



Sunday, September 1, 2019

Ecclesiastical New Year

English Liturgy

Symeon the Stylite, Synaxis of the Recovery of the Icon of the Most Holy Theotokos of Miasenae, The 40 Holy Ascetic Virgin Martyrs of Thrace and their Teacher Ammon the Deacon

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 2

When Thou descended to an earthly death, Thou who art immortal Life, then did Thou strike down Hades by the lightning of Thy divinity and Lord when Thou did raise from the depths all those who were dead, all the Heavenly powers cried out to Thee: O Christ our God and giver of life, Glory to Thee.

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 New Ecclesiastical Year

O Fashioner of all creation, who made seasons and years by Your own authority, bless the crown of this year with Your goodness, O Lord, and preserve our leaders and Your city in peace, at the intercession of the Theotokos, and save us.

Apolytikion of the Theotokos of Miasena

Rejoice, Maiden full of grace, O Virgin Theotokos, a haven and protection are you for all of mankind. From you did the Redeemer of the world become incarnate; only you are both a Mother and a Virgin. O Day, ever blessed and ever filled with glory, intercede with Christ the God, beseeching Him to grant peace to the universe.

Apolytikion of Saint Symeon

You became a pillar of patience, O devout one, emulating the forefathers, Job in his sufferings and Joseph in his temptations, and the manner of the bodiless, though you were still in body. O devout father Symeon, intercede with Christ the God, to save 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 for the New Ecclesiastical Year

As the Creator of the ages and Master, O God of all and truly far over all essence, by Your never ending mercy, O Compassionate One, bless the coming calendar, in the course of the new year, saving all who worship You, Who alone are the Master, and who cry out to You in awe: O Redeemer, grant a fruitful year to all.

Communion Hymn for the New Ecclesiastical Year

Bless the crown of this year with your goodness O Lord. (3 times) Alleluia. (3 times)

SAINT SOPHIA CATHEDRAL

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V. Rev. Father John S. Bakas

Dean

Fr. Christopher Kolentsas

Assistant Priest

Scripture Reading

Faith comes by hearing...

Epistle Reader: Dean Peratsakis

Priest: Let Us Attend...

Reader: Great is our Lord, and great is his power...praise the Lord, for the Lord is good.

Priest: Wisdom.

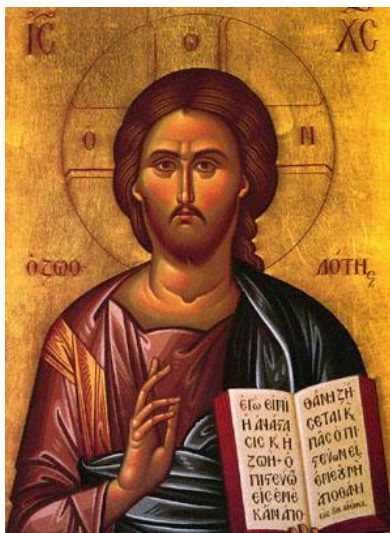
Reader: The reading is from St. Paul's First Letter to Timothy (2:1-7)

Priest: Let us be attentive...

Timothy, my son, first of all, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings and all who are in high positions, that we may lead a quiet and peaceable life, godly and respectful in every way. This is good, and it is acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth. For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, the testimony to which was borne at the proper time. For this I was appointed a preacher and apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

THE GOSPEL ACCORDING TO ST. MATTHEW (17:14-23)

At that time, Jesus came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was, on the sabbath day. And he stood up to read; and there was given to him the book of the prophet Isaiah. He opened the book and found the place where it was written, "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on him. And he began to say to them, "Today this scripture has been fulfilled in your hearing." And all spoke well of him, and wondered at the gracious words which proceeded out of his mouth.



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...

Mary Christine Houghton (2 years)

Robert Doumakes (4 years)

Georgia Dussin Dariotis (4 years)

Michael Kitros (10 years)

Nicholas Katsapis (7 years)

PERPETUAL CANDLES

Offered in loving memory of Mary Christine Houghton by her daughter Panorea White.

RULES & CUSTOMS

Anonymous Orthodox Priest

Question

Father, as I said in my last email I had decided to go ahead with my decision to convert to Orthodoxy. But I found a website with some church rules. For instance, how can I make confession at the Saturday night service if the particular parish I will go to doesn't have one? And is it true that men and women are supposed to sit on different sides of the church? I don't agree with the latter rule and I don't see it observed today.

Answer

One piece of advice I might offer you at this point is to focus all of your preparation for conversion on the priest at the parish in which you wish to convert.

You will find on the internet all kinds of Orthodox web sites with all kinds of information that can be confusing, especially when it focuses on customs, such as having a men's side and women's side, which have nothing to do with salvation. [A few Sundays ago I served Liturgy in a parish in Moscow—even there the congregation was not divided into sides!]

Concerning Confession, each parish has varying schedules. In some parishes, confessions are only heard after Saturday evening services. In other parishes, they are heard after Saturday evening services and before the Sunday Liturgy. In my own parish, I am willing to hear a confession whenever someone approaches me, regardless of when it is—unless, of course, it is during a service. It is strongly advised that, as a means of preparation for the reception of Holy Communion, one participates in the Saturday evening Vigil or Vespers, assuming that it is offered. If the parish does not celebrate this service, however, this may not be possible. And in a place where there is only one Orthodox parish, one should simply do the best one can given the situation in which one finds oneself.

At any rate, while there is much about Orthodoxy on the internet that is spiritually edifying, there is also a great deal that only serves to confuse, especially if what is being said does not reflect the

continued

experience of the local parish community to which you will belong. [For example, quite some time ago I read on the internet that it is forbidden for Orthodox priests to celebrate liturgical services while they are wearing scents, such as after shave and scented deodorant. I have never heard of such a thing! Surely the ancient Fathers of the Church had never heard of Right Guard or Joop, and there are no writings which deal with such matters! What is frightening is that someone who was interested in Orthodoxy might read this and be turned away from Orthodoxy as a result.]

This brings up a vital point: the parish community. Every parish has its own unique texture and fabric, so to speak, based on any number of factors: background, location, age, origins, pastoral stability and effectiveness, etc. And one can only truly be a Christian within the context of a living faith community. There are many who would have every community be a clone of every other community which, of course, cannot be possible. There are others who are quite enamored with certain customs, historical periods, etc. that while they may reflect certain realities in the life of the Orthodox Church are not universal.

An example may help: In my own parish, at the end of every service, we sing two special hymns, one in honor of the Saints of North America, the other in honor of the Holy Cross. Why? Because we have been blessed with relics of four of the ten North American saints and a relic of the Cross, all of which have been placed in two special icons that are highly venerated locally. This is a local tradition which evolved as a result of the presence of such relics, which most parishes do not have. It would be absolutely wrong for one of my parishioners to criticize another parish for not singing these hymns at the end of the services because it is a local custom which came into being as a result of our unique situation.

Hence, I would advise that you take your cue from your parish priest.



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, September 1

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

Coffee Hour will be in the Pavilion Hall

Monday, September 2

Labor Day Holiday— Campus Closed

