

Harvest, Thanksgiving, and Sowing
(Marking of September 1st as the New Ecclesiastical Year)
from the Antiochian Orthodox Church Website

By marking the start of a new year in September, the Empire—and later, the Orthodox Church—was associating the new year with harvesting crops. As preparations for winter were being made, so too were preparations for the upcoming year.

For Christians, it was a time of thanksgiving, remembering the good weather and abundant rain the Lord provided for that year's harvest—something we pray for at every Divine Liturgy.

This draws close parallels with the Feast of Trumpets for the pre-Incarnation people of God (Lev. 23:23–25):
And the Lord spoke to Moses, saying, “Speak to the children of Israel, saying, ‘The seventh month, on the first of the month, rest will be yours, a memorial of trumpets; it will be a holy assembly to you. You will not perform any servile work, and you will bring a whole burnt offering to the Lord.’”

As the *Synaxarion* notes, this was also the day Christ entered a synagogue and read from the scroll of Isaiah (cf. Luke 4:16–30).

By marking the new year at harvest time, we remind ourselves annually of our dependence on both hard work and the blessings of God. Going beyond material blessings and healthy crops, this applied (as do many of our hymns) to Imperial concerns, including prayers for protection from our enemies:
Creator of the universe, setting times and seasons by Your sole authority, bless the cycle of the year of Your grace, O Lord, guarding our rulers and Your nation in peace, at the intercession of the Theotokos, and save us.

—*Apolytikion* (Second Tone)

You who created all things in Your infinite wisdom, and set the times by Your own authority, grant Your Christian people victories. Blessing our comings and goings throughout this year, guide our works according to Your divine will.

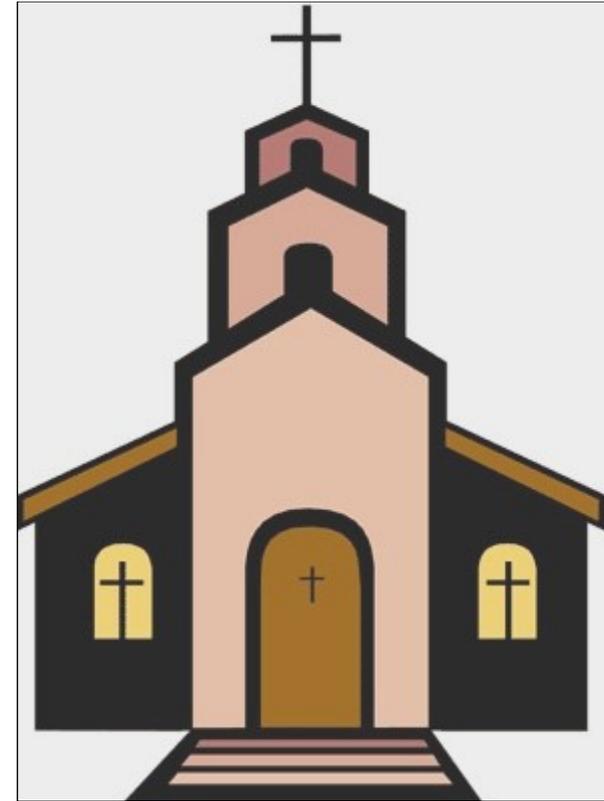
—*Kontakion* (Fourth Tone)

And if one considers the increasing natural disasters, droughts, floods, wildfires (especially here in the Pacific Northwest), hurricanes, and famines, we should be all the more mindful in this modern era of technology and abundance to pray for such things—not less so.

We have not engineered our way out of dependence on God. If anything, the more our abilities increase, the more we have shown need for God's favor and mercy.

Ss Constantine & Helen

Greek Orthodox Cathedral of the Pacific



September 3, 2017

13th Sunday of Matthew

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September 3, 2017

13th Sunday of Matthew

Commemoration of: Anthimos, Bishop of Nicomedeia; Ariston, Bishop of Alexandria; Chariton the Martyr; Phoebe the Deaconess

Apolytikia - Entrance Hymns

To fethron (Hymn of the Day) Tone 4

Having learned the joyous news of the angel of Your resurrection, the disciple women of the Lord, and having rejected the ancestral judgment to the Apostles with boasting did they proclaim, death is despoiled Christ our God has risen granting to the world the great mercy. (Translation as sung by the Choir)

Ke tropon metohos (St. Anthimos) Tone 4

Becoming a partner with the Apostles in way of life and successor to their thrones, 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. (Translation by AgesInitiatives.com)

Tes ton thakrion su roes (St. Theoktistos) Tone 8

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 Theoktistos our devout father. Intercede with Christ our God, for the salvation of our souls. (Translation by AgesInitiatives.com)

Tu Stavru su ton tipon (Hymn of the Church) Tone 8

Having seen in the sky the form of Your Cross and, like Paul, having received his calling not from men, Your apostle among Kings, Lord, placed his reigning city in Your hand, which forever you guard in peace, by the intercessions of the Theotokos, for You alone are the lover of mankind. (Translation as sung by the Choir)

Kontakion Tone 4

Ioakim ke Anna

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." (Translations from AgesInitiatives.com)

Epistle Reading 1 Corinthians 16:13-24

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 Reading 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?'"

Announcements

- ✘ 36th Annual Greek Festival- Thank you to all our Chairpersons and Volunteers for our Festival a great success! Without all of you and the wonderful people in our local community, our Festival would not be possible!
- ✘ A Men's Pilgrimage to Mount Athos is being planned for May of 2018 with limited spots. Please contact Peter Kay before Sept 9 via email: peter@cybercominc.com.

Today

- ✘ SUN, 9/3– 13th Sunday of Matthew; Meeting for Youth Guidelines Policy

This Week

- ✘ MON, 9/4– Offices closed in Observance of Labor Day
- ✘ THU, 9/7– Great Vespers 6:30 p.m.
- ✘ FRI, 9/8– Nativity of the Theotokos: Orthros 8:30 a.m., Divine Liturgy 9:30 a.m.
- ✘ SAT, 9/9– Baptism of Athanasios Nicholas 2 p.m.; Ohana Pizza Night- 4 p.m. to 7 p.m.
- ✘ SUN, 9/10– Sunday Before the Holy Cross; Sunday School Blessing of the Waters; Philoptochos Meeting 12 p.m.

To Our Visitors:

We are pleased that you have chosen to worship with us. Just a reminder, however: the Sacrament of Holy Communion is a manifestation of the *unity of the Body of Christ*. As such, only those who are members in spiritual good standing of the Orthodox Church – and who have prepared themselves for the Sacrament – may partake of the Holy Chalice. However, *everyone* is welcome to come up with our people at the end of the service to receive blessed bread.

Please be sure to join us at Coffee Hour following Services.