

Ecumenical Patriarchate
Greek Orthodox Metropolis of New Jersey

ASCENSION

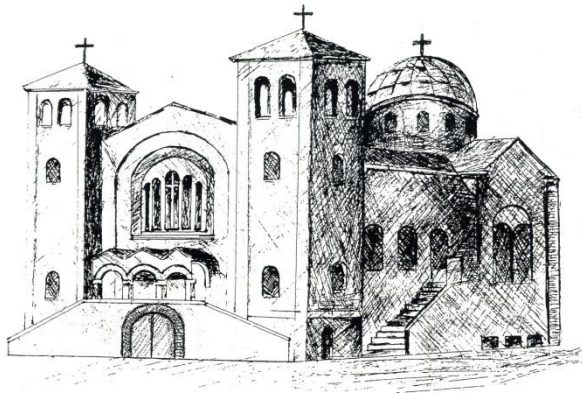
Greek Orthodox Church

FAIRVIEW - NEW JERSEY

Weekly Bulletin

Sunday, January 20, 2019

12th Sunday of Luke



Οικουμενικόν Πατριαρχεῖον
Ἱερά Μητρόπολις Νέας Ἱερσέης
Ἑλληνική Ὀρθόδοξη Ἐκκλησία
ΘΕΙΑΣ ΑΝΑΛΗΨΕΩΣ
ΦΕΡΒΙΟΥ ΝΕΑΣ ΙΕΡΣΕΗΣ
ΕΒΔΟΜΑΔΙΑΙΟ ΔΕΛΤΙΟ
ΕΝΗΜΕΡΩΣΗΣ
Rev. Christos L. Pappas, Protopresbyter

ΠΡΟΓΡΑΜΜΑ ΑΚΟΛΟΥΘΙΩΝ & ΕΚΔΗΛΩΣΕΩΝ

Κυριακή, 20 Ιανουαρίου, 2019

ΙΒ' Λουκά

9 π.μ. – 12 μ.μ., Όρθρος, Θεία Λειτουργία
Ο καφές σερβίρεται από την Goya

Δευτέρα, 21 Ιανουαρίου, 2019

Μάξιμος Ομολογητής, Νεόφυτος Μάρτυς

9:00 π.μ. Όρθρος, Θεία Λειτουργία

Τρίτη, 22 Ιανουαρίου, 2019

Τιμόθεος Απόστολος εκ των 70

9:00 π.μ. Όρθρος, Θεία Λειτουργία
6:00 μ.μ. Παράκλησις

Τετάρτη, 23 Ιανουαρίου, 2019

4:30 μ.μ. - 6:15 μ.μ. Ελληνικό Σχολείο
7:00 μ.μ. Συνεδρίαση Σχολικής Επιτροπής

Παρασκευή, 25 Ιανουαρίου, 2019

Γρηγόριος ο Θεολόγος

9:00 π.μ. Όρθρος, Θεία Λειτουργία
4:30 μ.μ. - 6:30 μ.μ. Ελληνικό Σχολείο

Σάββατο, 26 Ιανουαρίου, 2019

6:00 μ.μ. Γιορτή Γραμμάτων στον Αγ. Αθανάσιο

Κυριακή, 27 Ιανουαρίου, 2019

ΙΕ' Λουκά 9 π.μ. – 12 μ.μ., Όρθρος, Θεία Λειτουργία
Ο καφές σερβίρεται από το Συμβούλιο

SCHEDULE OF SERVICES AND EVENTS

Sunday, January 20, 2019

12th Sunday of Luke

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

Monday, January 21, 2019

Maximos the Confessor, Martyr Neophytos

9:00 a.m. Orthros, D. Liturgy

Tuesday, January 15, 2019

Timothy of the 70 - 9:00 a.m. Orthros, D. Liturgy

6:00 p.m. Paraklisis

Wednesday, January 23, 2019

4:30 p.m. - 6:15 p.m. Greek School
7:00 School Board Meeting

Friday, January 25, 2019

Gregory the Theologian - 9:00 a.m. Orthros, D. Liturgy

4:30 p.m. - 6:30 p.m. Greek School

Saturday, January 26, 2019

6:00 p.m. Celebration for the Northern Jew Jersey Region

At St. Athanasios - in Paramus

Sunday, January 27, 2019

15th Sunday of Luke

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

St. Paul's Second Letter to the Corinthians 4:6-15

Prokeimenon. Grave Mode.
Psalm 149.5,1

The saints shall rejoice in glory.
Verse: Sing to the Lord a new song.

The reading is from St. Paul's Second Letter to the Corinthians 4:6-15 Brethren, it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you. Since we have the same spirit of faith as he had who wrote, "I believed, and so I spoke," we too believe, and so we speak, knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence. For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.

Πρὸς Κορινθίους β' 4:6-15

Προκείμενον. Ἦχος βαρὺς.
ΨΑΛΜΟΙ 149.5,1

Καυχῆσονται ὅσοι ἐν δόξῃ
Στίχ. Ἄσατε τῷ Κυρίῳ ᾄσμα καινόν.

Πρὸς Κορινθίους β' 4:6-15 τὸ ἀνάγνωσμα Ἀδελφοί, ὁ θεὸς ὁ εἰπὼν ἐκ σκοτόυς φῶς λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ Ἰησοῦ Χριστοῦ. Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἧ τοῦ θεοῦ, καὶ μὴ ἐξ ἡμῶν· ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι· ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι· διωκόμενοι, ἀλλ' οὐκ ἐγκαταλειπόμενοι· καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι· πάντοτε τὴν νέκρωσιν τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ. Αἰεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. Ὡστε ὁ μὲν θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. Ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον, Ἐπίστευσα, διὸ ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν· εἰδότες ὅτι ὁ ἐγείρας τὸν κύριον Ἰησοῦν καὶ ἡμᾶς διὰ Ἰησοῦ ἐγερεῖ, καὶ παραστήσει σὺν ὑμῖν. Τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσῃ διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ.

The Gospel According to Luke 17:12-19

At that time, as Jesus entered a village, he was met by ten lepers, who stood at a distance and lifted up their voices and said: "Jesus, Master, have mercy on us." When he saw them he said to them, "Go and show yourselves to the priests." And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus's feet, giving him thanks. Now he was a Samaritan. Then said Jesus: "Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?" And he said to him: "Rise and go your way; your faith has made you well."

Ἐκ τοῦ Κατὰ Λουκᾶν 17:12-19 Εὐαγγελίου τὸ Ἀνάγνωσμα

Τῷ καιρῷ ἐκείνῳ, εἰσερχομένου αὐτοῦ εἰς τινα κώμην ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ ἔστησαν πόρρωθεν, καὶ αὐτοὶ ἤρξαν φωνὴν λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς· καὶ ἰδὼν εἶπεν αὐτοῖς· πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι· καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν· εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψε μετὰ φωνῆς μεγάλης δοξάζων τὸν Θεόν, καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρεῖτης· ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ; οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ Θεῷ εἰ μὴ ὁ ἄλλογενὴς οὗτος; καὶ εἶπεν αὐτῷ· ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέ σε.

Μάξιμος Ομολογητής: Ο ἅγιος Μάξιμος γεννήθηκε το **580** στην Κωνσταντινούπολη. Καταγόταν από επιφανή οικογένεια και ἔλαβε την συνήθη, για τους υποψηφίους για ανώτερες δημόσιες ἢ εκκλησιαστικές θέσεις, μόρφωση. Ιδιαίτερα ασχολήθηκε με τη φιλοσοφία. Ο αυτοκράτορας Ηράκλειος (610-641) τον προσέλαβε ως αρχιγραμματέα του, “υπογραμματεὺς πρῶτος των βασιλικῶν υπομνημάτων”. Λίγα χρόνια αργότερα παραιτήθηκε και ἐκάρη μοναχός. Πιθανόν μόνασε, στην Παλαιστίνη, μαζί με τον Σωφρόνιο, αργότερα πατριάρχη Ιεροσολύμων. Ασκῆτευσε σε μονή της Χρυσούπολης που βρίσκεται ἀπέναντι από την Κωνσταντινούπολη. Εκεί ἐγινε και ηγούμενος και απέκτησε πιστὸ μαθητὴ τον Αναστάσιο που τον ακολούθησε σε ὅλη του τη ζωή. Το **624** βρίσκεται για δύο χρόνια στη Κύζικο. Το **626** φεύγει για την βόρεια Αφρική. Για αρκετό χρονικό διάστημα μένει στην Κρήτη, πιθανόν να πέρασε και από την Κύπρο. Στην Καρχηδόνα βρίσκεται σίγουρα την Πεντηκοστή του **632**. Εκεί συναντήθηκε με τον Σωφρόνιο και για ἓνα διάστημα πηγαίνουν μαζί στην Αλεξάνδρεια. Το **645 ἢ 646** πήγε στη Ρώμη. Το 647 ο αυτοκράτορας Κώνστας ἐξέδωσε τον **τύπο**, με τον οποίο απαγορευόταν οι συζητήσεις περί μιας ἢ δύο θελήσεων και ενεργειῶν. Η σύνοδος του Λατερανοῦ (649), της οποίας κύριο πρόσωπο ἦταν ο ἅγιος Μάξιμος, καταδίκασε το Μονοθελητισμό. Συνελήφθει από τον ἐξάρχο της Ιταλίας Θεοδόσιο, οδηγήθηκε στην Κωνσταντινούπολη μαζί με τους δύο Αναστασίους, τον μαθητὴ του και τον αποκρισάριο του Πάπα. Εἶχε ἤδη οδηγηθεῖ ἐκεῖ και ο Πάπας Μαρτίνος και εἶχε εξορισθεῖ στη Χερσώνα για δήθεν πολιτική συνωμοσία (653). Το ἴδιο ἐγκλημα, χωρίς αποδείξεις, αποδόθηκε και στον Μάξιμο. Αφού κατάλαβαν ὅτι δεν πρόκειται να υποχωρήσει τον ἐξορίζουν μαζί με τους ἄλλους δυο στην Βιζύη της Θράκης (**655**). Τους ανακαλούν στην

Κωνσταντινούπολη, για νέα ανάκριση και μετά την άρνησή τους να υπογράψουν τον **Τύπο** τους στέλνουν εξορία στα Πέρβερα (**656**). Μετά έξι χρόνια τους καλούν πάλι στη Κωνσταντινούπολη για μια τρίτη προσπάθεια να τους πάρουν με το μέρος τους. Αφού και οι τρεις αρνήθηκαν να υποκύψουν, αναθεματίστηκαν, κακοποιήθηκαν και διαπομπεύθηκαν, “γλώσσαν ένδον από του φάρυγγος και της παραψανούσης επιγλωττίδος παρανόμως εκτέμνουσιν” και “σμίλη και σφύρα την δεξιάν των χειρών εκκόπτουσιν”. **"Λέγεται δε, μετά την εκτομήν, αυθις υπό Θεού παραδόξως αποκαταστήναι την γλώτταν και τρανώς φθέγγεσθαι, μέχρις αν εν βίω υπήρχε"**(ΣΥΝΑΞΑΡΙΣΤΗΣ αγίου Νικοδήμου). Μετά από αυτά οδηγήθηκαν και οι τρεις σε τόπους εξορίας στην Αλανία του Καυκάσου, ο καθένας χωριστά. Ο άγιος Μάξιμος κλείστηκε μόνος στο φρούριο Σχίμαρις, όπου υπέκειψε στις ταλαιπωρίες και τα γηρατειά δύο μήνες αργότερα, **τον Αύγουστο του 662**. Η μνήμη του εορτάζεται στις **13 Αυγούστου** και στις **21 Ιανουαρίου**. Αν και απλός μοναχός για εικοσιπέντε τουλάχιστον χρόνια ήταν ο κύριος εκφραστής της ορθόδοξης πίστης. Ο μεγάλος αυτός άγιος της Εκκλησίας φέρει τον τίτλο του Ομολογητή γιατί όταν ομολογούσε τις δύο θελήσεις του Χριστού δεν υπήρχε κανείς επί της γής για να "εκφράσει την πίστη του όμου μετ' αυτού" και έτσι αναγκάστηκε να ομολογήσει με τους πεθαμένους, τους νεκρούς, τους όντως ζώντες εν Χριστώ αγίους της Εκκλησίας Τον καιρό της αντίστασης, στη φυλακή και στην εξορία, "η τύχη της Χριστολογίας εξαρτήθηκε από την άκαμπτη σταθερότητα ενός ανθρώπου μονάχα".

St. Maximus the Confessor: Saint Maximus the Confessor was born in Constantinople around 580 and raised in a pious Christian family. He received an excellent education, studying philosophy, grammar, and rhetoric. He was well-read in the authors of antiquity and he also mastered philosophy and theology. When Saint Maximus entered into government service, he became first secretary (asekretis) and chief counselor to the emperor Heraclius (611-641), who was impressed by his knowledge and virtuous life. Saint Maximus soon realized that the emperor and many others had been corrupted by the Monothelite heresy, which was spreading rapidly through the East. He resigned from his duties at court, and went to the Chrysopolis monastery (at Skutari on the opposite shore of the Bosphorus), where he received monastic tonsure. Because of his humility and wisdom, he soon won the love of the brethren and was chosen igumen of the monastery after a few years. Even in this position, he remained a simple monk. In 638, the emperor Heraclius and Patriarch Sergius tried to minimize the importance of differences in belief, and they issued an edict, the “Ekthesis” (“Ekthesis tes pisteos” or “Exposition of Faith”), which decreed that everyone must accept the teaching of one will in the two natures of the Savior. In defending Orthodoxy against the “Ekthesis,” Saint Maximus spoke to people in various occupations and positions, and these conversations were successful. Not only the clergy and the bishops, but also the people and the secular officials felt some sort of invisible attraction to him, as we read in his Life. When Saint Maximus saw what turmoil this heresy caused in Constantinople and in the East, he decided to leave his monastery and seek refuge in the West, where Monothelitism had been completely rejected. On the way, he visited the bishops of Africa, strengthening them in Orthodoxy, and encouraging them not to be deceived by the cunning arguments of the heretics. The Fourth Ecumenical Council had condemned the Monophysite heresy, which falsely taught that in the Lord Jesus Christ there was only one nature (the divine). Influenced by this erroneous opinion, the Monothelite heretics said that in Christ there was only one divine will

("thelema") and only one divine energy ("energia"). Adherents of Monothelitism sought to return by another path to the repudiated Monophysite heresy. Monothelitism found numerous adherents in Armenia, Syria, Egypt. The heresy, fanned also by nationalistic animosities, became a serious threat to Church unity in the East. The struggle of Orthodoxy with heresy was particularly difficult because in the year 630, three of the patriarchal thrones in the Orthodox East were occupied by Monothelites: Constantinople by Sergius, Antioch by Athanasius, and Alexandria by Cyrus. Saint Maximus traveled from Alexandria to Crete, where he began his preaching activity. He clashed there with a bishop, who adhered to the heretical opinions of Severus and Nestorius. The saint spent six years in Alexandria and the surrounding area. Patriarch Sergius died at the end of 638, and the emperor Heraclius also died in 641. The imperial throne was eventually occupied by his grandson Constans II (642-668), an open adherent of the Monothelite heresy.

Patriarch Sergius died at the end of 638, and the emperor Heraclius also died in 641. The imperial throne was eventually occupied by his grandson Constans II (642-668), an open adherent of the Monothelite heresy. The assaults of the heretics against Orthodoxy intensified. Saint Maximus went to Carthage and he preached there for about five years. When the Monothelite Pyrrhus, the successor of Patriarch Sergius, arrived there after fleeing from Constantinople because of court intrigues, he and Saint Maximus spent many hours in debate. As a result, Pyrrhus publicly acknowledged his error, and was permitted to retain the title of "Patriarch." He even wrote a book confessing the Orthodox Faith. Saint Maximus and Pyrrhus traveled to Rome to visit Pope Theodore, who received Pyrrhus as the Patriarch of Constantinople. In the year 647 Saint Maximus returned to Africa. There, at a council of bishops Monothelism was condemned as a heresy. In 648, a new edict was issued, commissioned by Constans and compiled by Patriarch Paul of Constantinople: the "Typos" ("Typos tes pisteos" or "Pattern of

the Faith"), which forbade any further disputes about one will or two wills in the Lord Jesus Christ. Saint Maximus then asked Saint Martin the Confessor (April 14), the successor of Pope Theodore, to examine the question of Monothelitism at a Church Council. The Lateran Council was convened in October of 649. One hundred and fifty Western bishops and thirty-seven representatives from the Orthodox East were present, among them Saint Maximus the Confessor. The Council condemned Monothelitism, and the Typos. The false teachings of Patriarchs Sergius, Paul and Pyrrhus of Constantinople, were also anathematized. When Constans II received the decisions of the Council, he gave orders to arrest both Pope Martin and Saint Maximus. The emperor's order was fulfilled only in the year 654. Saint Maximus was accused of treason and locked up in prison. In 656 he was sent to Thrace, and was later brought back to a Constantinople prison. The saint and two of his disciples were subjected to the cruelest torments. Each one's tongue was cut out, and his right hand was cut off. Then they were exiled to Skemmarum in Scythia, enduring many sufferings and difficulties on the journey. After three years, the Lord revealed to Saint Maximus the time of his death (August 13, 662). Three candles appeared over the grave of Saint Maximus and burned miraculously. This was a sign that Saint Maximus was a beacon of Orthodoxy during his lifetime, and continues to shine forth as an example of virtue for all. Many healings occurred at his tomb. In the Greek Prologue, August 13 commemorates the Transfer of the Relics of Saint Maximus to Constantinople, but it could also be the date of the saint's death. It may be that his memory is celebrated on January 21 because August 13 is the Leavetaking of the Feast of the Transfiguration of the Lord. Saint Maximus has left to the Church a great theological legacy. His exegetical works contain explanations of difficult passages of Holy Scripture, and include a Commentary on the Lord's Prayer and on Psalm 59, various "scholia" or "marginalia" (commentaries written in the margin of manuscripts), on treatises of the Hieromartyr Dionysius the Areopagite (October 3) and Saint Gregory the Theologian

(January 25).

Among the exegetical works of Saint Maximus are his explanation of divine services, entitled “Mystagogia” (“Introduction Concerning the Mystery”).

The dogmatic works of Saint Maximus include the Exposition of his dispute with Pyrrhus, and several tracts and letters to various people. In them are contained explanations of the Orthodox teaching on the Divine Essence and the Persons of the Holy Trinity, on the Incarnation of the Word of God, and on “theosis” (“deification”) of human nature. “Nothing in theosis is the product of human nature,” Saint Maximus writes in a letter to his friend Thalassius, “for nature cannot comprehend God. It is only the mercy of God that has the capacity to endow theosis unto the existing... In theosis man (the image of God) becomes likened to God, he rejoices in all the plenitude that does not belong to him by nature, because the grace of the Spirit triumphs within him, and because God acts in him” (Letter 22). Saint Maximus also wrote anthropological works (i.e. concerning man). He deliberates on the nature of the soul and its conscious existence after death. Among his moral compositions, especially important is his “Chapters on Love.” Saint Maximus the Confessor also wrote three hymns in the finest traditions of church hymnography, following the example of Saint Gregory the Theologian. The theology of Saint Maximus the Confessor, based on the spiritual experience of the knowledge of the great Desert Fathers, and utilizing the skilled art of dialectics worked out by pre-Christian philosophy, was continued and developed in the works of Saint Simeon the New Theologian (March 12), and Saint Gregory Palamas (November 14).

Άγιος Νεόφυτος ο Μάρτυρας

Ο Άγιος Νεόφυτος γεννήθηκε στη Νίκαια της Βιθυνίας από γονείς ευσεβείς, τον Θεόδωρο και τη Φλωρεντία, επί βασιλείας Διοκλητιανού (284-304 μ.Χ.). Σε νεαρή ηλικία κατέφυγε στον Όλυμπο και ζούσε ασκητικά μέσα σε μια σπηλιά. Από τον Όλυμπο επανήλθε στη Νίκαια, όπου επισκέφθηκε τους γονείς του, και κατόπιν πάλι επέστρεψε στον Όλυμπο. Η ζωή του υπήρξε πολύ πνευματική. Εκείνο τον καιρό όμως, οι διώκτες του Χριστιανισμού Διοκλητιανός και Μαξιμιανός, έστειλαν στην επαρχία της Βιθυνίας έναν θηριώδη άρχοντα, τον Μάξιμο. Αυτός κομμάτιαζε τους χριστιανούς με τον πιο απάνθρωπο τρόπο. Τότε άγγελος Κυρίου εμφανίστηκε στον Νεόφυτο (που ήταν μόλις 15 ετών) και του είπε να πάει στη Νίκαια για να μαρτυρήσει. Έτσι ώστε με τον τρόπο αυτό να ενισχύσει ψυχικά τους χριστιανούς. Πράγματι ο Νεόφυτος παρουσιάστηκε στον Μάξιμο (290 μ.Χ.) και με πρωτοφανές θάρρος τον ήλεγξε. Τότε ο άγριος άρχοντας διέταξε και τον έδειραν σκληρά. Κατόπιν τον έριξαν μέσα σε καζάνι με βραστό νερό, έπειτα στα θηρία και στο τέλος τον σκότωσαν με ξίφος. Το μαρτύριο του, όμως, εμπύχωσε σε μεγάλο βαθμό τους χριστιανούς του τόπου εκείνου.

Άγιος Γρηγόριος ο Θεολόγος: Ο Άγιος Γρηγόριος ο Θεολόγος γεννήθηκε το 329 μ.Χ. στην Αριανζό, κωμόπολη της Καππαδοκίας, από τον Γρηγόριο, επίσκοπο Ναζιανζού (**1η Ιανουαρίου**) και την Νόννα (**5 Αυγούστου**). Έχει δύο αδέρφια: τον Καισάρειο (βλέπε **9 Μαρτίου**) και τη πασίγνωστη για την ευσεβεία της αδερφή Γοργονία (βλέπε **23 Φεβρουαρίου**). Στη Ναζιανζό, διδάσκεται τη στοιχειώδη εκπαίδευση, ενώ τη μέση στη Καισάρεια, όπου γνωρίζεται με το συμμαθητή του Μέγα Βασίλειο (βλέπε **1 Ιανουαρίου**). Έπειτα, πηγαίνει κοντά σε περίφημους διδασκάλους της ρητορικής στη Παλαιστίνη και στην Αλεξάνδρεια και, τέλος, στα Πανεπιστήμια της Αθήνας. Οι σπουδές του διήρκεσαν 13 ολόκληρα χρόνια (από 17 έως 30 ετών). Μετά τις σπουδές στην Αθήνα ο Γρηγόριος επιστρέφει στη πατρίδα του μονολότι του πρόσφεραν έδρα Καθηγητή Πανεπιστημίου. Εκεί, ο πατέρας του, επίσκοπος Ναζιανζού, τον χειροτονεί πρεσβύτερο. Αλλά ο Άγιος Γρηγόριος προτιμά την ησυχία του αναχωρητηρίου στο Πόντο, κοντά στο φίλο του Βασίλειο, για περισσότερη άσκηση στη πνευματική ζωή. Μετά, όμως, από θερμές παρακλήσεις των δικών του, επιστρέφει στην πατρίδα του και μπαίνει στην ενεργό δράση της Εκκλησίας. Στα 43 του χρόνια ο Θεός τον ανύψωσε στο επισκοπικό αξίωμα. Έδρα του ορίστηκε η περιοχή των Σασίμων την οποία ποτέ δεν ποίμανε λόγω των Αρειανών κατοίκων της. Όμως, ο θάνατος έρχεται να πληγώσει τη ψυχή του, με αλλεπάλληλους θανάτους συγγενικών προσώπων. Πρώτα του αδερφού του Καισαρείου, έπειτα της αδερφής του Γοργονίας, μετά του πατέρα του και, τέλος, της μητέρας του Νόννας. Μετά απ' αυτές τις θλίψεις, η θεία Πρόνοια τον φέρνει στην Κωνσταντινούπολη (378 μ.Χ.), όπου υπερασπίζεται με καταπληκτικό τρόπο την Ορθοδοξία και χτυπά καίρια τους Αρειανούς, που είχαν πλημμυρίσει την Κωνσταντινούπολη. Η κατάσταση ήταν πολύ δύσκολη. Όλοι οι ναοί της Βασιλεύουσας ήταν στα χέρια των αιρετικών. Όμως ο Άγιος δεν απελπίζεται. Μετατρέπει ένα δωμάτιο στο σπίτι που

τον φιλοξενούσαν σε ναό και του δίνει συμβολικό όνομα. Ονομάζει το ναό Αγία Αναστασία δείγμα ότι πίστευε στην ανάσταση της Ορθόδοξης Πίστεως. Οι αγώνες είναι επικίνδunami. Οι αιρετικοί ανεβασμένοι πάνω στις σκεπές των σπιτιών του πετούν πέτρες και έτσι ο Άγιος Γρηγόριος δοκιμάζεται πολύ. Στο ναό της Αγίας Αναστασίας εκφωνεί τους περίφημους πέντε θεολογικούς λόγους που του έδωσαν δίκαια τον τίτλο του Θεολόγου. Μετά το σκληρό αυτό αγώνα, ο Μέγας Θεοδόσιος τον αναδεικνύει Πατριάρχη Κωνσταντινουπόλεως (381 μ.Χ.). Η Β' Οικουμενική Σύνοδος τον αναγνώρισε ως Πρόεδρό της. Όμως μια μερίδα επισκόπων τον αντιπολιτεύεται για ευτελή λόγο. Τότε ο Γρηγόριος, αηδιασμένος, δηλώνει τη παραίτησή του, αναχωρεί στη γενέτειρά του Αριανζό και τελειώνει με ειρήνη τη ζωή του, το 390 μ.Χ. Ο Άγιος Γρηγόριος ο Θεολόγος άφησε μεγάλο συγγραφικό έργο. Ιδιαίτερο ενδιαφέρον παρουσιάζουν τα φιλοσοφημένα 408 ποιήματά του 18.000 περίπου στίχων. Είναι από τα μεγαλύτερα πνεύματα του Χριστιανισμού και από τους λαμπρότερους αθλητές της ορθόδοξης πίστης. Η τίμια κάρα του φυλάσσεται στην Ιερά Μονή Βατοπεδίου, στο Άγιο Όρος ενώ το ιερό σκήνωμα του φυλάσσετε στον ομώνυμο Ναό του στην Νέα Καρβάλη.

St. Gregory the Theologian the Archbishop of Constantinople: Saint Gregory the Theologian, Archbishop of Constantinople, a great Father and teacher of the Church, was born into a Christian family of eminent lineage in the year 329, at Arianzos (not far from the city of Cappadocian Nazianzos). His father, also named Gregory (January 1), was Bishop of Nazianzus. The son is the Saint Gregory Nazianzus encountered in Patristic theology. His pious mother, Saint Nonna (August 5), prayed to God for a son, vowing to dedicate him to the Lord. Her prayer was answered, and she named her child Gregory. When the child learned to read, his mother presented him with the

Holy Scripture. Saint Gregory received a complete and extensive education: after working at home with his uncle Saint Amphilochius (November 23), an experienced teacher of rhetoric, he then studied in the schools of Nazianzos, Caesarea in Cappadocia, and Alexandria. Then the saint decided to go to Athens to complete his education.

On the way from Alexandria to Greece, a terrible storm raged for many days. Saint Gregory, who was just a catechumen at that time, feared that he would perish in the sea before being cleansed in the waters of Baptism. Saint Gregory lay in the ship's stern for twenty days, beseeching the merciful God for salvation. He vowed to dedicate himself to God, and was saved when he invoked the name of the Lord.

Saint Gregory spent six years in Athens studying rhetoric, poetry, geometry, and astronomy. His teachers were the renowned pagan rhetoricians Gymnorias and Proeresias. Saint Basil, the future Archbishop of Caesarea (January 1) also studied in Athens with Saint Gregory. They were such close friends that they seemed to be one soul in two bodies. Julian, the future emperor (361-363) and apostate from the Christian Faith, was studying philosophy in Athens at the same time.

Upon completing his education, Saint Gregory remained for a certain while at Athens as a teacher of rhetoric. He was also familiar with pagan philosophy and literature.

In 358 Saint Gregory quietly left Athens and returned to his parents at Nazianzos. At thirty-three years of age, he received Baptism from his father, who had been appointed Bishop of Nazianzos. Against his will, Saint Gregory was ordained to the holy priesthood by his father. However, when the elder Gregory wished to make him a bishop, he fled to join his friend Basil in Pontus. Saint Basil had organized a monastery in Pontus and had written to Gregory inviting him to come.

Saint Gregory remained with Saint Basil for several years. When his brother Saint Caesarius (March 9) died, he returned home to help his father administer his diocese. The local church was also in turmoil because of the Arian heresy. Saint Gregory had the

difficult task of reconciling the bishop with his flock, who condemned their pastor for signing an ambiguous interpretation of the dogmas of the faith.

Saint Gregory convinced his father of the pernicious nature of Arianism, and strengthened him in Orthodoxy. At this time, Bishop Anthimus, who pretended to be Orthodox but was really a heretic, became Metropolitan of Tyana. Saint Basil had been consecrated as the Archbishop of Caesarea, Cappadocia. Anthimus wished to separate from Saint Basil and to divide the province of Cappadocia. Saint Basil the Great made Saint Gregory bishop of the city of Sasima, a small town between Caesarea and Tyana. However, Saint Gregory remained at Nazianzos in order to assist his dying father, and he guided the flock of this city for a while after the death of his father in 374. Upon the death of Patriarch Valentinus of Constantinople in the year 378, a council of bishops invited Saint Gregory to help the Church of Constantinople, which at this time was ravaged by heretics.

Obtaining the consent of Saint Basil the Great, Saint Gregory came to Constantinople to combat heresy. In the year 379 he began to serve and preach in a small church called "Anastasis" ("Resurrection"). Like David fighting the Philistines with a sling, Saint Gregory battled against impossible odds to defeat false doctrine. Heretics were in the majority in the capital: Arians, Macedonians, and Appolinarians. The more he preached, the more did the number of heretics decrease, and the number of the Orthodox increased. On the night of Pascha (April 21, 379) when Saint Gregory was baptizing catechumens, a mob of armed heretics burst into the church and cast stones at the Orthodox, killing one bishop and wounding Saint Gregory. But the fortitude and mildness of the saint were his armor, and his words converted many to the Orthodox Church. Saint Gregory's literary works (orations, letters, poems) show him as a worthy preacher of the truth of Christ. He had a literary gift, and the saint sought to offer his talent to God the Word: "I offer this gift to my God, I dedicate

this gift to Him. Only this remains to me as my treasure. I gave up everything else at the command of the Spirit. I gave all that I had to obtain the pearl of great price. Only in words do I master it, as a servant of the Word. I would never intentionally wish to disdain this wealth. I esteem it, I set value by it, I am comforted by it more than others are comforted by all the treasures of the world. It is the companion of all my life, a good counselor and converser; a guide on the way to Heaven and a fervent co-ascetic.” In order to preach the Word of God properly, the saint carefully prepared and revised his works. In five sermons, or “Theological Orations,” Saint Gregory first of all defines the characteristics of a theologian, and who may theologize. Only those who are experienced can properly reason about God, those who are successful at contemplation and, most importantly, who are pure in soul and body, and utterly selfless. To reason about God properly is possible only for one who enters into it with fervor and reverence. Explaining that God has concealed His Essence from mankind, Saint Gregory demonstrates that it is impossible for those in the flesh to view mental objects without a mixture of the corporeal. Talking about God in a positive sense is possible only when we become free from the external impressions of things and from their effects, when our guide, the mind, does not adhere to impure transitory images. Answering the Eunomians, who would presume to grasp God’s Essence through logical speculation, the saint declared that man perceives God when the mind and reason become godlike and divine, i.e. when the image ascends to its Archetype. (Or. 28:17). Furthermore, the example of the Old Testament patriarchs and prophets and also the Apostles has demonstrated, that the Essence of God is incomprehensible for mortal man. Saint Gregory cited the futile sophistry of Eunomios: “God begat the Son either through His will, or contrary to will. If He begat contrary to will, then He underwent constraint. If by His will, then the Son is the Son of His intent.” Confuting such reasoning, Saint Gregory points out the harm it does to man: “You yourself, who speak so thoughtlessly, were you begotten voluntarily or involuntarily by your father? If involuntarily, then

your father was under the sway of some tyrant. Who? You can hardly say it was nature, for nature is tolerant of chastity. If it was voluntarily, then by a few syllables you deprive yourself of your father, for thus you are shown to be the son of Will, and not of your father” (Or. 29:6). Saint Gregory then turns to Holy Scripture, with particular attention examining a place where it points out the Divine Nature of the Son of God. Saint Gregory’s interpretations of Holy Scripture are devoted to revealing that the divine power of the Savior was actualized even when He assumed an impaired human nature for the salvation of mankind. The first of Saint Gregory’s Five Theological Orations is devoted to arguments against the Eunomians for their blasphemy of the Holy Spirit. Closely examining everything that is said in the Gospel about the Third Person of the Most Holy Trinity, the saint refutes the heresy of Eunomios, which rejected the divinity of the Holy Spirit. He comes to two fundamental conclusions. First, in reading Holy Scripture, it is necessary to reject blind literalism and to try and understand its spiritual sense. Second, in the Old Testament the Holy Spirit operated in a hidden way. “Now the Spirit Himself dwells among us and makes the manifestation of Himself more certain.

It was not safe, as long as they did not acknowledge the divinity of the Father, to proclaim openly that of the Son; and as long as the divinity of the Son was not accepted, they could not, to express it somewhat boldly, impose on us the burden of the Holy Spirit” (Or. 31:26). The divinity of the Holy Spirit is a sublime subject. “Look at these facts: Christ is born, the Holy Spirit is His Forerunner. Christ is baptized, the Spirit bears witness to this... Christ works miracles, the Spirit accompanies them. Christ ascends, the Spirit takes His place. What great things are there in the idea of God which are not in His power? What titles appertaining to God do not apply also to Him, except for Unbegotten and Begotten? I tremble when I think of such an abundance of titles, and how many Names they blaspheme, those who revolt against the Spirit!” (Or. 31:29). The Orations of Saint

Gregory are not limited only to this topic. He also wrote Panegyrics on Saints, Festal Orations, two invectives against Julian the Apostate, “two pillars, on which the impiety of Julian is indelibly written for posterity,” and various orations on other topics. In all, forty-five of Saint Gregory’s orations have been preserved. The letters of the saint compare favorably with his best theological works. All of them are clear, yet concise. In his poems as in all things, Saint Gregory focused on Christ. “If the lengthy tracts of the heretics are new Psalters at variance with David, and the pretty verses they honor are like a third testament, then we also shall sing Psalms, and begin to write much and compose poetic meters,” said the saint. Of his poetic gift the saint wrote: “I am an organ of the Lord, and sweetly... do I glorify the King, all atremble before Him.” The fame of the Orthodox preacher spread through East and West. But the saint lived in the capital as though he still lived in the wilderness: “his food was food of the wilderness; his clothing was whatever necessary. He made visitations without pretense, and though in proximity of the court, he sought nothing from the court.” The saint received a shock when he was ill. One whom he considered as his friend, the philosopher Maximus, was consecrated at Constantinople in Saint Gregory’s place. Struck by the ingratitude of Maximus, the saint decided to resign the cathedra, but his faithful flock restrained him from it. The people threw the usurper out of the city. On November 24, 380 the holy emperor Theodosius arrived in the capital and, in enforcing his decree against the heretics, the main church was returned to the Orthodox, with Saint Gregory making a solemn entrance. An attempt on the life of Saint Gregory was planned, but instead the assassin appeared before the saint with tears of repentance. At the Second Ecumenical Council in 381, Saint Gregory was chosen as Patriarch of Constantinople. After the death of Patriarch Meletius of Antioch, Saint Gregory presided at the Council. Hoping to reconcile the West with the East, he offered to recognize Paulinus as Patriarch of Antioch. Those who had acted against Saint Gregory on behalf of Maximus, particularly Egyptian and Macedonian bishops, arrived

late for the Council. They did not want to acknowledge the saint as Patriarch of Constantinople, since he was elected in their absence. Saint Gregory decided to resign his office for the sake of peace in the Church: “Let me be as the Prophet Jonah! I was responsible for the storm, but I would sacrifice myself for the salvation of the ship. Seize me and throw me... I was not happy when I ascended the throne, and gladly would I descend it.” After telling the emperor of his desire to quit the capital, Saint Gregory appeared again at the Council to deliver a farewell address (Or. 42) asking to be allowed to depart in peace. Upon his return to his native region, Saint Gregory turned his attention to the incursion of Appolinarian heretics into the flock of Nazianzus, and he established the pious Eulalius there as bishop, while he himself withdrew into the solitude of Arianzos so dear to his heart. The saint, zealous for the truth of Christ, continued to affirm Orthodoxy through his letters and poems, while remaining in the wilderness. He died on January 25, 389, and is honored with the title “Theologian,” also given to the holy Apostle and Evangelist John. In his works Saint Gregory, like that other Theologian Saint John, directs everything toward the Pre-eternal Word. Saint John of Damascus (December 4), in the first part of his book AN EXACT EXPOSITION OF THE ORTHODOX FAITH, followed the lead of Saint Gregory the Theologian. Saint Gregory was buried at Nazianzos. In the year 950, his holy relics were transferred to Constantinople into the church of the Holy Apostles. Later on, a portion of his relics was transferred to Rome. In appearance, the saint was of medium height and somewhat pale. He had thick eyebrows, and a short beard. His contemporaries already called the archpastor a saint. The Orthodox Church, honors Saint Gregory as a second Theologian and insightful writer on the Holy Trinity. “O glorious Father Gregory, Your knowledge has overcome the pride of false wisdom. The church is clothed with your teaching as a robe of righteousness. We your children celebrate your memory crying out: Rejoice, O father of unsurpassable wisdom!” [Kontakion].



GREEK ORTHODOX METROPOLIS OF NEW JERSEY
ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΝΕΑΣ ΙΕΡΕΣΗΣ

November 28, 2018

The Very Reverend and Reverend Clergy,
Esteemed Presidents and Members of the Parish Councils and the PTO/PTA,
Directors/Principals and Teachers of the Afternoon Greek Schools of the
Northern New Jersey Region of the Greek Orthodox Metropolis of New Jersey

My Beloved in the Lord,

I pray that my letter finds you well as we continue our Spiritual Journey through the Nativity Fast. Once again, we will be celebrating next month Greek Letters and the Feast Day of the Three Hierarchs, St. Basil the Great, St. John Chrysostom and St. Gregory the Theologian, the Ecumenical Teachers of our Holy Orthodox Faith and profound supporters of Education. Furthermore, these Great Saints and Illuminators are the special Protectors of our Teachers, the educators who have devoted their life to the service of our Church and our children.

This Metropolis Celebration for the Northern New Jersey Region will take place on SATURDAY, JANUARY 26, 2019, AT 6:00 PM AT THE ST. ATHANASIOS GREEK ORTHODOX CHURCH IN PARAMUS, NEW JERSEY. The beautiful program will include the students of the area Greek Schools, as they narrate various poems, sing songs, and Greek dance with great pride. I look forward to seeing all of you as we gather together for this beautiful event to honor the Three Hierarchs, and to celebrate the work of our Greek School Educators and our Greek School Students.

Please R.S.V.P. by contacting the St. Athanasios Greek Orthodox Church at 201-368-8881 no later than Monday, January 21, 2019 so that appropriate arrangements can be made.

With Paternal Love and Blessings

† EVANGELOS
Metropolitan of New Jersey

Ascension Greek Orthodox Church
Sponsored by the
Parents & Teachers Organization

15th Annual
TAVERNA NIGHT

Ascension Community Center
101 Anderson Avenue, Fairview, NJ

Saturday February 2, 2019
7:30pm

Tickets
\$55 Pre-Paid Reservations
\$75 At The Door
\$30 Children 12-18yrs
Greek/Sunday School and GOYA: FREE

LIVE Music by
VIP Entertainment
and Orchestra

Full Cash Bar Available
(Please NO BYOB)

Traditional Dances Performed by our
Greek School and GOYA
Dance Groups

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!

Όσιος Ευθύμιος ο Μέγας: Γεννήθηκε στη [Μελιτηνή](#) της [Μικράς Αρμενίας](#). Σύμφωνα με τη Χριστιανική παράδοση, οι γονείς του Παύλος και Διονυσία που ήταν άτεκνοι, είχαν παρακαλέσει για να αποκτήσουν ένα γιο στην εκκλησία του Αγίου Πολυεύκτου στην Μελιτηνή^[1], και έδωσαν σ' αυτόν το όνομα Ευθύμιος από τη μεγάλη χαρά και αγαλλίαση που προκάλεσε η εκπλήρωση των προσευχών τους. Ο Ευθύμιος έλαβε μόρφωση από τον Επίσκοπο Μελιτηνή Ευτρώιο, ο οποίος αργότερα και τον χειροτόνησε και τον τοποθέτησε υπεύθυνο όλων των μοναστηριών στην Επισκοπή της Μελιτηνής. Περίπου 30 χρονών ξεκίνησε κρυφά για προσκύνημα στην [Ιερουσαλήμ](#) και παρέμεινε για κάποιο καιρό σε ένα σπήλαιο κοντά σε στη λαύρα Φαράν όπου διαβιούσαν μοναχοί, περίπου 10 χιλιόμετρα ανατολικά της Ιερουσαλήμ^{[3][4]}. Το 411 ο Ευθύμιος αποσύρθηκε στην ερημιά με τον επίσης ερημίτη Άγιο Θεόκτιστο, ζώντας σε ένα [σπήλαιο](#) στις πλαγιές ενός χειμάρρου. Όταν μαζεύτηκαν γύρω του πολλοί, μετέτρεψαν το σπήλαιο σε εκκλησία και έχτισαν [μοναστήρι](#) ηγούμενος του οποίου έγινε ο Άγιος Θεόκτιστος^[4]. Ο Ευθύμιος παρόλο που διατήρησε την απομόνωσή του, έδινε οδηγίες στους άλλους.^[3] Μια θαυματουργή θεραπεία που πιστευόταν ότι επιτέλεσε ο Ευθύμιος έκανε γνωστή τη φήμη του πέρα από τα όρια της Παλαιστίνης, και μεγάλα πλήθη έρχονταν να τον επισκεφτούν στην απομόνωσή του, αποσύρθηκε με τον μαθητή του Δομιτιανό στην ερημιά τις Ρούμπα, κοντά στη [Νεκρά Θάλασσα](#), ζώντας για κάποιο καιρό σε ένα βουνό^[5], και αποσυρόμενος κατόπιν στην έρημο. Όταν τον ακολούθησαν και εκεί μεγάλα πλήθη, επέστρεψε στην περιοχή του μοναστηριού του Θεόκτιστου, όπου κατοίκησε σε σπήλαιο. Κάθε Κυριακή ερχόταν στο μοναστήρι για να λάβει μέρος στη Θεία Λειτουργία. Καθώς πολλοί μαθητές των ήθελαν πνευματικό τους, το 420 ίδρυσε μία λαύρα παρόμοια με εκείνη του Φαράν, στη δεξιά πλευρά του δρόμου από την Ιερουσαλήμ στην [Ιεριχώ](#). Η εκκλησία που συνδέθηκε με αυτή τη λαύρα αφιερώθηκε το 428 από τον [Ιουβενάλιο](#), πρώτο [Ελληνορθόδοξο Πατριάρχη Ιεροσολύμων](#). Όταν η [Τέταρτη Οικουμενική Σύνοδος](#) (451) καταδίκασε τα λάθη των Ευτύχιου και Διόσκορου, ήταν κυρίως χάρη στο σεβασμό και την αυθεντία του Ευθύμιου το γεγονός ότι η περισσότεροι Ανατολικοί αναχωρητές αποδέχτηκαν τις αποφάσεις της, όπως και χάρη στην αγιότητα και το βίο του πολλοί αιρετικοί Μανιχαίοι, Νεστοριανοί και Ευτυχιανοί να επιστρέψουν στα δόγματα της Ορθόδοξης πίστης. Μεταξύ αυτών και η Αυτοκράτειρα [Ευδοκία](#), η οποία μεταστράφηκε στην ορθόδοξη πίστη από την πειστικότητα και τις προσπάθειες του Αγίου^[2]

Ascension Greek Orthodox Church
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201-945-6448, Fax 201-945-6463
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THE WEEKLY BULLETIN
YEAR 2019 ISSUE 1,3

SUNDAY, January 20, 2019
12th Sunday of Luke

KΥΡΙΑΚΗ, 20 Ιανουαρίου, 2019
ΙΒ' Λουκά

MEMORIAL SERVICES –ΜΝΗΜΟΣΥΝΑ

40 μέρες: Αιμίλιος Χρίστου

40 days: Emilios Christou

Ο καφές προσφέρεται από την οικογένεια Χρίστου που τελεί το μνημόσυνο εις μνήμη του κεκοιμημένου.

The coffee is offered by the Christou Family that has the Memorial Service.