

Ecumenical Patriarchate
Greek Orthodox Metropolis of New Jersey

ASCENSION

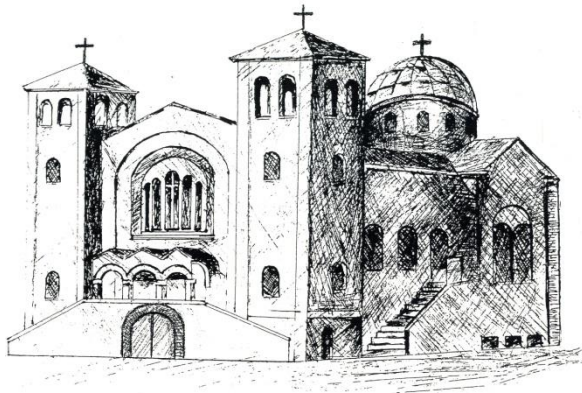
Greek Orthodox Church

FAIRVIEW - NEW JERSEY

Weekly Bulletin

Sunday, December 22, 2019

Sunday before Nativity



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, 22 Δεκεμβρίου, 2019

Κυριακή Προ Χριστουγέννων - Αναστασία Μεγαλομάρτυρας

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

Χριστουγεννιάτικο Πρόγραμμα Κατηχητικού Σχολείου

Πρόγευμα με τον Άη Βασίλη - Goya

Δευτέρα, 23 Δεκεμβρίου, 2019

Η Εν Κρήτη 10 Μάρτυρες - 9:00 π.μ. Όρθρος, Θεία Λειτουργία

Τρίτη, 24 Δεκεμβρίου, 2019

Παραμονή Χριστουγέννων – Ευγενία Οσιομάρτυς

9:00 π.μ. - 11:00 π.μ. Όρθρος Μεγάλες Ώρες - Άνευ Λειτουργίας

7μ.μ. – 8:30 μ.μ., Εσπερινός Χριστουγέννων Θεία Λειτουργία

Τετάρτη, 25 Δεκεμβρίου, 2019

Χριστούγεννα

9 π.μ. – 11:30 π.μ. Όρθρος, Θεία Λειτουργία των Χριστουγέννων

Καλά και Ευλογημένα Χριστούγεννα

Πέμπτη, 26 Δεκεμβρίου, 2019

Σύναξις της Υπεραγίας Θεοτόκου

9 π.μ. - 11π.μ. Όρθρος, Θεία Λειτουργία

Παρασκευή, 27 Δεκεμβρίου, 2019

Στεφάνου Πρωτομάρτυρος

9 π.μ. – 11 π.μ., Όρθρος Θεία Λειτουργία

Κυριακή, 29 Δεκεμβρίου, 2019

Κυριακή μετά τα Χριστούγεννα

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

Ο καφές προσφέρεται από το Συμβούλιο

SCHEDULE OF SERVICES AND EVENTS

Sunday, December 22, 2019

Sunday before Nativity - Anastasia the Great Martyr

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

Catechism School - Annual Nativity Program in Church

Breakfast with Santa - Goya

Monday, December 23, 2019

Ten Martyrs of Crete - 9:00 a.m. Orthros, Divine Liturgy

Tuesday, December 24, 2019

Eve of the Nativity of Christ - Eugenia the Nun-martyr of Rome

9:00 a.m. – 11:00 a.m., Orthros, Great Hours – NO LITURGY

7:00 p.m. – 8:30 p.m., *Christmas Vespers WITH LITURGY*

Wednesday, December 25, 2019

Christmas Day

THE NATIVITY OF OUR LORD,

9:00 a.m. - 11:30 a.m., Orthros, Divine Liturgy

** Merry Christmas **

Thursday, December 26, 2019

Synaxis of the Theotokos

9:00am-11:00 a.m., Orthros, Divine Liturgy

Friday, December 27, 2019

Stephen, First Martyr,

9:00 a.m. -11:00 a.m. Orthros, Divine Liturgy

Sunday, December 29, 2019

Sunday after Nativity

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

Coffee is served by the Parish Council

Πρὸς Ἑβραίους 11:9-10, 32-40 τὸ ἀνάγνωσμα

Ἀδελφοί, πίστει παρώκησεν Ἀβραὰμ εἰς τὴν γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς· ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ Θεός. Καὶ τί ἔτι λέγω; Ἐπιλείπει γάρ με διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ τε καὶ Σαμψὼν καὶ Ἰεφθάε, Δαυΐδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν, οἱ 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 ἔκλιναν ἀλλοτρίων· ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν· ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πεῖραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς· ἐλιθάσθησαν, ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον, περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι, ὧν οὐκ ἦν ἄξιος ὁ κόσμος, ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς. Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἔκομίσαντο τὴν ἐπαγγελίαν, τοῦ Θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι.

The reading is from St. Paul's Letter to the Hebrews 11:9-10; 32-40 BRETHREN, by faith Abraham sojourned in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. For he looked forward to the city which has foundation, whose builder and maker is God. And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets - who 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.

Ἐκ τοῦ Κατὰ Ματθαῖον 1:1-25 Εὐαγγελίου τὸ Ἀνάγνωσμα

Βίβλος γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαυῖδ υἱοῦ Ἀβραάμ. Ἀβραάμ ἐγέννησε τὸν Ἰσαάκ, Ἰσαάκ δὲ ἐγέννησε τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, Ἰούδας δὲ ἐγέννησε τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ, Φαρὲς δὲ ἐγέννησε τὸν Ἑσρῶμ, Ἑσρῶμ δὲ ἐγέννησε τὸν Ἀράμ, Ἀράμ δὲ ἐγέννησε τὸν Ἀμιναδάβ, Ἀμιναδάβ δὲ ἐγέννησε τὸν Ναασσών, Ναασσών δὲ ἐγέννησε τὸν Σαλωμών, Σαλωμών δὲ ἐγέννησε τὸν Βοὸζ ἐκ τῆς Ῥαχάβ, Βοὸζ δὲ ἐγέννησε τὸν Ὠβήδ ἐκ τῆς Ῥούθ, Ὠβήδ δὲ ἐγέννησε τὸν Ἰεσσαί, Ἰεσσαί δὲ ἐγέννησε τὸν Δαυῖδ τὸν βασιλέα. Δαυῖδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου, Σολομῶν δὲ ἐγέννησε τὸν Ῥοβοάμ, Ῥοβοάμ δὲ ἐγέννησε τὸν Ἀβιά, Ἀβιά δὲ ἐγέννησε τὸν Ἀσά, Ἀσά δὲ ἐγέννησε τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησε τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησε τὸν Ὀζίαν, Ὀζίας δὲ ἐγέννησε τὸν Ἰωάθαμ, Ἰωάθαμ δὲ ἐγέννησε τὸν Ἀχαζ, Ἀχαζ δὲ ἐγέννησε τὸν Ἐζεκίαν, Ἐζεκίας δὲ ἐγέννησε τὸν Μανασσῆ, Μανασσῆ δὲ ἐγέννησε τὸν Ἀμών, Ἀμών δὲ ἐγέννησε τὸν Ἰωσίαν, Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος. Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησε τὸν Σαλαθιήλ, Σαλαθιήλ δὲ ἐγέννησε τὸν Ζοροβάβελ, Ζοροβάβελ δὲ ἐγέννησε τὸν Ἀβιοῦδ, Ἀβιοῦδ δὲ ἐγέννησε τὸν Ἐλιακείμ, Ἐλιακείμ δὲ ἐγέννησε τὸν Ἀζώρ, Ἀζώρ δὲ ἐγέννησε τὸν Σαδώκ, Σαδώκ δὲ ἐγέννησε τὸν Ἀχεΐμ,

Ἀχεΐμ δὲ ἐγέννησε τὸν Ἐλιοῦδ, Ἐλιοῦδ δὲ ἐγέννησε τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησε τὸν Ματθάν, Ματθάν δὲ ἐγέννησε τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησε τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός. Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ ἕως Δαυῖδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυῖδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες. Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος Ἁγίου. Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν παραδειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσήφ υἱὸς Δαυῖδ, μὴ φοβηθῆς παραλαβεῖν Μαριάμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματός ἐστιν Ἁγίου. τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. Τοῦτο δὲ ὄλον γέγονεν ἵνα πληρωθῆ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου λέγοντος· ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὃ ἐστὶ μεθερμηνευόμενον μεθ' ἡμῶν ὁ Θεός. Διεγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ, καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰησοῦν.

The Gospel According to Matthew 1:1-25

The book of the Genealogy of Jesus Christ, the son of David, the son of Abraham.

Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Aram, and Aram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, and Jesse the father of David the king. And David was the father of Solomon by the wife of Uriah, and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asa, and Asa the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, and Hezekiah the father of Manasseh, and Manasseh the father of Amon, and Amon the father of Josiah, and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

And after the deportation to Babylon: Jechoniah was the father of Salathiel, and Salathiel the father of Zerubbabel, and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, and Azor the father of Zadok, and Zadok the

father of Achim, and Achim the father of Eliud, and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.

Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call his name Jesus, for he will save his people from their sins." All this took place to fulfill what the Lord had spoken by the prophet: "Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel" (which means, God with us). When Joseph woke from sleep, he did as the angel of the Lord commanded him; he took his wife, but knew her not until she had borne a son; and he called his name Jesus.

Anastasia Of Sirmium: Anastasia was a Christian Saint who was a martyr in Sirmium, Rome. She was a Roman woman of noble descent. She is remembered and revered by the church as an exorcist and healer. Her mother secretly baptized her in her infancy and was brought up with staunch Christian ideals. Anastasia was married to a pagan named Publius Patricius, who tormented her on knowing that she followed Christianity. She had to endure the torture and suffering till he died. St. Anastasia was known for healing sick people from the ill-effects of potions, poisons and other harmful substances through her prayers. Her actions brought her fame that spread far and wide. Eventually, she was tortured and burned to death under the persecutions of the Diocletian. She was only recognized in the fifth century for her nobility. Her remains lie in the church built in her honor. Every year, on December 22nd, people celebrate St. Anastasia's day. Read on to know more about the Christian Saint, Anastasia of Sirmium.

The Christian Saint: Anastasia of Sirmium is also known as the 'Great Martyr Anastasia', the 'Deliverer from Potions' and 'Anastasia the Healer'. In Greece, Anastasia is popularly known as 'the Pharmakolitria'. The name 'Anastasia' means resurrection. A Roman citizen of Patrician rank, Anastasia was looked upon as a healer and an exorcist by the church. She is one of seven women, whose name is mentioned in the 'Canon of the Mass'. According to one legend, Anastasia was the pupil of St. Chrysogonus. She was not honored or acclaimed till the fifth century.

History: Anastasia was from Rome and belonged to a wealthy family. Her father Praepextatus was a Pagan but her mother Fausta, was Christian. Anastasia was born around 280 AD. She was known to be beautiful and virtuous in every way. Without the knowledge of her father, her mother baptized her, when she was an infant. Fausta secretly educated Anastasia to follow the path of Christianity and was raised with Christian values. When her mother passed away, Anastasia's father got her married to Publius

Patricius, who was also of Pagan faith. Publius was a loving husband to Anastasia until he discovered that she believed in Christ. So, he tortured her and was confined to the house as a slave. Even though she was tormented, she was delighted that she could suffer in the name of Jesus Christ. Fortunately, she had to tolerate these abuses for only a short period of time, as Publius had drowned to his death. Anastasia became a young widow after Publius's death and she never remarried. She spent her time helping the poor, treating the sick and provided the prisoners with whatever they needed every day.

Anastasia would clean the wounds of injured people and would provide solace to those who were in agony. She was so gifted that she could heal and save many from the ill-effects of potions, evil spells, poisons and other dangerous elements through her interventions and prayers. These actions gained her the title, 'Deliverer from Potions'.

Legacy: During the fifth century, her remnants were moved from Constantinople to the Cathedral of St. Anastasia in Zadar, Croatia, which was constructed in her memory. This church that was dedicated to Anastasia the Saint was where St. Andrew, the 'Fool-for-Christ' was brought and cured of his foolishness. It is believed that St. Anastasia appeared in his dream and encouraged him to carry on his life as an ascetic person. A few years later, St. Anastasia's head and one of her arms were relocated to the Monastery of St. Anastasia, the Pharmakolitria, in Chalkidiki, Greece. Anastasia of Sirmium was a respected and loved Saint and in her honor, many women were named after her. She is venerated every year during the second Mass on Christmas by the Roman Catholic Church. St. Anastasia's Day is also dedicated to her and is celebrated on December 22nd annually on the Orthodox Church calendar. St. Anastasia of Sirmium is revered and honored for her compassion toward the poor, the sick and the tormented. She was tortured, imprisoned and burnt alive for having immense faith in Christianity. In her memory, a feast is held during the second mass on Christmas Day.

Αγία Αναστασία η Μεγαλομάρτυς η Φαρμακολύτρια

Γεννήθηκε και μεγάλωσε στη [Ρώμη](#) στα τέλη του 3ου μ.Χ αιώνα. Ήταν κόρη αρχοντικής οικογένειας. Πατέρας της ήταν ο Πραιτέξτατος, ισχυρός προύχοντας την [Ρωμαϊκή εποχή](#), αλλά και ειδωλολάτρης. Η μητέρα της Φλαβία ήταν χριστιανή.

Η Αναστασία βαπτίστηκε χριστιανή και ανατράφηκε από την μητέρα της. Την οδήγησε μάλιστα στον χριστιανό διδάσκαλο Χρυσόγονο, που μετά το θάνατο της μητέρας της ανέλαβε πλήρως τη διδασκαλία της. Όταν η Αναστασία έφτασε σε ώριμη ηλικία, ο πατέρας της την πίεζε να παντρευτεί τον Ρωμαίο εθνικό Πόπλιο, το οποίο και έγινε παρά τη θέλησή της. Η Αναστασία απέφυγε τον Πόπλιο σαρκικά, προφασιζόμενη ότι ήταν ασθενής, νόσο αεί προφασιζόμενη όπως αναγράφει το συναξάριό της, ενώ αυτός της κατέτρωγε την περιουσία σε ειδωλολατρικές και άσωτες εκδηλώσεις. Η Αναστασία υπέφερε πολύ, διότι δεν μπορούσε να εκπληρώσει ελεύθερα τις χριστιανικές της υποχρεώσεις. Ο αιφνίδιος θάνατος του συζύγου της, ελευθέρωσε όλες τις δυνατότητες της Αναστασίας. Έτσι διέθετε όλα της τα πλούτη, το χρόνο, τη δράση και την αγάπη της στο να επισκέπτεται στις φυλακές τους φυλακισμένους Χριστιανούς, να τους ενισχύει και να τους ενθαρρύνει, ώστε να μην δειλιάσουν μπροστά στο μαρτύριο. Έγινε αλείπτρια, δηλαδή προπονήτρια, πολλών μαρτύρων που οφείλουν το ένδοξο μαρτυρικό τους τέλος στην ενθάρρυνση και τη στήριξη της Αναστασίας.

Στο έργο της αυτό δεν περιορίστηκε μόνο στη [Ρώμη](#) αλλά άπλωσε τη δράση της μέχρι την Ανατολή, έως την [Νικομήδεια](#) της [Μικράς Ασίας](#), αφού διέτρεξε το Ιλλυρικό και τη [Μακεδονία](#), όπου έδρασε κυρίως στην πόλη της [Θεσσαλονίκης](#).

Η δράση στη Θεσσαλονίκη

Ειδικότερα στη Θεσσαλονίκη, αποτέλεσε τη διδάσκαλο στον Χριστιανισμό για τρεις αδελφές, την Αγάπη, την Χιονία και την Ειρήνη, που μαρτύρησαν επί Διοκλητιανού στη [Θεσσαλονίκη](#). Πριν το μαρτύριο τους, οι τρεις μαθήτριές της, γνώρισαν την φροντίδα και την αγάπη της, για το λόγο αυτό οι ρωμαϊκές αρχές

της πόλης φυλάκισαν και βασάνισαν την Αναστασία σε φυλακή της Θεσσαλονίκης. Είναι μάλιστα πιθανό ότι το όρος στο οποίο τοξεύθηκε από στρατιώτη η τρίτη από τις αδελφές, η αγία Ειρήνη, είναι το όρος όπου σήμερα βρίσκεται η Μονή της Αγίας Αναστασίας στα Βασιλικά Θεσσαλονίκης. Η Αναστασία φρόντισε για τον ενταφιασμό των τιμών σωμάτων των τριών αδελφών παρθενομαρτύρων. Η μνήμη των εν Θεσσαλονίκη μαθητριών της Αγίας Αναστασίας, τριών αδελφών Αγάπης, Χιονίας και Ειρήνης τιμάται στις 16 Απριλίου. Μάλιστα δύο παλαιοχριστιανικές βασιλικές που βρέθηκαν στην συνοικία [Ξηροκρήνη](#) της Θεσσαλονίκης εικάζεται ότι συνδεόνται με το μαρτύριο των τριων γυναικών.

Το μαρτύριο: Η άκαμπτη και ανυποχώρητη Αναστασία τελικά δέθηκε σε πασσάλους και δεμένη ως ήταν παραδόθηκε στη φωτιά στις 22 Δεκεμβρίου του [303](#) ή [304](#) μ.Χ. στη Θεσσαλονίκη (ή κατά άλλους στο Σίρμιο) ενώ άλλες πηγές τοποθετούν το μαρτύριό της στη Ρώμη.

Το τίμιο σώμα της Αναστασίας, το παρέλαβε σύμφωνα με τα συναξάρια, μια ευσεβής αρχόντισσα χρησιμοποιώντας τη γνωριμία με τον τοπικό Έπαρχο και το ενταφίασε στον κήπο της οικίας της. Αργότερα έκτισε εκεί χριστιανικό ναό.

Άλλες πηγές αναγράφουν ότι ο σύζυγος της Αναστασίας, Πόπλιος, την φυλάκισε γιατί δεν κατάφερε να τη μεταστρέψει στην ειδωλολατρία. Τον δε διδάσκαλό της Χρυσόγονο τον έκλεισε ο Διοκλητιανός σε φυλακή και τον βασάνιζε, διότι δίδασκε με παρρησία και πολλή επιτυχία τον Χριστιανισμό. Σώζεται αλληλογραφία μεταξύ της Αγίας Αναστασίας, τον καιρό που την είχε φυλακίσει ο άνδρας της, για να εμποδίσει την φιλάνθρωπη δράση της, και του Χρυσογόνου, όταν ήταν και αυτός στην φυλακή. Τον Χρυσόγονο ακολούθησε η Αναστασία στη μαρτυρική του πορεία από τη [Ρώμη](#) στη [Νικομήδεια](#), αφού εν τω μεταξύ αποφυλακίσθηκε μετά τον θάνατο του συζύγου της (ο Πόπλιος πήγε πρέσβης στην [Περσία](#) όπου τον βρήκε αιφνίδιος θάνατος).

Η μνήμη της τιμάται στις [22 Δεκεμβρίου](#).

Αγία Ευγενία η Οσιοπαρθενομάρτυς

Η Αγία Ευγενία η Οσιοπαρθενομάρτυς έζησε στο δεύτερο μισό του 3ου αιώνα μ.Χ. Καταγόταν από τη Ρώμη και οι γονείς της ονομάζονταν Φίλιππος και Κλαυδία. Επίσης, είχε και δύο άλλα αδέρφια, τον Αβίτα και το Σέργιο.

Ο πατέρας της διορίστηκε έπαρχος στην Αλεξάνδρεια και πήγε εκεί με όλη του την οικογένεια. Εκεί η Ευγενία σπούδασε κατά τον καλύτερο δυνατό τρόπο και έμαθε άριστα την ελληνική και ρωμαϊκή φιλολογία. Όταν τελείωσε τις σπουδές της, ψάχνοντας για περισσότερη γνώση πήρε στα χέρια της από μια χριστιανή κόρη τις επιστολές του Αποστόλου Παύλου. Όταν τις διάβασε, εντυπωσιάστηκε πολύ. Εκεί μέσα δεν υπήρχαν θεωρίες και φιλοσοφικές δοξασίες. Οι γραμμές τους ενέπνεαν ζωή και ελπίδα.

Εκείνη την περίοδο, οι γονείς της ήθελαν να τη δώσουν σύζυγο σε κάποιο Ρωμαίο αξιωματούχο, τον Ακυλίνα. Τότε η Ευγενία, αρνούμενη να δεχθεί αυτή την πρόταση των γονέων της, κάποια νύχτα ντύθηκε ανδρικά και έφυγε σε άλλη πόλη. Εκεί κατηχήθηκε, βαπτίστηκε χριστιανή και έλαβε συγχρόνως το μοναχικό σχήμα. Μετά από χρόνια, επέστρεψε στο σπίτι της και η αναγνώριση από τους γονείς της έγινε μέσα σε δάκρυα και ανέκφραστη χαρά. Δεν πέρασε πολύς καιρός και όλοι στο σπίτι της Ευγενίας δέχθηκαν το χριστιανισμό.

Nun-Martyr Eugenia of Rome

The Holy Martyr Eugenia, was a Roman by birth. She lived at Alexandria, where her father Philip was sent by the emperor Commodus (180-192) to be Prefect of Egypt. Eugenia received a fine upbringing and was noted for her beauty and good disposition. Many illustrious youths sought her hand, but she did not wish to marry anyone, for she was determined to preserve her virginity. Providentially, she became acquainted with the Epistles of the Apostle Paul. She yearned with all her soul to become a Christian, but kept this a secret from her parents. At that time, Christians were banished from Alexandria by the command of the emperor. Wishing to learn more about Christian teachings, she asked permission to visit one of the family estates outside the city, supposedly to enjoy the countryside. She left in the company of her two servants Protus and Hyacinthus, dressed in men's clothes. She and her companions were baptized at a certain monastery by Bishop Elias (July 14), who learned about her in a vision. He blessed her to pursue asceticism at the monastery disguised as the monk Eugene. By her ascetic labors, Saint Eugenia acquired the gift of healing. Once, a rich young woman named Melanthia turned to her for help. Seeing "Eugene," this woman burned with an impure passion, and when she was spurned, she falsely accused the saint of attempted rape. Saint Eugenia came to trial before the Prefect of Egypt (her father), and she was forced to reveal her secret. Her parents and brothers rejoiced to find the one for whom they had long grieved.

After a while they all accepted holy Baptism. But Philip, after being denounced by pagans, was dismissed from his post. The Alexandrian Christians chose him as their bishop. The new Prefect, fearing the wrath of the people, did not dare to execute Philip openly, but sent assassins to kill him. They inflicted wounds upon Saint Philip while he was praying, from which he died three days later.

Saint Claudia went to Rome with her sons, daughter, and her servants. There Saint Eugenia continued with monastic life, and brought many young women to Christ. Claudia built a wanderers' hostel and aided the poor. After several peaceful years, the emperor Galienus (260-268) intensified the persecution against Christians, and many of them found refuge with Saints Claudia and Eugenia.

Basilla, an orphaned Roman girl of imperial lineage, heard about the Christians and Saint Eugenia. She sent a trusted servant to the saint asking her to write her a letter explaining Christian teachings. Saint Eugenia sent her friends and co-ascetics, Protus and Hyacinthus, who enlightened Basilla, and she accepted holy Baptism.

Basilla's servant then told her fiancé Pompey that his betrothed had become a Christian. Pompey then complained to the emperor against the Christians for preaching celibacy and denouncing idolatry. Basilla refused to enter into marriage with Pompey, and so they killed her with a sword.

They dragged Saints Protus and Hyacinthus into a temple to make them sacrifice to the idols, but just as they entered, the idol fell down and was shattered. The holy Martyrs Protus and Hyacinthus were beheaded. They also brought Saint Eugenia to the temple of Diana by force, but she had not even entered it, when the pagan temple collapsed with its idol.

They threw the holy martyr into the Tiber with a stone about her neck, but the stone became untied and she remained unharmed. She also remained unscathed in the fire. Then they cast her into a pit, where she remained for ten days. During this time the Savior Himself appeared to her and said that she would enter into the heavenly Kingdom on the day He was born. When this radiant Feast came, the executioner put her to death with a sword. After her death, Saint Eugenia appeared to her mother to tell her beforehand the day of her own death.

The Story of Stephen, the First Martyr

In the New Testament, in the book of Acts, you will learn how the members of the church in Jerusalem gave their money freely to help the poor. This free giving led to trouble, as the church grew so fast; for some of the widows who were poor were passed by, and their friends made complaints to the apostles. The twelve apostles called the whole church together, and said:

"It is not well that we should turn aside from preaching and teaching the word of God to sit at tables and give out money. But, brethren, choose from among yourselves seven good men; men who have the Spirit of God and are wise, and we will give this work to them; so that we can spend our time in prayer and in preaching the gospel."

This plan was pleasing to all the church, and they chose seven men to take charge of the gifts of the people, and to see that they were sent to those who were in need. The first man chosen was Stephen, a man full of faith and of the Spirit of God; and with him was Philip and five other good men. These seven men they brought before the apostles; and the apostles laid their hands on their heads, setting them apart for their work of caring for the poor.

But Stephen did more than to look after the needy ones. He began to preach the gospel of Christ, and to preach with such power as made every one who heard him feel the truth. Stephen saw before any other man in the church saw, that the gospel of Christ was not for Jews only, but was for all men; that all men might be saved if they would believe in Jesus; and this great truth Stephen began to preach with all his power. Such preaching as this, that men who were not Jews might be saved by believing in Christ, made many of the Jews very angry. They called all the people who were not Jews "Gentiles," and they looked upon them with hate and scorn; but they could not answer the words that Stephen spoke. They roused up the people and the rulers, and set them against Stephen, and at last they seized Stephen, and brought him before the great council of the rulers. They said to the rulers:

"This man is always speaking evil words against the Temple and against the law of Moses. We have heard him say that Jesus of Nazareth shall destroy this place, and shall change the laws that Moses gave to us!"

This was partly true and partly false; but no lie is so harmful as that which has a little truth with it. Then the high-priest said to Stephen:

"Are these things so?"

And as Stephen stood up to answer the high-priest, all fixed their eyes upon him; and they saw that his face was shining, as though it was the face of an angel. Then Stephen began to speak of the great things that God had done for his people Israel in the past; how he had called Abraham, their father, to go forth into a new land; how he had given them great men, as Joseph, and Moses, and the prophets. He showed them how the Israelites had not been faithful to God, who had given them such wonderful blessings.

Then Stephen said:

"You are a people with hard hearts and stiff necks, who will not obey the words of God and his Spirit. As your fathers did, so you do, also. Your fathers killed the prophets whom God sent to them; and you have slain Jesus, the Righteous One!"

As they heard these things, they became so angry against Stephen, that they gnashed on him with their teeth, like wild beasts. But Stephen, full of the Holy Spirit, looked up toward heaven with his shining face; and he saw the glory of God, and Jesus standing on God's right hand, and he said:

"I see the heavens opened, and the Son of man standing on the right hand of God!"

But they cried out with angry voices, and rushed upon him, and dragged him out of the council-room, and outside the wall of the city. And there they threw stones upon him to kill him, while Stephen was kneeling down among the falling stones, and praying: "Lord Jesus, receive my spirit! Lord, lay not this sin up against them!" And when he had said this, he fell asleep in death, the first to be slain for the gospel of Christ.

Άγιος Στέφανος ο Πρωτομάρτυρας και Αρχιδιάκονος

Ο Άγιος Στέφανος ήταν ένας από τους πιο διακεκριμένους μεταξύ των επτά διακόνων, που εξέλεξαν οι πρώτοι χριστιανοί για να επιστατούν στις κοινές τράπεζες των αδελφών, ώστε να μη γίνονται λάθη και τους χειροτόνησαν οι Άγιοι Απόστολοι. Αν και κουραστική η ευθύνη του επιστάτη για τόσους αδερφούς παρ' όλα αυτά ο Στέφανος έβρισκε καιρό και δύναμη για να κηρύττει το Ευαγγέλιο του Χριστού. Και όπως αναφέρει η Αγία Γραφή: «Στέφανος πλήρης πίστεως και δυνάμεως έποίει τέρατα και σημεϊα μεγάλα εν τῷ λαῷ». (Πραξ. Αποστόλων, στ' 8-15, ζ' 1-60). Δηλαδή ο Στέφανος, που ήταν γεμάτος πίστη και χάρισμα ευγλωττίας δυνατό, έκανε μεταξύ του λαού μεγάλα θαύματα, που προκαλούσαν κατάπληξη και αποδείκνυαν την αλήθεια του χριστιανικού κηρύγματος.

Ο Στέφανος είχε αφιερώσει τη ζωή του στο κήρυγμα του ευαγγελικού λόγου και στη φιλανθρωπική δράση. Για τη προσφορά και τις αρετές του τιμήθηκε με το χάρισμα της θαυματουργίας. Με το χάρισμα αυτό θεράπευε ασθενείς και αποδείκνυε τη δύναμη του Χριστού. Με τη βαθιά θεολογική του κατάρτιση ανέτρεπε εύκολα τις κακοδοξίες των Ιουδαίων για το έργο του Χριστού, προκαλώντας την οργή και το φθόνο τους.

Οι Ιουδαίοι, όμως, καθώς ήταν προκατειλημμένοι, εξαπέλυσαν συκοφάντες ανάμεσα στο λαό, που διέδιδαν ότι άκουσαν το Στέφανο να βλαστημεί το Μωϋσή και το Θεό. Με αφορμή, λοιπόν, αυτές τις συκοφαντίες, που οι ίδιοι είχαν ενσπείρει, άρπαξαν με μίσος το Στέφανο και τον οδήγησαν μπροστά στο Συνέδριο, τάχα για να απολογηθεί. Η απολογία του Στεφάνου υπήρξε πρότυπο τόλμης και θάρρους. Χωρίς να φοβηθεί καθόλου, εξαπέλυσε λόγια - κεραυνούς εναντίον των Ιουδαίων. Και από υπόδικος, ορθώθηκε θεελλώδης ελεγκτής και κατηγορος. Τότε ακράτητοι από το μίσος οι Ιουδαίοι, τον έσυραν έξω από την πόλη, όπου τον θανάτωσαν με λιθοβολισμό. Εκεί φάνηκε και η μεγάλη συγχωρητικότητα του Στεφάνου προς τους εχθρούς του με τη φράση του, «Κύριε, μη στήσης αυτοίς την άμαρτίαν ταύτην». Κύριε μη λογαριάσεις σ' αυτούς την αμαρτία αυτή.

Birth of Jesus - Bible Story

This is a summary of the Biblical account of the birth of Jesus. You can read more in-depth [Bible](#) verses from the Scripture below and use the articles and videos to understand the meaning of this world-changing event in the Bible. Almost 2,000 years ago a young woman from the town of Nazareth named Mary was visited by an angel named Gabriel. Gabriel told the Jewish woman that she would have a son named Jesus and that he would be the Son of God. At this time, Mary was engaged to her soon-to-be husband Joseph. When told Joseph he was hurt and confused because he did not believe Mary. The angel Gabriel visited Joseph and told him that Mary would be pregnant from the Lord and that she would have a son named Jesus who would save the people from their sins. Mary and Joseph had to travel to Bethlehem because of an order from the Roman emperor that a census, or record, of all people, be taken in their hometown. After traveling pregnant on a donkey for several days, Mary and Joseph arrived in Bethlehem and were told that there were no places to stay. The inns were full. Seeing that Mary was due at any moment, an owner of an inn told Joseph that they could stay in his stable. Mary and Joseph settled down on the hay in a stable with animals sleeping. Mary went into labor and Jesus was born in the stable. The only place for the sleeping baby to rest was most likely in the animal's trough, known as the manger. During this time, an angel appeared to shepherds who were watching their flocks in the fields near Bethlehem. The angel told them the good news of the birth of the Savior and Messiah, Jesus Christ. The shepherds immediately went to find baby Jesus, which the angels told them they would find sleeping in the manger. After some time, three wise men, also known as magi, saw the brilliant star in that sky that rested over where Jesus was born. The three wise men traveled from a far eastern country to find the new king. During the wise men's trip, Herod the king of Judah met with the wise men and told them to come back and let him know where the baby king was so that he could go worship him as well. The wise men continued to Bethlehem and found Jesus right where the star pointed. They knelt and worshipped the Savior and gave him gifts of gold, frankincense, and myrrh. They then traveled back home a different way knowing that King Herod was not intending to worship Jesus but that he planned to kill the baby. Today we celebrate the birth of Jesus and the coming of our Savior at Christmas time.

Η κατά Σάρκα Γέννησις του Κυρίου και Θεού και Σωτήρος ημών Ιησού Χριστού (25 Δεκεμβρίου)

«Ἡ Παρθένος σήμερον τὸν ὑπερούσιον τίκτει, καὶ ἡ γῆ τὸ Σπήλαιον τῷ ἀπροσίτῳ προσάγει.

Ἄγγελοι μετὰ Ποιμένων δοξολογοῦσι.

Μάγοι δὲ μετὰ ἀστέρος ὁδοιποροῦσι.

Δι' ἡμᾶς γὰρ ἐγεννήθη Παιδίον νέον, ὁ πρὸ αἰώνων Θεός»

Ἡ μεγάλη εορτὴ ἀνέτειλε καὶ πάλι σήμερα ἐλπιδοφόρα. Ἡ Γέννηση τοῦ Κυρίου ημῶν Ἰησοῦ Χριστοῦ φωτίζει χαρμόσυνα ὅλην τὴν κτίση. Ἡ Ἐκκλησία καλεῖ τοὺς πιστοὺς νὰ προστρέξουν, μαζί με τοὺς μάγους καὶ τοὺς ἀπλοὺς ποιμένες, σὲ προσκύνηση τοῦ ἐσπαργανωμένου νέου παιδίου, τοῦ προ αἰώνων Θεοῦ. Γιατί Ἀυτὸς ποὺ γεννήθηκε εἶναι ὁ Βασιλεὺς τῶν Βασιλευόντων καὶ Κύριος τῶν Κυριευόντων. Εἶναι ὁ νέος Ἀδάμ, καὶ ταυτόχρονα ὁ Υἱὸς καὶ Λόγος τοῦ Θεοῦ. Ὅταν συμπληρώθηκε ὁ καιρὸς, ποὺ ὁ Θεὸς εἶχε προαποφασίσει, ἀπέστειλε τὸν Υἱὸν Του νὰ γεννηθεῖ ἀπὸ γυναῖκα, τὴν ἀγνή Μαριάμ, καὶ ὡς τέλειος ἄνθρωπος νὰ υποταχθεῖ στὶς πρόνοιες τοῦ μωσαϊκοῦ νόμου, γιὰ νὰ δώσει σ' αὐτές τὸ πραγματικὸ νόημα καὶ κατ' ἐπέκταση ν' ἀπελευθερώσει τὴν ἀνθρωπότητα ἀπὸ τὸ σκοτάδι τῆς ἀμαρτίας καὶ τῆς τυπολατρίας. Ἡ Γέννηση τοῦ Σωτήρα Χριστοῦ ἀποτελεῖ τὴν πρώτη κατεξοχὴν Θεοφάνεια. Εἶναι γι' αὐτὸ τὸ λόγο, ποὺ, μέχρι τὸν 4^ο αἰῶνα, τὰ Χριστούγεννα καὶ ἡ Βάπτισμα τοῦ Ἰησοῦ εορτάζονταν τὴν ἴδια μέρα, στὶς 6 Ἰανουαρίου. Ὡστόσο, δὲν πρέπει νὰ λησμονοῦμε ὅτι Ἀυτὸς ποὺ γεννήθηκε στὴ Βηθλεὲμ εἶναι ὁ Θεάνθρωπος: ὁ τέλειος Θεός, ὡς Υἱὸς τοῦ Πατρὸς μονογενῆς, καὶ ὁ τέλειος ἄνθρωπος, ὁ ἴδιος σὲ ὅλα μ' ἐμᾶς, χωρὶς τὴν ἀμαρτία, ἡ ὁποία δὲν ἀνήκει στὴ φύση μας, ἀλλὰ εἶναι ἐπίκτητη κατάστασις, ἐνεκα τῆς παρακοῆς καὶ τῆς φθορᾶς τοῦ πρώτου Ἀδάμ. Με τὴ Γέννηση τοῦ Χριστοῦ, φανερώνεται ὁ τύπος τοῦ ἀληθινοῦ ἀνθρώπου, ποὺ αμαυρώθηκε ἀπὸ τὴν ἀμαρτία. Ὁ Χριστὸς εἶναι τὸ ἀρχέτυπο πρόσωπο, ὥστε μαζί Του νὰ ἀποκτούμε τὴ σωτηρία μας, ἀκολουθώντας τὶς ἐντολές καὶ τὸν τρόπο ζωῆς Του. Με τὸ γεγονός τῶν Χριστουγέννων, ἡ περίοδος τῆς προσμονῆς τῶν ἐθνῶν ἔχει ολοκληρωθεῖ, καὶ διανύουμε τὴν

περίοδο της εν Χριστώ σωτηρίας και χάριτος. Ο αναμενόμενος Μεσσίας είναι πλέον παρών στη ζωή της Εκκλησίας και αυτό που προβάλλει ως προσωπικό καθήκον, ιδιαίτερα αυτές τις γιορτινές μέρες, είναι όχι πια η περιπλάνηση ως άλλοθι στην αναζήτηση, αλλά η ταπεινή και οικειοθελής συνάντησή μας με το Σωτήρα Χριστό. Το νόημα των Χριστουγέννων βρίσκεται στο πόσο αυθεντικά αγωνιζόμαστε να οικειοποιηθούμε οντολογικά τα χαρίσματα του Θεού και όχι, ασφαλώς, στις διάφορες επιφανειακές πολιτιστικές εκδηλώσεις, που προσφέρουν μόνο παροδικό ενθουσιασμό. Οι Μάγοι, αν και είχαν ανατραφεί μέσα στην ειδωλολατρία της περσικής παράδοσης, κατόρθωσαν αυτό που ποθούσαν, να οδηγηθούν στην αλήθεια. Είναι λυπηρό επομένως εμείς, που γεννηθήκαμε από χριστιανούς γονείς να αδυνατούμε να διακρίνουμε το θέλημα του Θεού και να χανόμαστε μέσα στη ματαιότητα της καθημερινότητας. «Πού εστιν ο τεχθείς βασιλεύς των Ιουδαίων;», ρώτησαν οι μάγοι, εκδηλώνοντας την επιθυμία τους να Τον προσκυνήσουν. Η ερώτηση αυτή δεν έπαυσε ούτε και σήμερα να είναι επίκαιρη. Και η απάντηση παραμένει σταθερή: Ο Χριστός είναι μέσα στην ψυχή μας και ταυτόχρονα εικονίζεται στο πρόσωπο του άλλου ανθρώπου. Αυτή η ουσιαστική σχέση πραγματώνεται μέσα στην Εκκλησία, στη Θεία Λειτουργία και τη Μετάληψη του Σώματος και Αίματος του Χριστού. Θαυμαστό γεγονός το οποίο βιώνουν όσοι πραγματικά ποθούν αυτή τη σχέση με το Σωτήρα Χριστό, ελεύθερα και με αγάπη. Το σπαργανωμένο βρέφος, που προσκύνησαν οι βοσκοί και δοξολογούσαν οι άγγελοι, είναι η ζωντανή ελπίδα της οικουμένης. Προσέλαβε ο Λόγος του Θεού, για χάρη μας, την ανθρώπινη φύση, για να μάς επαναφέρει στο αρχαίο κάλλος της θεϊκής υιοθεσίας.

Ας έχουμε επίγνωση ότι καμιά ανθρώπινη αξία δεν είναι σταθερή, παρά μόνο η αγάπη, η αλληλεγγύη και η χαρά που φωτίζονται από το άστρο της Βηθλεέμ και λάμπουν σε όλη την οικουμένη.

SAVE THE DATE 2019

Catechism School Annual Nativity Program in Church
December 22, 2019

SAVE THE DATE 2020

Philoptochos Vasilopita
January 11, 2020

Godparents Sunday
January 26, 2020

P.T.O. Taverna Night
February 1, 2020

Philoptochos Apokriatiko Glendi
February 29, 2020



NEW YEAR'S EVE PARTY

TUESDAY, DECEMBER 31, 2019

JOIN US FOR DINNER AND DANCING AS WE RING IN THE NEW YEAR!!

ASCENSION GREEK ORTHODOX CHURCH HALL

101 ANDERSON AVENUE, FAIRVIEW, NEW JERSEY

9:00 P.M.

APPETIZERS &

FULL BUFFET DINNER

WITH WINE, BEER & SOFT DRINKS INCLUDED

BYO— ALL OTHER SPIRITS

MIDNIGHT CHAMPAGNE TOAST

& LIVE COVERAGE OF THE BALL DROPPING

VASILOPITA WITH LUCKY COIN FOR EACH TABLE

MUSIC BY «DJ TOMMY KARAS»

DONATION

ADULTS - \$75.00

STUDENTS 13-18 YRS- \$40

CHILDREN UNDER 12 - FREE

PREPAID RESERVATIONS REQUIRED, PLEASE INQUIRE

CHURCH OFFICE - (201)945-6448

Happy New Year!



BREAKFAST WITH SANTA



SUNDAY DECEMBER 22, 2019

FOLLOWING THE DIVINE LITURGY

ASCENSION GREEK ORTHODOX CHURCH



\$8

Per Person

Made with PosterMyWall.com

Join Santa For A Pancake Breakfast!
Photograph Opportunities Available.
Please Bring Your Own Camera

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 NOVEMBER & DECEMBER BEFORE CHRISTMAS

DONATION BOXES CAN BE FOUND IN THE COMMUNITY CENTER.

JOIN US AND HELP FILL OUR BOXES.

PTO of Ascension's 16th Annual
TAVERNA Night



With Yannis Papastefanou & Orchestra

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)

Ascension Greek Orthodox Church
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201-945-6448, Fax 201-945-6463
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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 12,4

SUNDAY, December 22, 2019
Sunday before Nativity

ΚΥΡΙΑΚΗ, 22 Δεκεμβρίου, 2019
Προ Χριστουγέννων

MEMORIAL SERVICES - ΜΝΗΜΟΣΥΝΑ

1 χρόνος: Αιμίλιος Χρίστου
1 year: Emilios Christou

SACRAMENTS— ΜΥΣΤΗΡΙΑ

3:00 p.m. Baptism

Tod David & Maria Housell