

The Beginning of the Indiction, that is, the New Year. Our Righteous Father Symeon the Stylite. The Synaxis Of the Most Holy Theotokos of Miasenae. The Righteous Jesus of Navi (Joshua, Son of Nun).



The Beginning of the Indiction, that is, the New Year. Our Righteous Father Symeon the Stylite. The Synaxis of the Most Holy Theotokos of Miasenae. The Righteous Jesus of Navi (Joshua, the Son of Nun). Which the Holy Church Celebrates on September 1.

Beginning of the Indiction: For the maintenance of their Armed Forces, the Roman emperors decreed that their subjects in every district should be taxed every year. This same decree was reissued every fifteen years, since the Roman soldiers were required to serve for fifteen years. At the end of each fifteen-year period, an assessment was made of what economic changes had taken place, and a new tax was decreed, which was to be paid over the span of fifteen years. This imperial tax decree, which was issued before the season of winter, was named *Indictio*, that is, Definition, or Order. This name was adopted by the emperors in Constantinople also. At other times, the latter also used the term *Epinemisis*, that is, Distribution (*Dianome*). It is commonly held that Saint Constantine the Great introduced the Indiction decrees in A.D. 312, after he beheld the sign of the Cross in heaven and vanquished Maxentius and was proclaimed Emperor in the West. Some, however (and this seems more likely), ascribe the institution of the Indiction to Augustus Caesar, three years before the birth of Christ. Those who hold this view offer as proof the papal bull issued in A.D. 781 which is dated thus: *Anno IV, Indictionis LIII* — that is, the fourth year of the fifty-third Indiction. From this, we can deduce the aforementioned year (3 B.C.) by multiplying the fifty-two complete Indictions by the number of years in each (15), and adding the three years of the fifty-third Indiction. There are three types of Indictions: 1) That which was introduced in the West,

which is called the Imperial, or Caesarean, or Constantinian, and which begins on the 24th of September; 2) The so-called Papal Indiction, which begins on the 1st of January; and 3) The Constantinopolitan, which was adopted by the Patriarchs of that city after the fall of the Eastern Empire in 1453. This indiction is indicated in their own hand on the decrees they issue, without the numeration of the fifteen years. This Indiction begins on the 1st of September and is observed with special ceremony in the Church. Since the completion of each year takes place, as it were, with the harvest and gathering of the crops into storehouses, and we begin anew from henceforth the sowing of the seed in the earth for the production of future crops, September is considered the beginning of the New Year. The Church also keeps festival this day, beseeching God for fair weather, seasonable rains, and the abundance of the fruits of the earth. The Holy Scriptures (Lev. 23:24-5 and Num. 29:1-2) also testify that the people of Israel celebrated the feast of the Blowing of the Trumpets on this day, offering hymns of thanksgiving.

In addition to all the aforesaid, on this feast we also commemorate our Saviour's entry into the synagogue in Nazareth, where He was given the book of the Prophet Esaias to read, and He opened it and found the place where it is written, "The Spirit of the Lord is upon Me, for which cause He hath anointed Me..."(Luke 4:16-30).

It should be noted that to the present day, the Church has always celebrated the beginning of the New Year on September 1. This was the custom in Constantinople until its fall in 1453 and in Russia until the reign of Peter I. September 1 is still festively celebrated as the New Year at the Patriarchate in Constantinople; among the Jews also the New Year, although reckoned according to a movable calendar, usually falls in September. The service of the Menaion for January 1 is for our Lord's Circumcision and for the memorial of Saint Basil the Great, without any mention of its being the beginning of a new year.

Of the Saints that are celebrated today, *our righteous Father Symeon*

was born about the year 390 in a certain village named Sis, in the mountain region of Cilicia and Syria. Having first been a shepherd, he entered the monastic discipline at a young age. After trying various kinds of ascetical practices, both in the monastery and then in the wilderness, he began standing on pillars of progressively greater height, and heroically persevered in this for more than forty years.; the greater part of this time he spent standing upright, even when one of his feet became gangrenous, and other parts of his body gave way under the strain. He did not adopt this strange way of life out of vainglory, a charge that some of his contemporaries made against him at the first: because he was already famous for his asceticism and holiness before ascending his first pillar (in Greek *style*, whence he is called "Stylite"), many pious people came to him wishing to touch his garments, either for healing or for a blessing; to escape the continual vexation they caused, he made a pillar

about ten feet high, and then higher and higher, until the fourth and last was about fifty feet high. The Church historian Theodoret of Cyrrihus, an eyewitness of his exploits who wrote of him while Symeon was yet alive, called him “the great wonder of the world.” God gave him the grace to persevere in such an astonishing form of asceticism that multitudes came to see him from Persia, Armenia, South Arabia, Georgia, Thrace, Spain Italy, Gaul and the British Isles. Theodoret says that he became so famous in Rome that the entrances of workshops were adorned with small icons of him for a blessing and protection. Nomadic Arabs by the thousands believed and were baptized because of him; the King of Persia sent envoys to inquire into his way of life, and the Queen asked to be sent oil that he had blessed. He was also a great defender of sound doctrine, and confirmed the Orthodoxy of the Holy Council of Chalcedon for many who had been beguiled by the teachings of the Monophysites, including the Empress Eudocia, widow of Theodosius the younger (see Jan. 20). After a life of unheard-of achievements and struggles, he reposed in peace at the age of sixty-nine, in the year 459.

The *Synaxis of the Most Holy Theotokos of Miasenae* is celebrated today because of the wonder that was wrought through her holy icon, which had been cast into the lake called Zaguru in order to prevent it from being desecrated by the Iconoclasts, miraculously rose intact from the depths of the lake after many years.

Jesus (Joshua) of Navi was born of the tribe of Ephraim in Egypt, in the seventeenth century before Christ. When he was eighty-five years of age, he became Moses’ successor. He restrained the River Jordan’s flow and allowed the Israelites to cross on foot. He caused the sun to stop in its course when he was waging war against the Amorites. He divided the Promised Land among the Twelve Tribes of Israel and governed them for twenty-five years. He wrote the Old Testament Book that bears his name, and having lived 110 years, he reposed in the sixteenth century before Christ. His name means “God saves.”

Rest from labour. Wine and oil allowed

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Dismissal Hymn of the Indiction. Second Tone

O MAKER of all creation, Who hast established the times and the seasons in Thine own power: Bless the crown of this year with Thy goodness, O Lord, and keep our rulers and Thy flock in peace, by the intercessions of the Theotokos, and save us.

Dismissal Hymn of Saint Symeon. First Tone

THOU becomest a pillar of patience, and didst emulate the Forefathers, O righteous one: Job in his sufferings, Joseph in temptations, and the life of the bodiless while in the body. O Symeon, our righteous Father, intercede with Christ God that our souls be saved.

Dismissal Hymn of the Theotokos. Grave Tone

REJOICE, thou who art full of grace, O Virgin Theotokos, haven and protection of the race of man; for the Redeemer of the world became incarnate of thee; for thou alone art both mother and virgin, ever blessed and glorified. Intercede with Christ God that peace be granted unto all the world.

Dismissal Hymn of the Prophet. Second Tone

AS we celebrate the memory of Thy Prophet Jesus of Navi, O Lord, through him we beseech Thee to save our souls.

*Kontakion of the Indiction. Fourth Tone
Thou Who wast raised up*

GOD of all, Thou Who hast made all the ages, O Sovereign Lord, truly transcendent in essence, bestow Thy grace and blessing on the year to come; and, O Most Compassionate, in Thine infinite mercy save all them that worship Thee, Who alone art our Master, and that with fear, O Saviour, cry to Thee: Grant unto all men a fruitful and godly year.

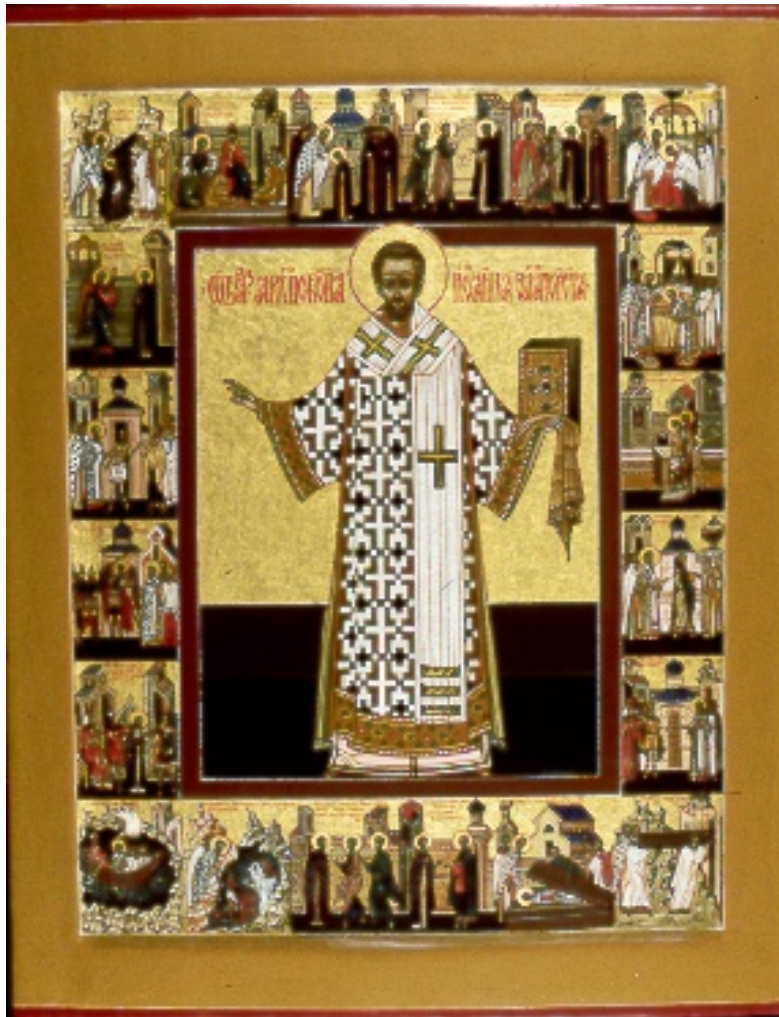
*Kontakion of Saint Symeon. Second Tone
The Original Melody*

THOU soughtest the heights, though parted not from things below; thy pillar became a chariot of fire for thee. Thou becomest thereby a true champion of the angelic host; and together with them, O Saint, thou ceaselessly prayest Christ God for us all.

The Beginning of the Indiction, that is, the New Year. September 1.

*Kontakion of the Prophet. Fourth Tone
On this day Thou hast appeared*

AT thy prayer the sun stood still, O righteous Jesus; for thou righteously wast adorned both with the likeness and the name of Him at Whose death the sun grew dark. Ever entreat Him to save us who honor thee.



OUR FATHER AMONG THE SAINTS
JOHN CHRYSOSTOM
ARCHBISHOP OF CONSTANTINOPLE