



The Messenger

Sunday, September 3, 2023
Κυριακή, 3 Σεπτέμβριος

13th Sunday of Matthew
Γ' Κυριακή Ματθαίου

Weekly Worship Guide

The Greek Orthodox Cathedral of the Annunciation • Atlanta, GA

Anthimus, Bishop of Nicomedeia, Holy Father Theocistus and his fellow struggler Euthymius the Great, Polydorus the Martyr of New Ephesus, Translation of the relics of St. Nectarius the Wonderworker, Bishop of Pentopolis, Chariton the Martyr, Phoebe the Deaconess

Today's Memorials

Service can be found on p. 127
of the Divine Liturgy Book

3 Year Memorial for Alexandra Dotsef
11 Year Memorial for Sacho (Alexander) Dotsef
24 Year Memorial for Matushka Constance Edwards

St. Phoebe the Deaconess



St. Phoebe is recognized as the first woman deacon, although we know little about her life. She is honored as being the prototype for female deacons just as St. Stephen is the prototype for male deacons. In her book *Women Deacons in the Orthodox Church*, Dr. Kyriaki FitzGerald suggests that St. Phoebe is an example of faith and service for female deacons.

St. Phoebe came from a very busy port area called Cenchreae, a popular stop for people traveling from Syria or Asia Minor. Although there has been a great amount of debate concerning what her actual duties as a deacon might have been, it is clear that St. Paul gave recognition to St. Phoebe, thanking her in public for her hospitality and for meeting the needs of the people in Cenchreae, and urging others to help her with her ministry as “a deaconess of the Church at Cenchreae.”

Centuries later, St. John Chrysostom praised St. Phoebe’s work for the Church as an inspiration and model for both men and women to imitate. He calls her a saint – a holy person and a woman who served the Church through the office of deacon.

Women were indeed called to serve in the early Church, as is seen in the example of St. Phoebe. It was an honor to be able to give such service to the community through charitable acts and dedication to the church community. There are many women in addition to St. Phoebe who are recognized by the Church for their various ministries – St. Poplia (fourth century), St. Sophia, known as the “second Phoebe” (fifth century), St. Tabitha, mentioned in the early Acts of the Apostles, also known for her almsgiving, St. Mary, St. Mark’s mother who opened her house for Christian meetings in Jerusalem, St. Lydia, who showed her hospitality to St. Paul and his companions, and St. Priscilla, who was involved in missionary work (FitzGerald 1998). Female deacons are mentioned in the salutations of the epistle to the Philippians (1:1), and the first epistle to Timothy (3:8,12).

Since the beginning of the Church, women have been using their talents and gifts from God to serve. Let us hope and pray that the Church will find some way to embrace these talents and gifts and restore the office of the female diaconate.

Order of Hymns Following The Small Entrance

Ἀναστάσιμον Ἀπολυτίκιον. Ἦχος δ'.

Τὸ φαιδρὸν τῆς ἀναστάσεως κήρυγμα, ἐκ τοῦ Ἀγγέλου μαθοῦσαι αἱ τοῦ Κυρίου Μαθήτριάι, καὶ τὴν προγονικὴν ἀπόφασιν ἀπορρίψασαι, τοῖς Ἀποστόλοις καυχώμεναι ἔλεγον· Ἐσκύλευται ὁ θάνατος, ἠγέρθη Χριστὸς ὁ Θεός, δωρούμενος τῷ κόσμῳ τὸ μέγα ἔλεος.

Ἀπολυτίκιον τοῦ Ἱερομάρτυρος. Ἦχος δ'.

Καὶ τρόπων μέτοχος, καὶ θρόνων διάδοχος, τῶν Ἀποστόλων γενόμενος, τὴν προᾶξιν εὖρες Θεόπνευστε, εἰς θεωρίας ἐπίβασιν· διὰ τοῦτο τὸν λόγον τῆς ἀληθείας ὀρθοτομῶν, καὶ τῇ πίστει ἐνήθλησας μέχρις αἵματος, Ἱερομάρτυς Ἄνθιμε· πρόσβευε Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.

Ἀπολυτίκιον τοῦ Ὁσίου. Ἦχος πλ. δ'.

Ταῖς τῶν δακρῶν σου ῥοαῖς, τῆς ἐρήμου τὸ ἄγονον ἐγεώργησας, καὶ τοῖς ἐκ βάθους στεναγμοῖς, εἰς ἑκατὸν τοὺς πόνους ἑκαρποφόρησας, καὶ γέγονας φωστὴρ τῇ οἰκουμένῃ, λάμπων τοῖς θαύμασιν, Θεόκτιστε Πατὴρ ἡμῶν ὅσιε· πρόσβευε Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.

Ἀπολυτίκιον τοῦ Ναοῦ. Ἦχος δ'.

Σήμερον τῆς σωτηρίας ἡμῶν τὸ Κεφάλαιον, καὶ τοῦ ἀπ' αἰῶνος Μυστηρίου ἡ φανέρωσις, ὁ Υἱὸς τοῦ Θεοῦ, Υἱὸς τῆς Παρθένου γίνεται, καὶ Γαβριὴλ τὴν χάριν εὐαγγελίζεται. Διὸ καὶ ἡμεῖς σὺν αὐτῷ τῇ Θεοτόκῳ βοήσωμεν· Χαίρε Κεχαριτωμένη, ὁ Κύριος μετὰ σοῦ.

Κοντάκιον τῶν Κεκοιμημένων. Ἦχος πλ. δ'.

Μνήσθητι, Κύριε, ὡς ἀγαθὸς τῶν δούλων σου καὶ ὅσα ἐν βίῳ ἡμαρτον συγχώρησον· οὐδεὶς γὰρ ἀναμάρτητος, εἰ μὴ σὺ ὁ δυνάμενος καὶ τοῖς μεταστάσι δοῦναι τὴν ἀνάπαυσιν.

Κοντάκιον. Ἦχος δ'.

Ἰωακείμ καὶ Ἄννα ὄνειδισμοῦ ἀτεκνίας, καὶ Ἀδὰμ καὶ Εὐά, ἐκ τῆς φθορᾶς τοῦ θανάτου, ἠλευθερώθησαν, Ἄχραντε, ἐν τῇ ἀγία γεννήσει σου· αὐτὴν ἐορτάζει καὶ ὁ λαὸς σου, ἐνοχῆς τῶν πταισμάτων, λυτρωθεὶς ἐν τῷ κράζειν σοι· Ἡ στείρα τίκτει τὴν Θεοτόκον, καὶ τροφὸν τῆς ζωῆς ἡμῶν.

Resurrectional Apolytikion. Mode 4.

The joyful news of your resurrection was proclaimed by the angel to the women disciples. Having thrown off the curse that fell on Adam, they ran elatedly to tell the apostles: Death has been vanquished; Christ our God is risen from the dead, blessing all the world with his great mercy.

Apolytikion of the Hieromartyr. Mode 4.

Becoming a partner with the Apostles in way of life and successor to their theones, O God-inspired Saint, in the active life you found an entrance to contemplation. Hence you rightly expounded the word of truth, and you shed your blood in struggling for the faith, O Hieromartyr Anthimos. Intercede with Christ our God, beseeching Him to save our souls.

Apolytikion of the Venerable. Mode pl. 4.

With the rivers of your tears you made the barren desert bloom; and with your sighs from deep within, you made your labors bear their fruits a hundredfold; and you became a star, illuminating the world by your miracles, O Theotistos our devout father. Intercede with Christ our God, for the salvation of our souls.

Apolytikion of the Church. Mode 4.

Today is the beginning of our salvation, and the revelation of the mystery which was hidden from eternity. The Son of God becomes the Virgin's Son, and Gabriel announces the grace of this Good News. Let us also join with him, calling to the Theotokos: Rejoice, O Woman full of grace; the Lord is with you.

Kontakion for the Departed. Mode pl. 4.

Remember, O Lord, as You are good, Your servants, and forgive every sin they have committed in this life. For no one is sinless except You, Who have power to grant rest to those who have fallen asleep.

Kontakion. Mode 4.

Both Joachim and Anna from their sterility's stigma, and Adam and Eve from their mortality's ruin have been set free, O immaculate Maid, by your holy nativity. For this do your people hold celebration, redeemed from the guilt of transgression as they cry to you, "The barren one bears the Theotokos, the nourisher of our Life."

Readings

13th Sunday of Matthew
Κυριακή ΙΓ' Ματθαίου

Epistle (St. Paul's First Letter to the Corinthians 16:13-24)

Reader: Alex Simitses

PROKEIMENON: O Lord, how manifold are your works. You have made all things in wisdom.
VERSE: Bless the Lord, O my soul.

Brethren, be watchful, stand firm in your faith, be courageous, be strong. Let all that you do be done in love. Now, brethren, you know that the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints; I urge you to be subject to such men and to every fellow worker and laborer. I rejoice at the coming of Stephanas and Fortunatus and Achaicos, because they have made up for your absence; for they refreshed my spirit as well as yours. Give recognition to such men. The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord. All the brethren send greetings. Greet one another with a holy kiss. I, Paul, write this greeting with my own hand. If any one has no love for the Lord, let him be accursed. Our Lord, come! The grace of the Lord Jesus be with you. My love be with you all in Christ Jesus. Amen.

Gospel (Matthew 21:33-42)

The Lord said this parable, "There was a householder who planted a vineyard, and set a hedge around it, and dug a wine press in it, and built a tower, and let it out to tenants, and went into another country. When the season of fruit drew near, he sent his servants to the tenants, to get his fruit; and the tenants took his servants and beat one, killed another, and stoned another. Again he sent other servants, more than the first; and they did the same to them. Afterward he sent his son to them, saying 'They will respect my son.' But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and have his inheritance.' And they took him and cast him out of the vineyard and killed him. When therefore the owner of the vineyard comes, what will he do to those tenants?" They said to him, "He will put those wretches to a miserable death, and let out the vineyard to other tenants who will give him the fruits in their seasons." Jesus said to them, "Have you never read in the scriptures: 'The very stone which the builders rejected has become the head of the corner; this was the Lord's doing, and it is marvelous in our eyes?'"

DIVINE LITURGY CONTINUES ON PAGE 51 OF THE DIVINE LITURGY BOOK

Reminders for Receiving Holy Communion

Holy Communion is offered in the Orthodox Church only to those individuals baptized and/or chrismated (confirmed) in the Orthodox Faith. To participate in Holy Communion one must be in good standing with the Church spiritually (for example, married people must have had their marriage blessed in the Church; and, all must be without grave sin on their hearts). For all Orthodox Christians, the proper preparation for Holy Communion must be observed: that is, examination of conscience, confession, reading the prayers for Holy Communion, and the proper fasting. If you have any further questions about this, please speak with the clergy. Women should remove all lipstick when approaching for Holy Communion.

Thank you.

Support our Cathedral

Welcome, everyone!

We extend a warm welcome to our visitors worshipping with us today in our Cathedral. You are invited to join us for our fellowship following the conclusion of the Divine Liturgy in Carlos Hall next to the Church. Thank you for your visit! Please stop by our hospitality table and sign the register in the Narthex.

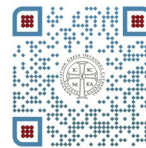
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