and ever, and unto ages of ages. Amen.

Only begotten Son and immortal Word of God, who for our salvation didst will to be incarnate of the Holy Theotokos and ever-virgin Mary, who without change didst become man and was crucified, O Christ our God, trampling down death by death, who art one of the Holy Trinity, glorified with the Father and the Holy Spirit: save us.

### THIRD ANTIPHON

Verse: Let the heavens and the earth praise Him.

#### Refrain:

We venerate Your most pure image, O Good One;  
and ask forgiveness of our transgressions, O Christ our God.  
Of Your own will You were pleased to ascend the cross in the flesh  
to deliver Your creatures from bondage to the Enemy.  
Therefore with thanksgiving we cry aloud to You:  
“You have filled all with joy, O our Savior,//  
by coming to save the world.”

Verse: This is the day which the Lord hath made; Let us rejoice and be glad in it.

Verse: O Lord my God, I will give thanks unto Thee forever.

### AT THE LITTLE ENTRANCE WE SING THE FOLLOWING SPECIAL HYMNS FOR THE DAY:

**Troparion of the Resurrection (music on p. 40 of Liturgy Book)      Tone 1**

While the stone was sealed by the Jews,  
and the soldiers were guarding Thy most pure body,  
Thou didst arise on the third day,  
O Savior, granting life to the world.  
For which cause the heavenly pow'rs cried aloud unto Thee, O Giver of life;

Glory to Thy resurrection, O Christ!  
Glory to Thy kingdom!  
Glory to Thy providence, O Thou  
Who alone art the lover of mankind.

**Troparion of First Sunday of Great Lent**

**Tone 2**

We venerate Thy most pure image, O Good One;  
and ask forgiveness of our transgressions, O Christ our God.  
Of Thy good will Thou wast pleased to ascend the cross in the flesh  
and deliver Thy creatures from bondage to the Enemy.  
Therefore with thankfulness we cry aloud to Thee:  
“Thou hast filled all with joy, O our Savior, //  
for Thou didst come to save the world.”

**Troparion to St. Athanasius (Music on p. 54 of Liturgy Book)**

**Tone 3**

Holy Bishop Athanasius, you became a stronghold of Orthodoxy,  
strengthening the Church through your divine teachings.  
Opposing the heretical opinion of Arius,  
you explained and taught that the Son is equal in nature with the Father.  
O holy Father, intercede with Christ God that He may grant us abundant mercy.

**Kontakion of Annunciation**

**Tone 8**

To Thee, our Queen, leader in battle and defender.  
We Thy people delivered from all peril,  
offer hymns of vict'ry and thanksgiving, O Theotokos  
Since Thou dost possess invincible power,  
set us free from ev'ry calamity.  
That we may cry unto Thee: Hail O bride without bridegroom.

**TRISAGION (THRICE-HOLY) HYMN (p. 13 of Liturgy Book)**

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3 times)

+Glory to the Father and to the Son and to the Holy Spirit,  
now and ever and unto ages of ages. Amen.  
Holy Immortal have mercy on us.

Deacon: With strength!

People: Holy God, Holy Mighty, Holy Immortal, have mercy on us.

**Preparatory Psalm Verses before the Epistle (Prokeimenon)****Tone 8**

Blessed are You, O Lord God of our Fathers, and praised and glorified is Your name forever.

**Verse:** For You are just in all that You have done for us.

**Epistle Reading— Hebrews 11:24-26, 32-40**

Brethren, by faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin.

And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets. Who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated -- of whom the world was not worthy -- wandering over deserts and mountains, and in dens and caves of the earth.

And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

**Alleluia before the Gospel****Tone 8**

Chanter: Alleluia, Alleluia, Alleluia!

**People: Alleluia, Alleluia, Alleluia!**

*Verse: Moses and Aaron were among His priests;*

*Samuel also was among those who called on His Name. (Ps 99/100:6)*

*Verse: They called to the Lord and He answered them. (Ps 99/100:6)*

**Gospel Reading— John 1:43-51**

At that time, Jesus decided to go to Galilee. And He found Philip and said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and said to him, "We have found Him of whom Moses in the Law and also the Prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to Him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to Jesus, "How do you know me?" Jesus answered him, "Before Philip called you, when

you were under the fig tree, I saw you." Nathanael answered Him, "Rabbi, You are the Son of God! You are the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And Jesus said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

## LITURGY OF THE FAITHFUL

### **Meglynarion (Hymn to the Mother of God—p. 27 of Liturgy book)**

All of creation rejoices in you, O Full of Grace:  
the assembly of Angels and the race of men.  
O sanctified temple and spiritual paradise,  
the glory of virgins,  
from whom God was incarnate and became a Child –  
our God before the ages:  
He made your body into a throne,  
and your womb He made more spacious than the heavens.  
All of creation rejoices in you, O Full of Grace.  
Glory to you!

### **Communion of the Clergy (Liturgy Book page 32)**

Praise the Lord from the heavens! Praise Him in the highest! (Ps 148:1)

### **Communion of the People (Liturgy Book page 33)**

Receive the Body of Christ, taste the fountain of immortality.

### **Thanksgiving Prayers after Communion**

At the end of the Divine Liturgy, we offer the prayers of thanksgiving for having received the Body and Blood of Christ. These beautiful prayers help us to reflect on the mystery in which we have just partaken, and prepare us for our transition back into the “world.” We invite you to listen to these beautiful prayers during and after the veneration of the cross at the end of the service, and ask that you show courtesy to those who are remaining to hear the prayers in their entirety by waiting until Coffee Hour to socialize.

### ***HOLY COMMUNION***

*In the Orthodox Church, the sacrament of Communion is offered only to Christians who are baptized in the name of the Trinity and chrismated into the Orthodox Faith. Non-Orthodox believers **may approach the chalice for a blessing and the blessed bread instead of the Eucharist.** So that the priest is aware of this, please just say, “Father, bless” when you get to the chalice.*

# **PROCESSION FOR THE SUNDAY OF ORTHODOXY - THE RESTORATION OF ICONS IN THE CHURCH -**

## **Procession of clergy and children with icons**

(We will sing the Troparion for the Sunday of Orthodoxy during the procession.)

We venerate Thy most pure image, O Good One;  
and ask forgiveness of our transgressions, O Christ our God.  
Of Thy good will Thou wast pleased to ascend the cross in the flesh  
and deliver Thy creatures from bondage to the Enemy.  
Therefore with thankfulness we cry aloud to Thee:  
“Thou hast filled all with joy, O our Savior,  
for Thou didst come to save the world.”

## **Litany of Fervent Supplication**

### **THE SYNODICON: THE AFFIRMATION OF THE ORTHODOX FAITH**

Clergy:

As the Prophets beheld, as the Apostles have taught, as the Church has received, as the Teachers have dogmatized, as the universe has agreed, as Grace has shown forth, as Truth has revealed, as falsehood has been dissolved, as Wisdom has presented, as Christ has awarded: thus we declare, thus we assert, thus we preach Christ our true God, and honor His Saints in words, in writings, in thoughts, in sacrifices, in churches, in Holy Icons; on the one hand worshiping and reverencing Christ as God and Lord; and on the other hand honoring as true servants of the same Lord of all, and accordingly offering them veneration.

This is the Faith of the Apostles; this is the Faith of the Fathers; this is the Faith of the Orthodox; this is the Faith which has established the universe!

**Dismissal**

## THE “TRIUMPH” OF ORTHODOXY A.D. 842

Today, on the first Sunday of Lent, we commemorate **the Triumph of Orthodoxy**, when icons were restored to the Church by the Synod of Constantinople in A.D. 842, at the urging of the Empress Theodora. On this day we bring icons to church and carry them in procession to celebrate the restoration of the icons after the iconoclast heresy long ago. But even though the icons are highly visible, the Triumph of Orthodoxy does not only mean we can have icons.

There’s a subtext to iconoclasm that we miss because we aren’t ancient Greeks or Romans. Saint Paul writes that “Christ crucified [is] to the Jews a stumbling block and to the Greeks foolishness” (1 Corinthians 1:23). The religions of the Greeks emphasized the transcendence of God: The high, exalted, remote Deity, they believed, could not be associated with the grossness of the flesh. To them, spirit was good; matter was bad — and man was a divine spirit trapped in a lowly material world, unless he can escape through secret knowledge.

In the face of that belief, the first Christians proclaimed that God has become a perfectly material, fully physical human being; that he actually *died*; and not only did he rise bodily from the dead, He promises to raise us for eternity in bodies. Salvation doesn’t lie in an escape from matter. Instead Christians expect to live eternally, *bodily*, in the Resurrection.

Although this pagan Greek disdain for matter and the body was alien to the Christian Gospel, it remained alive in heresies around the periphery of the Church. Finally, in the eighth century, in the wake of Islam’s impact on Christian culture, this delusion reared its head among the Christians.

The iconoclasts [literally, *image-breakers*] asserted that since “God is spirit” (John 4:24), then He *cannot be depicted using matter*. Since (they said) an icon can only show the humanity of Christ, not His invisible divine nature, they claimed icons of Christ improperly divided Jesus the man from Christ our God. And, scandalized by Christian veneration of icons, the iconoclasts called it the same as *worship* of pagan idols. Gaining the ear of the emperor, they arranged to have the Archbishop of Constantinople replaced by one of their own, and began persecuting the Orthodox who venerated images, even putting them to death.

The history of the present feast is that of the restoration of icons to the Church. In answering the iconoclasts’ objections, the holy Fathers remind us that the holy, transcendent God has become a Man; “He humbled Himself and became obedient to the point of death, even the death of the cross” (Philippians 2:8). He saves us by participating fully in our visible, material nature — uniting it to Himself in His triumph over death, in His ascension and return to His own divine glory and throne, in His eternal life, divine nature, holiness and righteousness. Saint Gregory the Theologian famously says, “That which was not assumed is not healed; but that which is united to God is saved.”

# **Christ in the Wilderness**

## **A day of reflection, meditation, observation, and sharing outdoors in the beauty of God's Creation**

Last Saturday, March 16th, a group of 14 adults from our parish gathered in a lovely meadow in the Sage Hill Campground, up the 154 Mountain Pass. We were led on a spiritual journey by Fred Krueger of Santa Rosa, an Orthodox Christian and Executive Director for the Orthodox Fellowship of the Transfiguration.

We began the day with prayer, led by Fr. John Finley, and then read from a handout of quotes from the Church Fathers about the potential spiritual lessons we can learn from nature. [St. John of Damascus said: "The whole earth is a living icon of the face of God."]

We then spent an hour of private reflection. Some took a hike, some stayed in the meadow to soak up the late-morning sun and contemplate the beauty that was "everywhere and filling all things," others found a rock or stream to sit beside. We then gathered again to share our observations. Each participant had very profound observations and correlations to make between nature and our own relationship to God and each other:

- The cycle of life is so obvious, unavoidable and natural out in the wild. It can look disorganized, but everything has a purpose and a goodness — even death.
- In nature, we can see order in the chaos.
- Nature is the perfect "recycler."
- Nature is about regeneration. God reveals Himself to us here.
- The rocks are "all boulder and all Christ." That is what we want to be: all us and all Christ.
- Though they are feared and detested, vultures are "purifiers" in nature. They do not kill for food, they ride the current, do not work hard, go with what they are given.
- Nature gives us perspective: all of this was here long before us, and will be here long after we are gone.
- There are so many correlating scriptures that come to mind in nature. "The wind blows where it will." (John) The parable of the sower — "My heart needs to be GOOD SOIL."
- There is beauty in the diversity which is made by the Creator.
- "The world is charged with the grandeur of God." (Gerard Manley Hopkins)
- "The buzzing in my head and heart in response to God are going on all the time. I just don't hear it because of all of the busy-ness and noise of daily life. I can hear it out here."
- "Nature does not fret; it simply reflects its Creator."
- "Nature is an ocean of God."

After a time of sharing and discussion, we read more from the Fathers about HOW to learn from Creation, had another hour of private reflection followed by sharing, and concluded with a silent Walk in Christ. All participants agreed that it was a day well-spent and transformative, especially as we approached the beginning of Great Lent, and we all look forward to future opportunities of this kind. Many thanks to Fr. Nicholas for giving his blessing on this program, to Jennifer Ferraez for recommending it, and to Fred Krueger for his wise and loving leadership!

**For information about a week-long Wilderness Prayer Pilgrimage from June 9-16 in Redwood National Park, sponsored by Orthodox Fellowship of the Transfiguration, go to the Resources section of our parish website: <http://www.stathanasius.org/resources/downloads-resources/>**



## **ANNOUNCEMENTS & CALENDAR HIGHLIGHTS**

You can access a complete calendar of services and other parish activities on our website: [www.stathanasius.org](http://www.stathanasius.org).

**COFFEE HOUR NEXT WEEK (March 31) will be hosted by our St. Brigid Fellowship Team.** All donations collected during coffee hour next week will go toward tables, chairs and a chair rack to be purchased for the Monday night outreach dinners. The chairs will be stored at St. Michael's University Church, where the dinners are served each week. We are excited to be able to offer our guests more gracious hospitality each week by offering the opportunity to eat at tables, which will provide not only greater comfort but increased opportunity for fellowship.

### **FRIDAY EVENING SOUP DINNERS DURING GREAT LENT**

On the following Fridays of Great Lent, we will have our traditional soup dinners after the 6 p.m. Akathist service: March 29 and April 5, 12, 19.

Please see the sign-up lists in the fellowship hall on the large bulletin board and consider bringing soup, bread, juice or dessert on one of the five Fridays. Consider attending the service with your whole family and staying for the dinner and fellowship.

### **LENTEN SERVICE SCHEDULE**

**For the remainder of Great Lent, we will pray the following services each week:**

Mondays at 6 p.m.	Great Compline (Except on March 25th when we will celebrate the Feast of Annunciation with Vespers and Divine Liturgy.)
Wednesdays at 6 p.m.	Presanctified Liturgy with Holy Eucharist
Fridays at 6 p.m.	Akathist followed by Soup Dinner (except on April 26, when we pray the Canon of Lazarus. No dinner that night.)

**NOTE: THERE ARE NO DAILY VESPERS ON TUESDAY & THURSDAY DURING GREAT LENT.**

**SOUL LITURGIES** (with special commemoration of the souls departed this life) will take place during Great Lent this year on the following Saturdays at 8:00 a.m.:

March 30

April 6

April 13

If you have **NEW names** to add to the list of those to be prayed for who have passed from this life, e-mail them to the church office, or give them to Fr. Nicholas. Names of the departed that were put on the list last year will remain on this year's list.

### **MINISTRY TEAM LEADERS MEETING—MARCH 30th from 9-11 a.m.**

Ministry team leaders will meet with Fr. Nicholas on Saturday, March 30th at 9 a.m. Please R.S.V.P. to the church office by March 22nd.

## *CELEBRATIONS for THIS WEEK*

### **Wedding Anniversaries**

3/25 Fr. Jim & Peggy King

### **Birthdays**

3/25 Jamie Van Wagoner

3/27 Courtney Shannon, Lucy Speier

3/28 Brody Hansen, Elizabeth Heiduk, Cheryl Washburn-Lander

3/30 Virginia Braun

### **Feast Days**

#### **March 25 — Annunciation**

Jessica Ballew, Carla Brunstead, Leann Easbey, Mary Gish, Carissa Hampton,  
Samantha Morrison Nalepa, Rita Schneider, Taylor Williams, Breanna Shannon

## **Guidelines for the Great Fast**

Rules for strict Orthodox fasting are quite complex, and vary during Great Lent depending on whether it is a weekday, weekend (Saturday, Sunday), or a special day such as the Annunciation, Palm Sunday, Holy Thursday, Holy Friday, Holy Saturday, etc. However, the following categories of food, outlined in The Lenten Triodion are generally excluded in a descending order of importance:

1. meat: beef, pork, lamb, poultry, etc.
2. animal (dairy) products: cheese, milk, butter, eggs, lard, drippings, etc.
3. fish with backbones: snapper, salmon, tuna, halibut, etc.  
NOTE Other forms of seafood are permissible such as shrimp, crab, clams, scallops, octopus, squid, etc.
4. oil and wine (including all alcoholic drinks)

The only days in Lent on which a total (water only) fast is recommended is on Clean Monday, Tuesday, and Thursday in the first week of Lent, on Holy Friday and Holy Saturday. Even this, however, is qualified by the statement, “Those who have the strength.” **We all enter the fast in accordance with the guidelines laid down by our spiritual father, based on our specific needs and circumstances.**

## **CHILDREN IN CHURCH - SOME HELPFUL ADVICE -**

“Children in our Church are full members of the Body of Christ. We do not have special children's services because we realize that our experience of the services of the Church is not merely rational. Even if a child cannot yet understand all that is happening, he can see, hear, smell, taste, and touch for himself, and experience the presence of the Holy Spirit. We must not deprive our children of this experience; we must prepare them to appreciate it, to look forward to it, and to participate in it by prayer and in as many other ways as possible.”

From "Children in the Church Today" by Sister Magdalen of St. John Monastery  
(Essex, England)

Children should sit with their parents, godparents or a relative so that they can be taught how to worship and pray. For whomever is tending to the child, it is important to recognize that this responsibility is your primary purpose—your “worship,” so to speak. It is an awesome responsibility to teach our children to speak softly, stand and sit when appropriate, to give them breaks when they are restless or noisy, and to sing and pray the liturgy.

## **TEEN SCENE**

### **RITE -13 plus (Grades 7-9)**

**Monday, March 25**—Lenten service project—Meet for discussion at 5:30 p.m. at the Church, followed by Liturgy for Feast of Annunciation and lenten supper.

**Friday, April 19**—6-9 p.m.—The Princess Bride movie night, 6-9pm

**Saturday, April 27**—Lazarus Saturday Clean-up/service project, time TBD

**Friday, May 10**—7-9:00 p.m.—Bonfire on Hendry's beach

**Saturday, May 25**—Animal shelter service project, time TBD

**Saturday, June 1**—End-of-the-year Six Flags trip

### **YAC (Young Adults in Church- Grades 10-12)**

**Saturday, March 30**—Bowling after Vespers

**Fri./Sat. April 5-6**—YAC Retreat

**Sunday, April 21**—5:00 p.m.—Fire on Father at Fr. Nicholas & Jan's house.

**PRAYER REQUESTS**

Prayer requests received through the parish office will be printed in the bulletin and will be prayed for during the litanies at the daily services. Prayer requests received in the box at the church will be prayed for quietly at the altar at all services. Prayer requests remain for 40 days unless requested otherwise.

**Send prayer requests for the bulletin to: office@stathanasius.org.**

**Please pray for the health of:**

Fr. Alexander Atty

Mother Victoria

Fr. Jim K.

Fr. Gordon & Mary Sue W.

Greg & Margaret Y.

Olga G.

Leona G.

Presbyteria Katherine H.

Mick K. & Family

Sari W.

Mary & Susan

Duane F.

Christ K.

Dave L.

Kent F.

Carla H.

Tom & Darbi J.

*For repose of the souls of:* Bethann R., Betty A., Jackie

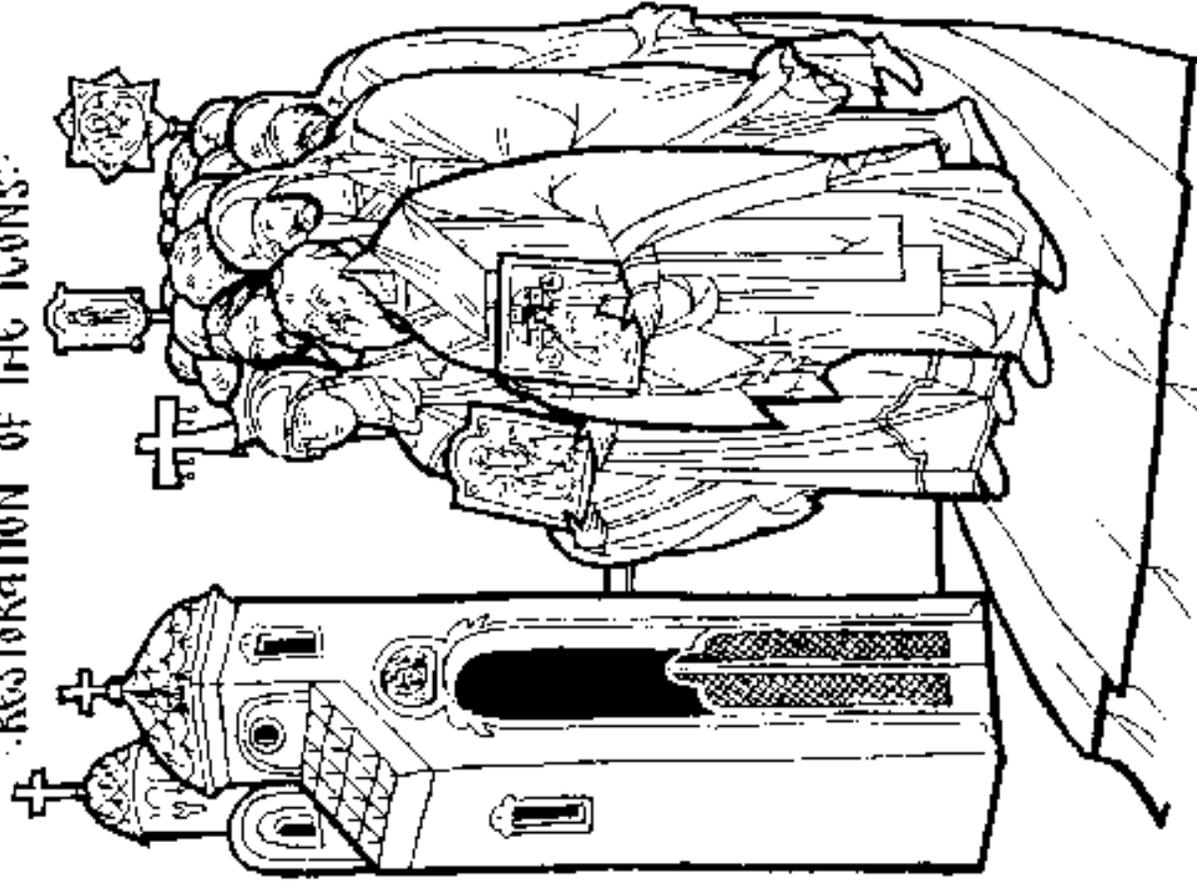
**ST. ATHANASIUS BOOK CENTER**

The church bookstore is located in the fellowship hall.

The two enclosed cabinets hold icons, books, jewelry and other items that are FOR SALE. Payment should be made at time of purchase and placed in the brown lock box. Make checks payable to “St. Athanasius Book Center.”

**All proceeds go to the parish Building Fund.**

RESTORATION OF THE ICONS:



-For the children to color during the  
homily or at home -