



Sunday, May 19

Sunday of the Paralytic

All English Liturgy

*Patrick the Hieromartyr and Bishop of Prusa and His Fellow Martyrs Acacius, Menander, and Polyaeus*

### First Antiphon

Great is the Lord, and greatly  
to be praised in the city of  
our God.

Who established the  
mountains in Your strength.

Who robes Himself with light  
as with a garment.

### Second Antiphon

His foundations are in the  
Holy mountains.

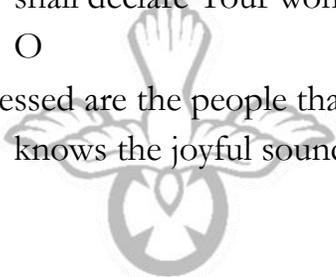
The Lord loves the gates of  
Zion, more than all the  
tabernacles of Jacob.

Glorious things have been  
spoken to you, O city of  
God.

### Third Antiphon

I will sing of Your mercies.  
Lord, forever. The heavens  
shall declare Your wonders,  
O

Blessed are the people that  
knows the joyful sound.



### HYMNS AT THE SMALL ENTRANCE

#### **Apolytikion of the Resurrection, Tone 1**

Christ is risen from the dead by death trampling down upon death and to those in the tombs He has granted life.

#### **Isodikon**

In the churches bless God the Lord, bless Him from the well spring Israel. Save us O Son of God who didst arise from the dead, sing we to Thee Alleluia.

#### **The Resurrection Apolytikion, Tone 3**

Come rejoice all ye heavens and be glad all ye on earth, for within the arc of His great arms, He created a vast dominion by His own death He conquered death, for He became the first born of the dead, from the depths of Hades, He delivered us and He granted to mankind His great mercy.

#### **Troparion of Saint Sophia (Holy Wisdom)**

Blessed are You O Christ our God, Who as all wise the fishermen You showed forth; By sending your Holy Spirit down upon them and through them the universe You drew unto Your net. O lover of mankind glory to You.

#### **Kondakion, Tone 3**

Though Thou descended into the grave Immortal One, Thou over threw the power of Hades and arose as victor Christ the God crying out to the myrrh-bearing women "Hail!" and to Thy Apostles bestowing peace, Thou who to the fallen ones has granted resurrection.

#### **Megalynarion**

The angel cried out to her who is full of grace: "Rejoice pure virgin again I say rejoice! Your Son has risen in three days from his grave!"

With one voice, O Virgin, we the faithful call you blessed. Rejoice, the gateway to the Lord, rejoice living city. Rejoice blessed one through whom upon us shines the light today of the resurrection from the dead of Him who was born of you.

#### **Communion Hymn**

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

#### **Hymn after Communion, Apolytikion of the Resurrection, Tone 1**

Christ is risen from the dead by death trampling down upon death and to those in the tombs He has granted life.

**SAINT SOPHIA CATHEDRAL**

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**V. Rev. Father John S. Bakas**

*Dean*

**Rev. Fr. Chris Kolentsas**

*Assistant Priest*

# Scripture Reading

*Faith comes by hearing....*

Epistle Reader: John Holloway

**Priest:** Let Us Attend...

**Reader:** Sing praises to our God, sing praises...clap your hands, all you nations.

**Priest:** Wisdom.

**Reader:** The Reading is from the Acts of the Apostles (9:32-42)

**Priest:** Let us be attentive...

In those days, as Peter went here and there among them all, he came down also to the saints that lived at Lydda. There he found a man named Aeneas, who had been bedridden for eight years and was paralyzed. And Peter said to him, "Aeneas, Jesus Christ heals you; rise and make your bed." And immediately he rose. And all the residents of Lydda and Sharon saw him, and they turned to the Lord. Now there was at Joppa a disciple named Tabitha, which means Dorcas. She was full of good works and acts of charity. In those days she fell sick and died; and when they had washed her, they laid her in an upper room. Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him entreating him, "Please come to us without delay." So Peter rose and went with them. And when he had come, they took him to the upper room. All the widows stood beside him weeping, and showing tunics and other garments which Dorcas made while she was with them. But Peter put them all outside and knelt down and prayed; then turning to the body he said, "Tabitha, rise." And she opened her eyes, and when she saw Peter she sat up. And he gave her his hand and lifted her up. Then calling the saints and widows he presented her alive. And it became known throughout all Joppa, and many believed in the Lord.

## **THE GOSPEL ACCORDING TO ST. JOHN (5:1-15)**

At that time, Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Bethesda which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed, waiting for the moving of the water; for an angel of the Lord went down at certain seasons into the pool, and troubled the water; whoever stepped in first after the troubling of the water was healed of whatever disease he had. One man was there, who had been ill for thirty-eight years. When Jesus saw him and knew that he had been lying there a long time, he said to him, "Do you want to be healed?" The sick man answered him, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me." Jesus said to him, "Rise, take up your pallet, and walk." And at once the man was healed, and he took up his pallet and walked.

Now that day was the sabbath. So the Jews said to the man who was cured, "It is the sabbath, it is not lawful for you to carry your pallet." But he answered them, "The man who healed me said to me, 'Take up your pallet, and walk.' "They asked him, "Who is the man who said to you, 'Take up your pallet, and walk?'" Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. Afterward, Jesus found him in the temple, and said to him, "See, you are well! Sin no more, that nothing worse befall you." The man went away and told the Jews that it was Jesus who had healed him.

# Memorials

*May their memory be eternal...*

*Among the spirits of the righteous perfected in faith, give rest, O Savior to the souls of your servants...*

*Stella Kontes (10 years)*

*Maria Oxyzoglou (25 years)*

## **ALTAR CANDLES**

Offered in loving memory of Maria Oxyzoglou by her son Alexandros, daughter in law Areti and granddaughter Maria.

## **ALTAR FLOWERS**

Offered in loving memory of Stella Kontes by her family.

## **Four Myths about the Crusades**

*Continued*

*Myth #2: Western Christians went on crusade because their greed led them to plunder Muslims in order to get rich.*

Again, not true. One version of Pope Urban II's speech at Clermont in 1095 urging French warriors to embark on what would become known as the First Crusade does note that they might "make spoil of [the enemy's] treasures," but this was no more than an observation on the usual way of financing war in ancient and medieval society. And Fulcher of Chartres did write in the early twelfth century that those who had been poor in the West had become rich in the East as a result of their efforts on the First Crusade, obviously suggesting that others might do likewise. But Fulcher's statement has to be read in its context, which was a chronic and eventually fatal shortage of manpower for the defense of the crusader states. Fulcher was not being entirely deceitful when he pointed out that one *might* become rich as a result of crusading. But he was not being entirely straightforward either, because for most participants, crusading was ruinously expensive.

As Fred Cazel has noted, "Few crusaders had sufficient cash both to pay their obligations at home and to support themselves decently on a crusade." From the very beginning, financial considerations played a major role in crusade planning. The early crusaders sold off so many of their possessions to finance their expeditions that they caused widespread inflation. Although later crusaders took this into account and began saving money long before they set out, the expense was still nearly prohibitive. Despite the fact that money did not yet play a major role in western European economies in the eleventh century, there was "a heavy and persistent flow of money" from west to east as a result of the crusades, and the financial demands of crusading caused "profound economic and monetary changes in both western Europe and the Levant."

*continued*

One of the chief reasons for the foundering of the Fourth Crusade, and its diversion to Constantinople, was the fact that it ran out of money before it had gotten properly started, and was so indebted to the Venetians that it found itself unable to keep control of its own destiny. Louis IX's Seventh Crusade in the mid-thirteenth century cost more than six times the annual revenue of the crown.

The popes resorted to ever more desperate ploys to raise money to finance crusades, from instituting the first income tax in the early thirteenth century to making a series of adjustments in the way that indulgences were handled that eventually led to the abuses condemned by Martin Luther. Even by the thirteenth century, most crusade planners assumed that it would be impossible to attract enough volunteers to make a crusade possible, and crusading became the province of kings and popes, losing its original popular character. When the Hospitaller Master Fulk of Villaret wrote a crusade memo to Pope Clement V in about 1305, he noted that "it would be a good idea if the lord pope took steps enabling him to assemble a great treasure, without which such a passage [crusade] would be impossible." A few years later, Marino Sanudo estimated that it would cost five million florins over two years to effect the conquest of Egypt. Although he did not say so, and may not have realized it, the sums necessary simply made the goal impossible to achieve. By this time, most responsible officials in the West had come to the same conclusion, which explains why fewer and fewer crusades were launched from the fourteenth century on.

In short: very few people became rich by crusading, and their numbers were dwarfed by those who were bankrupted. Most medieval people were quite well aware of this, and did not consider crusading a way to improve their financial situations.

*To be continued*

### **The Mission of Saint Sophia Cathedral**

- 1. Proclaim and teach the Gospel according to the Orthodox Christian Faith*
- 2. Sanctify and enhance the spiritual life of the faithful through Orthodox Christian worship.*
- 3. Receive persons into the Church through instruction, baptism and/or chrismation.*

### **Sunday, May 19**

8:30 am — Orthros  
9:45 am — Memorials  
10:00 am — *Divine Liturgy*



### **Tuesday, May 21**

*Constantine and Helen Equal to the Apostles*  
9:00 am — Orthros  
10:00 am — Divine Liturgy