



Sunday, September 6

*14th Sunday of St. Matthew*

All English Service

*The Commemoration of the Miracle Wrought by Archangel Michael in Colossae (Chonae)*

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

Logos born of the Virgin for our salvation, and co-eternal with the Father and the Holy Spirit, come ye faithful ones and worship singing praise to Him, for He was willing as a man to be lifted on the cross and death to suffer, and to raise the dead by His glorious resurrection

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 Commemorating the Miracle in Chonai by the Archangel Michael

We come before you, who are foremost of heaven's hosts, and we implore for your prayers for us. Though we are unworthy, protect us under the shelter of your wings that we may be guarded by your spiritual glory. Watch over us, who bow down to you and who fervently cry out: Deliver us from every danger as the marshals of power and hosts on high.

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 Commemorating the Nativity of the Theotokos

Ioakim and Anna were freed from the reproach of barrenness and Adam and Eve from the corruption of death by thy Holy birth O Pure One, thy people celebrate thy birth and rescued from iniquity we cry out to thee: the barren one gives birth to the Theotokos, the nurturer of our life.

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*Dean*

**Rev. Father Allan Gabriel Boyd**

*Assistant Priest*

# Scripture Reading

*Faith comes by hearing...*

Epistle Reader: Christina Szekely

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

**Reader:** O Lord, shall keep us and preserve us...save me, O Lord, for the godly man has failed.

**Priest:** Wisdom.

**Reader:** The reading is from St. Paul's Second Letter to the Corinthians (1:21-24; 2:1-4)

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

BRETHREN, it is God who establishes us with you in Christ, and has commissioned us; he has put his seal upon us and given us his Spirit in our hearts as a guarantee.

But I call God to witness against me - it was to spare you that I refrained from coming to Corinth. Not that we lord it over your faith; we work with you for your joy, for you stand firm in your faith. For I made up my mind not to make you another painful visit. For if I cause you pain, who is there to make me glad but the one whom I have pained? And I wrote as I did, so that when I came I might not suffer pain from those who should have made me rejoice, for I felt sure of all of you, that my joy would be the joy of you all. For I wrote you out of much affliction and anguish of heart and with many tears, not to cause you pain but to let you know the abundant love that I have for you.

## **The Gospel of St. Matthew** (22:2-14)

The Lord said this parable, "The kingdom of heaven may be compared to a king who gave a marriage feast for his son, and sent his servants to call those who were invited to the marriage feast; but they would not come. Again he sent other servants, saying, 'Tell those who are invited, Behold, I have made ready my dinner, my oxen and my fat calves are killed, and everything is ready; come to the marriage feast.' But they made light of it and went off, one to his farm, another to his business, while the rest seized his servants, treated them shamefully, and killed them. The king was angry, and he sent his troops and destroyed those murderers and burned their city. Then he said to his servants, 'The wedding is ready, but those invited were not worthy. Go therefore to the thoroughfares, and invite to the marriage feast as many as you find.' And those servants went out into the streets and gathered all whom they found, both bad and good; so the wedding hall was filled with guests.

But when the king came in to look at the guests, he saw there a man who had no wedding garment; and he said to him, 'Friend, how did you get in here without a wedding garment?' And he was speechless. Then the king said to the attendants, 'Bind him hand and foot, and cast him into the outer darkness; there men will weep and gnash their teeth.' For many are called, but few are chosen."

# 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...*

*Serafimoula Pelargou (40 days)*

*Nick Alefantas*

*Bessie Alefantas*

*George Alefantas*

*Tom Alefantas*

*Thomas Alefantas*

*Theve Alefantas*

*George Vournas*

*Georgia Vournas*

*Lefkou Christofi (1 year)*

*George S. Poullos (3 years)*

*Speros G. Poullos (51 years)*

*Bessie S. Poullos (21 years)*

*Antonios Pantazopoulos*

*Ioanna Pantazopoulos*

*Stavros Pantazopoulos*

*Nicholaos Pantazopoulos*

*Demetrios Pantazopoulos*

*Georgios Poullos*

*Helen Poullos*

*Basil Halkas*

*Sophia Halkas*

*Gus Chachakos*

*Asteroula Chachakos*

*Efstathios (40 days)*

*Vasilios*

*Nula*

*Panayiotis*

*Polixeni*

*Panayiota*

*Lucas*

*Nikolaos*

## ALTAR CANDLES

Offered in loving memory of Serafimoula Pelargou (40 days) by Mr. and Mrs. Pelargou.

## PERPETUAL CANDLES

- ◆ Offered in loving memory of Nick, Bessie, George, Tom, Thomas and Theve Alefantas, George and Georgia Vournas by their family.
- ◆ Offered in loving memory of George S., Speros G. and Bessie S. Poullos by Jayne Poullos.
- ◆ Offered in loving memory of the Pantazopoulos Family by Jayne Poullos.

## COFEE HOUR SPONSOR

- ◆ Offered in loving memory of Nick, Bessie, George, Tom, Thomas and Theve Alefantas, George and Georgia Vournas by their family.
- ◆ Offered in loving memory of Lefkou Christofi (1 year) by the Christofi family.
- ◆ Offered in loving memory of the September 6, 1955 catastrophe by the Hellenic Society of Constantinople of Southern California.

## DAILY VITAMINS FOR SPIRITUAL GROWTH

### **Nativity of the Theotokos on September 8th**

One major feast in the Church, honoring Mary, the Theotokos is at the beginning of our Liturgical Year, celebrating her birth. Our Liturgical Year begins with her birth and ends with her death. The record of Mary's birth is not found in the Bible. The traditional account of the event is taken from extra-biblical writings passed around in the early Church which are not part of the New Testament scriptures. The traditional teaching is that Joachim and Anna were a pious, old and childless Jewish couple who were among the small and faithful remnant awaiting the promised Messiah. They prayed earnestly to the Lord for a child, since among the Jews barrenness was a sign of God's disfavor. In answer to their prayers, and as the reward of their unwavering faithfulness to God, the elderly couple was blessed to give birth the child who was destined to become the Mother of God incarnate—Jesus the Christ. The feast of the Nativity of the Theotokos, therefore, is a glorification of Mary's birth, of Mary herself and of her righteous parents. It is a celebration as well of the very first preparation for the salvation of the world. The verses of the feast are filled with titles for Mary such as the "Vessel of Light," the "Book of the Word of Life," the "Door to the Orient," the "Throne of Wisdom" is being prepared on earth by God Himself in the birth of the girl-child Mary. These titles are inspired by Bible verses, both the Old and New Testaments. The specific Biblical readings of the feast give indications of this. The Church's Old Testament readings surrounding that feast point to the coming of Mary. Thus, Jacob's Ladder which unites heaven and earth and the place which is named "the house of God" and the "gate of heaven" (Genesis 28:10-17) are taken, to indicate the union of God with men which is realized most fully and perfectly—both spiritually and physically—in Mary the Theotokos, Bearer of God (which is signified by the place she occupies in the Church's architecture, in the apse, halfway between heaven and earth). So also the vision of the Old Testament temple with the "door 'to the East' perpetually closed and filled with the "glory of the Lord" symbolizes Mary, called in the hymns of the feast "the living temple of God filled with the divine Glory." (Ezekiel 43:27-44:4) Mary is also identified with the "house" which the Divine Wisdom has built for Himself according to the reading from Proverbs 9:1-11. The Gospel reading of Orthros is the one read at all feasts of the Theotokos, the famous Magnificat from St. Luke in which Mary says: "My soul magnifies the Lord and my spirit rejoices in God my Saviour, for he has regarded the low estate of his handmaiden, for behold, henceforth all generations will call me blessed." (Luke 1:47) The Epistle Reading of the Divine Liturgy is the famous passage about the coming of the Son of God in "the form of a servant, being born in the likeness of man" (Philippians 2:5-11) and the Gospel Reading is that which is always read for feasts of the Theotokos—The woman in the crowd glorifies the Mother of Jesus, and the Lord himself responds that the same blessedness which his mother receives is for all "who hear the word of God and keep it." (Luke 11:27-28) Thus, on the feast of the Nativity of the Theotokos, as on all liturgical celebrations of Christ's Mother, we proclaim and celebrate that through God's graciousness to humankind every Christian receives what the Theotokos receives, the "great mercy" which is given to human persons because of Christ's birth from the Virgin.



#### **Sunday, September 6**

8:15 am — Orthros

9:15 am — Studies in Faith

9:45 am — Memorials

10:00 am — *Divine Liturgy*

— **Coffee Hour:** Maniatakos Fellowship Hall

#### **Monday, September 7**

Labor Day — Office Closed

#### **Tuesday, September 8**

*Nativity of the Theotokos*

8:30 am — Orthros

9:30 am — Divine Liturgy

7:00 pm— The Forum Fellowship: An Orthodox Group for Young Professionals

*~Saint Sophia Cathedral exists to Transform Life~*

*Being Disciples—Making Disciples—Growing Disciples—of Jesus Christ*