



GREEK ORTHODOX ARCHDIOCESE OF AUSTRALIA
HOLY PARISH OF ST PARASKEVI,
ST BARBARA, & ST JOHN THE MERCIFUL

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ΠΡΟΓΡΑΜΜΑ ΣΕΠΤΕΜΒΡΙΟΥ
PROGRAMME SEPTEMBER



TO KNOW THAT CHRIST DIED IS HISTORY. TO KNOW THAT HE
DIED FOR ME IS SALVATION – ST THEOPHAN THE RECLUSE
ΤΟ ΝΑ ΞΕΡΩ ΟΤΙ Ο ΧΡΙΣΤΟΣ ΠΕΘΑΝΕ ΕΙΝΑΙ ΙΣΤΟΡΙΑ. ΤΟ ΝΑ
ΠΙΣΤΕΥΩ ΟΤΙ ΠΕΘΑΝΕ ΓΙΑ ΜΕΝΑ ΕΙΝΑΙ ΣΩΤΗΡΙΑ



PROGRAMME SEPTEMBER



WEDNESDAY 1ST SEPTEMBER: Ecclesiastical New Year, Matins, Divine Liturgy and Blessing of the Waters, 7:30 – 10:00am

THURSDAY 2ND SEPTEMBER: Holy Martyr Mamas, Matins, Divine Liturgy, 7:30 – 10:00am

☩ Fellowship Night, Paraklesis to our Lady the Theotokos followed by a Spiritual Talk, 7:00 – 9:00pm

SUNDAY 5TH SEPTEMBER: ZACHARIAH THE PROPHET AND RIGHTEOUS ELIZABETH PARENTS OF THE FORERUNNER, Matins and Divine Liturgy, 7:30 – 11:00am

WEDNESDAY 8TH SEPTEMBER: THE NATIVITY OF OUR LADY THE THEOTOKOS AND EVER VIRGIN MARY, Matins and Divine Liturgy, 7:30 – 10:00am **We eat fish today*



THURSDAY 9TH SEPTEMBER:
HOLY AND RIGHTEOUS ANCESTORS OF
GOD JOACHIM AND ANNA, Matins and
Divine Liturgy, 7:30 – 10:00am

☩ Fellowship Night, Paraklesis to our Lady the Theotokos followed by a Spiritual Talk, 7:00 – 9:00pm

SUNDAY 12TH SEPTEMBER: SUNDAY BEFORE THE EXALTATION OF THE HOLY CROSS, Matins and Divine Liturgy, 7:30 – 11:00am

MONDAY 13TH SEPTEMBER: VESPERS FOR THE EXALTATION OF THE HOLY CROSS, 7:00 – 8:00pm



TUESDAY 14TH SEPTEMBER: THE EXALTATION OF THE PRECIOUS AND LIFE-GIVING CROSS, Matins and Divine Liturgy, 7:30 – 10:00am **Strict Fast. We refrain from eating Meat, Fish, Oil, Dairy and Eggs today.*

THURSDAY 16TH SEPTEMBER: Great Martyr Euphemia, Matins and Divine Liturgy, 7:30 – 10:00am
☩ Fellowship Night, Paraklesis to our Lady the Theotokos followed by a Spiritual Talk, 7:00 – 9:00pm

FRIDAY 17TH SEPTEMBER: Holy Martyr Sophia and her three children, Faith, Hope and Love, Matins and Divine Liturgy, 7:30 – 10:00am

SUNDAY 19TH SEPTEMBER: Sunday after the Exaltation, Matins and Divine Liturgy, 7:30 – 11:00am

THURSDAY 23RD SEPTEMBER: THE CONCEPTION OF THE HOLY FORERUNNER AND BAPTIST JOHN, Matins and Divine Liturgy, 7:30 – 10:00am

☩ Fellowship Night, Paraklesis to our Lady the Theotokos followed by a Spiritual Talk, 7:00 – 9:00pm

FRIDAY 24TH SEPTEMBER: Great Martyr Thekla, Saint Silouan and Athonite, Matins and Divine Liturgy, 7:30 – 10:00am

SUNDAY 26TH SEPTEMBER: Translation of the Beloved Disciple of Christ Saint John the Theologian, Matins and Divine Liturgy, 7:30 – 11:00am

TUESDAY 28TH SEPTEMBER: Saint Neophytos the Recluse, Matins and Divine Liturgy, 7:30 – 10:00am

SAVE, O LORD, YOUR PEOPLE AND BLESS YOUR
INHERITANCE, GRANTING VICTORY TO THE FAITHFUL OVER
THE ENEMY, AND BY YOUR CROSS PROTECTING YOUR
COMMONWEALTH



THE MONTH OF SEPTEMBER

OUR LITURGICAL AND ECCLESIASTICAL NEW YEAR

The month of September is the beginning of the ecclesiastical and liturgical new year, the beginning of the entire cycle of the major fixed feast days; and specifically on September 23rd with the Conception of John the Baptist. Since the Conception of John the Baptist took place during the Jewish Day of Atonement, as indicated in the Gospel of Luke, we know that Zachariah received the revelation from the Archangel Gabriel that his wife Elizabeth would conceive and give birth to John the Baptist around the time of September 23. Since the Gospel of Luke indicates that the Virgin Mary visited Elizabeth after the Annunciation by the Archangel Gabriel, when Elizabeth was already six months pregnant, we know that the Annunciation took place some time around March 25th. And when you calculate exactly nine months of pregnancy for the Virgin Mary, we know that the Birth of Christ took place on December 25th. Thus the major fixed feast days of the Church are first indicated to us by the Conception of John the Baptist on September 23.

We begin the ecclesiastical year on September 1st by commemorating a scene from the Gospel of Luke in the fourth chapter, when Jesus entered a synagogue in his

hometown of Nazareth, after having been tempted forty days in the wilderness by the devil, and He read before the Jews the prophecy of Isaiah, which described the mission of the Messiah:

“The Spirit of the Lord is upon Me, because He has anointed Me to proclaim good news to the poor. He has sent Me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the acceptable year of the Lord.”

This event sparked the entire ministry of the Lord on earth, a ministry which we will follow over the course of the liturgical year. And in our prayers this day, we also pray that it will likewise be for us "an acceptable year of the Lord."

The next major event commemorated in the month of September is the Birth of the Mother of God on September 8th. The reason this feast is celebrated on September 8th is due to the fact that the liturgical year is also a cycle of feasts honouring the life of the Virgin Mary, who played a great and pivotal role in our salvation. For this reason, the first major feast to be celebrated in the new ecclesiastical year is the Birth of the Mother of God,

which preceded the events of the New Testament, while the last major feast of the ecclesiastical year is her Dormition on August 15th, which came after the events of the New Testament. Thus we go through the entire liturgical year viewing our salvation through the eyes and experience of the Virgin Mary.

The first established liturgical fast of the year falls on September 14th for the Exaltation of the Honourable and Life-Giving Cross. The venerable Saint and Queen Helen having miraculously discovered it, kissed and venerated it with great reverence and faith, and because of the amount of people, it being not possible for such a large crowd to venerate it thus also, the blessed Patriarch of Jerusalem Saint Macarius lifted that holy wood for all to at least see the sweet vision of the honourable Cross. In the month of September, we also lift up the Cross before the congregation while keeping a strict fast, to remind us that we also must bear our crosses in order to indeed make each year an "acceptable year of the Lord."

A Christian without a cross is not a Christian, and as the Lord affirms, whosoever does not take his cross and carry it is not worthy of Him. These words are directed at every one of us.

The carrying of our cross consists in finding freedom,



love, truth. Salvation. As Paul the Apostle says, we preach Christ crucified, the Cross of Christ is the centre of our faith. On it we deny ourselves, in obedience to the Lord and His commandments, and in imitation of Him, and do not ask to be taken down like the thief on the left, but ask to be raised up like the thief on the right. And it was that thief that entered into Paradise. After the Cross came the Resurrection.

Exalting the Cross before all in the first liturgical month of the year, we are reminded what our Lord did for our salvation, and we are to work towards this salvation throughout the year by being focused on the rich meaning of the Cross of our Lord.

With the Conception of John the Baptist on September 23rd, the Birth of the Mother of God on September 8th, the first proclamation of Christ that He was the Messiah to the Jews on September 1st, and the Exaltation of the Honourable Cross on September 14th, we observe that September is a month in which we commemorate events that indicate a beginning of our salvation. We also are therefore called in September to renew our efforts towards salvation, after evaluating our failures of the previous year.

September is thus a month of our own personal spiritual renewal, in which all things begin new again. Grant this O Lord. Amen.

ΙΕΡΟΣ ΝΑΟΣ ΑΓΙΑΣ ΠΑΡΑΣΚΕΥΗΣ,
ΑΓΙΑΣ ΒΑΡΒΑΡΑΣ ΚΑΙ ΑΓΙΟΥ ΙΩΑΝΝΟΥ
ΤΟΥ ΕΛΕΗΜΟΝΟΣ
ΕΝΟΡΙΑ SAINT ALBANS ΚΑΙ ΠΕΡΙΧΩΡΩΝ



HOLY CHURCH OF SAINT PARASKEVI,
SAINT BARBARA AND SAINT JOHN
THE MERCIFUL
PARISH OF SAINT ALBANS AND DISTRICTS

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