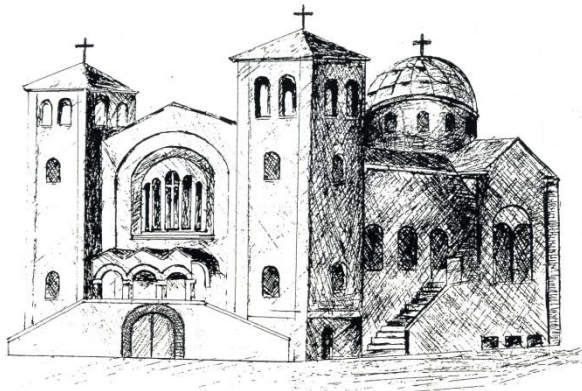


Ecumenical Patriarchate
Greek Orthodox Metropolis of New Jersey
ASCENSION

Greek Orthodox Church
FAIRVIEW - NEW JERSEY
Weekly Bulletin
Sunday, September 20, 2020
Sunday after Holy Cross



Οικουμενικόν Πατριαρχεῖον
Ιερὰ Μητρόπολις Νέας Ιερσέης
Ελληνική Ορθόδοξη Εκκλησία
ΘΕΙΑΣ ΑΝΑΛΗΨΕΩΣ
ΦΕΡΒΙΟΥ ΝΕΑΣ ΙΕΡΣΕΗΣ
ΕΒΔΟΜΑΔΙΑΙΟ ΔΕΛΤΙΟ
ΕΝΗΜΕΡΩΣΗΣ
Rev. Christos L. Pappas, Protopresbyter



**Light a Candle & Say a Prayer at
Ascension Church, Fairview, NJ**

*"I am the light of the world;
he who follows me will not walk in darkness
but will have the light of life." (John 8:12)*

To light a candle, please click the link below
and after you select the candle(s)
that you would like us to light and before pressing the
"Place Order" button,
please submit the names of your loved ones,
those who are alive and/or those
who have departed this life.
Your candles will be lit at the next Liturgy or service.
Thank you and God bless!

<http://ascensionfairviewnj.square.site/>

ΠΡΟΓΡΑΜΜΑ ΑΚΟΛΟΥΘΙΩΝ

Κυριακή, 20 Σεπτεμβρίου, 2020

Μετά την Ύψωση

8:30 π.μ. – 11:30 π.μ. Όρθρος, Θ. Λειτουργία

Τετάρτη, 23 Σεπτεμβρίου, 2020

Σύλληψις Προδρόμου, Ξανθίπη και Πολυξένη

8:30 π.μ. - Όρθρος, Θ. Λειτουργία

Ελληνικό Σχολείο – διαδυκτιακή διδασκαλία
(Μετά τις 23 Οκτωβρίου θα έχουμε διπλό πρόγραμμα
Διδασκαλία μέσα στο σχολείο και στο διαδύκτιο)

Παρασκευή, 25 Σεπτεμβρίου, 2020

Ελληνικό Σχολείο – διαδυκτιακή διδασκαλία
(Μετά τις 23 Οκτωβρίου θα έχουμε διπλό πρόγραμμα
Διδασκαλία μέσα στο σχολείο και στο διαδύκτιο)

7:00 μ.μ. Εσπερινός (Ναό Αγ. Ιωάννη)

Σάββατο, 26 Σεπτεμβρίου, 2020

Η Μετάστασις του Ιωάννου του Θεολόγου

9:00 π.μ. - Όρθρος, Θ. Λειτουργία
(Ναό Αγ. Ιωάννη)

Κυριακή, 27 Σεπτεμβρίου, 2020

Α' Λουκά

8:30 π.μ. – 11:30 π.μ. Όρθρος, Θ. Λειτουργία

SCHEDULE OF SERVICES

Sunday, September 20, 2020

Sunday after Holy Cross

8:30 a.m. - Orthros, Divine Liturgy

Wednesday, September 23, 2020

Conception of John the Baptist, Xanthippe & Polyxene

8:30 a.m. Orthros, Divine Liturgy

*Greek School Virtual Teaching
(After October 23, Hybrid: In person and Virtual)*

Friday, September 25, 2020

*Greek School Virtual Teaching
(After October 23, Hybrid: In person and Virtual)*

7:00 p.m. Vespers at St. John The Theologian (Tenaflly)

Saturday, September 26, 2020

Falling Asleep of St. John the Theologian

9:00 a.m. Orthros, Divine Liturgy
(at St. John The Theologian Cathedral – Tenaflly)

Sunday, September 27, 2020

1st Sunday of Luke

8:30 a.m. - Orthros, Divine Liturgy

Prokeimenon. Mode Plagal 2.

Psalm 27.9,1

O Lord, save your people and bless your inheritance.

Verse: To you, O Lord, I have cried, O my God.

The reading is from St. Paul's Letter to the Galatians 2:16-20

Brethren, knowing that a man is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the law died to the law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

Προκείμενον. Ἦχος πλ. β'.

ΨΑΛΜΟΙ 27.9,1

Σῶσον, Κύριε τὸν λαὸν σου καὶ εὐλόγησον τὴν κληρονομίαν σου.

Στίχ. Πρὸς σέ, Κύριε, κεκράξομαι ὁ Θεός μου.

Πρὸς Γαλάτας 2:16-20 τὸ ἀνάγνωσμα

Ἀδελφοί, εἰδότες ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου· διότι οὐ δικαιωθήσεται ἐξ ἔργων νόμου πᾶσα σὰρξ. Εἰ δέ, ζητοῦντες δικαιωθῆναι ἐν Χριστῷ, εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἄρα Χριστὸς ἁμαρτίας διάκονος; Μὴ γένοιτο. Εἰ γὰρ ἃ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἑμαυτὸν συνίστημι. Ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα θεῷ ζήσω. Χριστῷ συνεσταύρωμαι· ζῶ δέ, οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ, τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.

The Gospel According to Mark 8:34-38; 9:1

The Lord said: "If anyone wishes to come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his life? For what can a man give in return for his life? For whoever is ashamed of me and my words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when he comes in the glory of his Father with the holy angels." And he said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the kingdom of God come with power."

Ἐκ τοῦ Κατὰ Μάρκον 8:34-38,

9:1 Εὐαγγελίου τὸ Ἀνάγνωσμα

Εἶπεν ὁ Κύριος· Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι. ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ἑαυτοῦ ψυχὴν ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, οὗτος σώσει αὐτήν. τί γὰρ ὠφελήσει ἄνθρωπον ἂν κερδήσῃ τὸν κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων. Καὶ ἔλεγεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι εἰσὶ τινες τῶν ὧδε ἐστηκότων, οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

THE CONCEPTION OF ST. JOHN THE BAPTIST

The Conception of the Venerable Prophet, Forerunner and Baptist of the Lord, John: The holy Prophet Malachi prophesied that before the Messiah's birth His Forerunner would appear, and would indicate His coming. The Jews therefore in awaiting the Messiah also awaited the appearance of His Forerunner. In a city of the hills of Judea in the land of Palestine lived the righteous priest St Zachariah and his wife St Elizabeth, zealously observing the commandments of the Lord. The couple, however, had a misfortune: they remained childless in their old age, and they prayed unceasingly to God to grant them a child. Once, when St Zachariah took his turn as priest at the Temple of Jerusalem, he went into the Sanctuary to offer incense. Going behind the veil of the Sanctuary, he beheld an angel of God standing at the right side of the altar of incense. St Zachariah was astonished and halted in fear, but the angel said to him, "Fear not, Zachariah, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John." But Zachariah did not believe the words of the heavenly messenger, and then the angel said to him, "I am Gabriel, who stand in the presence of God; and I was sent to speak to you, and to bring you the good news. Behold, you will be silent and unable to speak until the day that these things come to pass, because you did not believe my words...." Meanwhile, the people were waiting for Zachariah and they were astonished that he had not come out from the Sanctuary after so long a time. And when he did come out, he was supposed to pronounce a blessing upon the people, but could not do so because he

had been struck speechless. When Zachariah explained by gestures that he was unable to speak, the people then understood that he had experienced a vision. The prophecy of the Archangel was fulfilled, and Righteous Elizabeth was delivered from her barrenness, and gave birth to John, the Forerunner and Baptist of the Lord.

On this day are celebrated God's mercy, His wondrous act and His wisdom: His mercy towards the devout and righteous parents of St John, the aged Zacharias and Elisabeth, who had all their lives begged a child of God; the wonder of the conception of John in Elisabeth's more-than-aged womb; and the wisdom of the dispensation of man's salvation. For John, God had a specially great plan: that he should be a prophet and the forerunner of Christ the Lord, the Saviour of the world. Through His angels, God revealed the birth of Isaac to the childless Sarah, and of Samson to the childless Manoah and his wife, and of John the Baptist to the childless Zacharias and Elisabeth. Through His angels, God revealed the birth of those for whom He had a special plan. How could children be born of aged parents? If someone is curious to find out, let him not ask men, for men do not know, nor does natural law (it being beyond natural law), but let him turn his gaze to the power of almighty God, who made the whole world from nothing and who, for the creation of Adam, the first man, used no parents, either young or old. Instead of being curious, let us thank God that He often reveals to us His power and mercy and wisdom beyond the natural law, by which we would otherwise be fettered and, without these special wonders of God, would fall into despair and forgetfulness of Him.

Σύλληψις Τιμίου Προδρόμου & Βαπτιστού Ιωάννου



Οι γονείς του Ιωάννου του Προδρόμου είχαν το μεγάλο όνειδος της ατεκνίας, το οποίο κατά τα τότε κρατούντα ήταν αβάσταχτο. Και αυτοί το σηκώνουν με υπομονή, με ταπείνωση, ευλογούντες και δοξάζοντες τον Θεό και ελπίζοντες σ' αυτόν. Και γι' αυτό και αυτοί λαμβάνουν τη μεγάλη ευλογία να γεννήσουν τον Πρόδρομο, ο οποίος είναι «εν γεννητοίς γυναικών μείζων», όπως είπε ο ίδιος ο Κύριος (Ματθ. 11:11). Δηλαδή δεν γεννήθηκε άλλος μεγαλύτερος από τον Ιωάννη τον Πρόδρομο, που αξιώθηκε να γίνει προφήτης και ο πρόδρομος της παρουσίας του Κυρίου.

Από κάποια πλευρά καθένας, έτσι ή αλλιώς, έχει να σηκώσει ένα όνειδος, έχει να βαστάσει κάτι ανεπιθύμητο, έχει να βαστάσει έναν σταυρό. Και ο καθένας μας, καθώς γνωρίζουμε την ιστορία του Θεού μέσα στον κόσμο, καθώς γνωρίζουμε την ιστορία της Εκκλησίας, τη ζωή της Εκκλησίας, τη ζωή των αγίων, οφείλουμε όχι απλώς να υπομένουμε, όχι απλώς να βαστάζουμε καρτερικά τον οποιονδήποτε σταυρό

εναποθέτει επάνω μας ο Κύριος, αλλά να πιστεύουμε και να ελπίζουμε ότι εκεί κρύβεται μεγάλη ευλογία. Μην πει κανένας: «Πώς να πιστέψω; Πώς να περιμένω κάτι τέτοιο; Πού να ξέρω;» Τέτοια ερωτήματα δεν έχουν θέση. Πρέπει ως χριστιανοί να μάθουμε τις υποσχέσεις του Θεού και να κρατούμε καλά τις υποσχέσεις του, διότι ό,τι θα γίνει στην ψυχή μας, θα γίνει με βάση αυτές. Δεν θα γίνει ούτε με τους κόπους μας ούτε με το οποιοδήποτε έργο μας. Όλη η αποκάλυψη και η διδασκαλία της Εκκλησίας αυτό λέει: πίσω από κάθε σταυρό, πίσω από κάθε όνειδος, πίσω από καθετί που καλούμαστε να σηκώσουμε, κρύβεται ευλογία.

Οφείλουμε να το πιστεύουμε αυτό. Αν δεν το πιστεύουμε, κατ' αρχήν αμαρτάνουμε, διότι είμαστε χριστιανοί και πρέπει να το γνωρίζουμε αυτό και επομένως να το πιστεύουμε, αλλά και ταλαιπωρούμαστε και επιπλέον πηγαίνουν χαμένοι οι κόποι μας, ο πόνος και η οποιαδήποτε ταλαιπωρία μας.



Είναι απορίας άξιον πώς αντέχουμε να είμαστε κατά τέτοιο τρόπο χριστιανοί. Ο χριστιανός έχει τον σταυρό του, έχει το οποιοδήποτε όνειδος και τις οποιεσδήποτε ταλαιπωρίες, που θα αφήσει επάνω του ο Κύριος, αλλά αυτά δεν είναι απλώς κάποια δύσκολα πράγματα, που πέφτουν επάνω του και τον βαραίνουν. Είναι τα προμηνύματα των ευλογιών του Θεού, είναι εκείνα μέσα από τα οποία θα έρθουν οι ευλογίες του Θεού.

Όποιος τα παίρνει έτσι, όσο δυσβάσταχτα κι αν είναι, όχι απλώς τα σηκώνει, αλλά τα σηκώνει με χαρά. Όταν δεν τα παίρνει έτσι, η ζωή του είναι πολύ άχαρη, πολύ

δύσκολη και αβάσταχτη. Απορεί λοιπόν κανείς αφ' ενός πώς τα παίρνουμε έτσι στραβά τα πράγματα και αφ' ετέρου πώς αντέχουμε.

Βλέπει κανείς χριστιανούς να ταλαιπωρούνται, να παιδεύονται, να χτυπιούνται από δω, να χτυπιούνται από κει, να βαραίνουν διάφορα δύσκολα πράγματα επάνω τους, και αυτά όλα, θέλουν δεν θέλουν, τα σηκώνουν, χωρίς όμως να υπάρχει κάποια ελπίδα, κάποιο φως, και χωρίς να περιμένουν κάτι.

Καθώς οι χριστιανοί, οι τέτοιου είδους χριστιανοί, χωρίς παρηγορία και χωρίς ελπίδα σηκώνουν όλα αυτά τα οποία πέφτουν επάνω τους –και από κάποια πλευρά έχουν μια πείρα να βαστάζουν αβάσταχτα πράγματα, και η οποία πείρα είναι άσκοπη και δεν βγάζει πουθενά– απορεί κανείς πώς δεν έμαθαν ακόμη να κύπτουν τον αυχένα και να σηκώνουν ευχαρίστως και ευγνωμονώντας τον Θεό, με ελπίδα και με πίστη, το οποιοδήποτε όνειδος, την οποιαδήποτε ταλαιπωρία και δοκιμασία βάζει επάνω τους ο Κύριος. Διότι αυτά μετά γίνονται ελαφρότατα.

Το διαβεβαιώνει ο ίδιος ο Κύριος, ο οποίος είπε: «Ο γαρ ζυγός μου χρηστός και το φορτίον μου ελαφρόν εστιν» (Ματθ. 11:30), όπως επίσης και ο μαθητής του, που έχει μέσα του τον Κύριο: «Αι εντολαί αυτού βαρείαι ουκ εισίν» (Α' Ιω. 5:3). Αλλά το διαβεβαιώνουν και η Εκκλησία και όλοι οι άγιοι της Εκκλησίας. Το διαβεβαιώνουν όλοι αυτοί που βάσταξαν το κάθε όνειδος και τον κάθε σταυρό και το κάθε βάρος, αλλά τα βάσταξαν με ελπίδα, με πίστη, τα βάσταξαν

προσβλέποντες στο φως του Κυρίου· και έτσι τα βάσταξαν, σαν να ήταν παιχνίδι.

Εκείνος ο οποίος βαστάζει επί χρόνια, μια ζωή ολόκληρη, χωρίς αυτή την ελπίδα που κάνει ελαφρό τον ζυγό και το φορτίο, και γι' αυτό είναι καταπονημένος, θα έλεγε κανείς ότι αυτός είναι πολύ δοκιμασμένος. Αυτός φθάνει να βρει το μυστικό που κρύβουν τα λόγια του Χριστού και αμέσως θα αποφασίσει εκουσίως και ευγνωμόνως, όπως είπαμε, να βαστάξει τον ζυγό του Κυρίου.



Η περίπτωση των γονέων του Ιωάννου του Προδρόμου και των γονέων της Παναγίας αλλά και η περίπτωση όλων των αγίων της Εκκλησίας ας μας γίνουν παράδειγμα και σ' αυτό το σημείο, και ας τους μιμηθούμε. Όλοι εμείς, άλλος έτσι, άλλος αλλιώς, οπωσδήποτε έχουμε έναν καημό που βαραίνει μέσα μας. Μπορούμε να φύγουμε ανάλαφροι απόψε από δω, καθώς μάλιστα τώρα θα λειτουργηθούμε, και από δω και πέρα να είναι τέτοια η ζωή μας, που να είμαστε σαν τα πουλάκια, που είναι ανάλαφρα και πετούν και δεν νιώθουν βάρος. Και θα περιμένουμε την ευλογία. Ο Θεός ξέρει πότε. Και μόνο που θα το νιώσει κανείς έτσι το βάρος και το όνειδος, είναι ευλογία, αλλά θα έρθει και η ευλογία, όταν θα θελήσει ο Κύριος, όπως και όσο θα θελήσει ο Κύριος.

Saints Polyxene and Xanthippe, disciples of the Apostles, who died in Spain

Commemorated on [September 23](#)



The Monastic Women Xanthippe and Polyxene were sisters by birth and they lived in Spain in the time of the holy Apostles. They were among the first to hear the divine teaching of Christ the Savior from the holy Apostle Paul, when he preached in their land.

Saint Xanthippe and her husband Probus accepted Christianity, but Saint Polyxene was still a pagan when a certain man became entranced with her extraordinary beauty and forcibly carried her off to Greece on a ship. The Lord preserved her unharmed. On the voyage, the saint heard the preaching of the holy Apostle Peter and believed in Christ.

When she arrived in Greece, Saint Polyxene turned to the Christians for protection and defense and they hid her in the city of Patra in Achaia, where she formally accepted Christianity and was baptized by the holy Apostle Andrew the First-Called himself.

She became a witness to his miracles, and how he patiently and humbly endured his sufferings and death. She stood at the cross upon which they crucified the holy Apostle Andrew. After his martyric death, Saint Polyxene returned to Spain, where she and her older sister Xanthippe converted many pagans to Christ. Saint Polyxene toiled for about forty years preaching the Gospel in Spain. Saint Xanthippe shared in her sister's work and preached in the populous city of Toledo.

Saint Polyxene reposed in about the year 109, having preserved her virginity to the end of her earthly life.

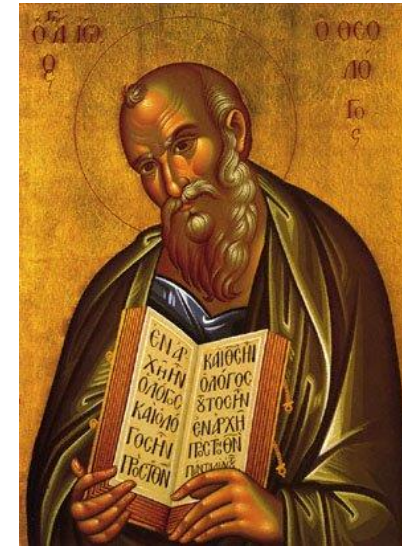
Οσίες Ξανθίππη και Πολυξένη

Οι Οσίες Ξανθίππη και Πολυξένη ήταν Ισπανίδες αδελφές και έζησαν στα μέσα του πρώτου αιώνα μετά Χριστόν, όταν Καίσαρ ήταν ο Κλαύδιος ο Α΄ (41-54 μ.Χ.).

Η Ξανθίππη μαζί με το σύζυγο της Πρόβο, άρχοντος της χώρας, διδάχτηκε τη χριστιανική θρησκεία, και ήλθε σ' αυτή, από τον απόστολο Παύλο (βλ. Ρωμ. ιε', 28).

Η Πολυξένη ήταν παρθένος, προτού δε λάβη το άγιο βάπτισμα, είχε αρπαγή από κάποιον άνδρα ασελγή, αλλά η χάρις του Θεού την προστάτευσε και δεν του επέτρεψε να την διαφθείρη. Μεταβαίνοντας από τόπου εις τόπον άκουσε το κήρυγμα του αποστόλου Πέτρου και κατόπιν το κήρυγμα του αποστόλου Φιλίππου στην Ελλάδα. Τέλος, έγινε μαθήτρια του αποστόλου Ανδρέα, ο οποίος την έβάπτισε. Επανερχόμενη στην πατρίδα της, παρέλαβε μαζί της τον απόστολο Ονήσιμο και την συνοδοιπόρο των ταξιδιών της Ρεβέκκα, μαζί μέ την οποία είχε βαπτισθή.

Και οι δύο αδελφές, εργάστηκαν για τη χριστιανική πίστη και οδήγησαν σ' αυτή πολλές γυναίκες. Πέθαναν και οι δύο ειρηνικά σε προχωρημένη ηλικία, χωρίς να πάψουν μέχρι και την τελευταία τους πνοή να στηρίζουν τις ασθενικές ψυχές στη χριστιανική ελπίδα.



Ο Άγιος Ιωάννης ο Θεολόγος καταγόταν από τη Βησθαΐδα και ήταν ένας από τους δώδεκα μαθητές του Κυρίου και μάλιστα μαθητής «ον αγαπά ο Ιησούς» (Ιωαν. Ια΄ 20), δηλαδή, τον οποίο αγαπούσε ιδιαίτερα ο Κύριός μας Ιησούς Χριστός. Η εκκλησία του απένειμε την προσωνυμία του Θεολόγου και στην αγιογραφία εικονίζεται με έναν αετό κοντά στο κεφάλι του, λόγω του ότι η θεολογία τον χαρακτηρίζει ως “υψιπέτης”.

Ο Άγιος Ιωάννης ο Θεολόγος είναι ο Ευαγγελιστής της αγάπης. Συνεχώς αναφέρεται στην αγάπη όπως επίσης την έκφραζε και τη βίωνε. Αγαπούσε πολύ τον Διδάσκαλό του και τον ακολούθησε στις πιο δύσκολες στιγμές της επίγειας ζωής Του. Ήταν δίπλα στον Χριστό σε σημαντικές στιγμές, ιδιαίτερα δε στο πάθος Του.

Ο Ιωάννης είναι ο συγγραφέας του 4ου κατά σειρά Ευαγγελίου στην Καινή Διαθήκη και θεωρείται το Ευαγγέλιο της Αγάπης αλλά και το θεολογικότερο όλων, όπως επίσης τριών Καθολικών Επιστολών και της Αποκάλυψης.

Μετά την Ανάληψη του Κυρίου ο Ιωάννης μαζί με τον Πέτρο συνέχισαν έντονα τη δράση τους και κήρυξαν πρώτοι σε όλο τον κόσμο τον λόγο Του. Σύμφωνα με την παράδοση, ο Ιωάννης κήρυξε το Ευαγγέλιο στη Μικρά Ασία και ιδιαίτερα στην Έφεσο. Εκεί με την προσευχή του κατέστρεψε τον ναό της Αρτέμιδος και οδήγησε πολλές χιλιάδες ειδωολάτρες στον Χριστιανισμό. Στα χρόνια του αυτοκράτορα Δομετιανού βασανίστηκε και εξορίστηκε στην Πάτμο, όπου δέχθηκε την Αποκάλυψη την οποία και κατέγραψε.

Υπερβαίνοντας πλέον τα 100 χρόνια ζωής του ο Άγιος πέθανε και τάφηκε έξω από την Έφεσο. Μετά από λίγες μέρες, οι μαθητές του και αρκετοί χριστιανοί πήγαν να δώσουν τον τελευταίο ασπασμό αλλά όταν άνοιξαν τον τάφο το σκήνωμά του δεν ήταν εκεί, είχε μεταστεί.

Η Εκκλησία τιμά τη μετάσταση του Αγίου Ιωάννη την 26η Σεπτεμβρίου.

Repose of the Holy Apostle and Evangelist John the Theologian



The Holy, Glorious All-laudable Apostle and Evangelist, Virgin, and Beloved Friend of Christ, John the Theologian was the son of Zebedee and Salome, a daughter of Saint Joseph the Betrothed. He was called by our Lord Jesus Christ to be one of His Apostles at the same time as his elder brother James. This took place at Lake Gennesareth (i.e. the Sea of Galilee). Leaving behind their father, both brothers followed the Lord.

The Apostle John was especially loved by the Savior for his sacrificial love and his virginal purity. After his calling, the Apostle John did not part from the Lord, and he was one of the three apostles who were particularly close to Him. Saint John the Theologian was present when the Lord restored

the daughter of Jairus to life, and he was a witness to the Transfiguration of the Lord on Mount Tabor.

During the Last Supper, he reclined next to the Lord, and laid his head upon His breast. He also asked the name of the Savior's betrayer. The Apostle John followed after the Lord when they led Him bound from the Garden of Gethsemane to the court of the iniquitous High Priests Annas and Caiphas. He was there in the courtyard of the High Priest during the interrogations of his Teacher and he resolutely followed after him on the way to Golgotha, grieving with all his heart.

At the foot of the Cross he stood with the Mother of God and heard the words of the Crucified Lord addressed to Her from the Cross: "Woman, behold Thy son." Then the Lord said to him, "Behold thy Mother" (John 19:26-27). From that moment the Apostle John, like a loving son, concerned himself over the Most Holy Virgin Mary, and he served Her until Her Dormition.

After the Dormition of the Mother of God the Apostle John went to Ephesus and other cities of Asia Minor to preach the Gospel, taking with him his own disciple Prochorus. They boarded a ship, which floundered during a terrible tempest. All the travellers were cast up upon dry ground, and only the Apostle John remained in the depths of the sea.

Prochorus wept bitterly, bereft of his spiritual father and guide, and he went on towards Ephesus alone.

On the fourteenth day of his journey he stood at the shore of the sea and saw that the waves had cast a man ashore. Going up to him, he recognized the Apostle John, whom the Lord had preserved alive for fourteen days in the sea. Teacher and disciple went to Ephesus, where the Apostle John preached incessantly to the pagans about Christ. His preaching was accompanied by such numerous and great miracles, that the number of believers increased with each day.

During this time there had begun a persecution of Christians under the emperor Nero (56-68). They took the Apostle John for trial at Rome. Saint John was sentenced to death for his confession of faith in the Lord Jesus Christ, but the Lord preserved His chosen one. The apostle drank a cup of deadly poison, but he remained alive. Later, he emerged unharmed from a cauldron of boiling oil into which he had been thrown on orders from the torturer.

After this, they sent the Apostle John off to imprisonment to the island of Patmos, where he spent many years. Proceeding along on his way to the place of exile, Saint John worked many miracles. On the island of Patmos, his preaching and miracles attracted to him all the inhabitants of the island, and he enlightened them with the light of the

Gospel. He cast out many devils from the pagan temples, and he healed a great multitude of the sick.

Sorcerers with demonic powers showed great hostility to the preaching of the holy apostle. He especially frightened the chief sorcerer of them all, named Kinops, who boasted that they would destroy the apostle. But the great John, by the grace of God acting through him, destroyed all the demonic artifices to which Kinops resorted, and the haughty sorcerer perished in the depths of the sea.

The Apostle John withdrew with his disciple Prochorus to a desolate height, where he imposed upon himself a three-day fast. As Saint John prayed the earth quaked and thunder rumbled. Prochorus fell to the ground in fright. The Apostle John lifted him up and told him to write down what he was about to say. "I am the Alpha and the Omega, the beginning and the end, saith the Lord, Who is and Who was and Who is to come, the Almighty" (Rev 1:8), proclaimed the Spirit of God through the Apostle John. Thus in about the year 67 the Book of Revelation was written, known also as the "Apocalypse," of the holy Apostle John the Theologian. In this Book were predictions of the tribulations of the Church and of the end of the world.

After his prolonged exile, the Apostle John received his freedom and returned to Ephesus, where he continued with his activity, instructing Christians to guard against false

teachers and their erroneous teachings. In the year 95, the Apostle John wrote his Gospel at Ephesus. He called for all Christians to love the Lord and one another, and by this to fulfill the commands of Christ. The Church calls Saint John the "Apostle of Love", since he constantly taught that without love man cannot come near to God.

In his three Epistles, Saint John speaks of the significance of love for God and for neighbor. Already in his old age, he learned of a youth who had strayed from the true path to follow the leader of a band of robbers, so Saint John went out into the wilderness to seek him. Seeing the holy Elder, the guilty one tried to hide himself, but the Apostle John ran after him and besought him to stop. He promised to take the sins of the youth upon himself, if only he would repent and not bring ruin upon his soul. Shaken by the intense love of the holy Elder, the youth actually did repent and turn his life around.

Saint John reposed when he was more than a hundred years old. He far outlived the other eyewitnesses of the Lord, and for a long time he remained the only remaining eyewitness of the earthly life of the Savior.

When it was time for the departure of the Apostle John, he went out beyond the city limits of Ephesus with the families of his disciples. He bade them prepare for him a cross-shaped grave, in which he lay, telling his disciples that they

should cover him over with the soil. The disciples tearfully kissed their beloved teacher, but not wanting to be disobedient, they fulfilled his bidding. They covered the face of the saint with a cloth and filled in the grave. Learning of this, other disciples of Saint John came to the place of his burial. When they opened the grave, they found it empty.

Each year from the grave of the holy Apostle John on May 8 came forth a fine dust, which believers gathered up and were healed of sicknesses by it. Therefore, the Church also celebrates the memory of the holy Apostle John the Theologian on May 8.

The Lord bestowed on His beloved disciple John and John's brother James the name "Sons of Thunder" an awesome messenger accompanied by the cleansing power of heavenly fire. And precisely by this the Savior pointed out the flaming, fiery, sacrificial character of Christian love, the preacher of which was the Apostle John the Theologian. The eagle, symbol of the lofty heights of his theological thought, is the iconographic symbol of the Evangelist John the Theologian. The appellation "Theologian" is bestowed by Holy Church only to Saint John among the immediate disciples and Apostles of Christ, as being the seer of the mysterious Judgments of God.

The form is overlaid on a background image of the Evangelist John the Theologian, depicted as an eagle with a halo. The text is in a serif font. The title is in bold. The thank-you message is in a smaller font. The donation amounts are in bold. The 'Donate' button is in a contrasting color.

Ascension Church Pandemic Appeal Offering

Thank you for your contribution to Ascension Church during these unprecedented times. Your support is greatly appreciated and will help maintain our Community as it belongs to each of us. All donations are tax-deductible to the extent allowed by law. God bless!

Donation amount

\$50	\$100
\$250	\$500
\$0.00	

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101 Anderson Avenue, Fairview, NJ 07022
Church Office Phone # 201 945 6448



SEPTEMBER 2020

Friday, September 18, 2020 9:00 am – 5:00pm
Saturday, September 19, 2020 9:00 am – 5:00pm
Sunday, September 20, 2020 12:00 noon – 5:00pm

Friday, September 25, 2020 9:00 am – 5:00pm
Saturday, September 26, 2020 9:00 am – 5:00pm
Sunday, September 27, 2020 12:00 noon – 5:00pm

Proceeds for the benefit of Philoptochos

**ASCENSION PHILOPTOCHOS
POST QUARANTINE FALL EVENT**



*We are so pleased to announce that now that gatherings can be sponsored
Ascension Philoptochos will be holding their Membership Dinner
on Saturday, October 10, 2020 at the:*

STONY HILL INN

231 POLIFLY ROAD, HACKENSACK, NEW JERSEY 07601

TIME: 4 P.M.

\$40.00 per person

*There will be a sumptuous sit-down dinner. As all CDC Guidelines must be
followed seating is limited so be sure to get your reservations in early by
contacting:*

Chrystalla Kanakis 201-945-9153

Lea Drivas 201-945-3424

Looking forward to greeting old and new members as well as friends.

DON'T FORGET YOUR MASKS!



All net proceeds will be utilized to further our Chapter's philanthropic endeavors.

Ascension Greek Orthodox Church
101 Anderson Ave. Fairview New Jersey

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

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THE WEEKLY BULLETIN

SUNDAY, September 20, 2020

Sunday after Holy Cross

ΚΥΡΙΑΚΗ, 20 Σεπτεμβρίου, 2020

Μετά την Ύψωσιν

MEMORIAL SERVICES

ΜΝΗΜΟΣΥΝΑ

1 χρόνος: Μαριάνα Καλογερά

1 year: Mary Ann Kalogeras

2 χρόνια: Ελένη Κατέχη

2 years: Eleni Katechis

2 χρόνια: Ελένη Φραγκίσκου

2 years: Eleni Frangiskou