



Sunday, June 9

Fathers of the 1st Council Sunday
Cyril, Patriarch of Alexandria

Bilingual Liturgy

HYMNS AT THE SMALL ENTRANCE

First Antiphon

Bless the Lord, O my soul,
and all that is within me,
bless His holy Name.

Bless the Lord, O my soul,
and forget not all that
He has done for you.

The Lord in heaven has
prepared His throne, and
His kingdom rules over
all.

Second Antiphon

Praise the Lord, O my soul;
I will praise the Lord in
my life; I will chant unto
my God for as long as I
have my being.

Blessed is He of whom the
God of Jacob is his help,
whose hope is in the
Lord his God.

The Lord shall be King unto
eternity; your God, O
Zion, from generation
to generation.

Third Antiphon

This is the day the Lord has
made; let us rejoice and
be glad in it.

Let the heavens and the
earth
praise Him.

Apolytikon of the Ascension

Ἀνελήφθης ἐν δόξῃ, Χριστέ ὁ Θεὸς ἡμῶν, χαροποιήσας τοὺς Μαθητάς, τῇ ἐπαγγελίᾳ τοῦ ἁγίου Πνεύματος· βεβαιωθέντων αὐτῶν διὰ τῆς εὐλογίας, ὅτι σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ, ὁ λυτρωτὴς τοῦ κόσμου.

You ascended in glory, O Christ our God, after You filled the Disciples with joy, by promising to send them the Holy Spirit, and You blessed them and established their faith, that You are the Son of God, the Redeemer of the world.

Resurrectional Apolytikion

Ἀγγελικαὶ Δυνάμεις ἐπὶ τὸ μνήμά σου, καὶ οἱ φυλάσσοντες ἀπενεκρώθησαν, καὶ ἴστατο Μαρία ἐν τῷ τάφῳ, ζητοῦσα τὸ ἄχραντόν σου σῶμα. Ἐσκύλευσας τὸν Ἄδην, μὴ πειρασθεὶς ὑπ' αὐτοῦ, ὑπήντησας τῇ Παρθένῳ, δωροῦμένος τὴν ζωὴν, ὁ ἀναστὰς ἐκ τῶν νεκρῶν, Κύριε δόξα σοι.

Mighty hosts of angels descended on Your tomb, and those who guarded it were stricken still as dead, and Mary of Magdala stood before Your grave seeking Your pure and sacred body. You defeated Hades and were not tempted by him and You appeared to the Virgin and through her granted Life, O Lord who rose from the dead, Glory to Thee.

For the Fathers

Ἵπερδεδοξασμένος εἶ, Χριστέ ὁ Θεὸς ἡμῶν, ὁ φωστῆρας ἐπὶ γῆς τοὺς Πατέρας ἡμῶν θεμελιώσας, καὶ δι' αὐτῶν πρὸς τὴν ἀληθινὴν πίστιν, πάντας ἡμᾶς ὁδηγήσας· πολυεύσπλαγχνε, δόξα σοι.

Greatly glorified are You O Christ our God, illuminator who established upon the earth our fathers and through them you led us to the true faith, Glory to You Compassionate One.

Troparion of Saint Sophia (Holy Wisdom)

Εὐλογητὸς εἶ, Χριστέ ὁ Θεὸς ἡμῶν, ὁ πανσόφους τοὺς ἀλιεῖς ἀναδείξας, καταπέμψας αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον, καὶ δι' αὐτῶν τὴν οἰκουμένην σαγητεύσας, φιλόανθρωπε, δόξα σοι.

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.

Kontakion

Τὴν ὑπὲρ ἡμῶν πληρώσας οικονομίαν, καὶ τὰ ἐπὶ γῆς ἐνώσας τοῖς οὐρανόις, ἀνελήφθης ἐν δόξῃ, Χριστέ ὁ Θεὸς ἡμῶν, οὐδαμόθεν χωριζόμενος, ἀλλὰ μένων ἀδιάστατος, καὶ βοῶν τοῖς ἀγαπῶσί σε· Ἐγὼ εἶμι μεθ' ὑμῶν, καὶ οὐδεὶς καθ' ὑμῶν.

You fulfilled Your destiny for our sake and united earth with the heavens, You ascended in glory, Christ our God separated from vast space yet remaining inseparable and proclaiming to those who love you, "I am with you and no one can be against you."

SAINT SOPHIA CATHEDRAL

1324 S Normandie Avenue

Los Angeles, CA 90006

www.saintsophia.org

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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: Dimitri June

Priest: Let Us Attend...

Reader: Blessed are you, O Lord, the God of our fathers...for you are just in all you have done.

Priest: Wisdom.

Reader: The Reading is from Acts of the Apostles (20:16-18, 28-36)

Priest: Let us be attentive...

IN THOSE DAYS, Paul had decided to sail past Ephesos, so that he might not have to spend time in Asia; for he was hastening to be at Jerusalem, if possible, on the day of Pentecost. And from Miletos he sent to Ephesos and called to him the elders of the church. And when they came to him, he said to them: "Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God which he obtained with the blood of his own Son. I know that after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking perverse things, to draw away the disciples after them. Therefore be alert, remembering that for three years I did not cease night or day to admonish every one with tears. And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified. I coveted no one's silver or gold or apparel. You yourselves know that these hands ministered to my necessities, and to those who were with me. In all things I have shown you that by so toiling one must help the weak, remembering the words of the Lord Jesus, how he said, 'it is more blessed to give than to receive.' " And when he had spoken thus, he knelt down and prayed with them all.

THE GOSPEL ACCORDING TO ST. JOHN (17:1-13)

At that time, Jesus lifted up his eyes to heaven and said, "Father, the hour has come; glorify your Son that the Son may glorify you, since you have given him power over all flesh, to give eternal life to all whom you have given him. And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent. I glorified you on earth, having accomplished the work which you gave me to do; and now, Father, you glorify me in your own presence with the glory which I had with you before the world was made.

"I have manifested your name to the men whom you gave me out of the world; yours they were, and you gave them to me, and they have kept your word. Now they know that everything that you have given me is from you; for I have given them the words which you gave me, and they have received them and know in truth that I came from you; and they have believed that you did send me. I am praying for them; I am not praying for the world but for those whom you have given me, for they are mine; all mine are yours, and yours are mine, and I am glorified in them. And now I am no more in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one. While I was with them, I kept them in your name, which you have given me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. But now I am coming to you; and these things I speak in the world, that they may have my joy fulfilled in themselves."

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...

Tina Tsoutsas (Omitted last Sunday)

Aristidis Daskalelis

Zoe Chakiris (12 years)

George Athans

Christos Daskalelis

Tom H. Tavoularis

Clarence Colyer (7 years)

Virginia Daskalelis

Anastasia (9 days)

Marina Koukis (5 years)

Nikos Daskalelis

Gabriela Andresen (18 years)

Speros Daskalelis

Steven Aristotle Chakiris, Sr

(51 years)

ALTAR CANDLES

Offered in loving memory of George Athans by the family.

ALTAR TABLE CANDLES

Offered in loving memory of Dr. Tom H. Tavoularis, M.D. (Themistocles) by his wife Janine and daughter Oriana.

Offered in loving memory of Anastasia by her sister Eleni Thomakou.

SOLEA CANDLES

Offered in loving memory of Marina Koukis, Speros, Aristidis, Christos, Virginia and Nikos Daskalelis by the Koukis family.

PERPETUAL CANDLES

Offered in loving memory of Clarence Colyer by his daughter Jeanine and son in law Steve Hanna.

Offered in loving memory of Gabriela Andresen by her daughter Sofia Solorzano.

COFFEE HOUR SPONSORS

Offered in loving memory of George Athans by his family.



Four Myths about the Crusades

Continued — Paul Crawford

Myth #3: Crusaders were a cynical lot who did not really believe their own religious propaganda; rather, they had ulterior, materialistic motives.

This has been a very popular argument, at least from Voltaire on. It seems credible and even compelling to modern people, steeped as they are in materialist worldviews. And certainly there were cynics and hypocrites in the Middle Ages; beneath the obvious differences of technology and material culture, medieval people were just as human as we are, and subject to the same failings.

However, like the first two myths, this statement is generally untrue, and demonstrably so. For one thing, the

continued

casualty rates on the crusades were usually very high, and many if not most crusaders left expecting not to return. At least one military historian has estimated the casualty rate for the First Crusade at an appalling 75 percent, for example. The statement of the thirteenth-century crusader Robert of Crésèques, that he had "come from across the sea in order to die for God in the Holy Land" which was quickly followed by his death in battle against overwhelming odds may have been unusual in its force and swift fulfillment, but it was not an atypical attitude. It is hard to imagine a more conclusive way of proving one's dedication to a cause than sacrificing one's life for it, and very large numbers of crusaders did just that.

But this assertion is also revealed to be false when we consider the way in which the crusades were preached. Crusaders were not drafted. Participation was voluntary, and participants had to be persuaded to go. The primary means of persuasion was the crusade sermon, and one might expect to find these sermons representing crusading as profoundly appealing.

This is, generally speaking, not the case. In fact, the opposite is true: crusade sermons were replete with warnings that crusading brought deprivation, suffering, and often death. That this was the reality of crusading was well known anyway. As Jonathan Riley-Smith has noted, crusade preachers "had to persuade their listeners to commit themselves to enterprises that would disrupt their lives, possibly impoverish and even kill or maim them, and inconvenience their families, the support of which they would . . . need if they were to fulfill their promises."

So why did the preaching work? It worked because crusading was appealing precisely *because* it was a known and significant hardship, and because undertaking a crusade with the right motives was understood as an acceptable penance for sin. Far from being a materialistic enterprise, crusading was impractical in worldly terms, but valuable for one's soul. There is no space here to explore the doctrine of penance as it developed in the late antique and medieval worlds, but suffice it to say that the willing acceptance of difficulty and suffering was viewed as a useful way to purify one's soul (and still is, in Catholic doctrine today). Crusading was the near-supreme example of such difficult suffering, and so was an ideal and very thorough-going penance.

Related to the concept of penance is the concept of crusading as an act of selfless love, of "laying down one's life for one's friends." From the very beginning, Christian charity was advanced as a reason for crusading, and this did not change throughout the period. Jonathan Riley-Smith discussed this aspect of crusading in a seminal article well-known to crusade historians but inadequately recognized in the wider scholarly world, let alone by the general public. "For Christians . . . sacred violence," noted Riley-Smith, cannot be proposed on any grounds save that of love, . . . [and] in an age dominated by the theology of merit this explains why participation in crusades was believed to be meritorious, why the expeditions were seen as penitential acts that could gain indulgences, and why death in battle was regarded as martyrdom. . . . As manifestations of Christian love, the crusades were as much the products of the renewed spirituality of the central Middle Ages, with its concern for living the *vita apostolica* and expressing Christian ideals in active works of charity, as were the new hospitals, the pastoral work of the Augustinians and Premonstratensians and the service of the friars. The charity of St. Francis may now appeal to us more than that of the crusaders, but both sprang from the same roots.

As difficult as it may be for modern people to believe, the evidence strongly suggests that most crusaders were motivated by a desire to please God, expiate their sins, and put their lives at the service of their "neighbors," understood in the Christian sense.

To be concluded

UPCOMING SERVICES



Sunday, June 9

8:30 am — Orthros

9:45 am — Memorials

10:00 am — *Divine Liturgy*

Saturday, June 15

Saturday of Souls

9:00 am — Orthros

10:00 am — Divine Liturgy