

September 19th – Divine Liturgy
Sunday after Holy Cross

September 26th – Divine Liturgy
Sunday after Holy Cross

Today, we welcome Jason Webber into the Orthodox faith
through the Sacrament of Chrismation.
Sponsors are Steve and Irene Sellas.

Chrismation is practiced by anointing the new Christian with chrism, which is holy oil (Gk. *myron*). The myron is a "mixture of forty sweet-smelling substances and pure olive oil". The Christian is anointed with this oil in the sign of the Cross on his forehead, eyes, nostrils, mouth, ears, chest, hands and feet. Each time, the priest administering the sacrament says, "The Seal and Gift of the Holy Spirit." The sacrament of chrismation is an extension of the day of Pentecost, on which the Holy Spirit was poured out on the Apostles.

Although normally administered in conjunction with baptism, in some cases chrismation alone may be used to receive converts to Orthodoxy through the exercise of economia or specific episcopal application of the canons in the life of the Church. In general, if a convert comes to Orthodoxy from another Christian confession and has previously undergone a rite of baptism by immersion in the Trinitarian Formula ("in the Name of the Father, and of the Son, and of the Holy Spirit"), he or she may be received into the Orthodox Church through the sacrament of chrismation, after which receiving the Holy Eucharist.



St. Spyridon Greek Orthodox Church

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September 12, 2021

Sunday Before the Holy Cross

Apodosis of the Nativity of Our Most Holy
Lady the Theotokos and Ever-Virgin Mary
Autonomos the Martyr

Apolytikion of the Feast

Your Nativity, O Theotokos, imparted joy to the entire earth, for out of you has risen the Sun of Righteousness, Christ our God. He nullified the curse and instead gave His blessing and causing death to be neutralized, He granted us eternal life.

Resurrectional Apolytikion

Let the heavens sing for joy, and let everything on earth be glad. For with His Arm the Lord has worked power. He trampled death under foot by means of death; and He became the firstborn from the dead. From the maw of Hades He delivered us; and He granted the world His great mercy.

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 Letter to the Galatians 6:11-18

Brethren, see with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised, and only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

Gospel Reading: John 3:13-17

The Lord said, "No one has ascended into heaven but he who descended from heaven, the Son of man who is in heaven. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in him may have eternal life. "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him."

September 14th

Elevation of the Venerable and Life-Giving Cross

Saint Helen, the mother of Saint Constantine the Great, when she was already advanced in years, undertook, in her great piety, the hardships of a journey to Jerusalem in search of the cross, about the year 325. A temple to Aphrodite had been raised up by the Emperor Hadrian upon Golgotha, to defile and cover with oblivion the place where the saving Passion had been suffered.

According to liturgical tradition, Saint Helen found the location of the True Cross by digging for it under a large growth of basil. Basil plants were reputed to have sprung up at the foot of the Cross where the Precious Blood of Christ fell, along with the tears of the Mother of God.

On the Feast of the Elevation of the Holy Cross it is customary to rest the image of the Holy Cross on a bed of basil before carrying it out for the veneration of the faithful.

