



ST. ATHANASIUS ANTIOCHIAN ORTHODOX CHURCH

A Parish of the Antiochian Orthodox Christian Archdiocese of North America

300 Sumida Gardens Lane
Santa Barbara, CA 93111
Office hours: Tues-Fri.
12:00—5:00 p.m.

**His Eminence Met. JOSEPH,
Archbishop of New York &
Metropolitan of all N. America**

Senior Pastor:

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Fr. John Carrillo 805-770-3749
Fr. Jon Braun, Attached Priest (retired)
Fr. John Finley, Attached Priest

Deacons:

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Dn. Scott Jacobs
Dn. Richard Easbey
Dn. John Young

Music Director/Administrator:

Valerie Yova
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Youth Coordinator

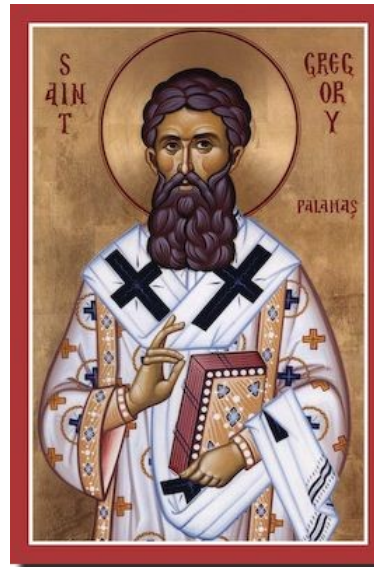
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Parish Council 2017-2018:

Kristi King, President
Dan Braun, Treasurer
Terri Speier, Secretary
Laurie Baker
Corina Berari
David Dillon
Dottie Genatone
Verne Gish
Benjamin Hedges

LITURGY OF ST. BASIL THE GREAT Sunday, March 4, 2018

**Tone 6 / Eothinon 6
Second Sunday of Great Lent
Commemoration of Gregory Palamas,
Archbishop of Thessalonica**
Venerable Gerasimos of the Jordan;
Gregory, Bishop of Constantia in Cyprus;
Martyrs Paul and Juliana of Palestine;
Daniel the Wonderworker, prince of Moscow



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 4—St. Gregory Palamas

9:00 a.m. Religious Ed. Ages 3-18 years
9:00 a.m. Matins
10:00 a.m. Divine Liturgy
11:45 a.m. Coffee Hour

Monday, March 5

6:45 a.m. Daily Matins
4:30 p.m. Outreach dinner at St. Michael's
Church in Isla Vista
6:00 p.m. Great Compline

Tuesday, March 6

2:30 p.m. Catechesis Level I
NO DAILY VESPERS

Wednesday, March 7

6:45 a.m. Daily Matins
12:00 p.m. Intercessory Prayer Ministry
6:00 p.m. Presanctified Liturgy

Thursday, March 8

11:00 a.m. Showers of Blessing
NO DAILY VESPERS
7:00 p.m. Choir Rehearsal
6:30 p.m. Jr. High Youth Group
7:00 p.m. High School Youth Group

Friday, March 9

6:45 a.m. Daily Matins
6:00 p.m. Akathist to the Mother of God

Saturday, March 10

8:30 a.m. Soul Liturgy
11:00 a.m. Choir Rehearsal
4:30 p.m. Adult Catechism
6:00 p.m. Great Vespers, Confessions

**DON'T FORGET TO TURN
YOUR CLOCK AHEAD ONE HOUR
THIS SATURDAY NIGHT!**

Sunday, March 11—Sunday of the Cross

9:00 a.m. Religious Ed. Ages 3-18 years
9:00 a.m. Matins
10:00 a.m. Divine Liturgy
11:45 a.m. Coffee Hour

Sunday Morning Ministries Schedule

Eucharist Bread

March 4 Kern
March 11 Jacobs
March 18 Tinyayeva
March 25 Fr. Nicholas

Coffee Hour

March 4 D. Washburn/K. Fox
March 11 Harris
March 18 Young/Ballew
March 25 **POTLUCK for
Feast of Annunciation**

Greeters

March 4 Fox/ Deacon Gary
March 11 Washburn/Lewis
March 18 Lange/Andonian
March 25 Morrison/Genatone

Ushers

March 4 C. Speier, J. King, D. Washburn
March 11 C. Berari, G. Shannon, S. Speier
March 18 P. Brunner, P. King, D. Meyer
March 25 R. Barre, D. Lewis, C. Speier

Readers

March 4 D. Washburn
March 7 D. Meyer (Presanctified Liturgy)
March 10 D. Alexander (Soul Liturgy)
March 11 R. Barre
March 14 H. Lange (Presanctified Liturgy)
March 17 V. Gish (Soul Liturgy)
March 18 T. Harris
March 21 M. Kern
March 24 D. Alexander (Vespers)
March 25 D. Washburn

**At the conclusion of Matins, we sing the Great Doxology
and then we sing the Matins Dismissal Troparion.**

**THE DIVINE LITURGY
OF ST. BASIL THE GREAT**

GREAT LITANY

FIRST ANTIPHON—Psalm verses with refrain

Vs. It is good to give praise unto the Lord, and to chant unto Thy name, O Most High;
To proclaim Thy mercy in the morning, and Thy truth by night. [Refrain]

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

Vs. Upright is the Lord our God, and there is no unrighteousness in Him. [Refrain]

Vs. Glory...now & ever...Amen. [Refrain]

SECOND ANTIPHON—Psalm verses with refrain

Vs. The Lord is King, He is clothed with majesty; the Lord is clothed with strength and
hath girded Himself.

**Refrain: O Son Of God Who rose from the dead, save us who sing to Thee,
Alleluia!**

Vs. For He hath established the world which shall not be shaken. [Refrain]

Vs. Holiness befits Thy house, O Lord, forevermore. [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—The Beatitudes of “Sermon on the Mount”

The choir sings the verses and the congregation joins in on the REFRAIN.

Choral Refrain



Soprano
Alto

Re-mem-ber us, O Lord, when You come in Your king - dom.

Tenor
Bass

AT THE LITTLE ENTRANCE, WE SING THE FOLLOWING SPECIAL HYMNS FOR THE DAY

Troparion of the Resurrection (Music on p. 49 of Liturgy book)

When Mary stood at Thy grave looking for Thy sacred body,
angelic pow'rs shone above Thy revered tomb,
and the soldiers who were to keep guard became as dead men.
Thou led Hades captive and wast not tempted there-by,
Thou did meet the Virgin and didst give life to the world.
O Thou Who art risen from the dead, O Lord, glory to Thee.

Tone 6 Byzantine melody
harmonized by Fr. J. Finley

Troparion to St. Gregory Palamas

O light of Orthodoxy, teacher of the Church, its confirmation,
O ideal of monks and invincible champion of theologians,
O wonderworking Gregory, glory of Thessalonica and preacher of grace,//
always intercede before the Lord that our souls may be saved!

Tone 8 Slavic Chant

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

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.

Tone 3 Byzantine melody
harmonized by Fr. J. Finley

Kontakion of Annunciation**Tone 8** (Byzantine melody)

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. 9 of Liturgy book)

Holy God, Holy Mighty, Holy Immortal, have mercy on us.
+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.

NEW WAY OF SINGING THE PROKEIMENON
(according to the Byzantine practice)**Preparatory Psalm Verses before the Epistle (Prokeimenon)****Tone 5**

Chanter: Thou O Lord shall keep us and preserve us from this generation forever. (*Ps 11/12:7*)

People: Thou O Lord shall keep us and preserve us from this generation forever.

Chanter: **Verse:** Save me O Lord, for there is now no saint. (*Ps 11/12:1*)

Thou O Lord shall keep us and preserve us ...

People: from this generation forever.

EPISTLE READING
Hebrews 1:10-2:3

“In the beginning, Thou, O Lord, didst found the earth, and the heavens are the work of Thy hands; they will perish, but Thou remainest; they will all grow old like a garment, like a mantle Thou wilt roll them up, and they will be changed. But Thou art the same, and Thy years will never end.” But to what angel has He ever said, “Sit at My right hand, until I make Thine enemies a stool for thy feet”?

Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation? Therefore, we must pay closer attention to what we have heard, lest we drift away from it. For if the message, declared by angels, was valid and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard Him.

**Alleluia Refrain and Psalm verses before the Gospel
(Music on p. 65 of Liturgy Booklet)**

Tone 6

Chanter: Alleluia, Alleluia, Alleluia!
People: Alleluia, Alleluia, Alleluia!

- Vs. 1 He Who dwelleth in the help of the Most High shall abide under the shadow of the protection of the God of Heaven. (*Ps 90/91:1*) **Alleluia**
- Vs. 2 He will say to the Lord, Thou art my protector and my refuge, my God, in Him will I hope. (*Ps 90/91:2*) **Alleluia**

**GOSPEL READING
Mark 2:1-12**

At that time, when Jesus returned to Capernaum after some days, it was reported that He was at home. And many were gathered together, so that there was no longer room for them, not even about the door; and He was preaching the word to them. And they came, bringing to Jesus a paralytic carried by four men. And when they could not get near Jesus because of the crowd, they removed the roof above Him; and when they had made an opening, they let down the pallet on which the paralytic lay. And when Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven." Now some of the scribes were sitting there, reasoning in their hearts, "Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?" And immediately Jesus, perceiving in His spirit that they thus reasoned within themselves, said to them, "Why do you reason thus in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your pallet and walk?' But that you may know that the Son of Man has authority on earth to forgive sins" -- He said to the paralytic -- "I say to you, rise, take up your pallet and go home." And he rose, and immediately took up the pallet and went out before them all. So that they were all amazed and glorified God, saying, "We never saw anything like this!"

Meglynarion for Liturgy of St. Basil (Hymn to the Mother of God)

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 Hymns

Praise the Lord from the heavens, praise Him in the highest! (*Ps 148:1*)
The righteous shall be in everlasting remembrance. He shall not fear evil
tidings. (*Ps 111/112:6b-7a*) Alleluia, Alleluia, Alleluia.

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 **are invited to 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.

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.

On the Fragmentation of the Soul

Created with a single, simple, and undivided consciousness, the fall shattered the integrity of the self into two conflicting activities, one drawn to divine realities, and the other dragged outward into the surface appearances of the visible world through sense perception and subject to a process of ongoing fragmentation. Having promised us a technological utopia, our ubiquitous and intrusive cyber culture has instead precipitated a spiritual crisis in which human experience has been systematically fragmented and the coherence of the self increasingly threatened. Living in a culture of organized distractions, our thoughts are isolated and disconnected, preventing us from seeing and experiencing the wholeness of life. Distraction and fragmentation have negative consequences for the organization of knowledge, they prevent us from engaging our spiritual depth, and render us incapable of engaging the spiritual depth of others, for having lost touch with our own personhood, we can receive neither the personhood of our neighbor nor God.

Archimandrite Maximos, Senior Research Scholar at Holy Cross
Greek Orthodox School of Theology and monk of Simona Petra on
Mt. Athos, from a conference on Digital Media and Orthodox Pastoral
Care in Athens in May of 2015

ANNOUNCEMENTS & CALENDAR HIGHLIGHTS

You can access a complete calendar of services and other parish activities on our website: www.stathanasius.org.
On the homepage, click on **VIEW CALENDAR** at the bottom left.

JOIN US THIS COMING FRIDAY, MARCH 9th, at 6:00 p.m. for the Akathist to the Mother of God, followed by a light soup supper.

DON'T FORGET TO TURN YOUR CLOCK AHEAD ONE HOUR THIS SATURDAY NIGHT!

ANNUNCIATION TEA FOR WOMEN AND GIRLS

This year's Tea will be Saturday, March 24th at 10:30 a.m. Mother Paraskeva from St. Barbara Monastery will be our speaker that morning. More details to follow soon.

PLEASE DON'T FORGET TO UPDATE THE CHURCH OFFICE WHEN YOU MOVE OR CHANGE E-MAIL, CELL PHONE NUMBER OR LAND LINE NUMBER.

CELEBRATIONS THIS WEEK

Wedding Anniversaries

3/10 Nancy and Patrick Gilbert

Birthdays

3/5 Regina Moon

3/7 Mateo Finley

3/9 Dottie Genatone, Colton Kronman

3/10 Richard Barre, Chase King, Madeleine Meyer

EXCERPTS FROM "The Ministry and Song of the Liturgical Assembly" by Mark Bailey (www.jacwell.org)

It appears on the surface that no uniform conventions or standards are in place to guide assembly singing in North American Orthodoxy. Numerous conditions exist, however, from assemblies that stand inaudibly as the choir/cantors and clergy perform the services entirely, to assemblies that sing all non-clergy components, to assemblies that limit their participation to singing the Creed and Lord's Prayer, and finally to assemblies where some stand in silence, some sing "everything," and some sing only the Creed and Lord's Prayer – often at the annoyance of one another. Which then, if any of these practices, reflects the true nature and spirit of liturgical worship, and where does one find the answer?

Indeed, liturgy itself holds the answer and solution to the problem of assembly singing. As a combination of specific related acts which, after being individually introduced into worship, have evolved and merged over time, liturgy unifies the collection of the faithful and places them on an ongoing and focused journey to meet Christ at the chalice. Liturgy further designates various ceremonial components so that those gathered may audibly express their presence and, as a result, their spiritual convictions toward this common Eucharistic goal. Inherent within liturgical structure, therefore, is the work of the assembly and their essential role at each ceremonial Orthodox gathering.

That is to say, an assembly's mere attendance at liturgy is profoundly inadequate toward fulfilling the mandate of corporate worship, and that participation is not merely an option, but a liturgical expectation. Members of the assembly are not the equivalent of audience members at a drama. But, like the actors, they have a specified role to play at each gathering, a role which is primarily manifested, by tradition, through singing: the assembly acts as liturgical respondents to petitions, prayers, statements, and scriptural verses of faith. By so doing, they affirm and punctuate each liturgical component, thus allowing liturgy to progress by unanimous corporate agreement. One could say, as well, that the assembly's ministry is to engage at each gathering in a series of liturgical dialogs – hence the responsorial characterization of their presence – which concludes at the Eucharist, and restarts again in preparation for the next gathering.

The uniquely responsorial nature of the Christian assembly is evident in several manuscripts, the New Testament chief among them. Early Christians were known to respond enthusiastically with acclamations such as "amen," "alleluia," and even "hosanna." They would also engage in short formulas of praise, such as doxologies (Glory...).

The Church of Constantine within the Byzantine Empire (beginning in 313 AD) eventually formalized yet another critical liturgical role which, modeled after Hebrew practice, had been evolving for Christians probably since the second century: the ministry of the singers, i.e. the liturgical choir/cantors. The responsorial psalm antiphon, in pristine form, is the popular liturgical structure which best describes and distinguishes this "new" role. The foundation of Byzantine liturgy was built on the extensive singing of Psalm texts. The cantors would announce a psalm, its refrain, and then chant the verses, to which the assembly as liturgical respondents would then sing the common response. This ancient practice reveals several things about the character of Byzantine liturgical execution. First, it underscores the continuing role of the assembly to listen and to respond as a unified body in a common dialog of faith. As well, the liturgical singers fulfill two primary roles as part of their ministerial offering:

- 1) to prepare and execute those textual and musical components which change from verse to verse, and furthermore from week to week, feast to feast, and season to season; and
- 2) to introduce, to lead, and to support the assembly in the singing of its own responses.

An assembly which stands mute and abdicates its responsorial liturgical role to the choir/cantors introduces a profoundly illogical element into worship. [On the other hand,] communities which insist on trying to sing all musical settings with the choir/cantors also violate the spirit of worship by "recruiting the congregation into hyperactive participation." A dialog necessarily requires one to listen and to ponder, however briefly, in order to respond. Without this, the responsorial antiphon is lost, and liturgy instead begins to reflect a monologue in which the assembly turns into the choir. There are several hymns which engage all gathered, including the clergy, and focus everyone on the event at hand. Equally, there are critical times when the assembly should stand silently and ponder the text.

NEXT WEEK: WHEN TO SING ALONG & WHEN TO ACTIVELY LISTEN

TEEN SCENE

**Junior High teens meet from 6:00-7:30 p.m.
and High School teens meet from 6:30-8:30 p.m.
on Thursdays in the Teen Room at the church, unless noted otherwise.**

3/8/18 - Thursday Night Youth Group

3/15/18 - Thursday Night Youth Group (Fire on Father)

3/22/18 - No Thursday Night Youth Group - Compline Service
(then Burritos afterwards for anyone who wants to attend!)

3/29/18 - No Thursday Night Youth Group (Special Event Saturday)

3/31/18 (Saturday) - Lazarus Saturday (come help at work party!),
7:30pm - 9:30pm Broomball after Vespers

Great Lent 2018 Special Services

Mondays	6:00 p.m.	Great Compline
Wednesdays	6:00 p.m.	Pre-sanctified Liturgy with Eucharist All will be at our church except for Wed. 3/28, which will be at St. Barbara Greek Church
Fridays	6:00 p.m.	Akathist , with the exception of Friday, March 30th, which will be the Canon of Lazarus
Thursday, March 22	6:00 p.m.	Compline with Canon of St. Andrew
Saturdays March 10, & 17	8:30 a.m.	Soul Liturgies

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:

Metropolitan JOSEPH
Mother Victoria
Met. Paul & Abp. John
Fr. Romanos (O.C.M.C. priest, Congo)
Fr. Jon Braun
Dn. Richard E.
Kh. Diane C.
Fr. Patrick and Vanessa K.
Greg & Margaret Y.
Hoppe Family
Gail S.
Dean & Penny B.
Angelina, Jase & Alina S.
Rich and Susan B.
Duane F.
Galina, Nikolai & Nataliya

Joan T.
Bette Friesen & Family
Ethan K.
Tony C.
Paul F. and Family
Justin B.
Fr. Anthony Y. and Family
Tony E.
Alma G.
Guadalupe
Phyllis M.
John D.
Fr. Wayne W. & Family
Fr. Dimitrie V.
Monsignor John Y.
Antonio

Glenn R.
Steve (Zach Brasel's father)
Gaylen C.
Jean
Zac B.
Carla B.

Victims of Santa Barbara fires and mudslides
All those suffering and in danger in Ukraine, Africa, and the Middle East

For repose of the souls of:

Alyson, Dawn, Valentin, Tony M.

All who have died in the conflicts in Ukraine Africa & the Middle East
Those who lost their lives in the Santa Barbara fires and mudslides

ABOUT OUR PRAYER LISTS:

Prayer requests in the bulletin are prayed out loud during the deacons' litanies and should be submitted to the church office—office@stathanasius.org.

Prayer requests put into the **wooden box in the narthex** will be said silently at the altar at most services. During the **Great Entrance of the Divine Liturgy**, only Orthodox Christians are commemorated, and that list is comprised of the sick, those celebrating special occasions listed in the bulletin, and those who prepared the Eucharist bread. Others are prayed for during the Preparation of the Bread and Wine for Communion).

* **ST. ATHANASIUS BOOK CENTER** *
* The church bookstore is located in the foyer of the fellowship hall - two enclosed cabinets containing items that are FOR SALE. One cabinet holds icons, crosses, incense, prayer ropes, etc. The bookshelf has books for sale, arranged alphabetically by book title. Children's books are on the bottom shelf. See Terri Speier if you are looking for jewelry such as a cross or chain. Payment should be made at time of purchase and placed in brown lockbox on wall next to Fr. Nicholas' office. Make checks payable to St. Athanasius Book Center.. (The pamphlets in the rack are FREE, as are the 12-month liturgical calendars.)
* **All proceeds go to the parish Building Fund.** *

HEALING OF THE PARALYTIC

