

Ecumenical Patriarchate
Greek Orthodox Metropolis of New Jersey

ASCENSION

Greek Orthodox Church
FAIRVIEW - NEW JERSEY

Weekly Bulletin
Sunday, April 15, 2018
Thomas Sunday



Οικουμενικόν Πατριαρχεῖον
Ιερά Μητρόπολις Νέας Ιερσέης
Ελληνική Ορθόδοξη Εκκλησία
ΘΕΙΑΣ ΑΝΑΛΗΨΕΩΣ
ΦΕΡΒΙΟΥ ΝΕΑΣ ΙΕΡΣΕΗΣ
ΕΒΔΟΜΑΔΙΑΙΟ ΔΕΛΤΙΟ
ΕΝΗΜΕΡΩΣΗΣ

Rev. Christos L. Pappas, Protopresbyter

ΠΡΟΓΡΑΜΜΑ ΑΚΟΛΟΥΘΙΩΝ & ΕΚΔΗΛΩΣΕΩΝ

ΚΥΡΙΑΚΗ ΤΟΥ ΘΩΜΑ – 15 ΑΠΡΙΛΙΟΥ, 2018

9π.μ. – 12μ.μ. Όρθρος Θ. Λειτουργία (Θ.Κοινωνία)
Ο καφές προσφέρεται από το ΠΤΟ

Τρίτη, 17 Απριλίου, 2018

5:30 μ.μ. Παράκληση
6:30 μ.μ. Ετήσιο Γεύμα της Φιλοπτώχου
Εστιατόριο «Μόλος»
Ζωντανή Μουσική
με τους Σταύρο Θεοδώρου & Πάνο Χρυσοβέργη

Τετάρτη, 18 Απριλίου, 2018

4:30 μ.μ. — 6:15 μ.μ. Ελληνικό Σχολείο
8:00 μ.μ. Συνεδρίαση Συμβουλίου

Παρασκευή, 20 Απριλίου, 2018

4:30 μ.μ. — 6:30 μ.μ. Ελληνικό Σχολείο

Κυριακή, 22 Απριλίου, 2018

Των Μυροφόρων
9:00 π.μ. — 12 μ.μ. Όρθρος, Θεία Λειτουργία
Ο καφές σερβίρεται από την Goya
1:30 μ.μ. 2018 Ελληνική Παρέλαση στη Νέα Υόρκη

SCHEDULE OF SERVICES AND EVENTS

SUNDAY OF SAINT THOMAS – APRIL 15, 2018

9a.m.-12 noon Orthros, D. Liturgy (Holy Communion)
Coffee is offered by the PTO

Tuesday, April 17, 2018

5:30 p.m. Paraklisis
6:30 p.m. Philoptochos Annual Membership Dinner
At “Molos Restaurant”
Live Entertainment with
Stavros Theodorou & Panos Chrysovergis

Wednesday, April 18, 2018

4:30 p.m. — 6:15 p.m. Greek School
8:00 p.m. Parish Council Meeting

Friday, April 20, 2018

4:30 p.m. — 6:30 p.m. Greek School

Sunday, April 22, 2018

Sunday of the Myrrh-Bearing Women
9:00 a.m.-12:00 noon, Orthros, Divine Liturgy
Coffee is served by Goya
1:30 p.m. Greek Independence Day Parade in New York

Acts of the Apostles 5:12-20

Prokeimenon. Mode 4.

Psalms 146.5;134.3

Great is our Lord, and great is his power.
Verse: Praise the Lord, for the Lord is good.

The reading is from Acts of the Apostles 5:12-20

In those days, many signs and wonders were done among the people by the hands of the apostles. And they were all together in Solomon's Portico. None of the rest dared join them, but the people held them in high honor. And more than ever believers were added to the Lord, multitudes both of men and women, so that they even carried out the sick into the streets, and laid them on beds and pallets, that as Peter came by at least his shadow might fall on some of them. The people also gathered from the towns around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed. But the high priest rose up and all who were with him, that is, the party of the Sadducees, and filled with jealousy they arrested the apostles and put them in the common prison. But at night an angel of the Lord opened the prison doors and brought them out and said, "Go and stand in the temple and speak to the people all the words of this Life."

Πράξεις Ἀποστόλων 5:12-20

Προκείμενον. Ἦχος δ'.

ΨΑΛΜΟΙ 146.5;134.3

Μέγας ὁ Κύριος ἡμῶν, καὶ μεγάλη ἡ ἰσχὺς αὐτοῦ.
Στίχ. Αἰνεῖτε τὸν Κύριον, ὅτι ἀγαθός.

Πράξεις Ἀποστόλων 5:12-20 τὸ ἀνάγνωσμα εἶναι ἀπο

Ἐν ταῖς ἡμεραῖς ἐκείναις, διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγίνετο σημεῖα καὶ τέρατα ἐν τῷ λαῷ πολλά· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ Σολομῶντος. Τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός· μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν· ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τιθέναι ἐπὶ κλινῶν καὶ κραββάτων, ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιά ἐπισκιάσῃ τινὶ αὐτῶν. Συνήρχετο δὲ καὶ τὸ πλῆθος τῶν πέριξ πόλεων εἰς Ἱερουσαλὴμ, φέροντες ἀσθενεῖς καὶ ὄχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἐθεράπευοντο ἅπαντες. Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ - ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων - ἐπλήσθησαν ζήλου, καὶ ἐπέβαλον τὰς χειρὰς αὐτῶν ἐπὶ τοὺς ἀποστόλους, καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. Ἄγγελος δὲ κυρίου διὰ τῆς νυκτὸς ἤνοιξεν τὰς θύρας τῆς φυλακῆς, ἐξαγαγὼν τε αὐτοὺς εἶπεν, Πορεύεσθε, καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης.

The Gospel According to John 20:19-31

On the evening of that day, the first day of the week, the doors being shut where the disciples were for fear of the Jews, Jesus came and stood among them and said to them: "Peace be with you." When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." And when he had said this, he breathed on them, and said to them: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. So the other disciples told him: "We have seen the Lord." But he said to them: "Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe." Eight days later, his disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said: "Peace be with you." Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet believe." Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

Ἐκ τοῦ Κατὰ Ἰωάννην 20:19-31 Εὐαγγελίου τὸ Ανάγνωσμα

Οὔσης ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς· Εἰρήνῃ ὑμῖν. Καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· Εἰρήνῃ ὑμῖν. Καθὼς ἀπέσταλκέ με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς. Καὶ τοῦτο εἰπὼν ἐνεφύσησε καὶ λέγει αὐτοῖς· Λάβετε Πνεῦμα Ἅγιον· ἃν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς, ἃν τινων κρατῆτε, κεκράτηνται.

Θωμᾶς δὲ εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς. Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· Ἐωράκαμεν τὸν Κύριον. Ὁ δὲ εἶπεν αὐτοῖς· Ἐὰν μὴ ἶδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλῃ τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλῃ τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω. Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν. Ἐρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν· Εἰρήνῃ ὑμῖν. Εἶτα λέγει τῷ Θωμᾷ· Φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευρὰν μου, καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός. Καὶ ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ· Ὁ Κυριός μου καὶ ὁ Θεός μου. Λέγει αὐτῷ ὁ Ἰησοῦς· Ὅτι ἐώρακάς με, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες. Πολλὰ μὲν οὖν καὶ ἄλλα σημεία ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

St. Thomas Sunday

Christ is risen!

Dear brothers and sisters in Christ!
All of Bright Week we lived in the Paschal joy in the risen Savior; and our joy, just like that of the holy apostles, was mixed with confusion: not long ago we had remembered the death of Him Who is the Source of life, but now we rejoice, having been raised to life by Him Who had been in the tomb. Just like the holy disciples and apostles during the first days after the resurrection, we vividly remembered the passions of Christ during the reading of the 12 Gospels; the Lord's death and the taking down of His Body from the Cross, which we symbolized by the bringing out of the shroud; the Savior's burial, when we carried the shroud in a procession around the church; and the long hours awaiting the miracle on the Saturday of Great Stillness.

Although from the very early morning on the day of the resurrection the good news of the resurrection was carried throughout creation, and even though angels from heaven (Mark 16:6) and holy myrrhbearers on earth (Luke 24:9) and even the guards at the Sanhedrin (Matthew 28:11) had already told of the miracle, the apostles were still in a state of fear and doubt, hiding behind doors and locks "for the fear of the Jews" (John 20:19). The disciples' doubt is not surprising, for they were witness to the greatest miracle in the history of creation: humans killed God, and then He rose from the

dead and saved the dying human race from the claws of hell. The disciples of Christ, after their teacher's arrest, forgot all of His prophecies concerning the things about to take place. They did not believe the miraculous story of the holy myrrhbearers (Mark 16:11, Luke 24:11), and even while talking to the Risen One face to face, they hesitated to trust their own hearts (Luke 24:25) which were burning and trembling in the presence of God (Luke 24:32). This marvelous unbelief (Luke 24:41), human weakness, incapable of encompassing the magnitude of the miracle that took place, is reflected in the famous words of the Apostle Thomas: "Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it." (John 20:25)

People often refer to Thomas as "doubting," not really considering the depth and the height of the "doubt" of this holy apostle. But let us look more carefully at this man. Was his doubt the same as that of the Judeans who yelled about the Savior Whom they crucified, "Let Him come down now from the cross, and we will believe in Him." (Matthew 27:42); or was it similar to that which we hear from our contemporaries: "If there is God, let Him show Himself to all, and we will believe in Him and live happily ever after"?

Κυριακή του Θωμά

Εἰ νηδύος κλείς, ἢ τάφου μὴ κωλύει,
Σὴν Σῶτερ ὁρμὴν, κλείς θυρῶν πῶς κωλύσει;

Ο Απόστολος Θωμάς απουσίαζε όταν ο Χριστός, μετά την Ανάστασή Του, επισκέφθηκε τους Μαθητές Του στο υπερώον όπου ήταν συνηγμένοι. Όταν πληροφορήθηκε τα σχετικά με την επίσκεψη του Χριστού, ζήτησε να Τον δει και να ψηλαφήσει τις πληγές του Σταυρού στα χέρια και την πλευρά Του. Ο Χριστός όταν επισκέφθηκε και πάλι τους Μαθητές Του μετά από οκτώ ημέρες, κάλεσε τον Απόστολο Θωμά να ψηλαφήσει τα σημάδια των πληγών στο Σώμα Του. Τότε ο Απόστολος Θωμάς Τον ανεγνώρισε και Τον ομολόγησε Κύριο και Θεό του. Τον ανεγνώρισε από τις πληγές του Σταυρού, οι οποίες αποτελούν σημάδι της αγάπης Του, αλλά και της δυνάμεώς Του. Την ομολογία του Θωμά οι άγιοι Πατέρες την ονομάζουν σωτήριο. Και πραγματικά οδηγεί στην σωτηρία όλους εκείνους που την απευθύνουν στον Χριστό εκζητώντας ταπεινά το έλεός Του.

Το γεγονός ότι ο Απόστολος Θωμάς αρχικά απουσίαζε κατά την εμφάνιση του Χριστού στους Μαθητές Του, φαίνεται ότι ήταν οικονομία Θεού, για να γίνη πιστευτό το θαύμα της Αναστάσεως και να διαλυθή κάθε είδους αμφιβολία.

Ο Απόστολος Θωμάς, μετά την Πεντηκοστή, κήρυξε το Ευαγγέλιο στους Πάρθους, τους Πέρσες, τους Μήδους και τους Ινδούς και είχε μαρτυρικό τέλος.

Holy Myrrh-Bearing Women. This is a great feast day for everyone, but especially for women, Christian women, who like the Myrrh-Bearers sacrifice their time and labor and resources, that is, all they have, for the good of the Church and their neighbor. With all my heart I wish such women to continue their holy service to Christ. May they not be frustrated when they hear the words “myrrh-bearers” spoken by some with condescension. The calling of the myrrh-bearers is sacred. It was established by our Lord Jesus Christ Himself. Before Pascha, you heard the Gospel reading in which the Lord, not long before His suffering and death, visited the home of Simon the Leper in Bethany. One woman, filled with great love and gratitude to the Savior, brought a vessel of valuable oil and poured it onto the head and feet of the Savior, wiping them with her hair. The house was filled with its aroma. But the aroma of this love was interrupted by the stench of the greedy Judas. He was upset that the vessel of this valuable myrrh was broken and poured out onto the Savior’s head and feet, and not donated to the needy.

Judas condemned the woman, but the Lord justified her: “For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her” (Matthew 26:11-13).

In today's Gospel, which speaks of the burial and Resurrection of Jesus Christ, we hear of the Myrrh-Bearing Women. When Joseph and Nicodemus buried Christ, these women were ever-present. Who were they? Mary Magdalene, Salome, the daughter of Joseph the Betrothed, Joanna, wife of Chuza, steward of Herod Antipas, Martha and Maria, sisters of Lazarus, Susanna and others. They were all there at the Cross of the Savior, and followed Him on the Way of the Cross. With them, too, was the Mother of God.

Among them, especially zealous in her service to Christ, was Mary Magdalene. This was a sinful woman who had been possessed by seven demons, that is, she suffered from the seven mortal sins. Upon meeting Christ, Mary was healed. When she saw the Savior, she fell to Him with faith and received healing from Him. Since then, she served Him with all her soul, believed and loved Him, possessing, as it were, the two opposite virtues of the sisters of Lazarus, Martha and Maria: the practicality and service of Martha and the lofty spirituality and prayerful nature of Maria. She proved her devotion to Christ upon His Crucifixion, when she and the Mother of God did not depart from the Cross. The Apostles, all men, fled, but Mary Magdalene and the Myrrh-Bearing Women stood not far from the Cross, beheld the Savior and co-suffered with Him, and saw how He was laid in the tomb.

Mary Magdalene was deemed worthy not only to see the angel who appeared to the other Myrrh-Bearers, but to see the Savior Himself. When she remained at the tomb in tears, she was the first to behold the Risen Christ. Recognizing Him by His voice, when He called her by her name, "Mary" (John 20:16), she fell to His feet. Then Christ sends her to report of His Resurrection to His

disciples. This joyous news was preached by Mary everywhere she went, until her very death as a martyr.

She had no fear of Emperor Tiberius, whom she approached with a red egg as a symbol of the Resurrection and Redemption by the Blood of the Savior. Mary Magdalene told the emperor of the illegitimate condemnation of Pilate over Christ the Savior. The emperor, examining and satisfying himself of the truth of her words, exiled Pilate. For her special zeal in preaching the Gospel, the Holy Church calls St Mary Magdalene "Equal-to-the-Apostles."

What example do the Holy Myrrh-Bearing Women show us? How Mary Magdalene stood at the Holy Sepulcher from early morning until late at night, just as we must, brothers and sisters, dedicate to God not only the beginning and ending of each day of our lives, but our very lives. For sooner or later the grave awaits us. Just as all the Holy Women served the Lord, often leaving their homes and housework, their husbands and children, so must we serve Christ, Who is as close to us as He was to the Myrrh-Bearers. For Christ did say: "I am with you always, even unto the end of the world" (Matthew 26:20). Christ, my brothers and sisters, is with us in the Holy Mysteries, especially in the Mystery of the Eucharist. In church we are with Him, too, always. "My house shall be called the house of prayer" (Matthew 21:13).

That is why you men must not hinder your wives from serving the Church of Christ, and through the Church, in the name of Christ, Who, yesterday and today and for all of time, tends to the poor and sick. Through this service to Christ, your wives and daughters, just like the Myrrh-Bearing

Women, bring peace and grace to your hearts and your homes. Today, in memory of the Holy Myrrh-Bearing Women, it is the duty of the pastor of the Church not only to remind women of their duties, but to thank them for all that they do. And what is that? Those who live far from the Church could pose this question.

The Church, brothers and sisters, is the body of Christ, all the member organs of which are in constant contact, endlessly acting and living, and the life of the Church is a vineyard demanding constant care and cultivation. This is how women who hold the Myrrh-Bearers as their ideal cultivate the vineyard. When Christ was born and the shepherds came to worship the Divine Infant, they hear angelic singing! Blessed are the women who take the gift the Lord gave them to the Church, and just like angels praise the Lord in church singing, gaining great pleasure themselves and bringing great joy to the worshipers. Blessed are the women who as members of their parish sisterhood voluntarily and with self-sacrifice take on the noble duty of tending to the good order and adornment of the temple, who care for its vestments, who organize trapeza feasts, tend to the poor, etc.

What joy, for instance, have the sisters of our little church here bring to us when on Holy Pascha they provided the white vestments to the clergymen and even the altar boys! This was no mean feat, and their labors, on top of their daily tasks at home, must be appreciated. Even if not all women can be constant members of the sisterhood and help with their duties, they can help in preparing for the great feast days of Pascha and Christmas, the parish feast day, when all sorts of menial tasks accumulate in tending to the church and its decoration. I noticed once with sadness when this

glorious but onerous task was assumed by elderly women, while the younger women of the parish probably stayed home to watch television or otherwise amuse themselves. Thanks to all those women who help in so many ways. Be bold, those of you who hold Christ in your hearts, to continue to serve Him and help your neighbor, as the Holy Myrrh-Bearing Women did. Do not live for yourselves alone. This would not only be egotistical, but wasteful, empty and pointless! Amen.

Τι εορτάζουμε την Κυριακή των Μυροφόρων

Μυροφόρες είναι οι γυναίκες που ακολουθούσαν τον Κύριο μαζί με την Μητέρα Του, έμειναν μαζί της κατά την ώρα του σωτηριώδους Πάθους και φρόντισαν να αλείψουν με μύρα το σώμα του Κυρίου.

Όταν δηλαδή ο Ιωσήφ και ο Νικόδημος ζήτησαν κι' έλαβαν από το Πιλάτο το Δεσποτικό Σώμα, το κατέβασαν από τον Σταυρό, το περιέβαλαν σε σινδόνια μαζί με εκλεκτά αρώματα, το τοποθέτησαν σε λαξευτό μνημείο κι' έβαλαν μεγάλη πέτρα πάνω στη θύρα του μνημείου, παρευρίσκονταν θεωρώντας -κατά τον Ευαγγελιστή Μάρκο- η Μαρία η Μαγδαληνή και η άλλη Μαρία που καθόταν απέναντι του Τάφου. Άλλη Μαρία εννοούσε οπωσδήποτε την Θεομήτορα. Δεν παρευρισκόταν όμως μόνον αυτές, αλλά και πολλές άλλες γυναίκες όπως αναφέρουν οι Ευαγγελιστές Λουκας και Ματθαίος. (Λουκ. η', 3 – Ματθ. κζ', 55).

Επειδή λοιπόν αυτές οι γυναίκες εκήρυξαν μετά σθένους την Ανάσταση του Κυρίου ημών Ιησού Χριστού και συνέβαλον κατά πολύ εις την αψευδή διακήρυξη του μεγάλου αυτού Μυστηρίου τη Πίστεώς μας, ετάχθη παρά των Αγίων και θεοφόρων Πατέρων, όπως μετά την Κυριακή του Θωμά, να εορτάζουμε των Αγίων αυτών γυναικών την μνήμη, διότι ΠΡΩΤΕΣ αυτές είδον τον Χριστόν Αναστάντα εκ νεκρών και προς πάντας εκήρυξαν το σωτήριο κήρυγμα του Ευαγγελίου, αλλά και την κατά Χριστόν πολιτείαν μετήλθον αρίστως.

Μεταξύ των Μυροφόρων αναφέρονται στα Ευαγγέλια (Ματθ. κη', 1 κ.εξ., Μαρκ. ιστ', 1 κ.εξ., Λουκ. κδ', 1 κ.εξ., Ιω. κ', 1 κ.εξ.):

η [Μαρία η Μαγδαληνή](#)

η Μαρία του Κλωπά, μητέρα του απόστολου Ιακώβου του μικρού

η [Σαλώμη](#), σύζυγος του Ζεβεδαίου και μητέρα των αποστόλων [Ιακώβου](#) και [Ιωάννου](#) και η Ιωάννα του Χουζά, επιτρόπου του βασιλιά Ηρώδη.

Οι Μυροφόρες γυναίκες ενέπνευσαν πολλούς μεγάλους Πατέρες της Εκκλησίας, οι οποίοι προέβαλαν την αφοσίωση και τη μαρτυρία τους ως πρότυπο για το ρόλο των γυναικών στη ζωή της Εκκλησίας.

Την Κυριακή των Μυροφόρων γιορτάζουν όσοι και όσες φέρουν το όνομα Μυροφόρος και Μυροφόρα.

2018 CHURCH COMMITTEES / ΕΠΙΤΡΟΠΕΣ

STRATEGIC INITIATIVES

- **Master Plan / Buildings:** D. M. Kontolios, * P. Sardis, M. Siderias, C. Rakkou, P. Frangiskou

FUNDRAISING

- **Membership:** N. Siderias*, P. Sardis
- **Capital Campaign:** K. Skarlatos*, C. Rakkou
- **Festival:** C. Rakkou, * P. Sardis, * G. Hristofidis, C. Kalognomas, S. Kontolios, D.M. Kontolios & Parish Council Board
- **Car Raffle:** C. Kanakis, * G. Hristofidis, J. Liapis, C. Kanakis
- **Palm Sunday:** D.M. Kontolios, * C. Kalognomas, G. Petrakis, C. Rakkou, K. Skarlatos
- **Annual Dance:** A. Triantafyllopoulos, * G. Constantinou, I. Georgiadis
- **Annual Journal:** M. Bournias, * D. Kulokithas, C. Kanakis, Chry. Kanakis, L. Drivas
- **Church Board Fundraising (Breakfast/Lunch):** S. Socratous, * A. Triantafyllopoulos
- **New Year's Eve:** A. Triantafyllopoulos, * S. Socratous

MINISTRIES

- **Inclusion Awareness Sunday:** M. Bournias, * L. Drivas
- **Catechism School:** M.E. Sardis, * Catechism School Teachers
- **Catechism Retreats:** M.E. Sardis, * P. Sardis
- **Oratorical Festival:** S. Pinou, * M.E. Sardis, P. Sardis
- **Theater & Cultural Committee:** I. Georgiadis*, A. Melis*, M. Sardi, P. Tasigianis, D.M. Kontolios, G. Georgiadis, D. Kolokithas, G. Constantinou, G. Socratous, G. Roukas, Georgia Dantas, M. Kyriakou, M. Melis, K. Melis,

OPERATING COMMITTEES

- **Risk Management / Safety:** F. Christos, * D. Triantafyllou, Parish Council Executive Board
- **Budget & Purchasing:** M. Siderias, * G. Hristofidis, I. Georgiadis
- **Legal:** M. Siderias, * M. Bournias, D. Koniarulis
- **Polychronis Foundation:** M. Siderias, * G. Chafos, M. Bournias, S. Kontolios
- **Greek School Board and Parade:** S. Socratous, * A. Triantafyllopoulos, P. Sardis, I. Georgiadis, D. Triantafyllou, C. Demis, S. Garbidakis, A. Kritoulis, N. Romanides
- **Fellowship Hour (Bagels/Sunday Breakfast) / Board Coffee Hour:** A. Triantafyllopoulos, * M. Kalymnios
- **Building Services / Maintenance:** G. Hristofidis*
- **Utilities Cost Reduction:** P. Frangiskou*
- **IT Committee:** C. Kanakis, * K. Skarlatos, N. Siderias, P. Sardis
- **Personnel Committee:** C. Kanakis, * G. Hristofidis, M. Siderias, P. Sardis
- **Public Relations (Marketing/Communication):** M. Bournias*, P. Sardis, S. Kakupieris, C. Socratous
 - **Email Platform / Email Lists:** N. Siderias*
 - **Website / Facebook:** T. Konstantinos, * K. Skarlatos*
- **Parish Schedule / Attendance:** C. Kanakis*
- **Bookstore:** D. Arvanitakis*
- **Church Interior:** G. Hristofidis*, C. Kanakis

COMMUNITY LIAISONS

- **Catechism School:** P. Sardis*
- **PTO:** T. Konstantinos*
- **GQYA (Advisors):** C. Rakkou, * P. Frangiskou, E. Kontolios, D. Baltis, M. Roukas
- **HOPE and JOY:** M. Kalymnios*
- **Philoptochos Society:** I. Georgiadis*

* Denotes Chairperson

Philoptochos Society
of the Ascension Greek Orthodox Church
101 Anderson Avenue, Fairview, N.J. 07022

Invites you to our
"Annual Membership Dinner"

Come & join us and learn about the vast areas
of Philanthropy that Philoptochos supports

Your friends & spouses are welcome

We have the pleasure of offering you
Live Entertainment with
Stavros Theodorou & Panos Chrysovergis

on Tuesday, April 17, 2018 @ 6:30 p.m.

To be Held at: **"Molos Restaurant"**
1 Pershing Road, Weehawken, NJ 07086

Donation \$40.00

Η Φιλόπτωχος της Θείας Αναλήψεως

Σας προσκαλεί στο «ΕΤΗΣΙΟ ΓΕΥΜΑ»
στο Εσπιατόριο «ΜΟΛΟΣ»

Τρίτη, 17 Απριλίου, 2018 στις 6:30 μ.μ.
Τιμή: \$40.00 το άτομο

Ελάτε με τις φίλες & τους συζύγους σας
να περάσουμε μια όμορφη βραδιά
με ωραίο φαγητό και Ζωντανή Μουσική με τους

Σταύρο Θεοδώρου & Πάνο Χρυσοβέργη

For Reservations Call:

Athena Giannaros: 201 854 7748
Demetra Delaportas: 201 224 4031
Church Office: 201 945 6448

RSVP by April 12h, 2018

Ascension Greek Orthodox Church

Sponsored by the
Parents & Teachers Organization

14th Annual

TAVERNA NIGHT

Ascension Community Center
101 Anderson Avenue, Fairview, NJ

Saturday May 5, 2018
7:30pm

Tickets:

\$55 Pre-Paid Reservations

\$75 At The Door

\$30 Children 12-18 yrs

Greek/Sunday School Children: FREE

Live Music by
VIP Entertainment
and Orchestra

Traditional Dances Performed by our
Greek School and GOYA Dance Groups

Full Cash Bar Available
(Please No BYOB)

Featuring New and Improved Menu items
along with Our Traditional Favorites

Call for Reservations
Angella Kritoulis (201) 724-4571
Church Office (201) 945-6448
ascensionfairviewpto@gmail.com



ALL PROCEEDS WILL GO TOWARDS NEW TECHNOLOGY FOR OUR GREEK SCHOOL!
THANK YOU FOR YOUR SUPPORT!



**Το ίδρυμα Ελληνικής Συμπαράστασης
Hellenic Relief Foundation**

σε συνεργασία

με τη θεατρική ομάδα της Θείας Αναλήψεως Fairview New Jersey

«Θέσπις»

Παρουσιάζει, την ξεκαρδιστική κωμωδία σε ελεύθερη διασκευή

«Μια Τρελή, Τρελή Σαραντάρ»

Στο πολιτιστικό κέντρο «Πέτρος Πατρίδης» του Καθεδρικού

Ναού Αγία Δημητρίου Αστόριας

30-11 30th Dr., Astoria, NY 11102

Το Σάββατο 28 Απριλίου 8 μ.μ.

Εισφορά :\$35

Κρασί ποικιλία τυρκών και αναψυκτικά

Οι πόρτες ανοίγουν στις 7 μ.μ.

Σκηνοθεσία : Ασπασία Μέλη

Βοηθοί : Μαρία Σάρδη, Μερόπη Κυριάκου, Ιωάννα Γεωργιάδη

Ηθοποιοί: Γιώργος Γεωργιάδης, Γεωργία Δοντά, Αγωγή Φρανγκίσκου, Δέσποινα

Καλοκυθά, Δημήτρης Κοντολιός, Γεωργία Κωνσταντίνου, Γεώργιος Ρούκας, Στέλιος

Σωκράτους, Πωλίν Τσιγιάννη

Για εισητήρια στα τηλέφωνα (201)220-7599 η (954)294-7680

Παρακαλούμε οι επιταγές να είναι πληρωτέες στο Hellenic Relief Foundation Inc
A Non Profit 501 c (3) Organization

Τα καθαρά έσοδα θα διατεθούν για την Πασχαλινή διανομή τροφίμων σε άπορες
οικογένειες στην Ελλάδα.



**The Hellenic Relief Foundation, Inc.
In cooperation with**

**The Theatrical Group "Thespis"
OF THE ASCENSION CHURCH – FAIRVIEW NEW JERSEY
Presents the Greek Comedy**

**"MIA TRELI TRELI SARANTARA"
"A CRAZY CRAZY 40 YEAR OLD LADY"**

St. Demetrios Cultural Center

" Petros G. Patrides"

30-11 30th Dr., Astoria, NY 11102

Saturday, April 28th @ 8pm

DONATION: \$35 (Wine, Cheese & Refreshments)

Doors open at 7:00 pm

Directed by: Aspasia Melis

Assistants: Maria Sardis, Meropi Kyriacou, Ioanna Georgiadis

The cast: Georgia Constantinou, Georgia Donnas, Agni Frangiskou, George Georgiadis,
Jespina Kolokithas, Dimitri Kontelios, George Roukas, Stelios Socratous, Pauline
Tasigiannis

For tickets, please call : (201)220-7599 and (954)294-7680

**Checks may be payable to: Hellenic Relief Foundation Inc.
A Non Profit 501c (3) Organization**

**All net proceeds will benefit the Easter Food Distribution to families in
need in Greece.**

Ascension Greek Orthodox Church
101 Anderson Ave. Fairview New Jersey
201-945-6448, Fax 201-945-6463
email: info@ascensionfairview.org website

Visit our website: www.AscensionFairview.org

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info@ascensionfairview.org

THE WEEKLY BULLETIN
YEAR 2018 ISSUE 4,3

SUNDAY, April 15th, 2018
Thomas Sunday

ΚΥΡΙΑΚΗ, 15 Απριλίου, 2018
Κυριακή του Θωμά

SACRAMENTS— ΜΥΣΤΗΡΙΑ

2:00 p.m. Baptisms

M/M Dimitrios K. Perides

&

M/M Noah Qua