

SAINT BARBARA GREEK ORTHODOX CHURCH

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January 7, 2018

We welcome you to Saint Barbara Greek Orthodox Church and are blessed that you have come to our worship service. We hope that this worship experience is both enlightening and inspirational. Each Sunday is the day in which we commemorate the Resurrection of our Lord, God and Savior Jesus Christ. The Christian Orthodox Church is the Church of the Resurrection and we rejoice in the Lord's triumph over death.

If you are a visitor to our Parish we encourage you to follow the Divine Liturgy book to assist you in following the Liturgy. While we are joyful that you have come to join us in worship, we must let you know that the sacraments are reserved for those who are Baptized and Chrismated in the Orthodox Faith. Though we may share a common belief in the Holy Trinity, not all churches are one in faith and practice. We believe that Holy Communion is not the means to Christian unity but it is in fact the fullest expression of that unity. We fervently pray for this unity in every divine service of the Orthodox Church. While visitors from other faiths are not able to receive Holy Communion today, we welcome all to receive the blessed bread that is distributed by the Priest at the end of the service. Feel free to contact Fr. Haralambos, if you desire to learn more about the Orthodox Church, the Church of the New Testament.

We would like to remind all Orthodox Christians to be spiritually prepared and in proper canonical standing with the Church in order to partake of the Holy Eucharist.

FEASTS CELEBRATED TODAY

On this, the 7th day of January, Sunday After Theophany, we commemorate:

Synaxis of John the Holy Glorious Prophet, Baptist, & Forerunner

By his holy intercessions, Christ our God, have mercy on us. Amen.

SUNDAY, JANUARY 7, 2018
Sunday After Theophany

Apolytikion* for the Resurrection (Sixth Tone)

O Christ, the angelic powers appeared at Your tomb, the guards were as dead, and Mary stood by the grave, seeking Your sacred body. You destroyed Hades, yet remained untouched by it. You encountered the Virgin and, through her, bestowed Life. "Glory to You who have risen from the dead!"

Apolytikion* for Sunday After Theophany

Lord, when You were baptized in the Jordan, the veneration of the Trinity was revealed. For the voice of the Father gave witness to You, calling You Beloved, and the Spirit, in the guide of a dove, confirmed the certainty of His words. Glory to You, Christ our God, who appeared and enlightened the world.

Apolytikion* for St. John

The just are recalled with songs of praise. But for you, O Forerunner, the Lord's testimony is enough. For you proved yourself more honored even than the Prophets, since you were found worthy to baptize in the river the One you had foretold. Thus, having more than upheld the truth, you had the joy of preaching, even to those in the underworld, the good news: of God manifested in the flesh, who takes away the sin of the world and grants us His great mercy.

Apolytikion* for Saint Barbara

Let us honor Saint Barbara; for the all-modest one prevailed over the snares of the enemy, and was freed from them as a sparrow, with the Cross as aid and weapon.

Seasonal Kontakion*

You appeared to the world today, and Your light, O Lord, has left its mark upon us. With fuller understanding we sing to you: "You came, You were made manifest, the unapproachable light."

** see definitions on last page*

THIS WEEK'S SCHEDULE

**Sunday, January 7—Sunday After Theophany / Feast of
St. John the Forerunner / Blessing of the Harbor**

❖Orthros, 8am; Divine Liturgy, 9am

❖Blessing of the Water at the Santa Barbara Harbor, 1pm

Sunday School

Youth Choir

Wednesday, January 10

Catechism in the Church, 5pm

Thursday, January 11

Bible Study, Redding Center, 1pm

Sunday, January 14—Leavetaking of Theophany

❖Orthros & Divine Liturgy

❖Cutting of the Vasilopita after Liturgy

Sunday School



THIS WEEK'S SERVERS

Epistle Readers: Greek: Voula Aldrich
English: Randy Langel

Acolytes: Ryder Burge, Theophanis Fox, Cainan Iorio,
Jacob Kaminsky, Xander Kolendrianos,
Jacob Kourakis, Alex Nikolov, Zachary Nikolov

Ushers: Bessie Condos & Afrula Fields

Prosforo: Andriana Hohlbauch

Coffee: Dr. Robert Forinash
In Memory of Rosalie A. Forinash

Flowers: Katina, Dana, Mary & Katina Demourkas
In Honor of John P. Demourkas' Nameday

Epistle Notes: In the Church, the laying on of hands for the receiving of the Holy Spirit immediately follows baptism. The two events are distinct but not separated. The Orthodox Church continues this apostolic sacramental practice.

EPISTLE READING

Acts 19:1-8

In those days, while Apollos was at Corinth, Paul passed through the upper country and came to Ephesus. There he found some disciples. And he said to them, "Did you receive the Holy Spirit when you believed?" And they said, "No, we have never even heard that there is a Holy Spirit." And he said, "Into what then were you baptized?" They said, "Into John's baptism." And Paul said, "John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus." On hearing this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spoke with tongues and prophesied. There were about twelve of them in all. And he entered the synagogue and for three months spoke boldly, arguing and pleading about the kingdom of God.

"... this is he who baptizes with the Holy Spirit."

- John 1:33

GOSPEL READING

John 1:29-34

At that time, John saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world! This is he of whom I said, 'After me comes a man who ranks before me, for he was before me.' I myself did not know him; but for this I came baptizing with water, that he might be revealed to Israel." And John bore witness, "I saw the Spirit descend as a dove from heaven, and it remained on him. I myself did not know him; but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.' And I have seen and have borne witness that this is the Son of God."

Blessing of the Harbor/
Epiphany Dive for the Cross ... Today!

Please join us and invite your non-Orthodox friends!

After today's liturgy, at 1 PM, our parish and the parish of St. Athanasius will join together to do a **blessing of the waters at the Santa Barbara Harbor in front of the Yacht Club**. Our local AHEPA chapter will be sponsoring the event and will provide clam chowder and coffee for everyone, and gifts for the divers. **All children between 8 years old and 12th grade are encouraged to dive**—bring wet suits if you have them! We will be blessing the fishing fleet at the same time.



SANTA BARBARA
CALIFORNIA

Memorial Today

ROSALIE A. FORINASH (10 years)

Wife of Dr. Robert Forinash

May Her Memory Be Eternal

BLESSING OF HOMES

AFTER

EPIPHANY

In Orthodox Christians lands, it is customary for the local Priest to bring the blessed water from Epiphany into the homes of the faithful and bless them.

If you would like Fr. Bob to come to bless your home following the feast of Epiphany, please call the church office at (805) 683-4492 to schedule your blessing for the new year! We will be blessing homes until February 16th.

VASILOPITA CUTTING NEXT SUNDAY

Next Sunday we will be doing our parish's traditional cutting of the Vasilopita for the blessing of the New Year. Donations will be collected for the St. Basil's Orphanage and Academy in New York. Please make a donation as you receive your "slice of the pie."

If you plan to bake a loaf for the church's ceremony, please stop by the parish office to pick up a Vasilopita coin to bake into your bread.

If you are baking for your personal celebration, you may purchase a coin from the parish for \$12.

The Vasilopita blessing will be held in the Orthodox Center immediately after Divine Liturgy.

Bring your PLEDGE CARDS Next Sunday!

Your 2018 stewardship pledge cards have been mailed, you may have already received yours....

Next Sunday, January 14th, we will be collecting the cards at the end of Liturgy

You don't need to pay the pledge on the 14th, we just want everyone to bring their cards so that we may collect them and say a blessing over them together.

Remember, the list in the Epistle is not a list of people who contribute, it is a list of the faithful stewards who have made a pledge for the upcoming year!

*Thank you and God bless you
for your Stewardship!*



Philoptochos Meeting

The next Philoptochos Board Meeting will take place on Tuesday, January 9 @ 6:30pm

HOME BIBLE STUDY

We are offering the opportunity for parishioners to open up their homes for us to gather and study the scriptures. Please join us at the home of Ernest and Andriana Kolendrianos (129 W. Valerio St.) for our very first one!

Thursday, January 18 @ 6:30 PM

Please call Andriana (805-685-8982) or the church office (805-683-4492) so that we know how many are planning on coming.

Sign up for a study in your home!

This is a beautiful opportunity to offer hospitality to a small group in your area. We would like to do one a month, at a time and day that are convenient for you. Call the church office to reserve a month today!



APOLYTIKION

The **Apolytikion** (Greek: Ἀπολυτικίον) or Dismissal Hymn is a troparion (hymn) said or sung at Orthodox Christian worship services. The apolytikion summarizes the feast being celebrated that day. It is chanted at Vespers, Matins and the Divine Liturgy; and it is read at each of the Little Hours. The name derives from the fact that it is chanted for the first time before the dismissal (Greek: *apolyxis*) of Vespers. In the Orthodox Church, the liturgical day begins at sunset, so Vespers is the first service of the day.



KONTAKION

A **Kontakion** (plural "kontakia") is a type of thematic hymn in the Orthodox Church. Originally, the kontakion was an extended homily in verse consisting of one or two preliminary stanzas followed by several verses—usually between 18 and 24—called "oikoi" (singular "oikos"). The kontakia were so long that the text was rolled up on a pole for use in the services—the genesis of the name kontakion, which means "from the pole" in Greek. In current practice, the kontakion has been greatly abbreviated. Only the first preliminary stanza and first verse are sung or read after the sixth ode of the canon at orthros. The preliminary stanza alone is sung at the Divine Liturgy, following the apolytikia.