

Ecumenical Patriarchate
Greek Orthodox Metropolis of New Jersey

ASCENSION

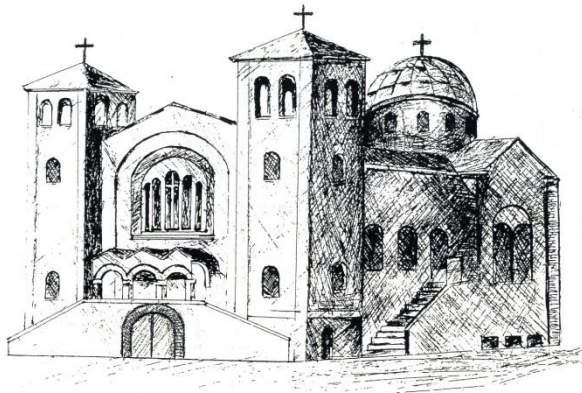
Greek Orthodox Church

FAIRVIEW - NEW JERSEY

Weekly Bulletin

Sunday, April 21, 2019

Palm 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

Κυριακή, 21 Απριλίου, 2019

Κυριακή των Βαΐων - 9:00 π.μ.—12 μ.μ. Όρθρος, Θεία Λειτουργία
Γεύμα με τον Βακαλάο

7:30 μ.μ. - 9:00 μ.μ. Ακολουθία του Νυμφίου

ΜΕΓΑΛΗ ΔΕΥΤΕΡΑ - 22 ΑΠΡΙΛΙΟΥ, 2019

9:00 π.μ. – 10:30 π.μ. Προηγιασμένη Θ. Λειτουργία (Θ. Κοινωνία)
7:30 μ.μ. - 9:00 μ.μ. Ακολουθία του Νυμφίου

ΜΕΓΑΛΗ ΤΡΙΤΗ - 23 ΑΠΡΙΛΙΟΥ, 2019

9:00 π.μ. – 10:30 π.μ. Προηγιασμένη Θ. Λειτουργία (Θ. Κοινωνία)
7:30 μ.μ. - 9:00 μ.μ. Ακολουθία του Νυμφίου

ΜΕΓΑΛΗ ΤΕΤΑΡΤΗ - 24 ΑΠΡΙΛΙΟΥ, 2019

9:00 π.μ. – 10:30 π.μ. - Αρχιερατική Προηγιασμένη Θ. Λ. (Θ. Κοινωνία)
από τον Μητροπολίτη Νέας Ιερσέης κ.κ. Ευάγγελο

4 μ.μ. – 5:30 μ.μ. Ιερών Ευχέλαιον

5:30 μ.μ. - 7 μ.μ. Όρθρος Μ. Πέμπτης,

7 μ.μ. – 8:30 μ.μ. Ιερών Ευχέλαιον

Το Ελληνικό Σχολείο είναι κλειστό

ΜΕΓΑΛΗ ΠΕΜΠΤΗ - 25 ΑΠΡΙΛΙΟΥ, 2019

6:00 π.μ. – 7:30 π.μ. Εσπερινός Θ. Λειτουργία (Θ. Κοινωνία)
7 μ.μ. – 10:30 μ.μ. Ακολουθία των Παθών

ΜΕΓΑΛΗ ΠΑΡΑΣΚΕΥΗ - 26 ΑΠΡΙΛΙΟΥ, 2019

12:30 μ.μ. – 3:30 μ.μ. Μεγάλοι Ώραι, Εσπερινός Αποκαθήλωση
7:30 μ.μ. – 10:30 Επιτάφιος Θρήνος
9:30 μ.μ. Έξοδος Επιταφίου

ΜΕΓΑ ΣΑΒΒΑΤΟ - 27 ΑΠΡΙΛΙΟΥ, 2019

9:00 π.μ. - 11:00 π.μ. Εσπερινός Θ. Λειτουργία (Θ. Κοινωνία)
11:15 μ.μ. Έναρξη Ακολουθίας
12 π.μ. Χριστός Ανέστη
12:30 π.μ. - 2π.μ. Όρθρος, Θ. Λειτουργία (Θ. Κοινωνία)

ΚΥΡΙΑΚΗ ΤΟΥ ΠΑΣΧΑ – 28 ΑΠΡΙΛΙΟΥ, 2019

12 μ.μ. – 1 μ.μ. Εσπερινός της Αγάπης

SCHEDULE OF SERVICES AND EVENTS

Sunday, April 21, 2019

Palm Sunday - 9:00 a.m.-12:00 noon, Orthros, Divine Liturgy
Bakaliaros Lunch
7:30 p.m. - 9:00 p.m. Service of Bridegroom

HOLY MONDAY - APRIL 22, 2019

9:00 a.m. - 10:30 a.m. D. L. of Presanctified Gifts (Holy Communion)
7:30 p.m. - 9:00 p.m. Service of Bridegroom

HOLY TUESDAY - APRIL 23, 2019

9:00 a.m. - 10:30 a.m. D. L. of Presanctified Gifts (Holy Communion)
7:30 p.m. – 9:00 p.m. Service of Bridegroom

HOLY WEDNESDAY - APRIL 24, 2019

9:00 a.m. - 10:30 a.m. D. L. of Presanctified Gifts (Holy Communion)
By His Eminence Metropolitan Evangelos of New Jersey

4:00 p.m. - 5:30 p.m. Holy Unction

5:30 p.m.- 7:00 p.m. Orthros of Holy Thursday,

7:00 p.m. - 8:30 p.m. Holy Unction

Greek School is closed

HOLY THURSDAY - APRIL 25, 2019

6:00 a.m. – 7:30 a.m. Divine Liturgy (Holy Communion)
7:00 p.m.—10:30 p.m. Service of the Holy Passion

HOLY FRIDAY - APRIL 26, 2019

12:30 p.m. – 3:30 p.m. Royal Hours, Vespers
7:30 p.m. – 10:30 p.m. Lamentation
9:30 p.m. The Procession of the Epitafios

HOLY SATURDAY – APRIL 27, 2019

9:00 a.m. - 11:00 a.m. Vespers and D. Liturgy (Holy Communion)
11:15 p.m. Service of Resurrection
12:00 a.m. CHRISTOS ANESTI
12:30 a.m.—2:00 a.m. Orthros, D. Liturgy (Holy Communion)

PASCHA SUNDAY - APRIL 28, 2019

12 noon - 1:00 p.m. Vespers of Love

Κατὰ Ἰωάννην 12:1-18

Πρὸ ἕξ ἡμερῶν τοῦ πάσχα ἦλθεν Ὁ Ἰησοῦς εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν. ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἷς ἦν τῶν ἀνακειμένων σὺν αὐτῷ. ἡ οὖν Μαρία, λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξε ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου. λέγει οὖν εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι· διατί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς; εἶπε δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτῃς ἦν, καὶ τὸ γλωσσόκομον εἶχε καὶ τὰ βαλλόμενα ἐβάσταζεν. εἶπεν οὖν ὁ Ἰησοῦς· ἄφες αὐτήν, εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό. τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. Ἔγνω οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστί, καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν. ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν. Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἐορτήν, ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα, ἔλαβον τὰ βαΐα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον· ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραήλ. εὐρῶν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστί γεγραμμένον· μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται καθήμενος ἐπὶ πᾶλον ὄνου. Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ. Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποικέναι τὸ σημεῖον.

John 12:1-18

Six days before Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. There they made him a supper; Martha served, and Lazarus was one of those at table with him. Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the fragrance of the ointment. But Judas Iscariot, one of his disciples (he who was to betray him), said "Why was this ointment not sold for three hundred denarii and given to the poor?" This he said, not that he cared for the poor but because he was a thief, and as he had the money box he used to take what was put into it. Jesus said, "Let her alone, let her keep it for the day of my burial. The poor you always have with you, but you do not always have me." When the great crowd of the Jews learned that he was there, they came, not only on account of Jesus but also to see Lazarus, whom he had raised from the dead. So the chief priests planned to put Lazarus also to death, because on account of him many of the Jews were going away and believing in Jesus. The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!" And Jesus found a young donkey and sat upon it; as it is written, "Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey's colt!" His disciples did not understand this at first; but when Jesus was glorified, then they remembered that this had been written of him and had been done to him. The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead bore witness. The reason why the crowd went to meet him was that they heard he had done this sign.

Πρὸς Φιλιπησίους 4:4-9

Ἀδελφοί, χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε. Τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. Ὁ κύριος ἐγγύς. Μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν θεόν. Καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ. Τὸ λοιπὸν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά, ὅσα προσφιλῆ, ὅσα εὐφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε. Ἄ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

St. Paul's Letter to the Philippians 4:4-9

BRETHREN, rejoice in the Lord always; again I will say, Rejoice. Let all men know your forbearance. The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus. Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me, do; and the God of peace will be with you.

Palm Sunday

Palm Sunday is a moveable feast that falls one week before Easter Sunday. Christian worshippers celebrate the triumphal entry of Jesus Christ into Jerusalem, which took place the week before his death and resurrection. For many Christian churches, Palm Sunday, often referred to as Passion Sunday, marks the beginning of Holy Week, which concludes on Easter Sunday.

Palm Sunday in the Bible - The Triumphal Entry: Jesus traveled to Jerusalem knowing that this journey would end in his sacrificial death on the cross for the sins of all mankind. Before he entered the city, he sent two disciples ahead to the village of Bethphage to look for an unbroken colt: *As he approached Bethphage and Bethany at the hill called the Mount of Olives, he sent two of his disciples, saying to them, "Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' say, 'The Lord needs it.' "* (Luke 19:29-31, NIV) The men brought the colt to Jesus and placed their cloaks on its back. As Jesus sat on the young donkey he slowly made his humble entrance into Jerusalem. The people greeted Jesus enthusiastically, waving palm branches and covering his path with palm branches: *The crowds that went ahead of him and those that followed shouted, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest heaven!"* (Matthew 21:9, NIV) The shouts of "Hosanna" meant "save now," and the palm branches symbolized goodness and victory. Interestingly, at the end of the Bible, people will wave palm branches once again to praise and honor Jesus Christ: *After this I looked, and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb. They were wearing white robes and were holding palm branches in their hands.* (Revelation 7:9, NIV) On this inaugural Palm Sunday, the celebration quickly spread throughout the whole city. People even threw down their cloaks on the path where Jesus rode as an act of

homage and submission. The crowds praised Jesus enthusiastically because they believed he would overthrow Rome. They recognized him as the promised Messiah from Zechariah 9:9: *Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey.* (NIV) Although the people did not fully understand Christ's mission yet, their worship honored God: "Do you hear what these children are saying?" they asked him. "Yes," replied Jesus, "have you never read, " 'From the lips of children and infants you, Lord, have called forth your praise'?"(Matthew 21:16, NIV) Immediately following this great time of celebration in the ministry of Jesus Christ, he began his journey to the cross.

How Is Palm Sunday Celebrated Today? Palm Sunday, or Passion Sunday as it is referred to in some Christian churches, is the sixth Sunday of Lent and last Sunday before Easter. Worshipers commemorate Jesus Christ' triumphal entry into Jerusalem. On this day, Christians also remember Christ's sacrificial death on the cross, praise God for the gift of salvation, and look expectantly to the Lord's second coming.

Many churches distribute palm branches to the congregation on Palm Sunday for the customary observances. These observances include a reading of the account of Christ's entry into Jerusalem, the carrying and waving of palm branches in processional, the blessing of palms, the singing of traditional hymns, and the making of small crosses with palm fronds.

Palm Sunday also marks the beginning of Holy Week, a solemn week focusing on the final days of Jesus' life. Holy Week culminates on Easter Sunday, the most important holiday in Christianity.

Κυριακή των Βαΐων

Την ημέρα αυτή γιορτάζουμε την πανηγυρική είσοδο του Κυρίου Ιησού Χριστού στην Ιερουσαλήμ. Τότε, ερχόμενος ο Ιησούς από τη Βηθανία στα Ιεροσόλυμα, έστειλε δύο από τους Μαθητές του και του έφεραν ένα γαϊδουράκι. Και κάθισε πάνω του για να μπει στην πόλη.

Ο δε λαός, ακούγοντας ότι ο Ιησούς έρχεται, πήραν αμέσως στα χέρια τους βάρια από φοίνικες και βγήκαν να τον υποδεχτούν. Και άλλοι μεν με τα ρούχα τους, άλλοι δε κόβοντας κλαδιά από τα δέντρα, έστρωναν το δρόμο απ' όπου ο Ιησούς θα περνούσε. Και όλοι μαζί, ακόμα και τα μικρά παιδιά, φώναζαν: «Ωσαννά· ευλογημένος ο ερχόμενος εν ονόματι Κυρίου, ο βασιλεύς του Ισραήλ».

Ο Χριστός εισέρχεται στα Ιεροσόλυμα «επί πάλον όνου». Πορεύεται και οι Ισραηλίτες τον υποδέχονται με τιμές ως Βασιλιά. Εκείνος δεν δίνει ιδιαίτερη σημασία στις τιμές, δεν περιορίζεται στο πανηγύρι, στην πρόσκαιρη δόξα, αλλά προχωρεί στο σταυρό και την Ανάσταση. Η είσοδος του Χριστού στα Ιεροσόλυμα είναι τελικά η είσοδος του μαρτυρίου στην επίγεια ζωή του Κυρίου. Σε λίγες ημέρες θα μαρτυρήσει και θα θανατωθεί στο σταυρό, για να θανατώσει το θάνατο και να χαρίσει τη ζωή.

Η ΑΓΙΑ ΚΑΙ ΜΕΓΑΛΗ ΕΒΔΟΜΑΔΑ **ΤΙ ΕΟΡΤΑΖΟΥΜΕ ΚΑΘΗΜΕΡΙΝΑ**

Τι είναι Μεγάλη Εβδομάδα;

Η Μεγάλη Εβδομάδα είναι η εβδομάδα πριν το Πάσχα (από την Κυριακή των Βαΐων το βράδυ μέχρι το Μ. Σάββατο) και ονομάζεται «Μεγάλη», όχι γιατί έχει περισσότερες μέρες ή ώρες από τις άλλες εβδομάδες, αλλά γιατί τα γεγονότα όπου τελούνται και βιώνονται στους Ιερούς Ναούς είναι μεγάλα, σπουδαία, κοσμοϊστορικά και κοσμοσωτήρια για τον άνθρωπο!

Πώς βιώνεται ο λειτουργικός χρόνος τη Μεγάλη εβδομάδα;

Η Εκκλησία από την μεγάλη της φιλανθρωπία, για να μπορέσουν όσο είναι δυνατόν περισσότεροι πιστοί να συμμετέχουν στις Ακολουθίες, επέτρεψε από την αρχή της Μ. Εβδομάδας, να ψάλλεται ο Όρθρος της επόμενης ημέρας. (π.χ. την Κυριακή των Βαΐων το βράδυ ψάλλεται ο Όρθρος της Μεγάλης Δευτέρας. Την Μεγάλη Δευτέρα το βράδυ ψάλλεται ο Όρθρος της Μεγάλης Τρίτης. Την Μεγάλη Τρίτη το βράδυ ψάλλεται ο Όρθρος της Μεγάλης Τετάρτης κ.ο.κ.).

Τι τελείται τις ημέρες της Μεγάλης Εβδομάδας;

Οι τέσσερις πρώτες ημέρες μας προετοιμάζουν πνευματικά για το θείο δράμα και οι Ακολουθίες ονομάζονται «Ακολουθίες του Νυμφίου».

Μεγάλη Δευτέρα (Κυριακή Βαΐων βράδυ):

Την Μεγάλη Δευτέρα κυριαρχούν δύο γεγονότα:

α) Η ζωή του Ιωσήφ του 11ου γιού του Πατριάρχη Ιακώβ, του ονομαζόμενου Παγκάλου, δηλαδή του ωραίου στο σώμα και τη ψυχή. Ο Ιωσήφ προεικονίζει με την περιπέτειά του (που πουλήθηκε σκλάβος στην Αίγυπτο) τον ίδιο τον Χριστό και το πάθος Του.

β) Το περιστατικό της άκαρπης συκιάς (Ματθ. 21, 18-22) που ξέρανε ο Χριστός: Η συκιά συμβολίζει την Συναγωγή των Εβραίων και γενικά την ζωή του Ισραηλιτικού λαού που ήταν άκαρποι από καλά έργα.

Συμβολίζει ακόμη και την ψυχή του κάθε ανθρώπου που παραμένει άκαρπη από αρετές.

Μεγάλη Τρίτη - (Μεγάλη Δευτέρα βράδυ):

Την Μεγάλη Τρίτη θυμόμαστε και ζούμε δύο παραβολές:

α) Των δέκα παρθένων (Ματθ. 25,1-13) που μας διδάσκει να είμαστε γεμάτοι από πίστη και φιλανθρωπία καθώς και να είμαστε πάντοτε έτοιμοι, για να υποδεχθούμε τον Νυμφίο Χριστό, γιατί κανείς δεν γνωρίζει πότε θα "φύγει" απ'αυτήν εδώ την ζωή.

β) Των Ταλάντων (Ματθ. 25,14-30), που μας διδάσκει να είμαστε εργατικοί και ότι πρέπει να καλλιεργούμε και να αυξήσουμε τα πνευματικά μας χαρίσματα.

Μεγάλη Τετάρτη (Μεγάλη Τρίτη βράδυ):

Η Μεγάλη Τετάρτη είναι αφιερωμένη στην αμαρτωλή γυναίκα (Λουκ. 7,47), που μετανιωμένη άλειψε τα πόδια του Κυρίου με μύρο και συγχωρήθηκε για τα αμαρτήματά της, γιατί έδειξε μεγάλη αγάπη και πίστη στον Κύριο. Ψάλλεται το περίφημο τροπάριο (δοξαστικό) της Υμνογράφου Μοναχής Κασσιανής.

Μεγάλη Πέμπτη - (Μεγάλη Τετάρτη βράδυ):

Την Μεγάλη Πέμπτη γιορτάζουμε 4 γεγονότα :

α) Τον Ιερό Νιπτήρα, το πλύσιμο δηλαδή των ποδιών των μαθητών από τον Κύριο, δείχνοντας για το ποια πρέπει να είναι η διακονία των πιστών στην Εκκλησία.

β) Τον Μυστικό Δείπνο, δηλαδή την παράδοση του Μυστηρίου της Θείας Ευχαριστίας.

γ) Την Προσευχή του Κυρίου, στο Όρος των Ελαιών και

δ) την Προδοσία του Ιούδα, δηλαδή την αρχή του Πάθους του Κυρίου.

Μεγάλη Παρασκευή - (Μεγάλη Πέμπτη βράδυ): Την Μεγάλη Παρασκευή έχουμε την Κορύφωση του θείου δράματος, τελείται η «Ακολουθία των Παθών» και θυμόμαστε και βιώνουμε τα Σωτήρια και φρικτά Πάθη του Κυρίου και Θεού μας. Δηλαδή:

α) Τα πτυσίματα

ε) τα κτυπήματα

β) τα μαστιγώματα

στ) το αγκάθινο στεφάνι και κυρίως

γ) τις κοροϊδίες

ζ) Σταύρωση και

δ) τους εξευτιλισμούς

η) τον θάνατο του Χριστού μας

Μεγάλο Σάββατο - (Μεγάλη Παρασκευή πρωί και βράδυ):

Το Μεγάλο Σάββατο το πρωί γιορτάζουμε:

α) την Ταφή Του Κυρίου και

β) την Κάθοδο Του στον Άδη, όπου κήρυξε σε όλους τους νεκρούς.

Έτσι Μεγάλη Παρασκευή το πρωί (ημερολογιακά), τελούνται οι εξής ακολουθίες: Ακολουθία των Μεγάλων Ωρών και στις 12.00 το μεσημέρι της Αποκαθλώσεως, δηλαδή την Ταφή Του Κυρίου από τον Ιωσήφ τον Αριμαθαίας και το Νικόδημο τον Φαρισαίο, μέλος του Μ. Συμβουλίου και κρυφό μαθητή του Κυρίου.

Την Μεγάλη Παρασκευή το βράδυ (ημερολογιακά) ψάλλονται τα Εγκώμια και έχουμε την περιφορά του Επιταφίου!

Κυριακή του Πάσχα

(Μ. Σάββατο πρωί και νύχτα από τις 12.00 π.μ.):

Το Μεγάλο Σάββατο (ημερολογιακά) το πρωί, έχουμε την λεγόμενη «1η Ανάσταση», δηλαδή το προανάκρουσμα της Αναστάσεως που μεταδίδουν οι ύμνοι και της προσμονής της λυτρώσεως όλης της κτίσεως από την φθορά και τον θάνατο!

***(ΠΡΟΣΟΧΗ!** Επειδή πολλοί δεν γνωρίζουν και συγχέουν τα πράγματα και όταν ακούν για «1η Ανάσταση», νομίζουν ότι ήδη Αναστήθηκε ο Χριστός και σπεύδουν να πουν το «ΧΡΙΣΤΟΣ ΑΝΕΣΤΗ» και να καταλύσουν κρέας, αυγά κλπ., πρέπει να διευκρινήσουμε το εξής: ΜΙΑ είναι η Ανάσταση του Χριστού μας και γίνεται κανονικά στις 12 το βράδυ.*

Το Μεγάλο Σάββατο στις 12.00 τα μεσάνυκτα (δηλαδή ουσιαστικά την Κυριακή), έχουμε την ζωηφόρο Ανάσταση του Κυρίου μας, την ήττα του θανάτου και της φθοράς και την αφή του Αγίου Φωτός στον κόσμο από το Πανάγιο Τάφο.

Κυριακή του Πάσχα στις 11.00 π.μ. ή το απόγευμα, τελείται ο

«Εσπερινός της Αγάπης», όπου σε πολλές γλώσσες διαβάζεται το Ιερό Ευαγγέλιο και διατρανώνεται παγκοσμίως η νίκη του θανάτου και η εποχή της Καινούριας Διαθήκης, της χαράς και της Αναστάσιμης ελπίδας.

Ποιο είναι το βαθύτερο νόημα των Παθών και της Αναστάσεως για όλους εμάς τους Πίστευτες;

Οι πιστοί βιώνουμε τα πάθη και την Ανάσταση του Χριστού συμμετέχοντας ενεργά σε αυτά με «συμπόρευση», «συσταύρωση» και «συνανάσταση»! Ο Χριστός με την θέληση του (εκουσίως), έπαθε και ανέστη για να σωθούμε όλοι εμείς! Αυτό σημαίνει ότι δεν λυπούμαστε «μοιρολατρικά» για το Πάθος του, αλλά για τις δικές μας αμαρτίες και αφού μετανοιώνουμε ειλικρινώς μπορούμε την αντικειμενική σωτηρία που χάραξε ο Χριστός να την κάνουμε και υποκειμενική - προσωπική σωτηρία!

Holy Week in the Orthodox Church

The eight days that compromise Holy Week in the Orthodox Church express the spiritual summit of the Church's liturgical life. The focus on the Passion, Death and Resurrection of Christ proceeds in a physically, psychologically and spiritually moving series of services that defy the limitations of space and time to bring the Orthodox Christian into the moment of the events commemorated. The elegant beauty of the services so move the faithful that it is not uncommon to see tears flow as people feel mystically participating in the events of the last week of Jesus' earthly ministry.

The Saturday of Lazarus (the day before Palm Sunday) recalls the last public miracle of Jesus in raising Lazarus from the dead. This act serves as a reassurance that the Passion Jesus Himself will face in the week ahead will not end in death and corruption. The hymnody emphasizes that Christ is fully human and Divine.

Palm Sunday is a celebration of the Lord's triumphant entry into Jerusalem. The Orthros Service ends with a blessing of palm branches (often folded into ornate crosses), which are held by the faithful throughout the Divine Liturgy. The hymnody reflects both the raising of Lazarus and the humility of the King who enters Jerusalem on the foal of an ass.

The evenings of Sunday, Monday and Tuesday feature the **Orthros of the Bridegroom**. (Essentially, all the services for the following week are pushed forward twelve hours to allow more active participation of the faithful. Thus the morning service for Monday is celebrated Sunday evening, etc.) These services focus on the End Times. There is an urgency in the tone of the services as, successively, the innocent suffering of the Patriarch Joseph in the Old Testament, the parable of the Ten Virgins, and the anointing by the sinful woman (traditionally identified as Kassiani) is brought to mind in anticipation of the events to follow. Of particular beauty is the "Hymn of Kassiani" on Tuesday night, in which the faithful identify themselves with the

sinful woman, both repentant and grieving at the suffering Jesus will endure for our salvation. Wednesday Evening is the occasion for the **Sacrament of Holy Anointing**. More than a blessing of Holy Oil for the sick, the service functions as a transition from the expectation of the Passion to a spiritual participation in the last days of Christ. The focus is on repentance and the assurance of healing (spiritual as well as physical) through the Person of Jesus Christ.

On Holy Thursday morning the **Vespertal Liturgy of the Last Supper** is celebrated (moved from the evening to the morning as noted above). The Gospel Reading is a masterful combination of readings that recount the Last Supper, institution of the Holy Eucharist, and betrayal, arrest, and condemnation of Jesus. The hymnody centers on betrayal of Judas with allusions to the three Old Testament readings which each focus on the innocence of Jesus as a lamb led to the slaughter. The **Orthros of the Passion** (12 Gospels) follows on Thursday evening. The complete Passion narratives of each of the Gospels are read in three sections each to dramatically tell the story of the Passion and Death of Jesus. During the service, the faithful are spiritually transported into the events being described by the carrying of the Cross. The priest exits the Sanctuary with a large cross, which he carries in procession through the darkened Church. The Cross is placed in the centre of the Solea. An icon corpus is 'nailed' to the cross. The sense of terror and despair becomes palpable, and it is not uncommon for people to weep at this point. The service continues with a growing sense of dread and grief as the Gospels recount the Death of Jesus.

Holy Friday is truly a day of mourning. The **Royal Hours** are read with prophecies from the Old Testament and the Epistles noting both the tragedy of Innocent Suffering and the assurance of victory through the Cross. In the afternoon, the **Vespers of the Burial of our Lord Jesus Christ** (Apokathelosis) occurs. Prophecies, Readings and Hymns again bring the faithful into the midst of events as the story of the Crucifixion is recounted and death of Jesus is affirmed.

At the point of the Gospel narrative wherein Jesus is taken down from the Cross, the priest exits the Sanctuary and removes the Icon corpus from the cross, wraps in a white shroud and slowly takes it into the Sanctuary. Again, the silence of the moment can prove overwhelming and often tears are seen on the faces of many. As the service proceeds, the priest emerges again, this time carrying the Epitaphios (a large stiff cloth with the icon image of Jesus being laid in the tomb). The procession ends at the Kouvouklion — a carved table with dome that represents a Funeral Bier — where the Epitaphios is laid out to be revered by the faithful.

In the Evening, the faithful gather for the **Orthros of the Lamentations**. The Church joins with the Angelic Hosts in mourning the death of the Deathless One. The Kouvouklion is carried in procession in a funeral cortage around the Church – it is common for the procession to proceed outside the building and around the area. The sense of desolation reaches a breaking point as the faithful reverence the Epitaphios and take a flower to remember Jesus.

Holy Saturday begins with the **Vespertal Liturgy of the First Proclamation** of the Resurrection. The Resurrection is proclaimed with a strong association drawn to Passover and Baptism. Before the Gospel the priest scatters bay leaves, laurel leaves or rose petals throughout the whole church as a sign of the triumph and victory over death. Traditionally, converts to Orthodoxy are Baptised either before or immediately after this service.

The Night of Holy Saturday features the most moving and joyous celebration in the Orthodox Church. The **Rush Procession** begins with hymns that mount in tension, urging the faithful to watch and wait. The Church grows ever darker until all lights and candles are extinguished. Suddenly, the priest exits the Sanctuary with a light candle, singing, “Come, take the light from the Light that is never overtaken by night.” The tension that has been building

throughout the week breaks as one by one candles are lit from the paschal candle, the church suddenly breaking forth into light. Singing the Hymn “Christ is Risen,” all process outside the Church, the doors are closed and the Resurrection Gospel is proclaimed. The Orthros of the Resurrection begins outside the church with jubilant singing of “Christ is Risen” and incensing of the faithful. In some Traditions, the priest engages in a short dialogue with someone within the Church building the “Let Him enter, the King of Glory!” When the doors are finally opened the Church is resplendent with all lights on and candles burning. The Archangels doors are open (and remain open throughout Bright Week, the period between Pascha and the Sunday of St. Thomas). Orthros concludes in an air of joy and celebration. The clergy shout “Christ is Risen!” and the faithful respond, “Truly, He is Risen!” throughout the remainder of the Service. The usual ending of the service is replaced with the singing of Christ is Risen and the celebration of the **Resurrectional Divine Liturgy of St. John Chrysostom**.

On Sunday morning, the **Agape Vespers Service** is celebrated. A short Vesper Service with readings from the Scripture, the custom has developed to have parts of the Gospel read in different languages to emphasise the universal character of salvation. In conclusion, Holy Week in the Orthodox Church is more than attending a series of services, it is a week long experiencing of the Passion, Death and Resurrection of Jesus Christ. The hymnody, readings, and overall arrangement of the services combine to powerfully witness to the central Truth of our Salvation. Those who faithfully participate in the services truly walk the way of the Cross and experience the joy of the Resurrection.

Ascension Greek Orthodox Church

101 Anderson Avenue, Fairview, NJ 07022

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Website: www.ascensionfairview.org

E-mail: info@ascensionfairview.org

GOYA

Tsoureki Sale



Starting Palm Sunday thru Holy week

during church service hours

"Please buy your Easter Bread from
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You can expect the same great taste as last year!

Thank you for your continued support.

Ascension GOYA Fundraiser Easter Palm Crosses



\$10 each

Will be sold after church on
Sundays beginning April 7th

Please contact Effie Kontolios at (201)245-4305 with any questions

Thank you for your continued support!

**ASCENSION GREEK ORTHODOX
CHURCH PHILOPTOCHOS
IS SPONSORING A FOOD DRIVE**



As part of the initiatives and Philanthropic endeavors of Philoptochos

«FEED THE HUNGRY PROGRAM»

We are inviting all Parishioners, Church Organizations, & friends to participate.

Donations of non-perishable food items, toiletries, baby food,
shampoos, soaps, etc. are welcome!

Our Philoptochos will deliver your donation to Food Banks in our area.



COLLECTION WILL BE FROM MID-APRIL TO THE FIRST WEEK OF MAY.

DONATION BOXES CAN BE FOUND IN THE COMMUNITY CENTER.

JOIN US AND HELP FILL OUR BOXES.

Palm Sunday

BAKALIARO LUNCHEON

April 21, 2019 – 21 Απριλίου, 2019
Ascension Greek Orthodox Church, Fairview NJ
Immediately Following the Divine Liturgy



COME JOIN US FOR BAKALIARO & SCORDALIA!

ΜΠΑΚΑΛΙΑΡΟ ΜΕ ΣΚΟΡΔΑΛΙΑ!

*Becets, Gigantes, Wine, Soda, Coffee & Deserts Included
Ziti with tomato sauce will be available for the children-FREE*

Donation: \$20

TAKE OUT

**LARGE ORDERS OF 10 OR MORE (packaged in trays)
REQUIRE ADVANCE NOTICE BY CALLING THE
CHURCH OFFICE @ 201 945 6448**

Καλό Πάσχα



Πήρα απ' τη νιότη χρώματα
Αφιέρωμα στη Βίκυ Μοσχολιού



Ελένη Ανδρέου

*ASCENSION GREEK ORTHODOX CHURCH
101 ANDERSON AVENUE (CORNER OF HENRY STREET)
FAIRVIEW, NJ 07022*

SATURDAY, MAY 11, 2019 AT 7:30 P.M.

COMMUNITY CENTER

DONATION \$40 PP,

FOR RESERVATIONS CALL: **201 264 3196** AND/OR **347 201 1821**

FOR INFORMATION CONTACT:

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and/or

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THE WEEKLY BULLETIN
YEAR 2019 ISSUE 4,3

SUNDAY, April 21, 2019
Palm Sunday

ΚΥΡΙΑΚΗ, 21 Απριλίου, 2019
Των Βαΐων