



Sunday, September 8, 2019

*Sunday before the Holy Cross*

*The Nativity of Our Most Holy Lady the Theotokos and Ever-Virgin Mary*

Bilingual Liturgy

### First Antiphon

Lord, remember David and all his weakness.

Behold, we heard of it in Ephratha; we found it in the fields of the wood.

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

### Second Antiphon

The Lord swore in truth to David, and He will not annul it.

Of the fruit of your body will I set a King upon your throne.

There will I cause a horn to spring up to David; I have prepared a lamp for mine anointed.

### Third Antiphon

For the Lord has elected Zion, he has chosen her for a habitation for himself.

The Most High has sanctified His tabernacle.

## HYMNS AT THE SMALL ENTRANCE

### **Apolytikion**

Ἡ γέννησις σου Θεοτόκε, χαρὰν ἐμήνυσε πάση τῇ οἰκουμένη· ἐκ σοῦ γὰρ ἀνέτειλεν ὁ ἥλιος τῆς δικαιοσύνης, Χριστὸς ὁ Θεὸς ἡμῶν, καὶ λύσας τὴν κατάραν, ἔδωκε τὴν εὐλογίαν· καὶ καταργήσας τὸν θάνατον, ἔδωκ᾽ ἡμῖν ζωὴν τὴν αἰώνιον.

Your Nativity, O Theotokos, imparted joy to the entire earth, for out of you has risen the Sun of Righteousness, Christ our God. He nullified the curse and instead gave His blessing; and causing death to be neutralized, He granted us eternal life.

### **Resurrection Apolytikion, Mode 3**

Εὐφρανέσθω τὰ οὐράνια, ἀγαλλιᾶσθω τὰ ἐπίγεια, ὅτι ἐποίησε κράτος, ἐν βραχίονι αὐτοῦ, ὁ Κύριος, ἐπάτησε τῷ θανάτῳ τὸν θάνατον, πρωτότοκος τῶν νεκρῶν ἐγένετο, ἐκ κοιλίας ἄδου ἐρρύσατο ἡμᾶς, καὶ παρέσχε τῷ κόσμῳ τὸ μέγα ἔλεος.

Come rejoice all ye Heavens and be glad all ye on earth, for within the arc of His great arms He created a vast Dominion, by His own death He conquered death, for He became the first born of the dead. From the depths of Hades, He delivered us and He granted to mankind His great mercy

### **Kondakion**

Ἰωακείμ καὶ Ἄννα ὄνειδισμοῦ ἀτεκνίας, καὶ Ἀδὰμ καὶ Εὐᾶ, ἐκ τῆς φθορᾶς τοῦ θανάτου, ἠλευθερώθησαν, Ἄχραντε, ἐν τῇ ἀγία γεννήσει σου· αὐτὴν ἐορτάζει καὶ ὁ λαός σου, ἐνοχῆς τῶν πταισμάτων, λυτρωθεὶς ἐν τῷ κράτει σου· Ἡ στεῖρα τίκει τὴν Θεοτόκον, καὶ τροφὸν τῆς ζωῆς ἡμῶν.

Ioachim and Anna were freed from the reproach of bareness, and Adam and Eve from the corruption of death by thy holy birth O Pure One. Your people celebrate your birth and rescued from iniquity, we cry out to you: The barren one gives birth to the Theotokos, the nurturer of our life.

### **Megalynarion**

Ἀλλότριον τῶν μητέρων ἢ παρθενία, καὶ ξένον ταῖς παρθένοις ἢ παιδοποιΐα, ἐπὶ σοὶ Θεοτόκε ἀμφοτέρω ἀκονομήθη. Διό σε πᾶσαι αἱ φυλαὶ τῆς γῆς, ἀπαύστως μακαρίζομεν.

How strange it is that a mother should be a virgin, and foreign for a virgin to be found in childbirth; yet in you, Theotokos, both were reconciled, therefore all people of the earth unite to ceaselessly magnify you.

### **Communion Hymn**

Ποτήριον σωτηρίου λήψομαι καὶ τὸ ὄνομα Κυρίου ἐπικαλέσομαι. Ἀλληλούια.  
I shall receive the cup of salvation and I shall call upon the name of the Lord.  
Alleluia.

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**V. Rev. Father John S. Bakas**

*Dean*

**Fr. Christopher Kolentsas**

*Assistant Priest*

# Scripture Reading

*Faith comes by hearing...*

Epistle Reader: Elias Kalatzis

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

**Reader:** O Lord, save your people and bless your inheritance...to you, O Lord, I have cried, O my God.

**Priest:** Wisdom.

**Reader:** The Reading is from St. Paul's Letter to the Galatians (6:11-18)

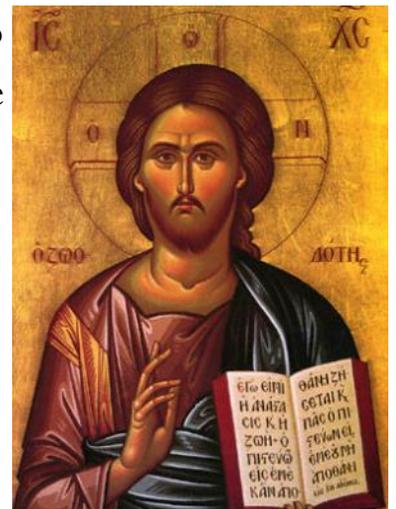
**Priest:** Let us be attentive...

Brethren, see with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised, and only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

**THE GOSPEL ACCORDING TO ST. JOHN (3:13-17)**

The Lord said, "No one has ascended into heaven but he who descended from heaven, the Son of man who is in heaven. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in him may have eternal life.

"For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him."



# 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...*

*Joan Tsioutsias Anast (40 days)*

*Sotiria Eliopoulos (1 year)*

*Kostadina Kokonis (7 years)*

*Lefkou Christofi (5 years)*

*Mihali Christofi (3 years)*

## **ALTAR CANDLES**

Offered in loving memory of Sotiria Eliopoulos by her family.

Offered in loving memory of Kostadina Kokonis by her family.

## **ALTAR TABLE CANDLES**

Offered in loving memory Lefkou Christofi and Mihali Christofi by the Christofi family.

## **ALTAR FLOWERS**

Offered in loving memory of Joan Tsioutsias Anast by the Ernest Anast family.

## **COFFEE HOUR SPONSORS**

Offered in loving memory of Joan Tsioutsias Anast by the Ernest W. Anast family.

Offered in loving memory of Sotiria Eliopoulos by her family.

## **USING INCENSE AT HOME**

We emphasize the importance of every Orthodox home having a small portable censer next to the family icon. Parents should light the censer regularly, explaining its meaning to the children. A good practice would be for the parent to bless each child in his/her own room with the censer, allowing the fragrant smoke representing the glory of God's presence to fill each room. Imagine how many beautiful memories this act can instill in children. Every time they come to worship as adults late in life, they will be associating the fragrant incense with a host of endearing memories from their family prayers as children at home. Every time they see the priest censuring the altar and the people in the liturgy, they will stand in awe in the presence of the Lord. They will see in the rising smoke, their own prayers ascending to God. God is so real, so immanent in Orthodox worship that He can be seen in the icon, heard in the Gospel reading, tasted in the Eucharist, touched as we kiss the icon and exchange the kiss of peace, and smelled in the fragrance of incense. He can be experienced as a living God through all five senses.

## TRIED BY FIRE

Cyril

Is this what the Lord teaches us to pray, not to be tempted at all? Then how is it said elsewhere, “a man untempted is a man unproved,” and “count it all joy when you fall into various temptations”? But does entering into temptation mean being overwhelmed by temptation, perhaps? For temptation is like a raging winter stream that is difficult to cross. Therefore, those who aren’t overwhelmed by temptations pass through. They show themselves to be excellent swimmers and aren’t swept away at all. Those who aren’t like this, however, enter into the waters of temptations and are overwhelmed. For example, Judas entered into the temptation of loving money. He didn’t swim through it but was overwhelmed, and both his body and spirit were strangled. On the other hand, a group of uninjured saints gave thanks for being delivered from temptation: “Oh God, you have tested us. You have tried us by fire, like silver is tried. You brought us into the net. You laid afflictions on us. You made people to ride over our heads. We went through fire and water, but You brought us a place of rest.” For these saints can say boldly that they have passed through and not been pierced. But You have brought us to a place of rest, and coming to a place of rest is being delivered from temptation.

*“And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power and the glory, for ever. Amen”*

Mathew 6:13



### **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 8**

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

### **Saturday, September 14**

*The Elevation of the Venerable and Life-Giving Cross*  
9:00 am — Orthros  
10:00 am — Divine Liturgy

