



Sunday, June 30

All English Liturgy

*Sunday of Synaxis of the Twelve Holy Apostles
Michael the New Martyr of Athens*

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.

HYMNS AT THE SMALL ENTRANCE

The Resurrection Apolytikion, Mode 1

The stone of Thy tomb was sealed by the Judaeans and the soldiers guarded Thy Sacred and Pure Body, the Saviour arose on the third day granting life to the world, they cried to Thee and because of this Heavenly Hosts did acclaim Thee, and called out, giver of Life: Glory to Thy resurrection O Christ, Glory to Thy Kingdom, Glory to Thy providence who alone loves mankind.

Isodikon

Come let us worship falling down before Christ. Save us O Son of God who didst arise from the dead sing we to Thee Alleluia.

Apolytikion for the Twelve Apostles

Holy Apostles, intercede with the all merciful God, that for our faults He may grant forgiveness to our souls.

Troparion of Saint Sophia (Holy Wisdom)

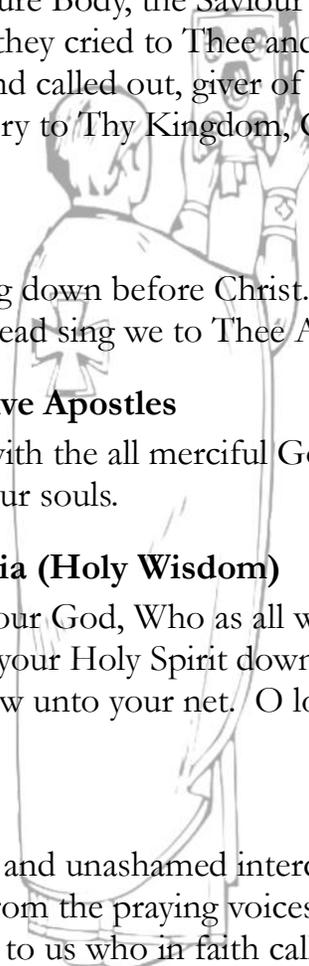
Blessed are You O Christ our God, Who as all wise the fishermen You showed forth; By sending your Holy Spirit down upon them and through them the universe You drew unto your net. O lover of mankind Glory to You.

Kondakion

Protector of all Christians and unashamed intercessor to our Creator unchanging, do not turn from the praying voices of all sinners, but extend your good and timely help to us who in faith call upon thee. Hasten O Theotokos to intercede for us, the protector of us all who defends those who honor thee.

Communion Hymn of the Apostles

Their sound has gone out to all the lands and their words to the ends of the universe. 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: Elias Kalatzis

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 Saint Paul's letter to the Corinthians (4:9-16)

Priest: Let us be attentive...

Brethren, God has exhibited us apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men. We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we hunger and thirst, we are ill-clad and buffeted and homeless, and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate; we have become, and are now, as the refuse of the world, the off-scouring of all things. I do not write this to make you ashamed, but to admonish you as my beloved children. For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. I urge you, then, be imitators of me.

THE GOSPEL ACCORDING TO ST. MATTHEW (9:36, 10:1-8)

At that time, when Jesus saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity. The names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaios, and Thaddaios; Simon the Cananaean. and Judas Iscariot, who betrayed him. These twelve Jesus sent out, charging them, "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. And preach as you go, saying, "The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying, give without pay."



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...

<i>Reverend Timothy Zagorianos</i>	<i>William Minford</i>	<i>Mary Stringos</i>
<i>Presbytera Moskovia Zagorianos</i>	<i>Michael Faklis</i>	<i>Bessie Stringos</i>
<i>Theano Zagorianos</i>	<i>Maria Faklis</i>	<i>Helen Stringos-Arias</i>
<i>Konstantina Donahue</i>	<i>Erina (1 year)</i>	<i>Marian Noplos</i>
<i>Marietta Perold</i>	<i>Stephanie Shelton Chianis (3 years)</i>	<i>John Mavriko (40 days)</i>
<i>Paraskevi Sargent</i>	<i>Theodore Stringos</i>	<i>Mavriko "Mario" Mavriko</i>

ALTAR CANDLES

In loving memory of our beloved mother Erina by Simona and Julian Rebiga.

ALTAR TABLE CANDLES

Offered in loving memory of Mary Stringos, Bessie Stringos and Helen Stringos–Arias by their family.

SOLEA CANDLES

Offered in loving memory of John Mavriko and Mavriko "Mario" Mavriko by the Scherrer family.

Ninety Percent of Orthodoxy Is Just Showing Up

Fr. Stephen Freeman

Sometime back, I was asked about “being present.” The question was rooted in the problem of a “wandering mind.” My answer was simple and straight-forward: “You are always present. It comes with having a body.” We speak of the mind “wandering,” and it is a colorful metaphor, but it’s not true. The “mind” hasn’t gone anywhere else, it is simply thinking about something other than where your body is, or, it’s not “thinking” at all. Many times the noise in our head is just an artifact of other things, including our bodies.

If we define “thinking” as a rational, intentional act in which we attend to something (whether physical or mental), then we actually think far less than we imagine ourselves to. When we dream, we do not later imagine ourselves to have been “thinking.” Dreaming is an activity of the brain but it is not thinking. Over the course of the day, much of what goes through our head is closer to dreaming than thinking. There is the noise associated with various emotional reactions. A moment of surprise will occasion a line of “thoughts” [noise]. A moment of embarrassment will do the same. Sheer boredom invites the brain to engage with something – it abhors pure emptiness. The very process of thought itself is never as simple as the rational, intentional event that we imagine it to be. How we think includes a host of activities. It involves memory, association, imagining, projecting – and many other things. We are not computers. Human thought and the work of a computer have very little in common (despite any hoopla to the contrary).

That said, it is good to recognize the signal importance of our bodies. We are always where our bodies are. This is the reason that the Church gives such attention to what we do with our bodies. St. Paul goes so far as to say that our bodies are Temples. We pray with the body (with bows, prostrations and the sign of the Cross); we fast with the body; all of the sacraments are received through the body. God became flesh, and was held on the Cross by His body. We continue to eat and drink His Body and Blood.

continued

It is with all that in mind that I have said any number of times, “Ninety percent of Orthodoxy is just showing up.” There are important things that happen when we show up, but nothing can happen until we do. This is true of our worship in Church, our prayers at home, our alms to the poor. There are no intentions that replace the simple act of being there. There are good reasons why we are sometimes not there, such as illness and the like.

We also tend to underestimate the value of simply being present. If I perceive no benefit to myself in assembling with others, we cannot begin to measure the value it very likely has to those around. I recall years when I was in the process of starting missions. In each case, twenty people could feel like a “crowd” (sometimes even fewer was great). In the vast array of temptations that face a priest, and others, few are as devastating as the suggestion that what is taking place “is not worth it.” The bloodless sacrifice of the Divine Liturgy is always infinitely “worth” it. Nevertheless, we encourage one another with even our mere presence.

Learning to be “present” is generally no more difficult than learning to be mindful of our bodies. It is therefore of note that our services are as physical as they are. There is movement, the smell of incense, the sight of icons, the lighting and burning of candles and lamps. God has not abandoned us to bare walls of blank abstraction. The strange innovation in the West (both in certain strains of Medieval Catholicism as well as in many forms of later Protestantism) that stripped Churches of their beauty with the explanation that decoration is a distraction, is contrary to the much older tradition in which the display and veneration of icons is seen as an integral part of a prayer life. When God gave commandments to Israel and told them to bind them to their arms and keep them before their eyes, He did not mean that they should merely keep them uppermost in their thoughts. They literally bound them on their arms and wore them on their foreheads. They set them in their doorposts. These were salutary practices – not superstitions. They are the practices of a people who understand that they were created as embodied people and not as abstractions.

I have a difficult time concentrating on anything for more than a few minutes. I have to back away and do something else and return to finish later. Writing a blog article, for example, is something that takes place in bursts of five or ten minutes off-and-on over the course of a day. Sometimes coming back to the project is painful. Anyone with ADHD will know what I’m describing. My prayers are no different. I pray best in a Liturgy because the activity is itself a prayer. I walk as a prayer. I cense as a prayer. I chant as a prayer. I cross myself and others as a prayer. Oddly, the Psalm says, “Let my prayer arise in Your sight as incense, and the lifting up of my hands be an evening sacrifice.” Sometimes I have to say (inwardly), “Let the incense be my prayer in Your sight, and the lifting up of my hands be an evening sacrifice,” because my thoughts are uncontrollably all over the place. My experience is that such actions draw my mind towards God. Evagrius of Ponticus said, “If you want to humble the soul, humble the body.”

Whoever first imagined that sitting still in a pew and paying attention to something constituted worship was not only wrong, but the creator of torture as an effort towards worship. It was certainly not an idea wrought in the mind of a child. Only an ideologue could imagine such a thing – may the Lord deliver us!

I have one of my grandchildren in the congregation (three-years old). He is like his father who is like me. Out of the corner of my eye on a Sunday, I often see his father carrying him across the Church from one icon to the next. I know what he is doing. He is rightly indulging his son’s need for movement and teaching him to love the ones made present to us in their holy icons. As time moves along, he will acquire an ability to be still (well, a bit more). His father sat patiently through interminable services on Mt. Athos two years ago, which is far more than his father could do! I delight that they show up – as well as everybody else. Ninety percent of the time, I try to be there as well.

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 30

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

**Independence Day:
Campus Closed July 4 & 5**

