



Sunday, September 15, 2019

Sunday after Holy Cross

Nikitas the Great Martyr

All English Liturgy

HYMNS AT THE SMALL ENTRANCE

First Antiphon

O God, my God, attend to me;
why have you forsaken me?
Far from my salvation are the
words of my transgressions.

O my God, I will cry to You by
day but You will not hear.

Second Antiphon

Why, O God, have you
rejected us forever?

Remember Your congregation
which You have acquired
from the beginning.

This is Mount Zion where You
have dwelled.

Third Antiphon

The Lord reigns; let the people
rage.

The Lord is great in Zion, and
is high over all the people.



Apolytikion of the Holy Cross

Save O Lord Your people and bless Your inheritance. Grant victory to our leaders against the adversaries of the faith and protect Your commonwealth by Your Holy cross.

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, Mode 4

Joyous tidings of Thy Resurrection that the angel proclaimed to the women disciples and brought an end to the ancestral curse and with pride they declared to the disciples: Death has been defeated and Christ our God has risen bestowing upon the world great mercy.

Apolytikion of the Holy Cross

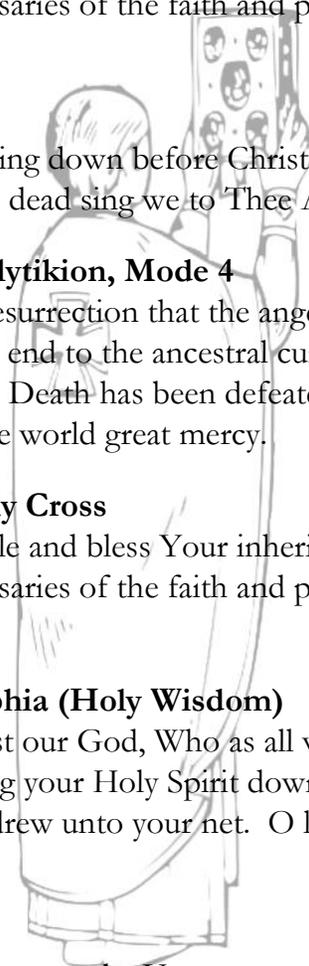
Save O Lord Your people and bless Your inheritance. Grant victory to our leaders against the adversaries of the faith and protect Your commonwealth by Your Holy cross.

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

You were lifted up on the cross by Your own will, to the new community that bears your name, O grant Your mercy Christ the God, gladden by your mighty strength our faithful leaders, granting them great victory against their adversaries, and may they have Your alliance the invincible trophy as a weapon of peace.



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: Oriana Tavoularis

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.

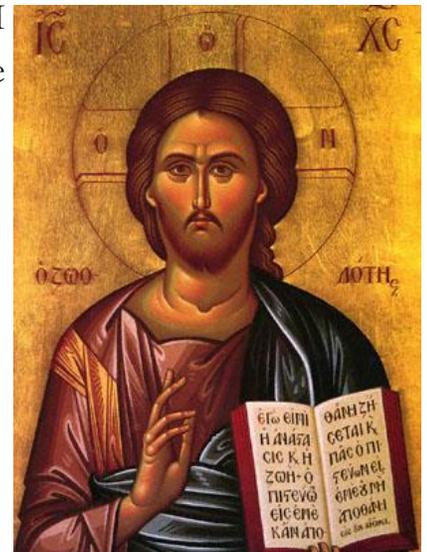
Reader: The Reading is from St. Paul's Letter to the Galatians (2:16-20)

Priest: Let us be attentive...

Brethren, knowing that a man is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the law died to the law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

THE GOSPEL ACCORDING TO ST. MARK (8:34-38; 9:1)

The Lord said: "If anyone wishes to come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his life? For what can a man give in return for his life? For whoever is ashamed of me and my words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when he comes in the glory of his Father with the holy angels." And he said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the kingdom of God come with power."



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...

Constantinos Foundi (40 days)

Chrystomos Foundi (6 years)

Dimitris Christofides (9 years)

Caroline Mili (18 years)

Speros Poullos (55 years)

Vasiliki Poullos (25 years)

George Poullos (7 years)

Gerasimos Mosqueda (17 year)

Martha Cabrera (40 days)

PERPETUAL CANDLES

Offered in loving memory of my parents Speros and Vasiliki Poullos by their daughter Jayne Poullos.

Offered in loving memory of my brother George Poullos and husband Gerasimos Mosqueda by Jayne Poullos.

ELEVATION OF THE CROSS

OCA.ORG

The Elevation of the Cross, celebrated on the fourteenth of September, commemorates the finding of Christ's Cross by Saint Helen, the mother of the Emperor Constantine in the fourth century; and, after it was taken by the Persians, of its recovery by the Emperor Heraclius in the seventh century at which time it was "elevated" in the Church of the Resurrection in Jerusalem. From this latter event the "universal elevation" of the Cross was celebrated annually in all of the churches of the Christian Empire.

The day of the Elevation of the Cross became, as it were, the national holiday of the Eastern Christian Empire similar to the Fourth of July in the United States. The Cross, the official emblem of the Empire which was placed on all public buildings and uniforms, was officially elevated on this day by the bishops and priests. They blessed the four directions of the universe with the Cross, while the faithful repeated the chanting of "Lord have mercy." This ritual is still done in the churches today after the solemn presentation and elevation of the Cross at the end of the Vigil service of the holy day following the Great Doxology of Matins.

The troparion of the feast which was, one might say, the "national anthem" sung on all public occasions in the Christian Empires of Byzantium and Russia, originally petitioned God to save the people, to grant victory in war and to preserve the empire "by the virtue of the Cross." Today the troparion, and all the hymns of the day, are "spiritualized" as the "adversaries" become the spiritually wicked and sinful including the devil and his armies, and "Orthodox Christians" replace the names of ruling officials of the Empire.

continued

O Lord, save Thy people and bless Thine inheritance. Grant victories to the Orthodox Christians over their adversaries; and by the virtue of Thy Cross, preserve Thy habitation (Troparion).

As Thou was mercifully crucified for our sake, grant mercy to those who are called by Thy name; make all Orthodox Christians glad by Thy power, granting them victories over their adversaries, by bestowing on them the invincible trophy, Thy weapon of peace (Kontakion).

The holy day of the Elevation of the Cross, although it has an obviously “political” origin, has a place of great significance in the Church today. It remains with us as a day of fasting and prayer, a day when we recall that the Cross is the only sign worthy of our total allegiance, and that our salvation comes not by “victories” of any earthly sort but by the only true and lasting victory of the crucifixion of Christ and our co-crucifixion with him.

When we elevate the Cross and bow down before it in veneration and worship to God, we proclaim that we belong to the Kingdom “not of this world,” and that our only true and enduring citizenship is with the saints in the “city of God” (Eph 2.19; Heb 11.10; Rev 21–22).

The first Old Testamental reading of the Vespers of the day tells of the “tree” which changes the bitter waters into sweetness—the symbol of the Tree of the Cross (Ex 15.22–16.1). The second reading reminds us that the Lord chastens and corrects those whom He loves and that Divine Wisdom is “a Tree of life to those who lay hold upon her and trust in her, as in the Lord” (Prov 3.11–18). Again the reference is to the Cross which is, as the epistle reading of the day proclaims, “to those who are called . . . the power of God and the wisdom of God” (1 Cor 1.24).

The third Old Testament reading is from the Prophecy of Isaiah which tells of the “city of the Lord” where both Jews and Gentiles will live together and “shall bow themselves down” at the place of God’s feet and “shall know that I the Lord am Thy Saviour and Thy Redeemer, the mighty One of Israel” (Is 60.11–16). Here we have the direct reference to God’s city where men shall worship at His feet; and together with the psalm line repeated constantly during the services which calls us to “bow before His footstool,” we have once again the reference to the Holy Cross (Ps 99.5, 110.1, et al.).

Before Thy Cross, we bow down in worship, O Master, and Thy holy resurrection, we glorify (Hymn of Veneration before the Cross).

This central hymn of the Elevation of the Cross which lasts for eight days in the Church is sung many times. It replaces the Thrice-Holy of the Divine Liturgy. The normal antiphons are also replaced by special verses from the psalms which have direct reference to Christ’s crucifixion on the Cross (Ps 22, 74, 99). At the Matins, in the gospel reading from Saint John, Christ says that when He is elevated on the Cross He will draw all men to Himself (Jn 12.28–36). The long gospel reading at the Divine Liturgy is the passion account from this same gospel. Thus, at the Elevation of the Cross the Christians make their official rededication to the crucified Lord and pledge their undivided allegiance to Him by the adoration of His holy feet nailed to the life-creating Cross. This is the meaning of this holy day of fasting and repentance in the Church today.

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 15

8:30 am — Orthros

9:45 am — Memorials

10:00 am — *Divine Liturgy*

Tuesday, September 17

11:00 am — Bible Studies

