

Ecumenical Patriarchate
Greek Orthodox Metropolis of New Jersey

ASCENSION

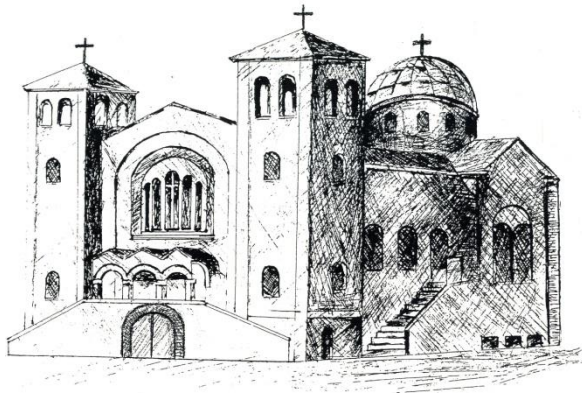
Greek Orthodox Church

FAIRVIEW - NEW JERSEY

Weekly Bulletin

Sunday, June 23, 2019

All Saints



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, 23 Ιουνίου, 2019

Αγίων Πάντων - 8:30 π.μ. – 11:30 π.μ. Όρθρος, Θ. Λ.
Ο καφές σερβίρεται από το Συμβούλιο

Δευτέρα, 24 Ιουνίου, 2019

Γενέθλιον του Ιωάννου Προδρόμου - 9:00 π.μ. Όρθρος Θ. Λ.

Σάββατο, 29 Ιουνίου, 2019

Απόστολοι Πέτρος & Παύλος, 9:00 π.μ. Όρθρος Θ. Λ.

Κυριακή, 30 Ιουνίου, 2019

Σύναξις των 12 Αποστόλων

8:30 π.μ. – 11:30 π.μ. Όρθρος, Θ. Λειτουργία
Ο καφές σερβίρεται από το Συμβούλιο

SCHEDULE OF SERVICES AND EVENTS

Sunday, June 23, 2019

All Saints - 8:30 a.m.—11:30 a.m., Orthros, Divine Liturgy
Coffee is served by the Board

Monday, June 24, 2019

***Nativity of John the Baptist* - 9:00 a.m. Orthros, Divine L.**

Saturday, June 29, 2019

***Apostles Peter and Paul* - 9:00 a.m. Orthros, Divine L.**

Sunday, June 30, 2019

Synaxis of the Twelve Apostles

8:30 a.m.—11:30 a.m., Orthros, Divine Liturgy
Coffee is served by the Board

Πρὸς Ἑβραίους 11:33-40, 12:1-2

Προκείμενον. Ἦχος δ'.

ΨΑΛΜΟΙ 67,35,26

**Θαυμαστός ὁ Θεὸς ἐν τοῖς Ἁγίοις αὐτοῦ.
Στίχ. Ἐν Ἐκκλησίαις εὐλογεῖτε τὸν Θεόν.**

Πρὸς Ἑβραίους 11:33-40, 12:1-2 τὸ ἀνάγνωσμα Ἀδελφοί, οἱ Ἅγιοι πάντες διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἐκλιναν ἀλλοτριῶν. Ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν· ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πείραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς· ἐλιθάσθησαν, ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον· περιήλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι - ὧν οὐκ ἦν ἄξιος ὁ κόσμος - ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὁπαῖς τῆς γῆς. Καὶ οὗτοι πάντες, μαρτυρηθέντες διὰ τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, τοῦ θεοῦ περὶ ἡμῶν κρείττον τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν. Τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον ἔχοντες περιεείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἀμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα, ἀφορώντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν.

St. Paul's Letter to the Hebrews 11:33-40; 12:1-2

Prokeimenon. Mode 4.

Psalm 67.35,26

God is wonderful among his saints.
Verse: Bless God in the congregations.

The reading is from St. Paul's Letter to the Hebrews 11:33-40; 12:1-2 Brethren, all the saints through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were tempted, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated - of whom the world was not worthy - wandering over deserts and mountains and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect. Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith.

Ἐκ τοῦ Κατὰ Ματθαῖον 10:32-33, 37-38, 19:27-30

Εὐαγγελίου τὸ Ἀνάγνωσμα

Εἶπεν ὁ Κύριος τοῖς ἑαυτοῦ μαθηταῖς· Πᾶς οὗν ὅστις ὁμολογήσει ἐν ἑμοί ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. ὅστις δ' ἂν ἀρνήσηται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν καὶ ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος· καὶ ὁς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἄξιος. Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ· ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι· τί ἄρα ἔσται ἡμῖν; ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. καὶ πᾶς ὁς ἀφήκει οἰκίαν ἢ ἀδελφούς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ γυναῖκα ἢ τέκνα ἢ ἀγροὺς ἔνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται καὶ ζωὴν αἰώνιον κληρονομήσει. Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.

The Gospel According to Matthew 10:32-33; 37-38; 19:27-30

The Lord said to his disciples, "Every one who acknowledges me before men, I also will acknowledge before my Father who is in heaven; but whoever denies me before men, I also will deny him before my Father who is in heaven. He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; and he who does not take his cross and follow me is not worthy of me." Then Peter said in reply, "Lo, we have left everything and followed you. What then shall we have?" Jesus said to them, "Truly, I say to you, in the new world, when the Son of man shall sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. And every one who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold, and inherit eternal life. But many that are first will be last, and the last first."

Αγίων Πάντων

Σήμερα, εορτάζουμε, όσους αγίασε το Άγιο Πνεύμα, τους Προπάτορες και Πατριάρχες, τους Προφήτες και ιερούς Αποστόλους, τους Μάρτυρες και τους Ιεράρχες, τους Ιερομάρτυρες και Οσιομάρτυρες, τους Όσιους και Δίκαιους και όλες γενικά τις άγιες Γυναίκες και τους υπόλοιπους ανώνυμους Αγίους.

Εορτή της Χριστιανοσύνης, με την οποία τιμάται η μνήμη όλων ανεξαιρέτως των αγίων, γνωστών και αγνώστων. Εορτάζεται την πρώτη Κυριακή μετά την Πεντηκοστή από την Ανατολική Εκκλησία και την 1η Νοεμβρίου από τη Δυτική Εκκλησία. Την Κυριακή των Αγίων Πάντων έχουν την ονομαστική τους εορτή όσοι και όσες τα βαφτιστικά τους ονόματα δεν έχουν αναφορά σε κάποιο άγιο με συγκεκριμένη ημέρα μνήμης.

Η πρώτη στέρεα μαρτυρία για την εορτή των Αγίων Πάντων αναφέρεται σ' ένα απόσπασμα ομιλίας του Αγίου Εφραίμ του Σύρου, που κάνει λόγο για μία εορτή «εις μνήμην των Μαρτύρων όλης της οικουμένης» στις 13 Μαΐου του 373 στη Νίσιβη (σημερινή Νουσαϊμπίν Τουρκίας) και την Έδεσσα (σημερινή Ούρφα Τουρκίας). Η εορτή των Αγίων Πάντων καθιερώθηκε οριστικά κατά τον 6ο αιώνα, όπως αναφέρεται σε ομιλία του διακόνου Κωνσταντίνου το 535. Τον 9ο αιώνα η εορτή των Αγίων Πάντων υιοθετήθηκε και από τη Δυτική Εκκλησία και καθιερώθηκε οριστικά από τον Πάπα Γρηγόριο Δ' (827-844).

Κάθε χρόνο την Κυριακή των Αγίων Πάντων τελείται προσκύνημα στις κατακόμβες της Μήλου, το αρχαιότερο στην Ελλάδα χριστιανικό μνημείο.

Sunday of All Saints: The first Sunday after the Feast of Holy Pentecost is observed by the Orthodox Church as the Sunday of All Saints. This day has been designated as a commemoration of all of the Saints, all the Righteous, the Prophets, Apostles, Martyrs, Confessors, Shepherds, Teachers, and Holy Monastics, both men and women alike, known and unknown, who have been added to the choirs of the Saints and shall be added, from the time of Adam until the end of the world, who have been perfected in piety and have glorified God by their holy lives.

Background: Honoring the friends of God with much reverence, the Prophet-King David says, "But to me, exceedingly honorable are Thy friends, O Lord" (Ps. 138:16). And the Apostle Paul, recounting the achievements of the Saints, and setting forth their memorial as an example that we might turn away from earthly things and from sin, and emulate their patience and courage in the struggles for virtue, says, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every burden, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1). This commemoration began as the Sunday (Synaxis) of All Martyrs; to them were added all the ranks of Saints who bore witness (the meaning of "Martyr" in Greek) to Christ in manifold ways, even if occasion did not

require the shedding of their blood. Therefore, guided by the teaching of the Divine Scriptures and Apostolic Tradition, we honor all the Saints, the friends of God, for they are keepers of God's commandments, shining examples of virtue, and benefactors of mankind. Of course, we honor the known Saints especially on their own day of the year, as is evident in the Menologion. But since many Saints are unknown, and their number has increased with time, and will continue to increase until the end of time, the Church has appointed that once a year a common commemoration be made of all the Saints. This is the feast that we celebrate today. It is the harvest of the coming of the Holy Spirit into the world; it is the "much fruit" brought forth by that "Grain of wheat that fell into the earth and died" (John 12:24); it is the glorification of the Saints as

"the foundation of the Church, the perfection of the Gospel, they who fulfilled in deed the sayings of the Savior" (Sunday of All Saints, Doxastikon of Vespers). In this celebration, then, we reverently honor and call blessed all the Righteous, the Prophets, Apostles, Martyrs, Confessors, Shepherds, Teachers, and Holy Monastics, both men and women alike, known and unknown, who have been added to the choirs of the Saints and shall be added, from the time of Adam until the end of the world, who have been perfected in piety and have glorified God by their holy lives. All these, as well as the orders of the Angels, and especially our most holy Lady and Queen, the Ever-virgin Theotokos Mary, do we honor on this day, setting their life before us as an example of virtue, and entreating them to intercede in our behalf with God, Whose grace and boundless mercy be with us all. Amen.

Icon of the Sunday of All Saints The icon of the Sunday of All Saints depicts our Lord and Savior Jesus Christ seated above the throne of heaven surrounded by the Saints. The rows of Saints included the Archangel Michael and other Angels, the Theotokos and John the Baptist, the Apostles, Bishops, Great Martyrs, Ascetics and Monastics. To the side of the throne are Adam and Eve, bowing in reverence to Christ. They are joined by the Saints, who are lifting their hands in worship to the King of Glory. At the lower left of the icon is the Patriarch Abraham who has a righteous soul in his bosom, as told in the story of Lazarus and the rich man in the Gospel. At the lower center is the Good Thief who was crucified with Christ. On the lower right is the Patriarch Jacob.

Orthodox Christian Celebration of the Sunday of All Saints

The Sunday of the Fathers of All Saints is celebrated with the Divine Liturgy of Saint John Chrysostom. The services of Vespers, Orthros, and the Divine Liturgy include Resurrectional hymns of the tone of the week together with the hymns designated for the Sunday of All Saints.

Gospel Commentary: John the Baptist, humble and bold

In the tradition of the Church, the feast day of a saint is usually celebrated on the date of their death when he or she enters into eternal life. It is rare — only twice each year — that we celebrate the birth of a saint. One occasion is the Nativity of the Blessed Virgin Mary on Sept. 8, nine months after we commemorate her Immaculate Conception, the singular grace that made her a fit dwelling place for Jesus Christ. Conceived and born free of original sin, we joyfully celebrate her birth each year.

The second saint whose birth is marked on the liturgical calendar is John the Baptist, whose Nativity is celebrated on June 24. Jesus told his disciples that “among those born of women there has been none greater than John the Baptist” (Mt 11:11). While not immaculately conceived as Mary was, the Archangel Gabriel did promise Zechariah that his son John would be “filled with the Holy Spirit even from his mother’s womb” (Lk 1:15). In order that the Holy Spirit could dwell within him, John had to be freed from original sin before his birth, which, according to a tradition of the Church, occurred when he first met Jesus Christ at the Visitation. There, while both he and Our Lord were still in their mothers’ wombs, John leaped for joy at their encounter when the Blessed Mother came to visit her cousin Elizabeth after the Annunciation.

This joyful event showed John the Baptist’s mission of announcing the coming of the Messiah. He is the last prophet, bridging the Old Covenant and the New. His privileged vocation, unique in salvation history, offers us a beautiful example of how to proclaim Jesus Christ through our words and actions, and in particular, how this requires and fosters a seemingly paradoxical combination of humility and boldness. The boldness of Saint John the Baptist is seen in his preaching, which is focused on preparing the way for Jesus Christ. His boldness comes from the magnitude of his

message. The Messiah is the long-awaited one sent to save the people of Israel, and John shares the news of his arrival freely, joyfully and with urgency. The news is urgent because it demands preparation, that is, the conversion of heart that allows the truth, charity and glory of Jesus Christ to fall on good soil and bear much fruit. This boldness also enables John to call others to repentance, not in judgement, but in charity, that they may be saved when they meet Our Lord. His deference to the one for whom he is preparing the way is the sign of his humility. John said, “A man is coming after me who ranks ahead of me because he existed before me” (Jn 1:30), and, “I am not worthy to stoop and loosen the thongs of his sandals” (Mk 1:7). In the Jordan River, when Christ approached John to be baptized, John tries to defer to Jesus, saying, “I need to be baptized by you, and yet you are coming to me?” (Mt 3:14),

but obediently proceeds when Jesus insists. Finally, when Jesus begins his ministry, it is John who steps aside, saying, “He must increase; I must decrease” (Jn 3:30). John knows that his life is not for his own glorification, but to bring others to Jesus.

Though the eyes of the world, the humble cannot be bold, because the world mistakes humility for timidity or even self-loathing. True humility, however, recognizes the truth that the Baptist proclaimed: “No one can receive anything except what has been given him from heaven” (Jn 3:27). May we imitate the boldness of John the Baptist through our proclamation of the joyful and urgent message of salvation, and imitate his humility by recognizing that the gifts and graces we receive are meant to serve and glorify Our Lord, Jesus Christ.

Το Γενέθλιον του Αγίου Ιωάννη Προδρομού και Βαπτιστού

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

Άγιοι Πέτρος και Παύλος Πρωτοκορυφαίοι Απόστολοι

Ο Πέτρος καταγόταν από τη Βηθσαϊδά της Γαλιλαίας και ήταν γιος του Ιωνά, αδελφός του Αποστόλου Ανδρέα του Πρωτόκλητου. Ο Πέτρος και ο Ανδρέας ήταν ψαράδες στη λίμνη Γεννησαρέτ. Είχε νυμφευθεί στην Καπερναούμ, όπου έμενε οικογενειακά μαζί με την πεθερά του. Όπως μας πληροφορεί το Ευαγγέλιο, όταν ο Ιησούς έφθασε στη λίμνη της Γεννησαρέτ συνάντησε τους δυο αδελφούς Πέτρο και Ανδρέα οι οποίοι έριχναν τα δίχτυα τους. Αμέσως μετά την κλήση τους, άφησαν τα δίχτυα και τις οικογένειές τους και τον ακολούθησαν. Ψαράς στο επάγγελμα, ήταν τύπος αυθόρμητος, ορμητικός, και τη ζωή του κοντά στο Χριστό τη μαθαίνουμε από τα τέσσερα Ευαγγέλια, ενώ την αποστολική του δράση, από τις πράξεις των Αποστόλων. Έγραψε και δύο Καθολικές Επιστολές, μέσα στις οποίες να τι προτρέπει τους χριστιανούς: «Νήψατε, γρηγορήσατε, ο αντίδικος υμών διάβολος ως λέων ωρυόμενος περιπατεί ζητών τίνα καταπίη» (Α' Πέτρου, ε' 8). Δηλαδή εγκρατευθείτε, γίνετε άγρυπνοι και προσεκτικοί. Διότι ο αντίπαλος και κατήγορός σας ο διάβολος, σαν λιοντάρι που βρυχάται, περιπατεί με μανία και ζητάει ποιον να τραβήξει μακριά από την πίστη και να τον καταπιεί. Μετά την Ανάληψη του Κυρίου, ο Πέτρος, δίδαξε το Ευαγγέλιο στην Ιουδαία, στην Αντιόχεια, στον Πόντο, στην Γαλατία, στην Καππαδοκία, στην Ασία και τη Βιθυνία. Κατά την παράδοση (που σημαίνει ότι δεν είναι απόλυτα ιστορικά διασταυρωμένο) έφτασε μέχρι την Ρώμη, όπου επί Νέρωνος (54-68μ.Χ.) υπέστη μαρτυρικό θάνατο, αφού τον σταύρωσαν χιαστί, με το κεφάλι προς τα κάτω περί το έτος 64 μ.Χ.

Ο δε Παύλος γεννήθηκε στην Ταρσό της Κιλικίας σε ένα χωριό που ονομάζεται Γίσαλα και στην αρχή ήταν σκληρός διώκτης του Χριστιανισμού. Το 36 μ.Χ. περίπου, όταν κάποτε μετέβαινε στη Δαμασκό για να διώξει και εκεί χριστιανούς, έγινε θαύμα στο οποίο φανερώθηκε ο Χριστός, ο οποίος τον πρόσταξε να πάει στον Ανανία ο οποίος τον κατήχησε και τον βάπτισε. Έτσι, έγινε ο μεγαλύτερος κήρυκας του Ευαγγελίου, θυσιάζοντας μάλιστα και την ζωή του γι' αυτό. Ονομάστηκε ο πρώτος μετά τον Ένα και Απόστολος των Εθνών, λόγω των τεσσάρων μεγάλων αποστολικών περιοδειών του. Είναι ο ιδρυτής της Εκκλησίας της Ελλάδος. Συνέγραψε 14 επιστολές προς τις Εκκλησίες τις οποίες εκείνος ίδρυσε. Τη ζωή του με τις περιπέτειές του θα τα δει κανείς, αν μελετήσει τις Πράξεις των

Αποστόλων, αλλά και τις 14 Επιστολές του στην Καινή Διαθήκη. Ο Απόστολος Παύλος θέλει κάθε χριστιανός, όπως και ο ίδιος, να αισθάνεται και να λέει: «ζω δε ουκέτι εγώ, ζή δε εν εμοί Χριστός» (Προς Γαλάτας β' 20). Δηλαδή, δε ζω πλέον εγώ, ο παλαιός άνθρωπος, αλλά ζει μέσα μου ο Χριστός. Και ακόμα, «τα πάντα και εν πάσι Χριστός» (Προς Κολασσαείς γ' 11). Να διευθύνει, δηλαδή, όλες τις εκδηλώσεις τις ανθρώπινης ζωής μας ο Χριστός. Ο Απόστολος Παύλος υπέστη μαρτυρικό θάνατο (χωρίς να είναι απόλυτα ιστορικά διασταυρωμένο) δι' αποκεφαλισμού στη Ρώμη μεταξύ των ετών 64 - 67 μ.Χ.

WHY THE APOSTLES PETER AND PAUL ARE CALLED THE "CHIEF APOSTLES"

As the word of God testifies, the Apostles occupy a special place in the Church—*Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God*(1 Cor. 4:1).

Vested with equal power from above and with equal authority to absolve sins, all the Apostles will sit on the twelve thrones next to the Son of Man (cf. Mt. 19:28 Although certain Apostles are distinguished in Scripture and tradition, for example, Peter, Paul, John, James, and others, none of them were chief, or even superior in honor to the rest. But because in the Acts of the Apostles the labors of the Apostles Peter and Paul are the most told, the Church and the holy fathers, while revering the name of each of the Apostles, call these two Apostles chief. Calling these two Apostles chief in rank and labors, the Church impresses upon us that its head is Jesus Christ alone, and all the Apostles are His servants (cf. Col. 1:18).

The Holy Apostle Peter, who bore the name Simon before being called, was the elder brother of the Apostle Andrew the First-Called, and a fisherman. He was married, and had children. As St. John Chrysostom expressed it, he was a man who was fiery, unlearned, simple, poor, and God-fearing. He was brought to the Lord by his brother Andrew; when the Lord saw the simple fisherman for the first time, He named him Cephas, in Syrian, or Peter, in Greek, which means, a rock. After receiving Peter as one of the Apostles, the Lord visited his humble home and healed his mother-in-law of

a fever (Mt. 1:29–31).

Peter was vouchsafed by the Lord to be one of the three of His disciples to witness His divine glory on Mt. Tabor, His divine power at the resurrection of Jairus's daughter (Mk. 5:37), and His humiliation according to His human nature in the Garden of Gethsemane. Peter washed away his denial of Christ with bitter tears of repentance; he was the first of the Apostles to enter the Savior's tomb after His resurrection, and the first of the Apostles to be vouchsafed to behold the Risen One.

The Apostle Peter was an outstanding preacher. The strength of his word was so great that he turned now three, now five thousand people to Christ. At the Apostle Peter's word, those accused of crimes fell dead (Acts. 5:5, 10), the dead returned to life (Acts 9:40), the sick were healed (Acts 9:3–34), even just by touching his shadow as it passed by (Acts 5:15). But he did not rank first in authority. All church matters were decided by the common voice of the Apostles and presbyters of the whole Church. When the Apostle Paul spoke of the Apostles who are honored as the pillars of the faith, he assigned first place to James, and then Peter and John (Gal. 2:9), and places himself amongst them (2 Cor. 11:5), comparing himself to Peter. The apostolic synaxis sends Peter to serve, just like the other Disciples of Christ. The Apostle Peter made five journeys, preaching the Gospels and converting many to the Lord. He finished his final journey in Rome, where he preached the faith of Christ, multiplying the number of disciples. In Rome, the Apostle Peter rebuked the deceit of Simon the magician, who was calling himself Christ, and converted two women, favorites of Nero. At Nero's command, the Apostle Peter was crucified on June 29, A.D. 67. He asked his tormenters to crucify him upside-down, wishing by this to portray a difference between his own sufferings and the sufferings of his Divine Teacher.

The miraculous story of the conversion of the Apostle Paul, formerly Saul Saul was educated in the Judaic Law, hated and persecuted the Church of Christ, and even requested authority from the Sanhedrin to find and persecute Christians. *As for Saul, he made havock of the church, entering into every house, and haling men and women*

committed them to prison (Acts 8:3). One day, Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink (Act. 9:1–9). The stubborn persecutor of Christianity becomes an indefatigable preacher of the Gospels. The life, deeds, words, and epistles of Paul all witness to him as a chosen vessel of God's grace. Neither afflictions, nor want, nor persecution, nor hunger, nor nakedness, nor danger, nor sword, nor death could weaken the love in Paul's heart for God. He travelled continually in various countries in order to preach the Gospels to the Jews, and especially to the pagans. These travels were accompanied by amazingly powerful preaching, miracles, tireless labor, inexhaustible patience, and very holy life. The labors of Paul's apostolic service were incomparable. He said of himself, *I laboured more abundantly than they all* (1 Cor. 15:10). The Apostle endured countless sorrows for his labors. In A.D. 67, on June 29, he received a martyr's death in Rome, at the same time as the Apostle Peter's death. As a Roman citizen, he was beheaded by the sword. The Orthodox Church honors the Apostles Peter and Paul as having enlightened the darkness of the West; the Church glorifies Peter's steadfastness and Paul's wisdom, and sees in them an image of ones who sinned and corrected themselves: in the Apostle Peter—as one who denied the Lord and then repented; in the Apostle Paul—as one who resisted the preaching of the Lord, and then believed.

FLEA MARKET
PHILOPTOCHOS SOCIETY

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



JUNE 2019

Friday, June 28, 2019 9:00 am – 6:00pm

Saturday, June 29, 2019 9:00 am – 6:00pm

Sunday, June 30, 2019 12:00 noon – 5:00pm

JULY 2019

Friday, July 12, 2019 9:00 am – 6:00pm

Saturday, July 13, 2019 9:00 am – 6:00pm

Sunday, July 14, 2019 12:00 noon – 5:00pm

Proceeds for the benefit of Philoptochos/Church Project

Ascension Greek Orthodox Church
101 Anderson Ave. Fairview New Jersey
201-945-6448, Fax 201-945-6463

email: info@ascensionfairview.org website

Visit our website: www.AscensionFairview.org

Like us on Facebook:

"Ascension Greek Orthodox Church"

Want to be added to our email list? Contact us:

info@ascensionfairview.org

**THE WEEKLY BULLETIN
YEAR 2019 ISSUE 6,4**

SUNDAY, June 23, 2019 - *All Saints*
ΚΥΡΙΑΚΗ, 23 Ιουνίου, 2019 - Των Αγίων Πάντων

MEMORIAL SERVICES –ΜΝΗΜΟΣΥΝΑ

40 μέρες: Σταματίνα (Ματούλα) Πετροάκη

40 days: Stamatina (Matoula) Petrakis

9 μήνες: Ελένη Φραγκίσκου

9 months: Eleni Frangiskou

1 χρόνο: Λάζαρος Καζίας

1 year: Lazaros Kazias

*Ο καφές προσφέρεται από τις οικογένειες Φραγκίσκου & Καζία
που τελούν τα μνημόσυνα εις μνήμη των κεκοιμημένων*

*The coffee is offered by the Frangiskou & Kazias Families
that have the Memorial Services*

ΤΡΙΣΑΓΙΟ

4 χρόνια: Αργυρούλα Δημητράκη

4 years: Argyroula Demetrakis