



Sunday, June 16

Sunday of Holy Pentecost

Tychon the Wonderworker

All English Liturgy

HYMNS AT THE SMALL ENTRANCE

First Antiphon

The heavens declare the glory of God; the firmament shows the creation of His hands.

Day to day utters speech, and night to night reveals knowledge.

There is no speech nor language where their voices are not heard.

Second Antiphon

May the Lord hear you in the day of afflictions; may the name of the God of Jacob defend you.

May He send you help from His holy place, and may He support you from Zion.

May He remember every sacrifice of yours, and may your whole burnt offering be honored.

Third Antiphon

O Lord, the king shall be glad in Your power, and in Your salvation he will greatly rejoice.

You gave him his soul's desire, and You did not deprive him of his lips' request.

Apolytikion

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.

2nd Antiphon

Save us good Comforter, sing we to Thee Alleluia.

Isodikon

Be exalted Lord in Thine own strength and to Thy power we shall chant and sing. Save us good Comforter, sing we to Thee Alleluia.

Apolytikion

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

When the high One descended and confused the tongues, He divided the nations but when He distributed the tongues of fire over the apostles, He called all to unify, therefore with one voice we glorify the all Holy Spirit.

Trisagion

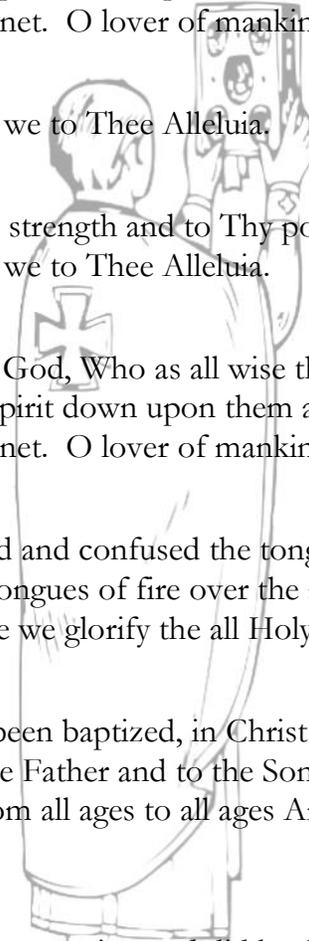
All those who in Christ have been baptized, in Christ have you now been clothed, Alleluia. (3 times) Glory to the Father and to the Son and to the Holy Spirit. Now and forevermore and from all ages to all ages Amen. In Christ have you now been clothed, Alleluia.

Megalynarion

Thou hast conceived without corruption and did lend thy body to the all creating Word mother that hath known no man. Virgin Theotokos holding in thee who cannot be contained, thou art the dwelling place of thine infinite Creator, we magnify thee.

Communion Hymn

Let Thy good spirit guide me in the path of the uprightness. Alleluia.



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: George Bellias

Priest: Let Us Attend...

Reader: Their voice has gone out into all the earth...the heavens declare the glory of God.

Priest: Wisdom.

Reader: The Reading is from Acts of the Apostles (2:1-11)

Priest: Let us be attentive...

WHEN THE DAY of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language. And they were amazed and wondered, saying, "Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God."

THE GOSPEL ACCORDING TO ST. JOHN (7:37-52; 8:12)

On the last day of the feast, the great day, Jesus stood up and proclaimed, "If any one thirst, let him come to me and drink. He who believes in me, as the scripture has said, 'Out of his heart shall flow rivers of living water.'" Now this he said about the Spirit, which those who believed in him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified.

When they heard these words, some of the people said, "This is really the prophet." Others said, "This is the Christ." But some said, "Is the Christ to come from Galilee? Has not the scripture said that the Christ is descended from David, and comes from Bethlehem, the village where David was?" So there was a division among the people over him. Some of them wanted to arrest him, but no one laid hands on him. The officers then went back to the chief priests and Pharisees, who said to them, "Why did you not bring him?" The officers answered, "No man ever spoke like this man!" The Pharisees answered them, "Are you led astray, you also? Have any of the authorities or of the Pharisees believed in him? But this crowd, who do not know the law, are accursed." Nikodemos, who had gone to him before, and who was one of them, said to them, "Does our law judge a man without first giving him a hearing and learning what he does?" They replied, "Are you from Galilee too? Search and you will see that no prophet is to rise from Galilee." Again Jesus spoke to them, saying, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life."

WHY DO WE KNEEL?

One of my favorite films that I saw as a child was "Indiana Jones and the Last Crusade." Towards the end of the film Indiana Jones finds himself facing three challenges to reach the Holy Grail. Guided by his father's words "only the penitent man will pass" Indiana overcomes the first challenge by kneeling beneath a spiraling blade rapidly coming towards him.

The penitent man is humble. A humble man kneels before God. Kneeling does not come from any culture — it comes from the Bible and its knowledge of God. The central importance of kneeling in the Bible can be seen in a very concrete way. The word *proskunein*, to bow or reverence, alone occurs fifty-nine times in the New Testament, twenty-four of which are in the Apocalypse, the book of the heavenly Liturgy, which is presented to the Church as the standard for her own Liturgy.

Scripture suggests that we should kneel. In Ephesians 3:14 Paul says, "I kneel before the Father," and in Acts 9:40 Peter "knelt down and prayed." The Orthodox Christian habit of kneeling is consistent with Scripture.

An Orthodox priest was once asked by a Christian Minister "Why do you kneel?" The Priest answered him "Your question is a surprise because you probably should be asking yourself why you don't kneel in your services."

We kneel before God as part of our Orthodox Christian worship. The kneeling that takes place during the Divine Liturgy of St. John or at the Pentecost Vespers is an expression of healthy humility before the living God. The penitent man and woman are humble and kneel before the Lord of all creation.

A wise man once said to me, "Stay on your knees." He was right.

Four Myths About the Crusades

Concluded — Paul Crawford

Myth #4: The crusades taught Muslims to hate and attack Christians.

Part of the answer to this myth may be found above, under Myth #1. Muslims had been attacking Christians for more than 450 years before Pope Urban declared the First Crusade. They needed no incentive to continue doing so. But there is a more complicated answer here, as well.

Up until quite recently, Muslims remembered the crusades as an instance in which they had beaten back a puny western Christian attack. An illuminating vignette is found in one of Lawrence of Arabia's letters, describing a confrontation during post World War I negotiations between the Frenchman Stéphen Pichon and Faisal al-Hashemi (later Faisal I of Iraq). Pichon presented a case for French interest in Syria going back to the crusades, which Faisal dismissed with a cutting remark: "But, pardon me, which of us won the crusades?"

This was generally representative of the Muslim attitude toward the crusades before about World War I that is, when Muslims bothered to remember them at all, which was not often. Most of the Arabic-language historical writing on the crusades before the mid-nineteenth century was produced by Arab Christians, not Muslims, and most of that was positive. There was no Arabic word for "crusades" until that period, either, and even then the coiners of the term were, again, Arab Christians. It had not seemed important to Muslims to distinguish the crusades from other conflicts between Christianity and Islam.

Nor had there been an immediate reaction to the crusades among Muslims. As Carole Hillenbrand has noted, "The Muslim response to the coming of the Crusades was initially one of apathy, compromise and

preoccupation with internal problems." By the 1130s, a Muslim counter-crusade did begin, under the leadership of the ferocious Zengi of Mosul. But it had taken some decades for the Muslim world to become concerned about Jerusalem, which is usually held in higher esteem by Muslims when it is *not* held by them than when it is. Action against the crusaders was often subsequently pursued as a means of uniting the Muslim world behind various aspiring conquerors, until 1291, when the Christians were expelled from the Syrian mainland. And surprisingly to Westerners it was not Saladin who was revered by Muslims as the great anti-Christian leader. That place of honor usually went to the more bloodthirsty, and more successful, Zengi and Baibars, or to the more public-spirited Nur al-Din.

The first Muslim crusade history did not appear until 1899. By that time, the Muslim world was rediscovering the crusades but it was rediscovering them with a twist learned from Westerners. In the modern period, there were two main European schools of thought about the crusades. One school, epitomized by people like Voltaire, Gibbon, and Sir Walter Scott, and in the twentieth century Sir Steven Runciman, saw the crusaders as crude, greedy, aggressive barbarians who attacked civilized, peace-loving Muslims to improve their own lot. The other school, more romantic and epitomized by lesser-known figures such as the French writer Joseph-François Michaud, saw the crusades as a glorious episode in a long-standing struggle in which Christian chivalry had driven back Muslim hordes. In addition, Western imperialists began to view the crusaders as predecessors, adapting their activities in a secularized way that the original crusaders would not have recognized or found very congenial.

At the same time, nationalism began to take root in the Muslim world. Arab nationalists borrowed the idea of a long-standing European campaign against them from the former European school of thought missing the fact that this was a serious mischaracterization of the crusades and using this distorted understanding as a way to generate support for their own agendas. This remained the case until the mid-twentieth century, when, in Riley-Smith's words, "a renewed and militant Pan-Islamism" applied the more narrow goals of the Arab nationalists to a worldwide revival of what was then called Islamic fundamentalism and is now sometimes referred to, a bit clumsily, as jihadism. This led rather seamlessly to the rise of Osama bin Laden and al-Qaeda, offering a view of the crusades so bizarre as to allow bin Laden to consider all Jews to be crusaders and the crusades to be a permanent and continuous feature of the West's response to Islam.

To be continued

UPCOMING SERVICES



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, June 16

8:45 am — Orthros
10:00 am — *Divine Liturgy*
7:30 pm — Kneeling Service

Monday, June 17

Holy Spirit Feast Day
Saint Sophia's Name Day
9:00 am — Orthros
10:00 am — *Divine Liturgy*