

Ecumenical Patriarchate
Greek Orthodox Metropolis of New Jersey

ASCENSION

Greek Orthodox Church

FAIRVIEW - NEW JERSEY

Weekly Bulletin

Sunday, September 2, 2018

14th Sunday of Matthew



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

Κυριακή, 2 Σεπτεμβρίου, 2018

ΙΔ' Ματθαίου

9:00 π.μ. – 12:00 μ.μ. Όρθρος, Θ. Λειτουργία
Ο καφές σερβίρεται από τη Φιλόπτωχο

Τετάρτη, 5 Σεπτεμβρίου, 2018

12μμ Κηδεία Βασιλείου Κυριάκου

Παρασκευή, 7 Σεπτεμβρίου, 2018

4:30 μ.μ. Αρχίζει το Ελληνικό Σχολείο
5:40 μ.μ. Αγιασμός Ελληνικού Σχολείου
7μμ Εσπερινός Γενέθλιον της Θεοτόκου

Σάββατο, 8 Σεπτεμβρίου, 2018

Γενέθλιον της Θεοτόκου

9:00 π.μ. Όρθρος, Θ. Λειτουργία

Κυριακή, 9 Σεπτεμβρίου, 2018

Κυριακή Προ της Υψώσεως

9:00 π.μ. – 12:00 μ.μ. Όρθρος, Θ. Λειτουργία
Εορτή Συλλόγου Καμπιουσίων
«Παναγία Δέσποινα»
Περιφορά Εικόνας, Μνημόσυνο, Αρτοκλασία
Γεύμα

SCHEDULE OF SERVICES AND EVENTS

Sunday, September 2, 2018

14th Sunday of Matthew

9:00 a.m.-12:00 noon Orthros, Divine Liturgy
Coffee is served by the Philoptochos

Wednesday, 5 Σεπτεμβρίου, 2018

12:00 noon Funeral Vasos Kyriakou

Friday, September 7, 2018

4:30 p.m. First Day of the Greek School
5:40 p.m. Agiasmos of Greek School
7pm Vespers

Saturday, September 8, 2018

Nativity of the Theotokos

9:00 a.m. Orthros, Divine Liturgy

Sunday, September 9, 2018

Sunday before Holy Cross

9:00 a.m. - 12:00 noon Orthros, Divine Liturgy
Celebration of Kambiousion Society
«Panagia Despoina»
Procession of the Icon, Memorial Service,
Artoklasia
Luncheon

St. Paul's Second Letter to the Corinthians 1:21-24; 2:1-4

Prokeimenon. Mode Plagal 1.

Psalm 11.7,1

You, O Lord, shall keep us and preserve us.

Verse: Save me, O Lord, for the godly man has failed.

**The reading is from St. Paul's Second Letter to the
Corinthians 1:21-24; 2:1-4**

Brethren, it is God who establishes us with you in Christ, and has commissioned us; he has put his seal upon us and given us his Spirit in our hearts as a guarantee. But I call God to witness against me - it was to spare you that I refrained from coming to Corinth. Not that we lord it over your faith; we work with you for your joy, for you stand firm in your faith. For I made up my mind not to make you another painful visit. For if I cause you pain, who is there to make me glad but the one whom I have pained? And I wrote as I did, so that when I came I might not suffer pain from those who should have made me rejoice, for I felt sure of all of you, that my joy would be the joy of you all. For I wrote you out of much affliction and anguish of heart and with many tears, not to cause you pain but to let you know the abundant love that I have for you.

Πρὸς Κορινθίους β' 1:21-24, 2:1-4

Προκείμενον. Ἦχος πλ. α'.

ΨΑΛΜΟΙ 11.7,1

Σὺ Κύριε, φυλάξαις ἡμᾶς καὶ διατηρήσαις ἡμᾶς.

Στίχ. Σῶσον με, Κύριε, ὅτι ἐκλέλοιπεν ὁσῖος.

Πρὸς Κορινθίους β' 1:21-24, 2:1-4 τὸ ἀνάγνωσμα εἶναι ἀπό Ἀδελφοί, ὁ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστόν, καὶ χρίσας ἡμᾶς, θεός, ὁ καὶ σφραγισάμενος ἡμᾶς, καὶ δοὺς τὸν ἄρραβῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν. Ἐγὼ δὲ μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον. Οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοὶ ἐσμεν τῆς χαρᾶς ὑμῶν· τῇ γὰρ πίστει ἐστήκατε. Ἐκρίνα δὲ ἐμαυτῶ τοῦτο, τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν. Εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ἐστὶν ὁ εὐφραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ; Καὶ ἔγραψα ὑμῖν τοῦτο αὐτό, ἵνα μὴ ἐλθὼν λύπην ἔχω ἀφ' ὧν ἔδει με χαίρειν, πεποιθῶς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν. Ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρῶν, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.

The Gospel According to Matthew 22:2-14

The Lord said this parable, "The kingdom of heaven may be compared to a king who gave a marriage feast for his son, and sent his servants to call those who were invited to the marriage feast; but they would not come. Again he sent other servants, saying, 'Tell those who are invited, Behold, I have made ready my dinner, my oxen and my fat calves are killed, and everything is ready; come to the marriage feast.' But they made light of it and went off, one to his farm, another to his business, while the rest seized his servants, treated them shamefully, and killed them. The king was angry, and he sent his troops and destroyed those murderers and burned their city. Then he said to his servants, 'The wedding is ready, but those invited were not worthy. Go therefore to the thoroughfares, and invite to the marriage feast as many as you find.' And those servants went out into the streets and gathered all whom they found, both bad and good; so the wedding hall was filled with guests. But when the king came in to look at the guests, he saw there a man who had no wedding garment; and he said to him, 'Friend, how did you get in here without a wedding garment?' And he was speechless. Then the king said to the attendants, 'Bind him hand and foot, and cast him into the outer darkness; there men will weep and gnash their teeth.' For many are called, but few are chosen."

Ἐκ τοῦ Κατὰ Ματθαῖον 22:2-14 Εὐαγγελίου τὸ Ἀνάγνωσμα

Εἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην· Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους τῷ υἱῷ αὐτοῦ. Καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν. Πάλιν ἀπέστειλεν ἄλλους δούλους λέγων· Εἴπατε τοῖς κεκλημένοις· ἰδοὺ τὸ ἄριστόν μου ἠτοιμάσα, οἱ ταῦροι μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους. οἱ δὲ ἀμελήσαντες ἀπήλθον, ὃς μὲν εἰς τὸν ἴδιον ἀγρὸν, ὃς δὲ εἰς τὴν ἐμπορίαν αὐτοῦ· οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν. Ἀκούσας δὲ ὁ βασιλεὺς ἐκεῖνος ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπόλεσε τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησε. Τότε λέγει τοῖς δούλοις αὐτοῦ· Ὁ μὲν γάμος ἔτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι· πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἂν εὕρητε καλέσατε εἰς τοὺς γάμους. Καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους εὗρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου, καὶ λέγει αὐτῷ· Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; Ὁ δὲ ἐφιμώθη. Τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις· Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

Nativity of the Theotokos: In addition to the celebration of the Annunciation, there are three major feasts in the Church honoring Mary, the Theotokos. The first of these is the feast of her nativity which is kept on the eighth of September. The record of the birth of Mary is not found in the Bible. The traditional account of the event is taken from the apocryphal writings which are not part of the New Testament scriptures. The traditional teaching which is celebrated in the hymns and verses of the festal liturgy is that Joachim and Anna were a pious Jewish couple who were among the small and faithful remnant—"the poor and the needy"—who were awaiting the promised messiah. The couple was old and childless. They prayed earnestly to the Lord for a child, since among the Jews barrenness was a sign of God's disfavor. In answer to their prayers, and as the reward of their unwavering fidelity to God, the elderly couple was blessed with the child who was destined, because of her own personal goodness and holiness, to become the Mother of the Messiah-Christ.

Your nativity, O Virgin, has proclaimed joy to the whole universe. The Sun of Righteousness, Christ our God, has shone from you, O Theotokos. By annulling the curse he bestowed a blessing. By destroying death he has granted us eternal life (Troparion). By your nativity, O most pure virgin, Joachim and Anna are freed from barrenness; Adam and Eve from the corruption of death. And we, your people, freed from the guilt of sin, celebrate and sing to you: The barren woman gives birth to the Theotokos, the Nourisher of our Life (Kontakion). The fact that there is no Biblical verification of the facts of Mary's birth is incidental to the meaning of the feast. Even if the actual background of the event as celebrated in the Church is questionable from an historical point of view, the divine meaning of it "for us men

and for our salvation" is obvious. There had to be one born of human flesh and blood who would be spiritually capable of being the Mother of Christ, and she herself had to be born into the world of persons who were spiritually capable of being her parents. The feast of the Nativity of the Theotokos, therefore, is a glorification of Mary's birth, of Mary herself and of her righteous parents. It is a celebration as well of the very first preparation of the salvation of the world. For the "Vessel of Light," the "Book of the Word of Life," the "Door to the Orient," the "Throne of Wisdom" is being prepared on earth by God Himself in the birth of the holy girl-child Mary. The verses of the feast are filled with titles for Mary such as those in the quotations above. They are inspired by the message of the Bible, both the Old and New Testaments. The specific Biblical readings of the feast give indications of this. At Vespers the three Old Testament readings are "mariological" in their New Testamental interpretation. Thus, Jacob's Ladder which unites heaven and earth and the place which is named "the house of God" and the "gate of heaven" (Gen 28.10–17) are taken, to indicate the union of God with men which is realized most fully and perfectly—both spiritually and physically—in Mary the Theotokos, Bearer of God. So also the vision of the temple with the "door 'to the East'" perpetually closed and filled with the "glory of the Lord" symbolizes Mary, called in the hymns of the feast "the living temple of God filled with the divine Glory" (Ezek 43.27–44.4). Mary is also identified with the "house" which the Divine Wisdom has built for himself according to the reading from Proverbs 9.1–11. The Gospel reading of Matins is the one read at all feasts of the Theotokos, the famous Magnificat from Saint Luke in which Mary says: "My soul magnifies the Lord and my spirit rejoices in God my Saviour, for he has regarded the low

estate of his handmaiden, for behold, henceforth all generations will call me blessed” (Lk 1.47).

The epistle reading of the Divine Liturgy is the famous passage about the coming of the Son of God in “the form of a servant, being born in the likeness of man” (Phil 2.5–11) and the gospel reading is that which is always read for feasts of the Theotokos—the woman in the crowd glorifies the Mother of Jesus, and the Lord himself responds that the same blessedness which his mother receives is for all “who hear the word of God and keep it” (Lk 11.27–28).

Θεομητορική εορτή, κατά την οποία η Χριστιανική Εκκλησία τιμά κάθε χρόνο στις [8 Σεπτεμβρίου](#) ([21 Σεπτεμβρίου](#) για τους παλαιοημερολογίτες) «το γενέθλιον της υπεραγίας δεσποίνης ημών Θεοτόκου», τη γέννηση, δηλαδή, της [Μαριάμ \(Μαρίας\)](#), της μητέρας του [Ιησού Χριστού](#). Την ημέρα αυτή γιορτάζουν ο Παναγιώτης, η Μαρία, ο Μαρριανός, η Μαρριανή, η Δέσποινα, ο Τσαμπίκος και η Τσαμπίκα. Πολλοί ναοί ανά την Ελλάδα είναι αφιερωμένοι στο Γενέθλιον της Θεοτόκου. Είναι γνωστό ότι τα τέσσερα Ευαγγέλια δεν παρέχουν πληροφορίες για την καταγωγή και τη γέννηση της Θεοτόκου. Τις σχετικές πληροφορίες τις αντλούμε από το απόκρυφο Πρωτευαγγέλιο του Ιακώβου (2ος αιώνας), σύμφωνα με το οποίο η Θεοτόκος γεννήθηκε στα Ιεροσόλυμα με θαυματουργικό τρόπο από μια ενάρετη γηραιά γυναίκα, ονόματι [Άννα](#) (εξελληνισμένος τύπος του εβραϊκού Χάνα = εύνοια, χάρη), μετά από επίμονες δεήσεις προς τον Θεό, αυτής και του συζύγου της [Ιωακείμ](#). Η Άννα ήταν στείρα και συνεπώς άτεκνη, γεγονός που εθεωρείτο ντροπή στην ιουδαϊκή κοινωνία της εποχής της.

Το Πανάγιο Πνεύμα του Θεού έκανε την καρδιά της Μαρίας σε ασύγκριτο βαθμό πιο καθαρή από την καρδιά όλων των ανθρώπων. Την καθαρότητα της καρδιάς την θεωρεί ο Κύριος μας ο Ιησούς Χριστός το πιο σημαντικό από όλα τα

άλλα, γι⁵ αυτό και είπε στους μακαρισμούς: «*μακάριοι οι καθαροί τη καρδιά, ότι αυτοί τον Θεόν όψονται*» (Ματθ. 5, 8). Ἡ αδιάλειπτη κοινωνία με τον Θεό, ή θεωρία του προσώπου Του είναι ή μεγαλύτερη ανταμοιβή, πού ο Κύριος Ιησούς Χριστός υπόσχεται σ' αυτούς πού τηρούν τις εννέα αυτές εντολές, πού τις ονομάζουμε μακαρισμούς. "Ας θυμηθούμε τί λέει ο Σωτήρας μας για την ανθρώπινη καρδιά. Ὁ λόγος Του μας εξηγεί γιατί Αυτός εκτιμά τόσο πολύ την καθαρότητα της καρδιάς. Είπε ο Κύριος: «*Έσωθεν γάρ εκ της καρδιάς των ανθρώπων οι διαλογισμοί οι κακοί εκπορεύονται, μοιχείαι, πορνείαι, φόνοι, κλοπαί, πλεονεξίαι, πονηρίαί, δόλος, ασέλγεια, οφθαλμός πονηρός, βλασφημία, ύπερηφανία, αφροσύνη- πάντα ταύτα τά πονηρά έσωθεν εκπορεύεται και κοινοί τον ανθρώπων*» (Μκ. 7, 21-23). "Αν έτσι είναι τα πράγματα και αν, σύμφωνα με το λόγο του Χριστού, οι ρίζες του κακού βρίσκονται στην ανθρώπινη καρδιά, τότε σίγουρα από την ίδια την καρδιά εκπορεύονται και όλοι οι καλοί και καθαροί λογισμοί και πράξεις. Επειδή ή καρδιά είναι το κέντρο της αγάπης και ή αγάπη είναι πλήρωμα όλου του νόμου. Ἡ καρδιά της Υπεραγίας και Ἄχραντου Παρθένου Μαρίας σκορπούσε το φως της εξαιρετικής καθαρότητας και αγάπης όχι μόνο στον γήινο κόσμο. Ἡ ημέρα της λαμπροφόρου γεννήσεως της «*χαράν εμήνυσε πάση τη οικουμένη*», σε όλο τον κόσμο των ασωμάτων δυνάμεων. Να φυλάμε και εμείς, αδελφοί μου και αδελφές, στις καρδιές μας τη χαρά της λαμπροφόρας και μακάριας ημέρας της γεννήσεως της. "Ας προσπαθήσουμε με όλες τις δυνάμεις μας να κρατάμε πάντοτε την καρδιά μας καθαρή, για να είμαστε άξιοι της αγάπης της Παναγίας, ή όποια πάντα πρεσβεύει για μας ενώπιον του Υιού της του Κυρίου μας Ιησού Χριστού, στον Όποιο, μαζί με τον "Αναρχο Πατέρα και το Πανάγιο Πνεύμα, ανήκει δόξα, τιμή και προσκύνηση εις τους αιώνας των αιώνων. Αμήν.

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THE WEEKLY BULLETIN
YEAR 2018 ISSUE 9,1

SUNDAY, September 2, 2018

14th Sunday of Matthew

ΚΥΡΙΑΚΗ, 2 Σεπτεμβρίου, 2018

ΙΔ' Ματθαίου

Άρχισαν οι εγγραφές του
Ελληνικού Απογευματινού Σχολείου

Greek Afternoon School
Please Register your children
At our Greek Afternoon School

MEMORIAL SERVICES -ΜΝΗΜΟΣΥΝΑ

Georgia Zoumas-Γεωργία Ζουμάς

Theofanis Theofanidis—Θεοφάνης Θεοφανιδης

Ο καφές προσφέρεται από τις οικογένειες
Ζουμάς και Θεοφανίδη
που τελούν τα μνημόσυνα εις μνήμη των κεκοιμημένων

The coffee is offered by
the Families Zoumas & Theofanidis
that have the Memorial Services.