

September 12<sup>th</sup> – Divine Liturgy – 10:30 a.m.  
Sunday before Holy Cross

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September 1<sup>st</sup> – The Indiction and  
Beginning of the Ecclesiastical Year

An Indiction was periodic assessment of taxation in the Roman Empire which took place every fifteen years by imperial decree. This decree, which was issued before the season of winter, was named Indictio or Order, and was also adopted by the emperors in Constantinople.

The month of September was, for the Hebrews, the beginning of the civil year, the month of gathering the harvest and the offering of thanks to God. It was on this feast that the Lord Jesus entered the synagogue in Nazareth. The month of September is also important in the history of Christianity, because Emperor Constantine the Great was victorious over Maxentius, the enemy of the Christian Faith, in September. Following this victory, Constantine granted freedom of confession to the Christian Faith throughout the Roman Empire. For a long time, the civil year in the Christian world followed the Church year, with its beginning on September 1<sup>st</sup>.

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September 8<sup>th</sup> – Nativity of Our Most Holy Lady the  
Theotokos and Ever-Virgin Mary

According to ancient tradition of the Church, the Theotokos was born of barren and aged parents, Joachim and Anna, about the year 16 or 17 before the birth of Christ. Joachim was descended from the royal line of David. Anna was of the priestly tribe of Levi.



**St. Spyridon  
Greek Orthodox Church**

**Address:** 1010 Factory St., Clarksburg, WV 26301

**Mailing:** P.O. Box 4176, Clarksburg, WV 26302

**Phone:** 304-624-5331

**Web:** <http://stspyridon.wv.goarch.org>

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September 5, 2021

Holy Prophet Zacharias and Righteous Elizabeth, parents of  
the Venerable Forerunner John the Baptist

**Resurrection Apolytikion**

When You descended unto death, O Lord who yourself are immortal Life, then did You mortify Hades by the lightning flash of Your Divinity. Also when You raised the dead from the netherworld, all the Powers of the heavens were crying out: O Giver of life, Christ our God, glory to You.

**For the Prophet**

As a priest according to the Law of God you offered up wholeburnt offerings, and they were most acceptable to Him, Dressed in the vestments of the priesthood, O Zacharias. And you became a light, and you beheld mysteries; and clearly you displayed the signs and symbols of grace within yourself. And you were assassinated by the sword in the Temple of God. O all-wise Prophet of Christ the Savior, join the Forerunner in praying that our souls be saved.

**Hymn of St. Spyridon**

**Kontakion**

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."

## Epistle: St. Paul's First Letter to the Corinthians 9:2-12

Brethren, you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the law of Moses, "You shall not muzzle an ox when it is treading out the grain." Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.

## Gospel Reading: Matthew 18:23-35

The Lord said this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what

you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the torturers, till he should pay all his debt. So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart."



Zacharias and Elizabeth, parents of John the Baptist