



Sunday, August 18, 2019

All English Liturgy

*9th Sunday of St. Matthew*

*Floros & Lauros the Monk-martyrs of Illyria*

First Antiphon

Shout unto God, all the earth.

Give thanks to Him, praise  
His name.

In the city of the Lord of  
hosts, in the city of our  
God.

Second Antiphon

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

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

Third Antiphon

My heart, O God, is ready,  
my heart is ready.

What shall I render unto the  
Lord for all that He has  
rendered to?



HYMNS AT THE SMALL ENTRANCE

**Apolytikion of the Dormition of the Theotokos, Tone 1**

In giving birth you have preserved your virginity, at your dormition you did not forsake the world O Theotokos. You passed over into Life, Mother who has given birth to Life, and you redeemed our souls from death by your intercessions.

**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.

**The Resurrection Apolytikion, Tone 8**

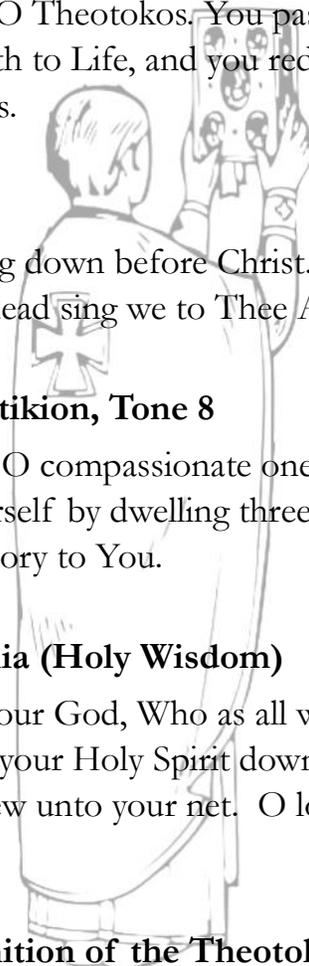
Descending from on high O compassionate one, to free us all from our iniquities. Humbling Yourself by dwelling three days in the tomb, our life and resurrection. Lord, Glory to You.

**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 of the Dormition of the Theotokos, Tone 2**

The Theotokos ever watchful in intercessions in whose protection lies our hope that is unfailing, cannot by death or the grave be overcome, for He who dwelled within her born of her ever virgin womb has carried into life the mother of 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 Kopatsis

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

**Reader:** Make your vows to the Lord our God and perform them...God is known in Judah; his name is great in Israel.

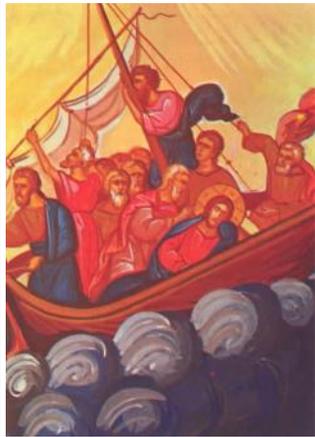
**Priest:** Wisdom.

**Reader:** The Reading is from St. Paul's Letter to the Corinthian (3:9-17)

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

Brethren, we are God's fellow workers; you are God's field, God's building. According to the grace of God given to me, like a skilled master builder I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it. For no other foundation can any one lay than that which is laid, which is Jesus Christ. Now if any one builds on the foundation with gold, silver, precious stones, wood, hay, straw - each man's work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done. If the work which any man has built on the foundation survives, he will receive a reward. If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire. Do you not know that you are God's temple and that God's Spirit dwells in you? If any one destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are.

## **THE GOSPEL ACCORDING TO ST. MATTHEW (14:22-34)**



At that time, Jesus made the disciples get into the boat and go before him to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up into the hills by himself to pray. When evening came, he was there alone, but the boat by this time was many furlongs distant from the land, beaten by the waves; for the wind was against them. And in the fourth watch of the night he came to them, walking on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. But immediately he spoke to them, saying "Take heart, it is I; have no fear."

And Peter answered him, "Lord, if it is you, bid me come to you on the water." He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus; but when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me." Jesus immediately reached out his hand and caught him, saying to him, "O man of little faith, why did you doubt?" And when they entered the boat, the wind ceased. And those in the boat worshiped him, saying, "Truly you are the Son of God." And when they had crossed over, they came to land at Gennesaret.

# 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...*

*Jimmy Veys*

*Efstathios*

*Eleftherios*

*Vassilios*

*Yiannoula*

*Marianne*

*Mary Jane*

*Penelope*

## ALTAR TABLE CANDLES

Offered in loving memory of Jimmy Veys by his family.

## “WHY DO YOU WEAR THAT BLACK CASSOCK?”

*Father Andreas*



People have sometimes approached me and asked why Orthodox priests (as well as deacons, monks and bishops) traditionally wear black cassocks. In the earliest Church, it does not seem that clergy wore any distinctive garb, except of course liturgical vestments, which in some cases also were worn outside the Divine services. For example, sometimes bishops and priests wore the phelonion like regular clothing, as did the deacons with the sticharion (in the West dalmatic).

It seems reasonable to assume this was at least partly due to the facts that 1) Christians were frequently

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persecuted during the first centuries, and self-identifying marks like clerical garb would therefore in some cases be tantamount to suicide; and 2) there was, at that time, no pressing need to alter their standard wear. The early priesthood was in many ways understood in the context of the Levitical priesthood inherited from the Jewish tradition by the early Church, and standard (non-liturgical) wear for them was not always identifiably different from that of others.

So for the first three centuries, priests wore more or less the same clothes as ordinary people. The tunics were normal clothes. But when it became fashionable to wear shorter robes, most priests kept the longer more conservative tunics, and thus they stood out from other people. As fashions changed in the Roman Empire, it seemed right for the ordained clergy not to follow the vain changes of worldly styles.

The Council of Braga in Portugal (572) seem to be one of the first synods to mandate that clergy wear a tunic reaching to the feet. The Quinisext Council (692, i.e. the conclusion of the Sixth Ecumenical Council) stated: “None of those who are in the catalogue of the clergy shall wear clothes unsuited to them, either while still living in town or when on a journey: but they shall wear such clothes as are assigned to those who belong to the clergy.” (Canon XXVII)

Responding to reports of laxity in Britain, Pope John VIII (c. 875) admonished the Archbishops of Canterbury and York to ensure that their clergy wore proper attire, particularly long tunics.

The English word “cassock” derives from the early French casaque, meaning “a long coat.” The Russian word for the cassock is подрясник (podryasnik), and the Greek is ἀντερί (anteri) or ράσον (rason).

The color black indicates spiritual poverty – it is historically the easiest and cheapest color to dye fabric with. Moreover, black is a color of mourning and death for the priest, the symbolism is dying to oneself to rise and serve the Lord as well as giving witness of the Kingdom yet to come. Black is associated with sorrow but in the case of priestly robe this color has another symbolic meaning. A black cassock is to remind a priest that he ‘dies to the world’ every day and immerses in eternity. Blackness also symbolizes giving up bright colors and thus giving up what the world brings, its glittering, honors and entertainment. Also, as an Archpriest once pointed out to me, stains are readily visible on black, reminding the priest that he is held to a higher standard. His sins and failings will be more visible and judged harsher, than those of other people. In our very secular world, the wearing of the cassock continues to be a visible sign of belief and of the consecration of one’s life to the service of the Lord and His Church.

## **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, August 18**

8:30 am — Orthros

9:45 am — Memorials

10:00 am — *Divine Liturgy*

