

*Ecumenical Patriarchate*  
*Greek Orthodox Metropolis of New Jersey*

## **ASCENSION**

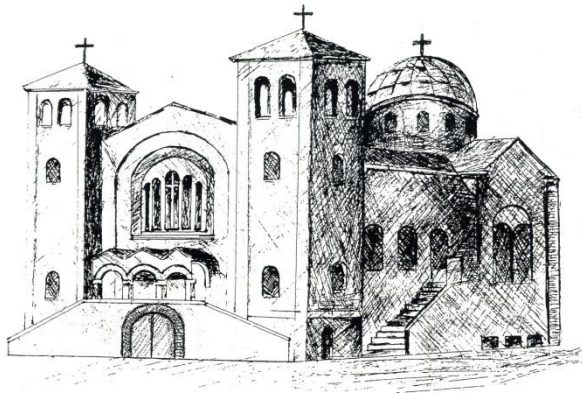
Greek Orthodox Church

FAIRVIEW - NEW JERSEY

## **Weekly Bulletin**

**Sunday, February 2, 2020**

**Presentation Of Our Lord**



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, 2 Φεβρουαρίου, 2020

Η Υπαπαντή του Κυρίου

9:00 π.μ. – 12:30 μ.μ., Όρθρος Θεία Λειτουργία

Ο καφές σερβίρεται από τη Φιλόπτοχο

Δευτέρα, 3 Φεβρουαρίου, 2020

Συμεών ο Θεοδόχος και Άννα η Προφήτις

9:00 π.μ. - Όρθρος, Θεία Λειτουργία

Τρίτη, 4 Φεβρουαρίου, 2020

6:00 μ.μ. – Παράκληση

Τετάρτη, 5 Φεβρουαρίου, 2020

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

Πέμπτη, 6 Φεβρουαρίου, 2020

Φώτιος Πατριάρχης Κωνστ. - 9:00 π.μ. - Όρθρος, Θεία Λ.

Παρασκευή, 7 Φεβρουαρίου, 2020

Παρθένιος Λαμψάκου - 9:00 π.μ. - Όρθρος, Θεία Λειτουργία

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

(Πρόγραμμα για τους Τρεις Ιεράρχες και τα Ελληνικά Γράμματα)

Κυριακή, 9 Φεβρουαρίου, 2020

Κυριακή ΙΣΤ' Λουκά

Τελώνου και Φαρισαίου - Αρχή Τριωδίου

9:00 π.μ. – 12:30 μ.μ., Όρθρος Θεία Λειτουργία

Ο καφές προσφέρεται από το ΠΤΟ

## SCHEDULE OF SERVICES AND EVENTS

Sunday, February 2, 2020

Presentation of Our Lord

9:00 a.m. - 12:30 p.m. *Orthros, D. Liturgy*

Coffee is served by the Philoptochos

Monday, February 3, 2020

Symeon & Anna the Prophetess

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

Tuesday, February 4, 2020

6:00 p.m. - Paraklisis

Wednesday, February 5, 2020

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

Thursday, February 6, 2020

Photios, Pat. Constantinople - 9:00 a.m. - Orthros, D. Liturgy

Friday, February 7, 2020

Parthenios, Bp. Of Lampsakos - 9:00 a.m. - Orthros, D. Liturgy

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

(*Program for Three Hierarchs and Greek Letters*)

Sunday, February 9, 2020

Sunday of the Publican and Pharisee - Triodion Begins

9:00 a.m. - 12:30 p.m. *Orthros, D. Liturgy*

Coffee is offered by the PTO

## Πρὸς Ἑβραίους 7:7-17

Προκείμενον. Ἦχος γ'.  
Λουκᾶν 1:46-48

Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον, καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ  
σωτῆρί μου.

Στίχ. Ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ.

**Πρὸς Ἑβραίους 7:7-17 τὸ ἀνάγνωσμα** Ἀδελφοί, χωρὶς δὲ πάσης ἀντιλογίας, τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται. Καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν· ἐκεῖ δέ, μαρτυρούμενος ὅτι ζῆ. Καί, ὡς ἔπος εἰπεῖν, διὰ Ἀβραάμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτῳται· ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν, ὅτε συνήνησεν αὐτῷ ὁ Μελχισεδέκ. Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευϊτικῆς ἱερωσύνης ἦν - ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθέτητο - τίς ἔτι χρεῖα, κατὰ τὴν τάξιν Μελχισεδέκ ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ κατὰ τὴν τάξιν Ἀαρῶν λέγεσθαι; Μετατιθεμένης γὰρ τῆς ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται. Ἐφ' ὃν γὰρ λέγεται ταῦτα, φυλῆς ἑτέρας μετέσχηκεν, ἀφ' ἧς οὐδεὶς προσέσχηκεν τῷ θουσιαστηρίῳ. Πρόδηλον γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν οὐδὲν περὶ ἱερωσύνης Μωϋσῆς ἐλάλησεν. Καὶ περισσότερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισεδέκ ἀνίσταται ἱερεὺς ἕτερος, ὃς οὐ κατὰ νόμον ἐντολῆς σαρκικῆς γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου· μαρτυρεῖ γὰρ ὅτι Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.

## St. Paul's Letter to the Hebrews 7:7-17

Prokeimenon. Mode 3.

Luke 1: 46-48

My soul magnifies the Lord, and my spirit rejoices in God my Savior.

Verse: For he has regarded the humility of his servant.

### The reading is from St. Paul's Letter to the Hebrews 7:7-17

BRETHREN, it is beyond dispute that the inferior is blessed by the superior. Here tithes are received by mortal men; there, by one whom it is testified that he lives. One might even say that Levi himself, who receives tithes, paid tithes through Abraham, for he was still in the loins of his ancestor when Melchizedek met him. Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron? For when there is a change in the priesthood, there is necessarily a change in the law as well. For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests. This becomes even more evident when another priest arises in the likeness of Melchizedek, who has become a priest, not according to a legal requirement concerning bodily descent but by the power of an indestructible life. For it is witnessed of him, "Thou art a priest for ever, after the order of Melchizedek."

## Ἐκ τοῦ Κατὰ Λουκᾶν 2:22-40 Εὐαγγελίου τὸ Ανάγνωσμα

Τῷ καιρῷ ἐκείνῳ, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστῆσαι τῷ Κυρίῳ, καθὼς γέγραπται ἐν νόμῳ Κυρίου ὅτι πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ Κυρίῳ κληθήσεται, καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν νόμῳ Κυρίου, ζευγὸς τρυγόνων ἢ δύο νεοσσούς περιστερῶν. Καὶ ἰδοὺ ἦν ἄνθρωπος ἐν Ἱεροσολύμοις ᾧ ὄνομα Συμεῶν, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ Πνεῦμα ἦν Ἅγιον ἐπ' αὐτόν· καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ Πνεύματος τοῦ Ἁγίου μὴ ἰδεῖν θάνατον πρὶν ἢ ἴδῃ τὸν Χριστὸν Κυρίου. καὶ ἦλθεν ἐν τῷ Πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, καὶ αὐτὸς ἐδέξατο αὐτὸν εἰς τὰς ἀγκάλας αὐτοῦ καὶ εὐλόγησε τὸν Θεὸν καὶ εἶπε·

νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ, ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν, φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραήλ.

καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. καὶ εὐλόγησεν αὐτοὺς Συμεῶν καὶ εἶπε πρὸς Μαριάμ τὴν μητέρα αὐτοῦ· ἰδοὺ οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραήλ καὶ εἰς σημεῖον ἀντιλεγόμενον. καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί. Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ ἀνδρὸς ἐπτὰ ἀπὸ τῆς παρθενίας αὐτῆς, καὶ αὕτη χήρα ὡς ἐτῶν ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ νηστεύσασα καὶ δεήσασα λατρεύουσα νύκτα καὶ ἡμέραν· καὶ αὕτη αὐτῇ τῇ ὥρᾳ ἐπιστάσα ἀνθρωπολογεῖτο τῷ Κυρίῳ καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλήμ. Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς τὴν πόλιν ἑαυτῶν Ναζαρέτ. Τὸ δὲ παιδίον ἠύξανε καὶ ἐκραταιοῦτο πνεύματι πληρούμενον σοφίας, καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.

## The Gospel According to Luke 2:22-40

At that time, the parents brought the child Jesus up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord") and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtle doves, or two young pigeons." Now there was a man in Jerusalem, whose name was Symeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's Christ. And inspired by the Spirit he came into the temple; and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God and said,

"Lord, now let your servant depart in peace, according to your word; for my eyes have seen your salvation which you have prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to your people Israel."

And his father and his mother marveled at what was said about him; and Symeon blessed them and said to Mary his mother, "Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against (and a sword will pierce through your own soul also), that thoughts of many hearts may be revealed." And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher; she was of a great age, having lived with her husband seven years from her virginity, and as a widow till she was eighty-four. She did not depart from the temple, worshiping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem. And when they had performed everything according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. And the child grew and became strong, filled with wisdom; and the favor of God was upon him.

### **St. Symeon the Host of God and St. Anna the Prophetess**

**S**t. Symeon, the Host of God, was a man not only of holy spirit but of great patience as well. He was a highly intelligent scholar and a deeply religious man, who knew from his interpretation of the Old Testament that the Messiah was to come. He prayed not only for deliverance, but for the opportunity to remain alive just long enough to cast his eyes on the Messiah. This was no small request made of the Lord, for it is quite certain, although estimates vary as to his actual age, that he was born many years before Christ. St. Symeon is estimated to have been at least 150 years old at the time of the Nativity, and only because God had given him those many years in answer to his earnest prayers that he be allowed to live to that great day.

St. Symeon was one of the famous Seventy, who were chosen to translate the Bible from Hebrew into Greek in the time of the Egyptian Pharaoh Ptolemy Philadelphus (285-246 B.C.). St. Symeon worked conscientiously, but when, translating the prophet Isaiah, he came to the prophecy: "Behold, a virgin shall conceive and bear a son," he was puzzled. He took a knife to scratch out the word "virgin" and substitute "young woman," and translate it thus into Greek. But at that moment an angel of God appeared to him and held him back from his intention, explaining to him that the prophecy was true and rightly expressed. And to

confirm its veracity, the messenger from God said that he, Symeon, by the will of God, would not die until he had seen the Messiah born of a virgin. The righteous Symeon rejoiced at these heavenly tidings, left the prophecy unchanged and thanked God that He had found him worthy to live to see the Promised One.

When the Christ Child was brought into the Temple in Jerusalem by the Virgin Mary, the Spirit of God revealed this to Symeon, who was now a very old man with snow-white hair. He went quickly to the Temple and found there both the Virgin and Child, bathed in a light that shone round their heads like a halo. The joyful elder took Christ in his arms and prayed to God, saying: "Lettest thou Thy servant depart in peace, O Master, according to Thy word, for my eyes have seen Thy salvation" (Lk. 2:29-30). Soon after that, St. Symeon departed this life. This righteous elder is venerated as the protector of young children.

St. Anna the prophetess, the daughter of Phanuel, also came to see the child, recognizing Him as the Messiah and making Him known to the people. St. Anna was then 84 years old.

### Δίκαιος Συμεών ο Θεοδόχος και Άννα η Προφήτιδα

Ο Συμεών κατοικούσε στην Ιερουσαλήμ. Ήταν δίκαιος, ευλαβής και φωτισμένος από το Άγιο Πνεύμα, που του είχε φανερώσει ότι δε θα πέθαινε πριν δει το Χριστό. Η χαρμόσυνη αυτή πληροφορία τον εμπύχωνε ως τα βαθειά γεράματα του. Τέλος, ακριβώς σαράντα μέρες μετά τη γέννηση του Ιησού, το Πνεύμα τον πληροφόρησε ότι έπρεπε να πάει στο Ιερό. Ετοιμάστηκε, λοιπόν, με νεανική ζοηρότητα, πήγε εκεί και στάθηκε στην πόρτα, γεμάτος ευχαρίστηση και αγαλλίαση. Μέσα στην προσδοκία αυτή, φάνηκαν να έρχονται ο Ιωσήφ με την Παρθένο, που κρατούσε τον Ιησού. Ο Συμεών, πληροφορημένος από το Πνεύμα ότι το βρέφος αυτό είναι ο Χριστός, τρέχει και παίρνει τον Ιησού στην αγκαλιά του. Τον κρατάει ευλαβικά και, αφού καλά – καλά παρατήρησε το νήπιο και δέχθηκε όλη την ιλαρότητα της θείας μορφής του, ύψωσε το βλέμμα του επάνω και είπε ευχαριστώντας το Θεό: «Νυν απολύεις τον δούλον σου, Δέσποτα, κατά το ρήμα σου εν ειρήνη· ότι είδον οι οφθαλμοί μου το σωτήριόν σου, ο ητοιμάσας κατά πρόσωπον πάντων των λαών, φως εις άποκάλυψιν εθνών και δόξαν λάου σου Ισραήλ». Τώρα, δηλαδή, πάρε την ψυχή μου Δέσποτα, σύμφωνα με το λόγο σου, ειρηνικά, διότι τα μάτια μου είδαν αυτόν που θα φέρει τη σωτηρία που ετοιμάσες για όλους τους λαούς και θα είναι γι' αυτούς φως, που θα αποκαλύψει τον αληθινό Θεό και θα δοξάσει το λαό σου Ισραήλ.

Η Προφήτιδα Άννα ήταν θυγατέρα του Φανουήλ και καταγόταν από τη φυλή του Ασήρ, ογδούου γιου του Ιακώβ. Παντρεύτηκε πολύ νέα, και μετά επτά χρόνια έμεινε χήρα. Από κει και πέρα έζησε μόνη της, χωρίς να έλθει πλέον σε νέο γάμο. Παρηγοριά και ευχαρίστηση της ήταν η προσευχή, η νηστεία, η ανάγνωση των Γραφών, η φιλανθρωπία και η συχνή παρουσία της στο Ιερό σ' όλες τις πρωινές και εσπερινές δεήσεις. Για τον τρόπο αυτό της ζωής της, το Άγιο Πνεύμα μετέδωσε στην Άννα το προφητικό χάρισμα. Αξιώθηκε μάλιστα, αν και 84 ετών τότε να υποδεχθεί στο Ναό μαζί με τον δίκαιο Συμεών, το θείο Βρέφος. Κατά τη συνάντηση εκείνη, η καρδιά της Άννας υπερχάρηκε και σκίρτησε. Πλησίασε, προσκύνησε το παιδί και κατόπιν, αφού ευχαρίστησε και δοξολόγησε και αυτή το Θεό, διακήρυττε ότι ήλθε ο Μεσσίας προς όλους, οι όποιοι ζούσαν περιμένοντας με ειλικρινή ευσέβεια τη λύτρωση του Ισραήλ.

Η μνήμη της Προφήτιδας Άννας επαναλαμβάνεται στις 28 Αυγούστου.

Η Σύναξή τους ετελείτο στο Αποστολείο Ιακώβου του Αδελφοθέου, που ήταν παρεκκλήσιο του ναού της Θεοτόκου Ευουρανιωτίσσης.

## Άγιος Φώτιος ο Μέγας, Πατριάρχης Κωνσταντινουπόλεως

Προστάτης βιβλιοπωλών, βιβλιοθηκονόμων και της Ιεράς Συνόδου της Εκκλησίας της Ελλάδος. Η μνήμη του τιμάται κάθε χρόνο στις 6 Φεβρουαρίου.

Ο Μέγας Φώτιος γεννήθηκε στην Κωνσταντινούπολη το 810 μ.Χ. από αυτοκρατορική και ενάρετη οικογένεια. Έλαβε αξιόλογη μόρφωση και αφιερώθηκε στη μελέτη της κλασικής ελληνικής και πατερικής γραμματείας. Η οικογένεια του Αγίου υπέστη διώξεις κατά τη διάρκεια της δεύτερης περιόδου εικονομαχίας, ενώ ο ίδιος αφορίστηκε για την αφοσίωσή του στην τιμή των εικόνων. Μετά τον θρίαμβο της Ορθοδοξίας και την αναστήλωση των εικόνων, έλαβε πολλά αυλικά αξιώματα.

Σφράγισε με την παρουσία του την αυτόνομη πορεία της ορθοδοξίας σε σχέση με τη Δύση των Φράγκων, ενώ συνέβαλε καθοριστικά στη διάδοση του χριστιανισμού στους Σλάβους. Πριν γίνει Πατριάρχης δίδασκε στο Πανεπιστήμιο της Μαγναύρας, γραμματική, φιλοσοφία, λογική, διαλεκτική και μαθηματικά. Από τα σημαντικότερα έργα του είναι το "Λέξεων Συναγωγή" και "Μυριόβιβλος" ή "Βιβλιοθήκη".

Αναρρήθηκε στον Πατριαρχικό θρόνο της Κωνσταντινούπολης και απομακρύνθηκε αρκετές φορές κατά τη διάρκεια του βίου του, κυρίως λόγω των ενεργειών των οπαδών του Πατριάρχη Ιγνατίου. Ο Λέων ο ΣΤ' για να εδραιωθεί πολιτικά απομάκρυνε τον Άγιο και τον εξόρισε στην Ιερά Μονή των Αρμενιανών, όπου κοιμήθηκε οσίως το 891 μ.Χ.

Ο Άγιος ονομάστηκε Μέγας για το πολύπλευρο θεολογικό, ποιμαντικό και φιλανθρωπικό του έργο.

## Saint Photios, Patriarch of Constantinople

St. Photius came from a family of nobility. During the iconoclastic years, his family was sent into exile, though Photius probably managed to stay in or near Constantinople as is evident by his extraordinary education and learning, which would have been difficult to complete in exile. His parents likely died in exile. His uncle Tarasius was the Patriarch at the time of the Seventh Ecumenical Council.

After a career in education at the most prestigious university in the empire, he was elected as the Patriarch of Constantinople against his will in 858. His relations with Rome were complicated due to a couple of factors in the East and due to the ambitions of Pope Nicholas seeking to expand papal influence into Eastern Europe.

Photius' time as patriarch was marked by great missionary activities including the baptism of King Boris and Bulgaria as well as sending Cyril and Methodius to evangelize the Slavic people.

He was removed from the patriarchal throne twice and sent into exile each time. During the second exile, he died as an elderly man at the end of the ninth century.

### **Saint Parthenios of Lampsakos: Life and Miracles (7 February)**

Saint Parthenios, Bishop of Lampsakos, was a native of the city of Melitoupolis (in northwestern Asia Minor), where his father Christopher served as deacon. The youth did not receive adequate schooling, but he learned the Holy Scripture by attending church services. He had a good heart, and distributed to the poor the money he earned working as a fisherman. Filled with the grace of God, St Parthenios from age eighteen healed the sick in the name of Christ, cast out demons and worked other miracles. Learning of the young man's virtuous life, Bishop Philetos of Melitoupolis educated him and ordained him presbyter.

In 325, during the reign of Constantine the Great, Archbishop Achilles of Cyzicus made him bishop of the city of Lampsakos (Asia Minor). In the city were many pagans, and the saint fervently began to spread the faith in Christ, confirming it through many miracles and by healing the sick.

The people began to turn from their pagan beliefs, and the saint went to the emperor Constantine the Great seeking permission to tear down the pagan temple and build a Christian church in its place. The emperor received the saint with honor, gave him a decree authorizing the destruction of the pagan temple, and provided him with the means to build a church. Returning to Lampsakos, St Parthenios had the pagan temple torn down, and built a beautiful church of God in the city.

In one of the razed temples, he found a large marble slab which he thought would be very suitable as an altar. The saint ordered work to begin on the stone, and to move it to the church. Through the malice of

the devil, who became enraged at the removal of the stone from the pagan temple, the cart overturned and killed the driver Eutyichian. St Parthenios restored him to life by his prayer and shamed the devil, who wanted to frustrate the work of God.

The saint was so kind that he refused healing to no one who came to him, or who chanced to meet him by the wayside, whether he suffered from bodily illnesses or was tormented by unclean spirits. People even stopped going to physicians, since St Parthenios healed all the sick for free. With the great power of the name of Christ, the saint banished a host of demons from people, from their homes, and from the waters of the sea.

Once, the saint prepared to cast out a devil from a certain man, who had been possessed by it since childhood. The demon began to implore the saint not to do so. St Parthenios promised to give the evil spirit another man in whom he could dwell. The demon asked, "Who is that man?" The saint replied, "You may dwell in me, if you wish."

The demon fled as if stung by fire, crying out, "If the mere sight of you is a torment to me, how can I dare to enter into you?"

An unclean spirit, cast out of the house where the imperial purple dye was prepared, said that a divine fire was pursuing him with the fire of Gehenna.

Having shown people the great power of faith in Christ, the saint converted a multitude of idol-worshippers to the true God.

St Parthenios died peacefully and was solemnly buried beside the cathedral church of Lampsakos, which he built.



## Όσιος Παρθένιος επίσκοπος Λαμψάκου

Ο όσιος Παρθένιος καταγόταν από κάποια κωμόπολη της Βιθυνίας και έζησε κατά τους χρόνους του Μ. Κωνσταντίνου (324 - 337 μ.Χ.). Ήταν υιός του διακόνου της Εκκλησίας της Μελιτοπόλεως Χριστοφόρου, από τον οποίο εδιδάχθηκε την ορθόδοξη πίστη.

Ο Άγιος από την παιδική του ηλικία προέκοπτε στην αρετή και την ευσέβεια. Ο τρόπος με τον οποίο ο Κύριος αλίευσε τους αποστόλους, που ήσαν ψαράδες, τον έκανε να αγαπήσει την αλιεία. Κα όταν έριχνε τα δίχτυα του στην Απολλωνιάδα λίμνη και τα ανέσυρε γεμάτα ψάρια, αισθανόταν ότι εργαζόταν σε ένα από τα πλοίαρια του Αποστόλου Πέτρου ή του Ιωάννου. Τα χρήματα που εισέπραττε από την πώληση των ψαριών δεν τα κρατούσε για τον εαυτό του αλλά τα εμοίραζε στους πτωχούς από αγάπη προς αυτούς. Γι αυτό κι όταν τον ευχαριστούσαν έλεγε: « Διατί με ευχαριστείτε; Δεν έχω καμία τέτοια αξίωση. Μήπως είμαστε ξένοι; Εμείς είμαστε αδελφοί. Τι δε απλούστερο και φυσικότερο από το να βοηθά αδελφός τους αδελφούς;» Για την ενάρτη αυτού παρουσία ο Επίσκοπος Μελιτοπόλεως Φίλιππος (ή Φιλιτός) τον χειροτόνησε πρεσβύτερο. Αργότερα ο Επίσκοπος Κυζίκου Αχίλλιος (ή Ασχόλιος) τον χειροτόνησε Επίσκοπο Λαμψάκου.

Η αρετή και η ευσέβεια που έκρυβε στην ψυχή του ήταν τόσο μεγάλη, ώστε ο Θεός τον προίκισε με το χάρισμα της θαυματουργίας, για να μπορέσει να εκδιώκει τους δαίμονες από τους ανθρώπους και να θεραπεύει κάθε είδους ασθένεια. Γι αυτό προσφεύγουν σε αυτόν ιδιαίτερα οι πάσχοντες από την επάρατη νόσο του καρκίνου. Ο Άγιος ήταν ο πράος, ο υπομονετικός, ο φιλόξενος, ο μακρόθυμος, ο άγγελος της ομόνοιας, ο ενθαρρύνων τους μετανοούντες, ο πρόθυμος για το ποιμνιό του. Ο Όσιος Παρθένιος εκοιμήθηκε εν ειρήνη. Τμήμα της τιμίας κάρας αυτού φυλάσσεται στην ιερά μονή Μακρυμάλλη, της Ι. Μητροπόλεως Χαλκίδος.

## FASTING AND GREAT LENT - THE TRIODION

Great Lent is the 40-day season of spiritual preparation that comes before the most important Feast of the Christian year, Holy Pascha (*which means "Passover" and is commonly called "Easter"*). It is the central part of a larger time of preparation called the *Triodion* season.

**The Triodion** begins ten weeks before Easter and is divided into three main parts: three Pre-Lenten weeks of preparing our hearts, the six weeks of Lent, and Holy Week. The main theme of the *Triodion* is repentance—mankind's return to God, our loving Father.

This annual season of repentance is a spiritual journey with our Savior. Our goal is to meet the risen Lord Jesus, Who reunites us with God the Father. The Father is always waiting to greet us with outstretched hands. We must ask ourselves the question, "Are we willing to turn to Him?" During Great Lent, the Church teaches us how to receive Him by using the two great means of repentance— prayer and fasting.

**THE LENTEN FAST:** The word "fast" means not eating all or certain foods. As Orthodox Faithful, we can fast completely at certain times of great importance, and especially each time before receiving Holy Communion. Usually, fasting means limiting the number of meals and/or the type of food eaten.

The purpose of fasting is to remind us of the Scriptural teaching, "Man does not live by bread alone." The needs of the body are nothing compared to the needs of the soul. Above all else, we need God, Who provides everything for both the body and the soul. Fasting teaches us to depend on God more fully.

The first sin of our parents, Adam and Eve, was eating from the forbidden tree (*Genesis 3:1-19*). We fast from food, or a food item, as a reminder that we are to fast from sinning and doing evil.

There are several benefits of fasting. Fasting helps us pray more easily. Our spirit is lighter when we are not weighed down by too much food or food that is too rich. Through fasting, we also learn to feel compassion for the poor and hungry and to save our own resources so that we can help those in need.

Fasting is more than not eating food. Saint John Chrysostom teaches that it is more important to fast from sin. For example, besides controlling what goes into our mouths, we must control what comes out of our mouths as well. Are our words pleasing to God, or do we curse God or our brother? The other members of the body also need to fast: our eyes from seeing evil, our ears from hearing evil, our limbs from participating in anything that is not of God. Most important of all, we need to control our thoughts, for thoughts are the source of our actions, whether good or evil.

Fasting is not an end in itself. Our goal is an inner change of heart. The Lenten Fast is called “ascetic.” This refers to actions of self-denial and spiritual training which are central to fasting.

Fasting is a spiritual exercise. It is not imposed or forced upon us. In the same way that true repentance cannot be forced upon anyone, each of us makes the choice to turn away from our sinful ways and go toward our loving, for giving Father in Heaven.

## THE PRELENTEN WEEKS

Before Great Lent begins, four Sunday lessons prepare us for the Fast. Humility is the theme of the first Sunday, called the *Sunday of the Publican and the Pharisee*. The Lord's parable in Luke 18:10-14 teaches that fasting with pride is rejected by God. For this reason, there is no fasting the week following this Sunday. This includes no fasting on Wednesday

and Friday that week. (*Wednesdays and Fridays are usually fast days throughout the year—Wednesday's Fast recalls the betrayal of Christ by Judas; Friday's Fast commemorates the Lord's Crucifixion.*)

Repentance is the theme of the second Pre-Lenten Sunday, called the *Sunday of the Prodigal Son*. Before we can return to God, we need to recognize that we are far from God because of sin. Like the Prodigal Son (Luke 15:11-32), we are in a self-imposed exile. Will we come to our senses as did the Prodigal Son and return to our Father?

The next Sunday is called both *Meatfare Sunday* and the *Sunday of the Last Judgment*. The second name refers to the Gospel lesson (*Matthew 25:31-46*) read on this day. The Lord tells us we will be judged at the end according to the love we have shown for our brother. “I was hungry..thirsty..naked...a stranger...in prison...sick... Whatever you did for one of the least of these brothers of Mine you did for Me.” Almsgiving goes hand in hand with fasting. This Sunday is called Meatfare because it is the last day meat, fish or poultry is eaten before Easter, for those keeping the Lenten Fast. The last Pre-Lenten Sunday is called both *Cheesefare Sunday* and the *Sunday of Forgiveness*. This is the last day dairy products are eaten before the Fast. The Gospel

lesson (*Matthew 6:14-21*) read on this day tells us that our fast must not be hypocritical or “for show.” Our work and our appearance are to continue as usual and our extra efforts are to be known only by God. The Gospel reading also reminds us that God the Father will forgive us in the same manner as we forgive our brother. With this promise of forgiveness, Great Lent begins on the next day, which is called *Clean Monday*. Clean Monday is a total fast day, except for a little water. No other beverages or food are taken.

The Triodion..., also called the Lenten Triodion, is the liturgical book used by the Eastern Orthodox Church containing the propers for the fasting period preceding Easter and for the few weeks leading up to the fast, [and Easter as well].

The canons for weekday matins in the Triodion contain only three odes and so are known as "triodos" after which the Triodion takes its name. The period which the book covers extends from the Sunday of the Publican and Pharisee (the tenth week before Pascha (Easter): twenty-two days before the beginning of Great Lent), and concludes with the Midnight Office of Holy Saturday, the day before EASTER Sunday.

The Triodion contains the propers for:

The Pre-Lenten period, begins with a week in which there is no fasting, including on Wednesdays and Fridays, which are normally kept as fast days throughout the year (with few exceptions).

The following week is called the Apókreoō (literally: the "Leave-taking from Meat") in Greek. It coincides with the Carnival celebrations which, although officially discouraged by the Church as pagan

remnants, are very popular. The Apokreo marks the change of diet to the fasting practice of Lent: meat is no longer eaten after the "First Apokreo Sunday" (i.e. the 8th Sunday before Easter), while for the following week, the Tyrinē, that culminates on Tyrinē Sunday (literally: "Cheese Sunday" or "Second Apokreo Sunday") just before Clean Monday, milk and dairy products, but not meat or eggs, may be eaten. The Forty Days of Great Lent itself, which begin on Clean Monday and for which a vegetarian type diet, with the addition that on many days the use of oil is excluded as well ("the Lenten Fast"). On two specific feasts during Lent (the Annunciation and Palm Sunday), fish is allowed. The fast is prescribed until Easter. This period coincides with the springtime birth of new lambs and Lazarus Saturday and Palm Sunday, and includes the Great and Holy Week (up to and including the Midnight Office of Great and Holy Saturday)

In the edition of the Lenten Triodion used by the Old Believers and those who follow the Ruthenian recension, the contents of the Triodion end with the service of Lazarus Saturday and do not contain the services of Holy Week, which are to be found in the Pentecostarion.

**Η ΦΙΛΟΠΤΩΧΟΣ ΑΔΕΛΦΟΤΗΣ**

ΤΗΣ ΘΕΙΑΣ ΑΝΑΛΗΨΕΩΣ ΤΟΥ ΦΕΡΒΙΟΥ

101 Anderson Ave., Fairview, N.J. 07022

Σας προσκαλεί στο **ΑΠΟΚΡΙΑΤΙΚΟ ΓΛΕΝΤΙ**

Το Σάββατο, 22 Φεβρουαρίου, 2020 @ 6:00 μ.μ.

Πλούσιος – Γευστικός Μπουφές

Στο **"THE GRAYCLIFF"**, (Moonachie, N.J.)

Οι μασκαράδες ευπρόσδεκτοι

Δύο μπουκάλια κρασί στο τραπέζι, καφές & γλυκά

Ζωντανή Μουσική: «Σταύρος Θεοδώρου»

Εισφορά: \$60

«Όλα τα έσοδα πάνε προς όφελος των φιλανθρωπικών σκοπών της Φιλοπτώχου & για τις ανάγκες της Εκκλησίας»

(Παρακαλώ απαντήστε μέχρι τις 18 Φεβρουαρίου, 2020)

**THE PHILOPTOCHOS SOCIETY**

Of the Ascension Greek Orthodox Church, 101 Anderson Ave., Fairview, N.J. 07022

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You may come dressed for the occasion!

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(All Proceeds benefit the charitable purposes Philoptochos supports & for the needs of the Church)

(Please respond by February 18, 2020)

**Ascension Greek Orthodox Church**

**101 Anderson Ave. Fairview New Jersey**

**201-945-6448, Fax 201-945-6463**

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***THE WEEKLY BULLETIN  
YEAR 2020 ISSUE 2,1***

**SUNDAY, February 2, 2020  
Presentation Of Our Lord**

**ΚΥΡΙΑΚΗ, 2 Φεβρουαρίου, 2020  
Υπαπαντή Του Κυρίου**

**MEMORIAL SERVICES -ΜΝΗΜΟΣΥΝΑ**

2 χρόνια: Όλγα Μίχαλου

2 years: Olga Mihalos

3 χρόνια: Μαρία Καρπούζη

3 years: Maria Karpousis

*Ο καφές προσφέρεται από τις οικογένειες  
Μίχαλου, Καρπούζη, Χανδρά & Λιακοπούλου  
που τελούν τα μνημόσυνα  
εις μνήμη των κεκοιμημένων*

*The coffee is offered by the  
Mihalos, Karpousis, Chandras & Liakopoulos  
Families  
that have the Memorial Services*