

Ecumenical Patriarchate
Greek Orthodox Metropolis of New Jersey

ASCENSION

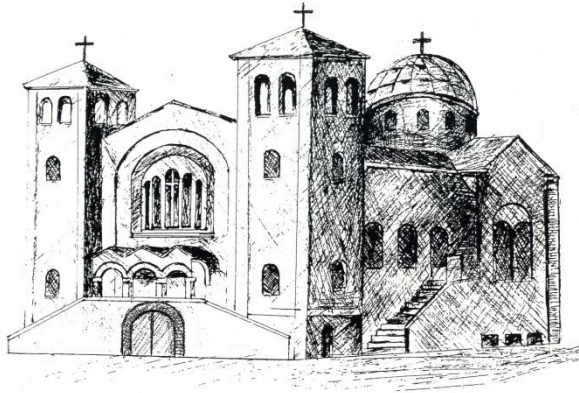
Greek Orthodox Church

FAIRVIEW - NEW JERSEY

Weekly Bulletin

Sunday, August 12, 2018

11th Sunday of Matthew



Οικουμενικόν Πατριαρχεῖον
Ιερά Μητρόπολις Νέας Ἱερσέης
Ἑλληνική Ὀρθόδοξη Ἐκκλησία

ΘΕΙΑΣ ΑΝΑΛΗΨΕΩΣ

ΦΕΡΒΙΟΥ ΝΕΑΣ ΙΕΡΣΕΗΣ

ΕΒΔΟΜΑΔΙΑΙΟ ΔΕΛΤΙΟ

ΕΝΗΜΕΡΩΣΗΣ

Rev. Christos L. Pappas, Protopresbyter

ΠΡΟΓΡΑΜΜΑ ΑΚΟΛΟΥΘΙΩΝ & ΕΚΔΗΛΩΣΕΩΝ

Κυριακή, 12 Αυγούστου, 2018

ΙΑ' Ματθαίου

8:30 π.μ. – 11:30 π.μ. Όρθρος, Θ. Λειτουργία
7:00 μ.μ. – 8:00 μ.μ. Παράκλησις

Δευτέρα, 13 Αυγούστου, 2018

7:00 μ.μ. – 8:00 μ.μ. Παράκλησις

Τρίτη, 14 Αυγούστου, 2018

Προεόρτια Κοιμήσεως Θεοτόκου

7:00 μ.μ. – 9:00 μ.μ. Εσπερινός

Τετάρτη, 15 Αυγούστου, 2018

Κοίμησις της Υπεραγίας Θεοτόκου

9:00 π.μ. – 12:00 Όρθρος, Θ. Λειτουργία

Πέμπτη, 16 Αυγούστου, 2018

Άγιον Μανδήλιον

9:00 π.μ. Όρθρος, Θ. Λειτουργία

Κυριακή, 19 Αυγούστου, 2018

ΙΒ' Ματθαίου

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

SCHEDULE OF SERVICES AND EVENTS

Sunday, August 12, 2018

11th Sunday of Matthew

8:30 a.m.-11:30 a.m., Orthros, Divine Liturgy
7:00 p.m. – 8:00 p.m. Paraklesis

Monday, August 13, 2018

7:00 p.m. – 8:00 p.m. Paraklesis

Tuesday, August 14, 2018

Forefeast of the Dormition

7:00 p.m. – 9:00 p.m. Vespers

Wednesday, August 15, 2018

Dormition of the Theotokos

9:00 a.m. – 12 noon Orthros D. Liturgy

Thursday, August 16, 2018

Translation of the Image of Christ

9:00 a.m. Orthros, Divine Liturgy

Sunday, August 19, 2018

12th Sunday of Matthew

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

St. Paul's First Letter to the Corinthians 9:2-12

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 First Letter to the Corinthians 9:2-12 Brethren, you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a sister as wife, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the law of Moses, "You shall not muzzle an ox when it is treading out the grain." Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.

Πρὸς Κορινθίους α' 9:2-12

Προκείμενον. Ἦχος β'.

ΨΑΛΜΟΙ 117.14,18

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

Πρὸς Κορινθίους α' 9:2-12 τὸ ἀνάγνωσμα εἶναι ἀπὸ Ἀδελφοί, ἡ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν κυρίῳ. Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν αὕτη ἐστίν. Μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν; Μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ κυρίου, καὶ Κηφᾶς; Ἡ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι; Τίς στρατεύεται ἰδιοῖς ὀφωνίοις ποτέ; Τίς φυτεῖ ἀμπελῶνα, καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; Ἡ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς ποιμνῆς οὐκ ἐσθίει; Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ; Ἡ οὐχὶ καὶ ὁ νόμος ταῦτα λέγει; Ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται, Οὐ φιμώσεις βοῦν ἀλοῶντα. Μὴ τῶν βοῶν μέλει τῷ θεῷ; Ἡ δι' ἡμᾶς πάντως λέγει; Δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν τῆς ἐλπίδος αὐτοῦ μετέχειν ἐπ' ἐλπίδι. Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπειραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν; Εἰ ἄλλοι τῆς ἐξουσίας ὑμῶν μετέχουσιν, οὐ μᾶλλον ἡμεῖς; Ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν, ἵνα μὴ ἐγκοπὴν τινα δῶμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ.

The Gospel According to Matthew 18:23-35 The Lord said this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the torturers, till he should pay all his debt. So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart."

Ἐκ τοῦ Κατὰ Ματθαῖον 18:23-35 Εὐαγγελίου τὸ Ἀνάγνωσμα Εἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην· Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συναῖραι λόγον μετὰ τῶν δούλων αὐτοῦ. ἀρξαμένου δὲ αὐτοῦ συναίρειν προσηνέχθη αὐτῷ εἷς ὀφειλέτης μυρίων ταλάντων. μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πρᾶτῆναι καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα καὶ πάντα ὅσα εἶχε, καὶ ἀποδοῦναι. πεσὼν οὖν ὁ δοῦλος προσεκύνη αὐτῷ λέγων· κύριε, μακροθύμησον ἐπ' ἐμοὶ καὶ πάντα σοὶ ἀποδώσω. σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὔρεν ἕνα τῶν συνδούλων αὐτοῦ, ὃς ὄφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπιγε λέγων· ἀπόδος μοι εἴ τι ὀφείλεις. πεσὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτὸν λέγων· μακροθύμησον ἐπ' ἐμοὶ καὶ ἀποδώσω σοι. ὁ δὲ οὐκ ἠθέλην, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως οὗ ἀποδῶ τὸ ὀφειλόμενον. ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ γενόμενα. τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ· δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με. οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγὼ σε ἠλέησα; καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον αὐτῷ. Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν.

*Η μεγαλύτερη απ' όλες της θεομητορικές γιορτές που γιορτάζεται πανηγυρικά σ' όλον τον κόσμο, στις 15 Αυγούστου, είναι η **Κοίμηση της Θεοτόκου**. Θεωρείται η κυρίως γιορτή της Παναγίας, ενώ ολόκληρος ο Αύγουστος είναι αφιερωμένος σ' Αυτήν. Πριν από τη γιορτή έχουμε νηστεία 14 ημερών – που είναι βέβαια και για τη μεγάλη δεσποτική γιορτή της Μεταμορφώσεως, που γιορτάζουμε στις 6 Αυγούστου. Τα απογεύματα ψάλλονται οι κατανυκτικές Παρακλήσεις στην Παναγία (διαδοχικά η μεγάλη και η μικρή Παράκληση). Μέσα στην Ιερά Παράδοση και την πλούσια υμνολογία της Εκκλησίας μας οι πιστοί ζουν την κοίμηση (θάνατο) της Παναγίας, γιατί η Παναγία πέθανε όπως όλοι μας, όπως και ο Υιός της, όμως στη συνέχεια «μετέστη», ανέβηκε με την ψυχή και το σώμα στους Ουρανούς και βρίσκεται εκεί κοντά στον Χριστό, να πρεσβεύει και να παρακαλεί για μας. Ο τάφος της, εκεί στον Ναό της, στη Γεθσημανή, βρέθηκε κενός τρεις μέρες μετά την Κοίμησή της, όταν ανοίχτηκε για να προσκυνήσει το Πανάγιο Σώμα της ο Απόστολος Θωμάς, που έφτασε καθυστερημένος, όπως οικονόμησε ο Θεός. Γιατί για τους άλλους Αποστόλους και Ιεράρχες είχε οικονομήσει να φτάσουν εγκαίρως... πάνω σε σύννεφα, ο καθένας από τα πέρατα του κόσμου, όπου ήταν σκορπισμένοι, για να κηρύττουν το Ευαγγέλιο. Η Παναγία είχε πληροφορηθεί το «νέο» τρεις μέρες νωρίτερα· όχι απλώς για να μην ταραχθεί που θα πέθαινε και να προετοιμαστεί, αλλά και να χαρεί που θα πήγαινε στην αιώνια Βασιλεία δίπλα στον αγαπημένο της Υιό. Πήγε όπως συνήθιζε να προσευχηθεί για τελευταία φορά στη*

γη και έδωσε τα δύο μοναδικά φορέματά της σε δύο χήρες γυναίκες, που ήταν κοντά της. Έπειτα περίμενε τους μαθητές του Χριστού, που μια δυνατή βροντή τους έφερε αμέσως δίπλα στο νεκροκρέβατό της, για να πάρουν την ευλογία της, πριν έρθει ο Χριστός με τους Αγγέλους να πάρουν τη πανάγια ψυχή της στους Ουρανούς.

Dormition of the Theotokos: The feast of the Dormition or Falling-asleep of the Theotokos is celebrated on the fifteenth of August, preceded by a two-week fast. This feast, which is also sometimes called the Assumption, commemorates the death, resurrection and glorification of Christ's mother. It proclaims that Mary has been "assumed" by God into the heavenly kingdom of Christ in the fullness of her spiritual and bodily existence. As with the nativity of the Virgin and the feast of her entrance to the temple, there are no biblical or historical sources for this feast. The Tradition of the Church is that Mary died as all people die, not "voluntarily" as her Son, but by the necessity of her mortal human nature which is indivisibly bound up with the corruption of this world. The Orthodox Church teaches that Mary is without personal sins. In the Gospel of the feast, however, in the liturgical services and in the Dormition icon, the Church proclaims as well that Mary truly needed to be saved by Christ as all human persons are saved from the trials, sufferings and death of this world; and that having truly died, she was raised up by her Son as the Mother of Life and participates already in the eternal life of paradise which is prepared and

promised to all who “hear the word of God and keep it” (Lk11.27–28).

In giving birth, you preserved your virginity. In falling asleep you did not forsake the world, O Theotokos. You were translated to life, O Mother of Life, and by your prayers, you deliver our souls from death (Troparion). Neither the tomb, nor death, could hold the Theotokos, who is constant in prayer and our firm hope in her intercessions. For being the Mother of Life, she was translated to life, by the One who dwelt in her virginal womb (Kontakion).

The services of the feast repeat the main theme, that the Mother of Life has “passed over into the heavenly joy, into the divine gladness and unending delight” of the Kingdom of her Son (Vesperal hymn). The Old Testament readings, as well as the gospel readings for the Vigil and the Divine Liturgy, are exactly the same as those for the feast of the Virgin’s nativity and her entrance into the Temple. Thus, at the Vigil we again hear Mary say: “My soul magnifies the Lord and my Spirit rejoices in God my Saviour” (Lk 1.47). At the Divine Liturgy we hear the letter to the Philippians where Saint Paul speaks of the self-emptying of Christ who condescends to human servitude and ignoble death in order to be “highly exalted by God his Father” (Phil 2.5–11). And once again we hear in the Gospel that Mary’s blessedness belongs to all who “hear the word of God and keep it” (Lk 11.27–28).

Thus, the feast of the Dormition of the Theotokos is the

celebration of the fact that all men are “highly exalted” in the blessedness of the victorious Christ, and that this high exaltation has already been accomplished in Mary the Theotokos. The feast of the Dormition is the sign, the guarantee, and the celebration that Mary’s fate is, the destiny of all those of “low estate” whose souls magnify the Lord, whose spirits rejoice in God the Saviour, whose lives are totally dedicated to hearing and keeping the Word of God which is given to men in Mary’s child, the Saviour and Redeemer of the world.

Finally it must be stressed that, in all of the feasts of the Virgin Mother of God in the Church, the Orthodox Christians celebrate facts of their own lives in Christ and the Holy Spirit. What happens to Mary happens to all who imitate her holy life of humility, obedience, and love. With her all people will be “blessed” to be “more honorable than the cherubim and beyond compare more glorious than the seraphim” if they follow her example. All will have Christ born in them by the Holy Spirit. All will become temples of the living God. All will share in the eternal life of His Kingdom who live the life that Mary lived.

In this sense everything that is praised and glorified in Mary is a sign of what is offered to all persons in the life of the Church. It is for this reason that Mary, with the divine child Jesus within her, is called in the Orthodox Tradition the Image of the Church. For the assembly of the saved is those in whom Christ dwells.

It is the custom in some churches to bless flowers on the feast of the Dormition of the Holy Theotokos.

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THE WEEKLY BULLETIN
YEAR 2018 ISSUE 8,2

SUNDAY, August 12, 2018
11th Sunday of Matthew

ΚΥΡΙΑΚΗ, 12 Αυγούστου, 2018
ΙΑ' Ματθαίου

MEMORIAL SERVICES -ΜΝΗΜΟΣΥΝΑ

40 μέρες: Χρυστάλλα Ανδρέου Ζαμπά

40 days: Chrystalla Andreou Zambas

40 μέρες: Χρήστος Καλιμτζής

40 days: Christos Kalimtzis

*Ο καφές προσφέρεται από
τις οικογένειες Ζαμπά & Καλιμτζή
που τελούν τα μνημόσυνα
εις μνήμη των κεκοιμημένων.*

*The coffee is offered
by the Zambas & Kalimtzis Families
that have the Memorial Service.*

SACRAMENTS – ΜΥΣΤΗΡΙΑ

2:00 p.m. Baptism

M/M Peter Bogdanos