

Ecumenical Patriarchate
Greek Orthodox Metropolis of New Jersey

ASCENSION

Greek Orthodox Church

FAIRVIEW - NEW JERSEY

Weekly Bulletin

Sunday, June 17, 2018

3rd Sunday of Matthew



Οικουμενικόν Πατριαρχεῖον
Ἱερὰ Μητρόπολις Νέας Ἱερσέης
Ἑλληνική Ὀρθόδοξη Ἐκκλησία
ΘΕΙΑΣ ΑΝΑΛΗΨΕΩΣ
ΦΕΡΒΙΟΥ ΝΕΑΣ ΙΕΡΣΕΗΣ
ΕΒΔΟΜΑΔΙΑΙΟ ΔΕΛΤΙΟ
ΕΝΗΜΕΡΩΣΗΣ

Rev. Christos L. Pappas, Protopresbyter

ΠΡΟΓΡΑΜΜΑ ΑΚΟΛΟΥΘΙΩΝ & ΕΚΔΗΛΩΣΕΩΝ

Κυριακή, 17 Ιουνίου, 2018

Γ' Ματθαίου

8:30 π.μ. – 11:30 π.μ. Όρθρος, Θ. Λειτουργία

Ημέρα του Πατέρα

Τρίτη, 19 Ιουνίου, 2018

7:30 μ.μ. Συνεδρίαση της Φιλοπτώχου

Παρασκευή, 22 Ιουνίου, 2018

9:00 π.μ. - 6:00 μ.μ. Λαϊκή Αγορά της Φιλοπτώχου

Σάββατο, 23 Ιουνίου, 2018

9:00 π.μ. - 11:00 π.μ. Όρθρος, Θ. Λειτουργία

Μνημόσυνο Μαρία Καούσιας

9:00 π.μ. - 6:00 μ.μ. Λαϊκή Αγορά της Φιλοπτώχου

Κυριακή, 24 Ιουνίου, 2018

Δ' Ματθαίου

8:30 π.μ. – 11:30 π.μ. Όρθρος, Θ. Λειτουργία

12:00 - 5:00 μ.μ. Λαϊκή Αγορά της Φιλοπτώχου

SCHEDULE OF SERVICES AND EVENTS

Sunday, June 17, 2018

3rd Sunday of Matthew - Father's Day

8:30a.m.-11:30 noon, Orthros, Divine Liturgy

Tuesday, June 19, 2018

7:30 p.m. Philoptochos Meeting

Friday, June 22, 2018

9:00 a.m. - 6:00 p.m. Philoptochos Flea Market

Saturday, June 23, 2018

9:00 a.m.-11:00 a.m., Orthros, Divine Liturgy

Memorial for Maria Kaousias

9:00 a.m. - 6:00 p.m. Philoptochos Flea Market

Sunday, June 24, 2018

3rd Sunday of Matthew - Father's Day

8:30a.m.-11:30 noon, Orthros, Divine Liturgy

12:00 noon - 5:00 p.m. Philoptochos Flea Market

St. Paul's Letter to the Romans 5:1-10

Prokeimenon. Mode 2.
Psalm 117.14,18

The Lord is my strength and my song.
Verse: The Lord has chastened me sorely.

The reading is from St. Paul's Letter to the Romans 5:1-10 Brethren, since we are justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have obtained access by faith to this grace in which we stand, and we rejoice in our hope of sharing the glory of God. More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us. While we were still weak, at the right time Christ died for the ungodly. Why, one will hardly die for a righteous man -- though perhaps for a good man one will dare even to die. But God shows his love for us in that while we were yet sinners Christ died for us. Since, therefore, we are now justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.

Πρὸς Ῥωμαίους 5:1-10

Προκείμενον. Ἦχος β'.
ΨΑΛΜΟΙ 117.14,18

Ἰσχύς μου καὶ ὕμνησις μου ὁ Κύριος.
Στίχ. Παιδεύων ἐπαίδευσέ με ὁ Κύριος.

Πρὸς Ῥωμαίους 5:1-10 τὸ ἀνάγνωσμα εἶναι ἀπὸ Ἀδελφοί, δικαιωθέντες οὖν ἐκ πίστεως, εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην ἐν ἣ ἑστήκαμεν, καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ. Οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται, ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα· ἡ δὲ ἐλπίς οὐ κατασχύνει, ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. Ἔτι γὰρ Χριστός, ὄντων ἡμῶν ἀσθενῶν, κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν. Μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν. Συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεός, ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν. Πολλῶ οὖν μᾶλλον, δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. Εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ.

The Gospel According to Matthew 6:22-33

The Lord said, "The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light; but if your eye is not sound, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon. Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add one cubit to his span of life? And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O men of little faith? Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; and your heavenly Father knows you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well."

Ἐκ τοῦ Κατὰ Ματθαῖον 6:22-33 Εὐαγγελίου τὸ Ἀνάγνωσμα

Εἶπεν ὁ Κύριος· Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ἐὰν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστί, τὸ σκότος πόσον; Οὐδεὶς δύναται δυοῖς κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονησει. οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμωνᾷ. Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε καὶ τί πίητε, μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε· οὐχὶ ἡ ψυχὴ πλεῖον ἐστὶ τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος; ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατήρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει· λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῶ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; μὴ οὖν μεριμνήσητε λέγοντες, τί φάγωμεν ἢ τί πίωμεν ἢ τί περιβαλώμεθα; πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδε γὰρ ὁ πατήρ ὑμῶν ὁ οὐράνιος ὅτι χρῆζετε τούτων ἀπάντων. ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

The Nativity of Saint John the Baptist

Among the Church's feasts, there are three in honor of God's saint which in their significance stand out from the others devoted to the saints and are numbered among the great feasts of the Church of Christ. These feasts glorify the economy of God for our salvation.

These three feasts are the Nativity of St. John the Forerunner, his Beheading, and the feast of the Holy Apostles Peter and Paul.

The apparition of the holy Archangel Gabriel to the priest Zacharias in the Temple, with the announcement of the birth to him and the righteous Elizabeth, of a son who would prepare the way for the Lord, the Savior of the world, and the subsequent fulfillment of this promise, are the first of the events related by the Evangelists.

The announcement of the holy Archangel Gabriel to Zacharias in the Temple begins the New Testament Gospel. The announcement of the same Archangel Gabriel six months later in Nazareth to the Virgin Mary concerning the birth from Her of the Son of God, Who was to become incarnate, is a continuation of the revelation of the Pre-eternal Counsel concerning the salvation of the human race.

Three months after, the Annunciation, St. John the Forerunner was born "in a city of Judah," and six months after him Christ Himself was born in Bethlehem.

These events are closely bound together. "The glorious conception of the Forerunner proclaimeth beforehand the King Who is to be born of a Virgin"

(Exapostilarion, Sept. 23, Feast of the Conception of John the Baptist). The announcement of the Archangel Gabriel in the Temple, announced later to all living nearby by Zacharias, in the magnificent hymn, which he sang after the birth of the child, John and the restoration to him of the gift of speech (Luke 1:67-79), is the forerunner of the angelic hymn: "Glory to God in the highest," which was sung in Bethlehem by the angels when they announced to the shepherds the Nativity of Christ.

The Nativity of John the Baptist is the first joy sent down by God to the human race, the beginning of its deliverance from the power of the devil, sin and eternal death.

It is true that even before the Forerunner, the Most Holy Virgin Mary was born, and angels announced Her birth to Her parents. However, at that time, only Her parents knew of the exalted lot that was prepared for the Virgin Who was born, and they themselves were not fully aware of what had been announced to them beforehand. Therefore, it was only they, who celebrated at the birth of their Daughter, while the rest of the world only later understood the joy that had been announced (to it), by this birth. For this reason, the feasts of the Nativity of the Most Holy Theotokos and Her Entrance into the Temple were established in the Church and began to be solemnly celebrated significantly later than the other great feasts, whereas the Nativity of John the Forerunner is one of the most ancient and most venerated of Christian feasts.

Sermons on this feast have been preserved from the first centuries. From the day of the Nativity of John the Forerunner, the preparation of the human race begins for

meeting the Son of God on earth. Blessed be the Lord God of Israel; for He hath visited and redeemed His people . . . And thou, child, shalt be called the prophet of the Most High: for thou shalt go before the face of the Lord to prepare His ways (Luke 1:68, 76). These God-inspired words of the priest Zacharias, after he had regained the gift of speech, were made known in all the land of Judea, causing disturbance to all living there, who asked each other in astonishment: What manner of child shall this be? (Luke 1:66). Involuntarily the thought arose: Is this not the Messiah Himself? Judea was in an especially tense state of expectation of the Savior. Thus, the child John prepared the way for the Lord by his very birth; and even while he was still in the womb of His mother, by his leaping (Luke 1:41) he announced the coming birth of the Child Jesus, as if crying out: "Christ is born, give ye glory. Christ comes from heaven, meet ye Him" (Irmos, Canticle One of the Canon, Feast of the Nativity of Christ).

Being born exactly half a year before Christ, John the Forerunner by the exact time of his birth depicted his mission of preparing the way for the Lord. He was born at the time of the year (June 24) when the day begins to grow shorter after the summer solstice, whereas the Nativity of Christ occurs (December 25) when the day begins to grow longer after the winter solstice. These facts are an embodiment of the words spoken later, by the Forerunner, after the beginning of Christ's preaching: He must increase, but I must decrease (John 3:30).

"The herald of the Sun, the Forerunner" was John the Baptist, who was like the morning star that announces the rising of the Sun of Righteousness in the East.

Just as the very event of the Nativity of John the Baptist was the antechamber of the Nativity of our Lord Jesus Christ, so also the feast of the Nativity of John the Forerunner is also the antechamber of the feast of the Nativity of Christ. "The star of stars, the Forerunner, is born on earth today, from a barren womb, John the beloved of God, and manifests the dawning of Christ, the Orient from on high" (Glory at Lauds, of the Feast, June 24). "The whole creation rejoiceth at thy divine nativity: for thou wast shown forth as an earthly angel, O Forerunner and a heavenly man, proclaiming to us, the God of heaven incarnate" (Canticle Five of the Canon). "O Prophet and Forerunner of the coming of Christ, we who venerate thee with love, are in perplexity how worthily to praise thee; for the barrenness of her who bore thee and the dumbness of thy father are loosed by thy glorious and precious nativity, and the incarnation of the Son of God is preached to the world" (Troparion of the Feast).

Το Γενέθλιο του Αγίου Ιωάννη Προδρομού και Βαπτιστού

Την ημέρα αυτή η Αγία μας εκκλησία εορτάζει το γενέσιο του ενδόξου Προφήτου Προδρομού και Βαπτιστού Ιωάννη. Ο πατέρας του Ζαχαρίας, ήταν ιερέας. Κάποια ημέρα την ώρα του θυμιάματος, είδε μέσα στο θυσιαστήριο άγγελο Κυρίου, ο οποίος του ανήγγειλε ότι θα αποκτούσε γιο τον οποίο θα ονόμαζε Ιωάννη. Ο Ζαχαρίας σκίρτησε από χαρά, αλλά δυσπιστούσε. Η γυναίκα του ήταν ηλικιωμένη και στείρα και άρα ήταν αδύνατο να κυφορήσει και αυτές τις αμφιβολίες τις εξέφρασε στον άγγελο ο οποίος του απάντησε ότι το παιδί θα γεννηθεί και εκείνος θα τιμωρηθεί για την απιστία του, παραμένοντας κωφάλαλος μέχρι να πραγματοποιηθεί η βουλή του Θεού. Πράγματι η γυναίκα του η Ελισάβετ συνέλαβε και μετά από εννέα μήνες γέννησε γιο. Οκτώ ημέρες μετά τη γέννηση κατά την περιτομή του παιδιού οι συγγενείς, θέλησαν να του δώσουν το όνομα του πατέρα του δηλ. Ζαχαρία. Όμως ο Ζαχαρίας έγραψε επάνω στο πινακίδιο το όνομα Ιωάννης. Αμέσως λύθηκε η γλώσσα του και όλοι οι παριστάμενοι πλημμύρισαν χαρά κι ελπίδα, διότι κατάλαβαν ότι γεννήθηκε ο Πρόδρομος της παρουσίας του αναμενόμενου Μεσσία. Ο Ιωάννης δε διέθετε μόνο το χάρισμα της προφητείας, αλλά αξιώθηκε και τη μεγαλύτερη χαρά και τιμή. Βάπτισε το Μεσσία Χριστό, τον οποίο και ομολογούσε σ' όλη του τη ζωή.

FLEA MARKET
PHILOPTOCHOS SOCIETY
ASCENSION GREEK ORTHODOX CHURCH
101 Anderson Avenue, Fairview, NJ 07022
Church Office Phone # 201 945 6448



Friday, June 22, 2018 9:00 am – 6:00pm

Saturday, June 23, 2018 9:00 am – 6:00pm

Sunday, June 24, 2018 12:00 noon – 5:00pm

Proceeds for the benefit of Philoptochos/Church Project

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THE WEEKLY BULLETIN
YEAR 2018 ISSUE 6,3

SUNDAY, June 17, 2018
3rd Sunday of Matthew
Father's Day

ΚΥΡΙΑΚΗ, 17 Ιουνίου, 2018
Γ' Ματθαίου
Ημέρα του Πατέρα

MEMORIAL SERVICES

ΜΝΗΜΟΣΥΝΑ

6 μήνες: Ανδρέας Αρέστη

6 months: Andreas Aresti