

Ecumenical Patriarchate
Greek Orthodox Metropolis of New Jersey

ASCENSION

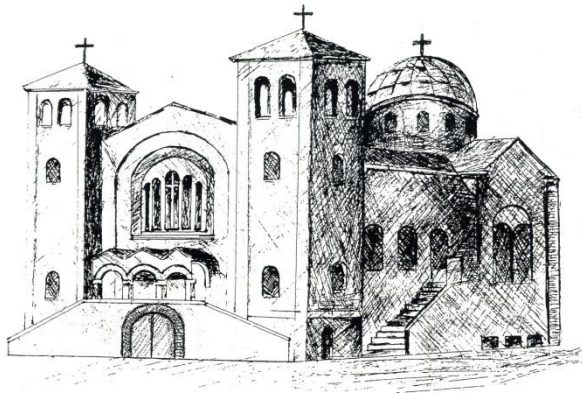
Greek Orthodox Church

FAIRVIEW - NEW JERSEY

Weekly Bulletin

Sunday, October 27, 2019

7th Sunday of Luke



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, 27 Οκτωβρίου, 2019

Ζ' Λουκά

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

Ο καφές προσφέρεται από το Συμβούλιο

1:15 μ.μ. Γενική Συνέλευση

Δευτέρα, 28 Οκτωβρίου, 2019

Αγία Σκέπη της Θεοτόκου

ΗΜΕΡΑ ΤΟΥ «ΟΧΙ»

9:00 π.μ. - 10:30 π.μ. Όρθρος, Θεία Λειτουργία

Τετάρτη, 30 Οκτωβρίου, 2019

4:30 μ.μ. - 6:15 μ.μ. Ελληνικό Σχολείο

Παρασκευή, 1η Νοεμβρίου, 2019

Κοσμάς & Δαμιανός Ανάργυροι

9:00 π.μ. Όρθρος, Θεία Λειτουργία

4:30 μ.μ. - 6:30 μ.μ. Ελληνικό Σχολείο

Σάββατο, 2 Νοεμβρίου, 2019

Goya – Bowling Tournament

Κυριακή, 3 Νοεμβρίου, 2019

Ε' Λουκά

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

Ο καφές σερβίρεται από τη Φιλόπτωχο

SCHEDULE OF SERVICES AND EVENTS

Sunday, October 27, 2019

7th Sunday of Luke

9:00 a.m. – 12:00 noon Orthros, Divine Liturgy

Coffee is offered by the Parish Council

1:15 p.m. General Assembly Meeting

Monday, October 28th, 2019

Holy Protection of the Theotokos

OXI "Day"

9:00 a.m. - 10:30 a.m. Orthros, D. Liturgy

Wednesday, October 30, 2019

4:30 p.m. - 6:15 p.m. Greek School

Friday, November 1st, 2019

Saints Cosmas & Damianos

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

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

Saturday, November 2, 2019

Goya – Bowling Tournament

Sunday, November 3, 2019

5th Sunday of Luke

9:00 a.m. – 12:00 noon Orthros, Divine Liturgy

Coffee is served by the Philoptochos

Πρὸς Κορινθίους β' 11:31-33, 12:1-9 τὸ ἀνάγνωσμα

Ἀδελφοί, Ὁ θεὸς καὶ πατὴρ τοῦ κυρίου Ἰησοῦ Χριστοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι. Ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν Δαμασκηνῶν πόλιν, πιάσαι με θέλων· καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ. Καυχᾶσθαι δὴ οὐ συμφέρει μοι· ἐλεύσομαι γὰρ εἰς ὀπτασίας καὶ ἀποκαλύψεις κυρίου. Οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων - εἴτε ἐν σώματι οὐκ οἶδα· εἴτε ἐκτὸς τοῦ σώματος οὐκ οἶδα· ὁ θεὸς οἶδεν - ἀρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. Καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον - εἴτε ἐν σώματι, εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα· ὁ θεὸς οἶδεν - ὅτι ἠρπάγη εἰς τὸν παράδεισον, καὶ ἤκουσεν ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι. Ὑπὲρ τοῦ τοιούτου καυχῆσομαι· ὑπὲρ δὲ ἑμαυτοῦ οὐ καυχῆσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις μου· ἐὰν γὰρ θελήσω καυχῆσασθαι, οὐκ ἔσομαι ἄφρων· ἀλήθειαν γὰρ ἐρῶ· φείδομαι δέ, μὴ τις εἰς ἐμὲ λογίσηται ὑπὲρ ὃ βλέπει με, ἢ ἀκούει τι ἐξ ἐμοῦ. Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος Σατᾶν, ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι. Ὑπὲρ τούτου τρις τὸν κύριον παρεκάλεσα ἵνα ἀποστῇ ἀπ' ἐμοῦ. Καὶ εἶρηκέν μοι, Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμίς μου ἐν ἀσθενείᾳ τελειοῦται. Ἦδιστα οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ.

The reading is from St. Paul's Second Letter to the Corinthians 11:31-33; 12:1-9

Brethren, the God and Father of the Lord Jesus, he who is blessed for ever, knows that I do not lie. At Damascus, the governor under King Aretas guarded the city of Damascus in order to seize me, but I was let down in a basket through a window in the wall, and escaped his hands.

I must boast; there is nothing to be gained by it, but I will go on to visions and revelations of the Lord. I know a man in Christ who fourteen years ago was caught up to the third heaven -- whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into Paradise --whether in the body or out of the body I do not know, God knows -- and he heard things that cannot be told, which man may not utter. On behalf of this man I will boast, but on my own behalf I will not boast, except of my weaknesses. Though if I wish to boast, I shall not be a fool, for I shall be speaking the truth. But I refrain from it, so that no one may think more of me than he sees in me or hears from me. And to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated. Three times I besought the Lord about this, that it should leave me; but he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me.

Ἐκ τοῦ Κατὰ Λουκᾶν 8:41-56 Εὐαγγελίου τὸ Ἀνάγνωσμα

Τῷ καιρῷ ἐκείνῳ, ἄνθρωπός τις προσῆλθε τῷ Ἰησοῦ ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχε· καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ, ὅτι θυγάτηρ μονογενῆς ἦν αὐτῷ ὡς ἐτῶν δώδεκα, καὶ αὕτη ἀπέθνησκεν. Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν. καὶ γυνὴ οὕσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἣτις ἰατροῖς προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυσεν ὑπ' οὐδενὸς θεραπευθῆναι, προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρᾶσπέδου τοῦ ἱματίου αὐτοῦ, καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. καὶ εἶπεν ὁ Ἰησοῦς· τίς ὁ ἀψάμενός μου; ἀρνούμενων δὲ πάντων εἶπεν ὁ Πέτρος καὶ οἱ σὺν αὐτῷ· ἐπιστάτα, οἱ ὄχλοι συνέχουσί σε καὶ ἀποθλίβουσι, καὶ λέγεις τίς ὁ ἀψάμενός μου; ὁ δὲ Ἰησοῦς εἶπεν· ἤψατό μου τις· ἐγὼ γὰρ ἔγνω δύναμιν ἐξεληοῦσαν ἀπ' ἐμοῦ. ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε, τρέμουσα ἦλθε καὶ προσπεσοῦσα αὐτῷ δι' ἣν αἰτίαν ἤψατο αὐτοῦ ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα. ὁ δὲ εἶπεν αὐτῇ· θάρσει, θύγατερ, ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην. Ἐπι αὐτοῦ λαλοῦντος ἔρχεταιί τις παρὰ τοῦ ἀρχισυναγώγου λέγων αὐτῷ ὅτι τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε τὸν διδάσκαλον. ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ λέγων· μὴ φοβοῦ· μόνον πίστευε, καὶ σωθήσεται. ἐλθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν οὐδένα εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπε· μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας καὶ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησε λέγων· ἡ παῖς, ἐγείρου. καὶ ἐπέστρεψε τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα, καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν. καὶ ἐξέστησαν οἱ γονεῖς αὐτοῖς. ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

The Gospel According to Luke 8:41-56 At that time, there came to Jesus a man named Jairus, who was a ruler of the synagogue; and falling at Jesus' feet he besought him to come to his house, for he had an only daughter, about twelve years of age, and she was dying. As he went, the people pressed round him. And a woman who had had a flow of blood for twelve years and had spent all her living upon physicians and could not be healed by anyone, came up behind him, and touched the fringe of his garment; and immediately her flow of blood ceased. And Jesus said, "Who was it that touched me?" When all denied it, Peter and those who were with him said, "Master, the multitudes surround you and press upon you!" But Jesus said, "Some one touched me; for I perceive that power has gone forth from me." And when the woman saw that she was not hidden, she came trembling, and falling down before him declared in the presence of all the people why she had touched him, and how she had been immediately healed. And he said to her, "Daughter, your faith has made you well; go in peace." While he was still speaking, a man from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher any more." But Jesus on hearing this answered him, "Do not fear; only believe, and she shall be well." And when he came to the house, he permitted no one to enter with him, except Peter and John and James, and the father and mother of the child. And all were weeping and bewailing her; but he said, "Do not weep; for she is not dead but sleeping." And they laughed at him, knowing that she was dead. But taking her by the hand he called, saying, "Child, arise." And her spirit returned, and she got up at once; and he directed that something should be given her to eat. And her parents were amazed; but he charged them to tell no one what had happened.

ΠΩΣ ΚΑΘΙΕΡΩΘΗΚΕ Η ΓΙΟΡΤΗ ΤΗΣ ΑΓΙΑΣ ΣΚΕΠΗΣ

Στα χρόνια του βασιλέως Λέοντος του Μεγάλου (457-474 μ. Χ.) ζούσε στην Κων/πολη ο όσιος Ανδρέας, ο κατά Χριστόν σαλός. Σαλός είναι ο τρελλός και κατά Χριστόν σαλοί ονομάζονται κάποιοι άγιοι, οι οποίοι κάνανε κάποια περίεργα και παράλογα πράγματα, με απώτερο σκοπό να τους θεωρούν παλαβούς ή παλιανθρώπους και να μη τους τιμούν οι άνθρωποι· και έτσι αυτοί να ζουν με ταπείνωση και στην αφάνεια.

Μια νύχτα που γινότανε αγρυπνία στο ναό της Παναγίας των Βλαχερνών, ο όσιος Ανδρέας μαζί με τον μαθητή του Επιφάνιο, που έγινε αργότερα πατριάρχης Κων/πόλεως (520-536 μ. Χ.), **είδαν την Υπεραγία Θεοτόκο οφθαλμοφανώς**, όχι σε όραμα, να μπαίνει από την κεντρική πύλη του ναού.

Την συνόδευαν οι Ιωάννης ο Πρόδρομος και Ιωάννης ο Θεολόγος και πλήθος αγγέλων. Αφού μπήκε μέσα στο ναό προχώρησε στον σολέα. Εκεί γονάτισε και προσευχήθηκε πολλή ώρα με θερμά δάκρυα υπέρ της σωτηρίας των πιστών, ενώ την βλέπανε μόνο ο Ανδρέας και ο Επιφάνιος.

Αφού προσευχήθηκε για πολύ η Θεοτόκος σηκώθηκε και μπήκε μέσα στο ιερό, όπου φυλασσόταν το **μαφόριο** της δηλαδή το τσεμπέρι της, το πήρε στα χέρια της και βγαίνοντας έξω **το άπλωσε πάνω από τους πιστούς, για να δείξει ότι τους σκέπει και τους προστατεύει.**

Αυτό είναι το γεγονός το οποίο στάθηκε αφορμή η Εκκλησία μας να καθιερώσει την γιορτή της αγίας Σκέπης

δηλαδή τη γιορτή προς τιμή της Παναγίας, η οποία σκεπάζει (σκέπει) και προστατεύει το λαό του Θεού και φωτίζει τους πιστούς στο δρόμο για την τελείωση. Μας σκεπάζει με τις προσευχές της, με τις παρακλήσεις της και με τα δάκρυά της. **Η Παναγία μας άπλωσε το μαφόριο της εντός του ναού και σκέπασε όσους αγρυπνούσαν και προσευχόταν.** Με την ενέργεια αυτή θέλει να πει ότι πρέπει να έχουμε ουσιαστική σχέση με την Εκκλησία για να μας σκεπάσει με τις πρεσβείες της. Την εορτή της αγίας Σκέπης τη γιορτάζουμε κάθε χρόνο στις 28 Οκτωβρίου.

Η ΑΓΙΑ ΣΚΕΠΗ ΤΗΣ ΘΕΟΤΟΚΟΥ ΚΑΙ ΤΟ ΕΠΟΣ ΤΟΥ 1940

Δεν είναι τυχαίο ότι οι δύο σημαντικότερες εθνικές γιορτές του έθνους μας έχουν το ιδιαίτερο χαρακτηριστικό να συνεορτάζονται με μία γιορτή της Παναγίας. Την 25η Μαρτίου γιορτάζουμε τον Ευαγγελισμό της Θεοτόκου και την 28η Οκτωβρίου την Αγία Σκέπη της Θεοτόκου.

Η γιορτή αυτή μετατέθηκε από την εκκλησία μας το 1952 από την 1η Οκτωβρίου την 28η ως ένδειξη ευγνωμοσύνης προς τη μητέρα του Θεού για τη σκέπη και την προστασία της στον αγώνα των Ελλήνων απέναντι στον αλαζονικό ιταλικό στρατό.

Δεν χωράει αμφιβολία ότι η εποποιία του 1940, αποτελεί ένα θαύμα, είναι ένα από τα πολλά θαύματα στην ιστορία των Ελλήνων. Δεν μπορεί να είναι καρπός αποκλειστικά ανθρώπινου αγώνα. Η θείκη χάρη συνεργάστηκε με την ανθρώπινη προσπάθεια. Και είναι δίκαιο που μαζί με τα

θριαμβευτικά σαλπίσματα πάνω από τους τάφους των ηρώων, σήμαναν δοξαστικές καμπάνες για ένα "ευχαριστώ" στην Παναγία, σ' εκείνη, στην οποία η εθνική συνείδηση απέδωσε για μια ακόμα φορά "τα νικητήρια". Τη Σκέπη των αγωνιστών. Την Ελευθερώτρια των σκλαβωμένων.

Γιατί στα κρίσιμα χρόνια του πολέμου οι Έλληνες εμπιστεύθηκαν στα χέρια της Παναγίας τον αγώνα τους. Ζήτησαν τη μητρική προστασία της για να υπερασπιστούν τα δικάιά τους. Και ήταν τόση η πίστη τους, ώστε την έβλεπαν να τους εμψυχώνει και να τους σκεπάζει, καθώς πολεμούσαν απεγνωσμένα στα χιονισμένα βουνά της Πίνδου και της Αλβανίας. Η άλλοτε Υπέρμαχος Στρατηγός των Ρωμηών γίνεται η Αγία Σκέπη των αγωνιστών και το θαύμα επαναλαμβάνεται. Χάρη στην πίστη που θερμαίνει τις ψυχές τους οι μαχητές περιφρονούν τη λογική των αριθμών και αντιστέκονται στις σιδερόφρακτες εχθρικές στρατιές με ηρωισμό που κινεί τον παγκόσμιο θαυμασμό.

The Protection of our Most Holy Lady the Mother of God and Ever-Virgin Mary

The Protection of the Most Holy Theotokos: "Today the Virgin stands in the midst of the Church, and with choirs of Saints she invisibly prays to God for us. Angels and Bishops venerate Her, Apostles and prophets rejoice together, Since for our sake she prays to the Eternal God!"

This miraculous appearance of the Mother of God occurred in the mid-tenth century in Constantinople, in the Blachernae

church where her robe, veil, and part of her belt were preserved after being transferred from Palestine in the fifth century.

On Sunday, October 1, during the All Night Vigil, when the church was overflowing with those at prayer, the Fool-for-Christ Saint Andrew (October 2), at the fourth hour, lifted up his eyes towards the heavens and beheld our most Holy Lady Theotokos coming through the air, resplendent with heavenly light and surrounded by an assembly of the Saints. Saint John the Baptist and the holy Apostle John the Theologian accompanied the Queen of Heaven. On bended knees the Most Holy Virgin tearfully prayed for Christians for a long time.

Then, coming near the Bishop's Throne, she continued her prayer.

After completing her prayer she took her veil and spread it over the people praying in church, protecting them from enemies both visible and invisible. The Most Holy Lady Theotokos was resplendent with heavenly glory, and the protecting veil in her hands gleamed "more than the rays of the sun." Saint Andrew gazed trembling at the miraculous vision and he asked his disciple, the blessed Epiphanius standing beside him, "Do you see, brother, the Holy Theotokos, praying for all the world?" Epiphanius answered, "I do see, holy Father, and I am in awe."

The Ever-Blessed Mother of God implored the Lord Jesus Christ to accept the prayers of all the people calling on His Most Holy Name, and to respond speedily to her intercession, "O Heavenly King, accept all those who pray

to You and call on my name for help. Do not let them go away from my icon unheard.”

Saints Andrew and Epiphanius were worthy to see the Mother of God at prayer, and “for a long time observed the Protecting Veil spread over the people and shining with flashes of glory. As long as the Most Holy Theotokos was there, the Protecting Veil was also visible, but with her departure it also became invisible. After taking it with her, she left behind the grace of her visitation.”

At the Blachernae church, the memory of the miraculous appearance of the Mother of God was remembered. In the fourteenth century, the Russian pilgrim and clerk Alexander, saw in the church an icon of the Most Holy Theotokos praying for the world, depicting Saint Andrew in contemplation of her.

The Primary Chronicle of Saint Nestor reflects that the protective intercession of the Mother of God was needed because an attack of a large pagan Russian fleet under the leadership of Askole and Dir. The feast celebrates the divine destruction of the fleet which threatened Constantinople itself, sometime in the years 864-867 or according to the Russian historian Vasiliev, on June 18, 860. Ironically, this Feast is considered important by the Slavic Churches but not by the Greeks.

The Primary Chronicle of Saint Nestor also notes the miraculous deliverance followed an all-night Vigil and the dipping of the garment of the Mother of God into the waters of the sea at the Blachernae church, but does not

mention Saints Andrew and Epiphanius and their vision of the Mother of God at prayer. These latter elements, and the beginnings of the celebrating of the Feast of the Protection, seem to postdate Saint Nestor and the Chronicle. A further historical complication might be noted under (October 2) dating Saint Andrew’s death to the year 936.

The year of death might not be quite reliable, or the assertion that he survived to a ripe old age after the vision of his youth, or that his vision involved some later pagan Russian raid which met with the same fate. The suggestion that Saint Andrew was a Slav (or a Scythian according to other sources, such as S. V. Bulgakov) is interesting, but not necessarily accurate. The extent of Slavic expansion and repopulation into Greece is the topic of scholarly disputes.

In the PROLOGUE, a Russian book of the twelfth century, a description of the establishment of the special Feast marking this event states, “For when we heard, we realized how wondrous and merciful was the vision... and it transpired that Your holy Protection should not remain without festal celebration, O Ever-Blessed One!”

Therefore, in the festal celebration of the Protection of the Mother of God, the Russian Church sings, “With the choirs of the Angels, O Sovereign Lady, with the venerable and glorious prophets, with the First-Ranked Apostles and with the Hieromartyrs and Hierarchs, pray for us sinners, glorifying the Feast of your Protection in the Russian Land.” Moreover, it would seem that Saint Andrew, contemplating the miraculous vision was a Slav, was taken captive, and

became the slave of the local inhabitant of Constantinople named Theognostus.

Churches in honor of the Protection of the Mother of God began to appear in Russia in the twelfth century. Widely known for its architectural merit is the temple of the Protection at Nerl, which was built in the year 1165 by holy Prince Andrew Bogoliubsky. The efforts of this holy prince also established in the Russian Church the Feast of the Protection of the Mother of God, about the year 1164.

At Novgorod in the twelfth century there was a monastery of the Protection of the Most Holy Theotokos (the so-called Zverin monastery) In Moscow also under Tsar Ivan the Terrible the cathedral of the Protection of the Mother of God was built at the church of the Holy Trinity (known as the church of Saint Basil the Blessed).

On the Feast of the Protection of the Most Holy Theotokos we implore the defense and assistance of the Queen of Heaven, “Remember us in your prayers, O Lady Virgin Mother of God, that we not perish by the increase of our sins. Protect us from every evil and from grievous woes, for in you do we hope, and venerating the Feast of your Protection, we magnify you.”

ΑΓΙΟΙ ΑΝΑΡΓΥΡΟΙ - ΚΟΣΜΑΣ & ΔΑΜΙΑΝΟΣ

Οι δίδυμοι αδελφοί Κοσμάς και Δαμιανός γεννήθηκαν τον 3ο μ.Χ. αιώνα από γονείς Χριστιανούς και έζησαν στην περιοχή της Κιλικίας της Μικράς Ασίας. Σπούδασαν ιατρική και άσκησαν το ιατρικό επάγγελμα ταξιδεύοντας ανά την

χώρα κηρύττοντας συγχρόνως το χριστιανισμό. Δεν έπαιρναν αμοιβή [αργύρια] κατά την άσκηση του επαγγέλματος γι’ αυτό έλαβαν και την προσωνυμία «Ανάργυροι».

Ταχύτατα η φήμη τους διαδόθηκε σε όλη την Μ. Ασία κυρίως από τις θαυματουργικές θεραπείες τις οποίες πραγματοποιούσαν. Από φόβο μήπως και κερδίσουν Χριστιανούς μεταξύ των υπηκόων του, ο Ρωμαίος Διοικητής της περιοχής Λυσίας, επί αυτοκρατορίας του Διοκλητιανού, τους κάλεσε όπως προσφέρουν δημόσια θυσίες στους Ρωμαϊκούς θεούς. Επειδή αρνήθηκαν να υπακούσουν στη διαταγή του Λυσία, θανατώθηκαν με αποκεφαλισμό.

Πολύ νωρίς από το θάνατό τους κυκλοφόρησε η φήμη θαυμάτων θεραπείας που έγιναν στον τάφο τους στην Cygus της Βορείου Συρίας πλησίον του περίφημου ναού του Ασκληπιού.

Ασθενείς \ Χριστιανοί και άπιστοι πραγματοποιούσαν ταξίδια για να επισκεφθούν τον τάφο των Αγίων και να κοιμηθούν σε αυτόν ελπίζοντας σε ίαση κατά τη διάρκεια της νύχτας. Δύο αιώνες αργότερα, ο Αυτοκράτορας Ιουστινιανός διεκήρυξε ότι ο ίδιος είχε θεραπευτεί από θαύμα των Αγίων, μετέφερε τα λείψανά τους από την Cygus στην Κωνσταντινούπολη, στο ναό τον οποίο έκτισε γι’ αυτούς. Οι Άγιοι Κοσμάς και Δαμιανός θεωρούνται προστάτες Άγιοι των ιατρών και των φαρμακοποιών.

Η ημέρα της εορτής της είναι η 1η Ιουλίου και η 1η Νοεμβρίου.

Sts. Cosmas and Damian

Sts. Cosmas and Damian were brothers, born of rich Christian parents, at Aegae in Cilicia. Both studied medicine, in order to have an opportunity to gain the Pagans to Christ, and encourage the Christians to virtue as well as to constancy in their faith. God blessed their medical skill to such an extent, that they became celebrated through the whole country for the happy cures which they effected, and pagans, as well as Christians had recourse to them in all dangerous diseases. They asked no fee from their patients, but served them out of love to God.

When they visited a patient, they inquired into his ailings, and then cured him by making the sign of the cross over him. They even restored sight to the blind, and made the lame walk. Many heathens, healed in this manner, were converted to the Christian faith, as they not only became convinced of the power of the holy cross, but were also taught by the holy brothers who He was who had died for us on the cross. Hence these two holy physicians were rightly esteemed and honored as apostles by the Christians.

The heathens, however, regarded them as the greatest enemies of their gods: and when the Governor Lysias, by the order of Dioclesian and Maximian, came to Aegas, to exterminate the Christians there, these two brothers were the first who were denounced as magicians and corrupters of the people. Lysias called them to account, but they said fearlessly: "We are no magicians, no corrupters of the people; but in faith, Christians, and physicians by profession.

We are not actuated by selfish motives, by lust of gain, in the practice of our science, as we take remuneration from no one. The happy cures we make we owe not so much to our knowledge, as to the power of Jesus Christ, whom we worship as the true God." It was enough for the governor to know that both professed Christianity. He ordered them to be bound, whipped, and then thrown into the sea. The first of these orders was immediately most cruelly executed, but with the second he did not succeed; for, an angel of the Lord loosened the fetters of the Martyrs and brought them back to the shore, healed of the wounds which they had received in the barbarous whipping. When Lysias was informed of this, he ordered them to be burned alive.

They were cast into a burning furnace but remained unharmed. The tyrant then had them bound to a cross and commanded stones and arrows to be thrown at them; but both stones and arrows rebounded from them without doing them the least injury, while they severely wounded the heathens who were standing around. A great many were converted by this miracle. Lysias alone remained unmoved; and as he knew no other tortures, he condemned the two Saints to die by the sword.



GREEK ORTHODOX METROPOLIS OF NEW JERSEY

ΓΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΝΕΑΣ ΙΕΡΣΕΗΣ

October 22, 2019

The Very Reverend and Reverend Clergy
Esteemed Members of the Metropolitan Council,
Esteemed Members of the Parish Councils, Philoptochos Sisterhood,
Faculty and Students of the Catechetical and Greek Afternoon Schools,
Directors and Participants of all Youth Organizations, and all devout
Orthodox Christians of the Greek Orthodox Communities of our Holy Metropolis of New
Jersey

My Beloved,

It is my fervent prayer that this letter finds all of you well and spiritually uplifted.

On Wednesday, November 13, 2019 the Greek Orthodox Metropolis of New Jersey will be honoring the Feastday of our Patron Saint, St. John Chrysostom, Archbishop of Constantinople. It is therefore with much joy and enthusiasm that I announce the celebration festivities mark this important Feastday in the life of our Holy Metropolis. The Divine Services, which will take place in the St. John Chrysostom Chapel in our Metropolis Headquarters (215 E. Grove Street, Westfield, NJ 07090) are as follows:

Tuesday, November 12, 2019

6:30 p.m. Hierarchical Great Vespers

Wednesday, November 13, 2019

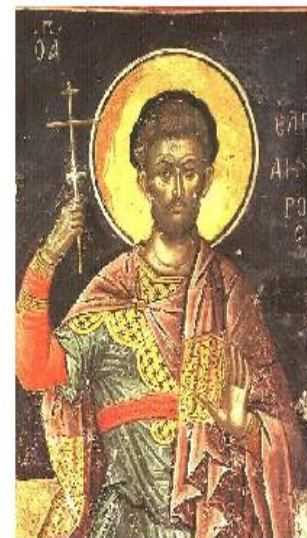
9:00 a.m. Orthros and Hierarchical Divine Liturgy

All of you are wholeheartedly invited and encouraged to attend these Divine Services so that we may worship together as one spiritual family in honor our Patron Saint, St. John Chrysostom. Both the Great Vespers and the Divine Liturgy will be followed by a reception at our Metropolis Headquarters.

Wishing upon all of you the blessings of the Lord through the intercessions of St. John Chrysostom, I remain

With Paternal Love and Blessings,

†EVANGELOS
Metropolitan of New Jersey



THE FEAST DAY OF ST. ELPIDOPHOROS, NOVEMBER 2, NAMEDAY OF THE ARCHBISHOP

NEW YORK – The Greek Orthodox Archdiocese will celebrate the Feast Day of Saint Elpidophoros, patron saint of Archbishop Elpidophoros, on this, his first year as Archbishop of America. The celebration will take place **on Saturday, November 2**, beginning with a Hierarchical Divine Liturgy at 9:00 am at the Archdiocesan Cathedral of the Holy Trinity, 319 East 74th Street, New York City. During the Liturgy, Archbishop Elpidophoros will ordain Archdeacon Panteleimon Papadopolulos to the Holy Priesthood. A Luncheon hosted by the Philoptochos, will follow in the adjacent Cathedral Center.

Later in the day, from 5:00 pm to 7:00 pm there will be an **Open House Reception** at the Greek Orthodox Archdiocese Headquarters, 8 East 79th Street in New York City. Faithful are invited to attend where they will have the opportunity to greet the Archbishop and offer their good wishes.

Ascension Catechism School Has Started

All children are welcome: Pre-K through 12th grade.

Registration is open. Please come and see Father Chris, any of our dedicated teachers or myself.

We meet in church at around 11am every Sunday.

Sundays will be Fun days!

We are looking forward to working with all of you again and hopefully new friends will join us in learning about God, our Orthodox Church and our faith in Jesus Christ.



If you have any questions or concerns, I can be reached at (201)-365-8907. Thank you for your continued support, Addie Toumazou, Catechism director.



ASCENSION GREEK ORTHODOX CHURCH
ΕΛΛΗΝΙΚΗ ΟΡΘΟΔΟΞΗ ΕΚΚΛΗΣΙΑ ΤΗΣ ΘΕΙΑΣ ΑΝΑΛΗΨΕΩΣ



REV. CHRISTOS L. PAPPAS
PROTOPRESBYTER

**ASCENSION GREEK
AFTERNOON SCHOOL**
«Constantine & Stamatis
Polychronis»

**ΕΛΛΗΝΙΚΟ
ΑΠΟΓΕΥΜΑΤΙΝΟ ΣΧΟΛΕΙΟ
ΘΕΙΑΣ ΑΝΑΛΗΨΕΩΣ**
«Κωνσταντίνος & Σταμάτης
Πολυχρόνης»

Demosthenes Triantafyllou
Greek School Principal

P.T.O

**Parents and Teachers
Organization**

EXECUTIVE BOARD

Rouby Avrambos
President

Maria Karantonis
Recording Secretary

Christina Papas Arapidis
Treasurer

Madalena Aravosita Skarlatos
Asst. Treasurer



**ASCENSION GREEK DANCE REGISTRATION
2019-2020**

Welcome Ascension Greek School Families!

Greek Dance Lessons are offered to students in grades 1st through 7th. We will meet on Saturdays in the Community Center starting on September 21, 2019.

Group 1 – 11:00am - 12:00pm
Group 2 – 12:00pm - 1:00pm

Checks payable to: PTO OF ASCENSION CHURCH

Tuition for Greek School Students:

\$150 for the first student
\$125 for each additional

Please note that PTO Membership Dues (\$25 per family) must be paid in order for students to participate in the Greek Dance Group.

Non-Greek School Students: \$200

Student's Name Age Grade in Greek School

Parent Name: _____ Phone: _____

Parent Email: _____

Emergency Contact: _____ Phone: _____

Relationship: _____

Allergies or Medical Conditions: _____

OFFICE USE:

PAID	CASH	CHECK#	AMOUNT
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PTO of Ascension's Taverna Night



Save the Date:

February 1, 2020

\$55 advanced tickets • \$75 at the door • Kids \$30 advanced tickets (12-18) • Greek School Kids **FREE**

Contact Any PTO Member or text Christina Papas, 201-658-2766 or email ascensionfairviewpto@gmail.com
(More Info to follow)

PTO of Ascension Bake Sale
A variety of Assorted Baked Goods to Support
Ascension PTO & Greek School

(More Info to follow)

\$20/ Tray



December 6th (After Greek School)

December 8th (During Coffee Hour)



Friday, December 20th (Greek School Christmas Program)

Santa & Greek School

(Santa visits Ascension Greek School.....)

Distributes Christmas Gifts to ALL Greek School Students)

Many More Fundraisers to Come (More Info to follow)

Always Welcome

- Suggestions
- Donations
- PTO Members

Contact Any PTO Member or text Christina Papas, 201-658-2766 or email footxprt@yahoo.com



ASCENSION GREEK ORTHODOX CHURCH
ΕΛΛΗΝΙΚΗ ΟΡΘΟΔΟΞΗ ΕΚΚΛΗΣΙΑ ΤΗΣ ΘΕΙΑΣ ΑΝΑΪΤΤΕΩΣ

REV. CHRISTOS L. PAPPAS, *Protosphyter*



2019 ANNUAL JOURNAL ADVERTISING CONTRACT

67th Anniversary Dinner Dance

Saturday, November 23, 2019 · Seasons · Washington Township, New Jersey

Please select (copy this form for multiple ads):	
Back Outside Cover	\$1,500
Back Inside Cover	\$750
Front Inside Cover	\$750
Platinum Page	\$300
Gold Page	\$200
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Quarter Page	\$50
Mark "X" if payment enclosed	
Mark "X" if to be invoiced separately	

Contact the Journal Committee with Questions	
Mania Boumias	201-310-1779 mania.boumias@gmail.com
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Chrystalla/Chris Kanakis	201-945-9153 chris9200@aol.com
Despina Kolokithas	201-725-8217 dkpatri1@yahoo.com
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In the space below, please print your greeting as it should appear in the Journal:

Last Year's Page Number _____ Mark "X" if Changing Page from Last Yr _____ Mark "X" if New Ad _____

Please email or mail any photos, cards, logos, etc. to be used. Any originals will be returned to you.
If you placed an ad in the past and want to use the same one, please indicate whether there are any updates.

DEADLINE: FRIDAY, NOVEMBER 1, 2019

Kindly submit payment payable to "Ascension Greek Orthodox Church" or contact the Church office for payment by credit card.
Please mail, fax or email the contract and attachments to the Church office contact information below.

101 ANDERSON AVENUE, FAIRVIEW, NEW JERSEY 07022

Tel: (201) 945-6448 • Fax: (201) 945-6163 • info@ascensionfairview.org • www.ascensionfairview.org

ASCENSION GREEK ORTHODOX CHURCH
Fairview, New Jersey

67th ANNIVERSARY DINNER DANCE

SATURDAY, NOVEMBER 23, 2019

COCKTAIL HOUR AT 7PM | DINNER & DANCING AT 8PM

SEASONS

644 PARCACK RD, WASHINGTON TOWNSHIP, NEW JERSEY

LIVE ENTERTAINMENT

YIANNIS LIGNOS ORCHESTRA · VASILIS PATRIKIS, VIOLIN

DONATION

\$125 ADULT | \$75 FOR 13-20 YRS | \$30 FOR 12 YRS AND UNDER

RESERVATIONS AND TICKETS

Please Reserve and Prepay your Reservations
Contact the Church Office for Credit Card Payments

CHURCH OFFICE 201-945-6448

INFO@ASCENSIONFAIRVIEW.ORG

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201-945-6448, Fax 201-945-6463
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Want to be added to our email list? Contact us:
info@ascensionfairview.org

THE WEEKLY BULLETIN
YEAR 2019 ISSUE 10,4

SUNDAY, October 27, 2019
7th Sunday of Luke
KYPIAKH, 27 Οκτωβρίου, 2019
Z' Λουκά

MEMORIAL SERVICES -ΜΝΗΜΟΣΥΝΑ

40 μέρες: Μαριάνα Καλογερά
40 days: Mary Ann Kalogeras

SACRAMENTS— ΜΥΣΤΗΡΙΑ

3:30 p.m. Wedding

Connor Raye Jordan

&

Paraskevi Georgalos

SAVE THE DATE 2019

General Assembly Meeting - *October 27, 2019*

Philoptochos Flea Market - *November 8, 9 & 10, 2019*

Inclusion Sunday - *November 10, 2019*

Church Anniversary Dance - *November 23, 2019*

PTO Ascension Bake Sale - *December 6 & 8*

Greek School Christmas Program - *December 20*

SAVE THE DATE 2020

Philoptochos Vasilopita - *January 11, 2020*

PTO Taverna Night - *February 1, 2020*