

**Ἰνδικτον ἡμῖν εὐλόγει νέου Χρόνου,
Ὡ καὶ Παλαιέ, καὶ δι' ἀνθρώπους Νέε.**

Στις 1 Σεπτεμβρίου η Εκκλησία μας εορτάζει την Αρχή της Ινδίκτου,
δηλαδή αρχή του νέου Εκκλησιαστικού έτους.
Για την περίπτωση αυτή, ο Άγιος Νικόδημος ο Αγιορείτης
γράφει στον Συναξαριστή του:

«Πρέπει να ηξεύρωμεν, αδελφοί, ότι η του Θεού αγία Εκκλησία εορτάζει σήμερα την Ινδικτιώνα, διά τρία αίτια. Πρώτον, επειδή και αυτή είναι αρχή του χρόνου. Διά τούτο και κοντά εις τους παλαιούς Ρωμάνους πολλά ετιμάτο αυτή εξ αρχαίων χρόνων. Ινδικτιών δε κατά την ρωμαϊκὴν, ἥτοι λατινικὴν γλώσσαν, θέλει να ειπῇ ορισμός. Και δεύτερον εορτάζει ταύτην η Εκκλησία, επειδή και κατά την σημερινὴν ἡμέραν, ἐπήγεν ο Κύριος ἡμῶν Ἰησοῦς Χριστὸς μέσα εις την Συναγωγὴν των Ἰουδαίων, και ἐδόθη εις αὐτόν το Βιβλίον του Προφήτου Ησαΐου, καθὼς γράφει ο Ευαγγελιστὴς Λουκάς (Λουκ. δ'). Το οποίον Βιβλίον ἀνοίξας ο Κύριος, ὡ του θαύματος! ευθὺς εὔρε τον τόπον ἐκείνον, ἥτοι την ἀρχὴν του ἐξηκοστοῦ πρώτου κεφαλαίου του Ησαΐου, εις το οποίον εἶναι γεγραμμένον διὰ λόγου του τα λόγια ταῦτα: «Πνεῦμα Κυρίου ἐπ' ἐμέ, ου ἔνεκεν ἔχρισέ με, ευαγγελίσασθαι πτωχοῖς ἀπέσταλκέ με, ἰάσασθαι τους συντετριμμένους την καρδίαν, κηρύξαι αἰχμαλώτοις ἀφεσιν και τυφλοῖς ἀνάβλεψιν, ἀποστείλαι τεθραυσμένους ἐν ἀφέσει, κηρύξαι ἐνιαυτόν Κυρίου δεκτόν». Ἀφ' ου δε ἀνέγνωσεν ο Κύριος τα περὶ αὐτοῦ λόγια ταῦτα, ἐσφάλισε το Βιβλίον και το ἔδωκεν εις τον υπηρέτην. Ἐπειτα καθίσας, εἶπεν εις τον λαόν «ὅτι σήμερα ἐτελειώθησαν οὖν οὖν λόγοι της Προφητείας ταύτης εις τα ἐδικά σας αὐτία». Ὅθεν ο λαός ταῦτα ἀκούων, ἐθαύμαζε διὰ τα χαριτωμένα λόγια, οπου εὐγαινουν ἐκ του στόματός του, ὡς τούτο γράφει ο αὐτός Ευαγγελιστὴς Λουκάς (αὐτόθι).

Εἶναι δε και τρίτη αἰτία, διὰ την οποίαν η Εκκλησία του Χριστοῦ κάμνει σήμερα ἐνθύμησιν της Ινδίκτου, και εορτάζει την ἀρχὴν του νέου χρόνου: ἡγοῦν, ἵνα διὰ μέσου της ὑμνωδίας και ἱκεσίας, οπου προσφέρομεν εις τον Θεόν ἐν τη εορτῇ ταύτῃ, γένῃ ο Θεός ἰλεως εις ἡμᾶς, και εὐλογήσῃ τον νέον χρόνον, και χάριση τούτον εις ἡμᾶς ευτυχὴ και γεμάτον ἀπὸ ὅλα τα σωματικά ἀγαθά. Και ἵνα φωτίσῃ τας διανοίας μας, εις το να περάσωμεν ὅλον τον χρόνον καθαρῶς και με ἀγαθὴν συνείδησιν, και εις το να ευαρεστήσωμεν τῷ Θεῷ, με την φύλαξιν των ἐντολῶν του. Και οὕτω να τύχωμεν των ἐν Οὐρανοῖς αἰωνίων ἀγαθῶν».



GREEK ORTHODOX ARCHDIOCESE OF CANADA
ST. GEORGE'S GREEK ORTHODOX CHURCH OF TORONTO
ΕΛΛΗΝΙΚΗ ΟΡΘΟΔΟΞΟΣ ΕΚΚΛΗΣΙΑ ΑΓΙΟΥ ΓΕΩΡΓΙΟΥ

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ΠΡΟΓΡΑΜΜΑ ΙΕΡΩΝ ΑΚΟΛΟΥΘΙΩΝ ΣΕΠΤΕΜΒΡΙΟΥ 2025

Κυριακή	7	Β' Ιωάννου - Ὁρθρος Θεία Λειτουργία	8:45-11:30 π.μ.
Δευτέρα	8	Γενέθλιον της Θεοτόκου - Ὁρθρος, Θ. Λειτουργία	8:45-10:30 π.μ.
Κυριακή	14	Β' Ιωάννου - Ὑψωση Τιμίου Σταυροῦ Ὁρθρος Θεία Λειτουργία	8:45-11:30 π.μ.
Κυριακή	21	Δ' Μαρκου - Ὁρθρος Θεία Λειτουργία Μνημόσυνο γιὰ τοὺς Δωρητὲς & Ευεργέτες της Εκκλησίας μας	8:45-11:30 π.μ.
Κυριακή	28	Ε' Λουκα - Ὁρθρος Θεία Λειτουργία Υποδοχή ομάδας Μελέτης Αγίας Γραφῆς	8:45-11:30 π.μ.

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## ΠΡΟΓΡΑΜΜΑ ΙΕΡΩΝ ΑΚΟΛΟΥΘΙΩΝ ΟΚΤΩΒΡΙΟΥ 2025

|                |           |                                              |                        |
|----------------|-----------|----------------------------------------------|------------------------|
| <b>Κυριακή</b> | <b>5</b>  | <b>ΣΤ' Λουκα</b> - Ὁρθρος, Θεία Λειτουργία   | <b>8:45-11:30 π.μ.</b> |
| <b>Κυριακή</b> | <b>12</b> | <b>Ζ' Λουκα</b> - Ὁρθρος, Θεία Λειτουργία    | <b>8:45-11:30 π.μ.</b> |
| <b>Κυριακή</b> | <b>19</b> | <b>Η' Λουκα</b> - Ὁρθρος, Θεία Λειτουργία    | <b>8:45-11:30 π.μ.</b> |
| <b>Σάββατο</b> | <b>25</b> | <b>Ψυχοσάββατο</b> - Ὁρθρος, Θεία Λειτουργία | <b>8:45-11:00 π.μ.</b> |
| <b>Κυριακή</b> | <b>26</b> | <b>Θ' Λουκα</b> - Ὁρθρος, Θεία Λειτουργία    | <b>8:45-11:30 π.μ.</b> |

Ἀγίου Δημητρίου, Δοξολογία 28ης Οκτωβρίου

HOLY SERVICES FOR THE MONTH OF SEPTEMBER 2025

|        |    |                                                       |                 |
|--------|----|-------------------------------------------------------|-----------------|
| Sunday | 7  | 2nd Sun. of John-Orthros, Divine Liturgy              | 8:45-11:30 a.m. |
| Monday | 8  | Birth of Theotokos-Orthros, D. Liturgy                | 8:45-10:30 a.m. |
| Sunday | 14 | Exaltation of the Holy Cross-Orthros, D. Liturgy      | 8:45-11:00 a.m. |
| Sunday | 21 | 4th Sun. of Mark - Orthros, Divine Liturgy            | 8:45-11:30 a.m. |
|        |    | Memorial for the Donors and Benefactors of our church |                 |
| Sunday | 28 | 5th Sun. of Luke - Orthros, Divine Liturgy            | 8:45-11:30 a.m. |
|        |    | Welcoming of Bible study group                        |                 |



HOLY SERVICES FOR THE MONTH OF OCTOBER 2025

|          |    |                                            |                 |
|----------|----|--------------------------------------------|-----------------|
| Sunday   | 5  | 6th Sun. of Luke- Orthros, Divine Liturgy  | 8:45-11:30 a.m. |
| Sunday   | 12 | 7th Sun. of Luke - Orthros, Divine Liturgy | 8:45-11:30 a.m. |
| Sunday   | 19 | 8th Sun. of Luke - Orthros, Divine Liturgy | 8:45-11:30 a.m. |
| Saturday | 25 | Saturday of Souls-Orthros, Divine Liturgy  | 8:45-11:00 a.m. |
| Sunday   | 26 | 9th Sun. of Luke -Orthros, Divine Liturgy  | 8:45-11:30 a.m. |
|          |    | St. Demetrios, DOXOLOGY OCT 28             |                 |



THE INDICTION - LET TIME BEGIN

Every year on September 1<sup>st</sup>, the Holy Orthodox Church celebrates the feast of the Indiction, the first day of the new Church year. The word "indiction" means "a proclamation," and its origins can be found in the Roman Empire. September 1st in the Roman Empire marked the beginning of the fiscal year, and the Emperor would make a proclamation on that day with the aim of facilitating the tax collections.

But even earlier than this, the beginning of September was seen as the beginning of a New Year for the Hebrew tribes. It was a time when harvests for the year were collected and stored, and trumpets were sounded and prayers given in thanksgiving to God for the past year's harvest, and they prayed to God to bless the winter months ahead. So, the Hebrew civil year, as we read in the Book of Exodus, begins in September.

There is, however, a deeper spiritual meaning to the feast of the Indiction. On this feast, the Church, through the hymns, the prayers, and Scripture readings, draws us to reflect on how we, as Orthodox Christians, view time in relation to our spiritual life and our salvation.

Before the coming of Christ, most of humanity saw time as something cyclical. Certainly the Greeks saw the world this way. The seasons change in a round of cycles, people are born, grow old, and pass away. The sun rises and sets. And all of this in perpetuity, with no necessary beginning and no necessary end. It was not generally thought that history had an end - that it was going somewhere. Yet with the coming of Christ and the spread of Christianity, the world began to see things differently. Indeed, time does have a beginning, and history certainly does have an end. And not only does history have an end, but it has a purpose as well! Time has a purpose, as well as a meaning. As Christians, we know that all will end in the Last Judgment and the Resurrection. Jesus will return, the dead will be raised, and we will enter into a new existence. We will enter into eternity.

God sent His Son in time to redeem the time, and to bring us to salvation. And so time matters, and has been given to us for our salvation - to make use of it in order that we might draw closer to God. It is for this reason why we have times and seasons for feasts and fasts, so that we may redeem the time and participate in "this acceptable year of the Lord." And each moment, and each minute, is important and not to be wasted. This moment has meaning because time has meaning. This moment has purpose because time has purpose. Will I use this moment to draw closer to God, and thus draw closer to eternal life in Christ? And when our time is up, will we find ourselves in the Kingdom? Or will we find ourselves in the outer darkness due to our own choosing.

In our modern days, we have more and more of everything, yet we always complain that we have don't have enough time. Do we really use our time wisely? Do we "redeem the time," sanctifying it and offering it to the Lord in thanksgiving and gratitude? Do we do good works, help our friends and family, or work on sorting out our differences? Or do we waste our time in mindless distractions, which many times are no further than an arm's length away? Is our time eaten away by cares of this world, with no thought of our real intended eternity - the Kingdom of Heaven. Let us not waste time, and today, let us make a good beginning. Let us consider the words of Solomon in the book of Ecclesiastes (3:11): "God has made everything beautiful in its time, and He put eternity in our hearts in such a way that we cannot understand all He has done from beginning to end." May we all strive every minute to love God and to fulfill His Will.