

Please silence phones and pagers. Taking photos and videos during the liturgy is prohibited.

Saint Sophia Cathedral



Sunday, March 15

Sunday of St. Gregory Palamas

All English Liturgy

Agapius the Martyr & His Companions

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 Plagal

Mighty hosts of angels descended on Thy tomb, and those who guarded it were stricken still as dead, and Mary of Magdala stood before Thy grave seeking Thy pure and sacred body. Thou defeated Hades and were not tempted by him and Thou appeared to the Virgin and through her granted Life, Thou who rose from the dead, O Lord 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 of Saint Gregory

Orthodoxy's illuminating light, foundation and teacher of the Church, beauty of the ascetic invincible defender of the theologian, Gregory miracle worker pride of Thessaloniki, preacher of grace, beseech Him forever that our souls may be saved.

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.

Lenten Kondakion

Victorious leader to you we offer hymns, you have delivered us from calamity and suffering, your city gives thanks O Theotokos. As you do possess invincible might and power, from all forms of danger free us and deliver us, that we may cry unto you, Hail bride unwedded.

Megalynarion

All creation rejoices in thee full of grace, the company of angels and the race of all people. O sanctified temple and spiritual paradise, the glory of virgins from whom God was incarnate and became a child our God before all ages. And your womb God made a throne more vast than the heavens. All creation rejoices in thee full of grace, glory to you.

We welcome baptized Orthodox Christians who have properly prepared to receive Holy Communion. All are welcome to receive a blessing.

Please let the children come first, then wait for the ushers to guide you out row by row.

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: Dimitri June

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 First Letter to the Hebrews (1:10-14; 2:1-3)

Priest: Let us be attentive...

"IN THE BEGINNING, Thou, Lord, didst found the earth in the beginning, and the heavens are the work of thy hands; they will perish, but thou remainest; they will all grow old like a garment, like a mantle thou wilt roll them up, and they will be changed. But thou art the same, and thy years will never end." But to what angel has he ever said, "Sit at my right hand, till I make thy enemies a stool for thy feet?" Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?

Therefore we must pay closer attention to what we have heard, lest we drift away from it. For if the message declared by angels was valid and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard him.

THE GOSPEL ACCORDING TO ST. MARK (2:1-12)

At that time, Jesus entered Capernaum and it was reported that he was at home. And many were gathered together, so that there was no longer room for them, not even about the door; and he was preaching the word to them. And they came, bringing to him a paralytic carried by four men. And when they could not get near him because of the crowd, they removed the roof above him; and when they had made an opening, they let down the pallet on which the paralytic lay. And when Jesus saw their faith, he said to the paralytic, "My son, your sins are forgiven." Now some of the scribes were sitting there, questioning in their hearts, "Why does this man speak thus? It is a blasphemy! Who can forgive sins but God alone?" And immediately Jesus, perceiving in his spirit that they thus questioned within themselves, said to them, "Why do you question thus in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your pallet and walk? But that you may know that the Son of man has authority on earth to forgive sins"-he said to the paralytic-"I say to you, rise, take up your pallet and go home." And he rose, and immediately took up the pallet and went out before them all; so that they were all amazed and glorified God, saying, "We never saw anything like this!"

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...

Ted Pastras (7 years)

John Sakatis (6 months)

SUNDAY OF ST. GREGORY PALAMAS

GOARCH.ORG



This divine Father, who was from Asia Minor, was from childhood reared in the royal court of Constantinople, where he was instructed in both religious and secular wisdom. Later, while still a youth, he left the imperial court and struggled in asceticism on Mount Athos, and in the Skete at Beroea. He spent some time in Thessalonica being treated for an illness that came from his harsh manner of life. He was present in Constantinople at the Council that was convened in 1341 against Barlaam of Calabria, and at the Council of 1347 against Acindynus, who was of like mind with Barlaam; Barlaam and Acindynus claimed that the grace of God is created. At both these Councils, the Saint contended courageously for the true dogmas of the Church of Christ, teaching in particular that divine grace is not created, but is the uncreated energies of God which are poured forth throughout creation: otherwise it would be impossible, if grace were created, for man to have genuine communion with the uncreated God. In 1347 he was appointed Metropolitan of Thessalonica. He tended his flock in an apostolic manner for some twelve years, and wrote many books and treatises on the most exalted doctrines of our Faith; and having lived for a total of sixty-three years, he reposed in the Lord in 1359. His holy relics are kept in the Cathedral of Thessalonica. A full service was composed for his feast day by the Patriarch Philotheus in 1368, when it was established that his feast be celebrated on this day. Since works without right faith avail nothing, we set Orthodoxy of faith as the foundation of all that we accomplish during the Fast, by celebrating the Triumph of Orthodoxy the Sunday before, and the great defender of the teachings of the holy Fathers today.

HARD TIMES MAKE VIRTUOUS PEOPLE

Rev. Fr. Michael Tervo

We should not be afraid of hard times, but embrace them, as difficult as they may be. Experienced Orthodox Christians know that hard times can make people more virtuous, healthier, and more able to walk the path of salvation. We don't have to look very far back in our own country's history to see this is true. The Great Depression was a disastrous time for most of mankind. There are people alive today who remember the uncertainty and fear over how they would eat, where they would sleep, and what they would wear on their backs. Innocent people, especially children and elderly, suffered illness and death. People were uprooted from their homes and set adrift looking for work. There were soup kitchens and riots in the streets. Tyrants took advantage and instituted evil, totalitarian regimes. Wars were started. Millions were injured and killed.

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Yet, when you talk with many people who lived through the Great Depression, they say that those times made them better and more virtuous. They look back to those difficult years with nostalgia. They remember people banding together, sharing what they had so that more people could have what they needed. They depended on their families and neighbors more. They learned to do more with less. The Depression was a huge wake up for Americans, many of whom were lulled to sleep by the rich lifestyles they previously had. It was a time of reorientation and re-calibration. They learned the true value of things. They did not waste anything. They discerned between necessities and luxuries. They were frugal with their resources...their survival depended on it. Those hard times were not chosen. By God's providential grace they were imposed on them. And through them, God made a whole generation better able to survive the perilous times that followed.

Orthodox Great Lent is a chance for us to train for the future (both on earth and for Heaven), by learning now to live with less today. We can learn to be less vulnerable to loss, because we will learn that we can survive and prosper even if we lose everything. We learn that we can change our lifestyles. As a church we will be renewed again if we rediscover that Jesus Christ is enough for us...that Our Lord Himself is our satisfaction. Most if not all of us of us have been asleep. It is part of man's fallenness to be sleepy travelers. Saint Paul says in the Epistle on Cheesefare Sunday: "now it is high time to awake out of sleep; for our salvation is nearer than when we first believed." Haven't we been asleep? Many of us have participated in the race to acquire stuff. Many took on debt to acquire things, the debt under which many retreat and groan over. Many have put their attention on the world and not on God and acquiring fulfilling spiritual lives.

Now it is time to wake up. The word "Lent" in English comes from an old German word for "spring." Great Lent could also be called the "Great Awakening"... a time to wake up, to experience new birth, rejuvenation... to gain a living spring within us by a life recommitted to Christ. Saint Paul also says, "the night is far spent, the day is at hand. Let us cast off the works of darkness and put on the armor of light." Saint Paul goes on to say that we should walk as people who are focused on positive things, who are assured about our destiny as Christians. We should walk carefully and soberly... because Jesus fought back and won for us a valuable life, worth taking care of. We shall walk carefully, not with our passions as our guides, but as those who "put on the Lord Jesus Christ." He is the true pioneer and perfecter of our faith. He is the only one who can blaze a trail for us to follow to the Heavenly Kingdom.

Great Lent is upon us, and is more relevant than ever. It is a time to choose to live a harder life, if only a 40 or 50 day-stretch, so that we can re-calibrate and re-energize ourselves around Jesus Christ. It is time to toughen up and develop spiritual "grit." Great Lent is a training camp, a valuable life-giving "boot camp." It is a time to wake up as Orthodox Christians and see that Jesus Christ wants to grant us great spiritual treasures that cannot be taken away. Let us press on after Christ and attain them.

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, March 15

8:30 am — Orthros
9:45 am — Memorials
10:00 am — *Divine Liturgy*
12:30 pm — Bible Faith Studies
No Coffee Hour

Wednesday, March 18

7:00 pm — Pre-Sanctified Liturgy

Friday, March 20

9:00 am — Pre-Sanctified Liturgy
7:00 pm — 3rd Salutations to the Theotokos