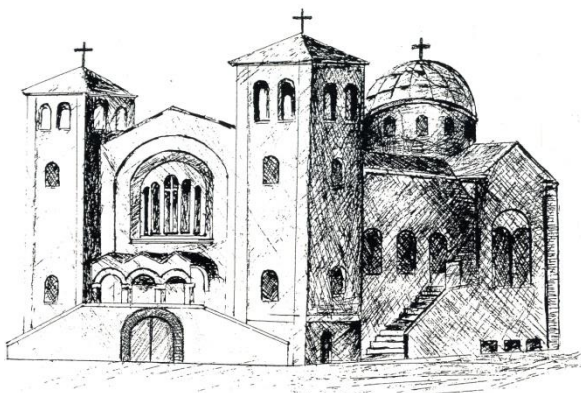


Ecumenical Patriarchate
Greek Orthodox Metropolis of New Jersey
ASCENSION

Greek Orthodox Church
FAIRVIEW - NEW JERSEY
Weekly Bulletin
Sunday, June 27, 2021
All Saints



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/>

For all other donations:

https://tithe.ly/give_new/www/#/tithe/give-one-time/305721?widget=1

ΠΡΟΓΡΑΜΜΑ ΑΚΟΛΟΥΘΙΩΝ

Κυριακή – 27 Ιουνίου, 2021

Α΄ Ματθαίου τῶν Ἀγίων Πάντων

8:30 π.μ. – 11:30 μ.μ. Ὁρθρος Θ. Λειτουργία

Τρίτη – 29 Ιουνίου, 2021

Αποστόλου Πέτρου και Παύλου

9:00 π.μ. Ὁρθρος, Θεία Λειτουργία

Τετάρτη – 30 Ιουνίου, 2021

Σύναξις τῶν Ἀγίων Ἀποστόλων

8:15 π.μ. Ὁρθρος, Θεία Λειτουργία

(Στο Ναό Αγίου Αθανασίου στο Paramus)

Κυριακή – 4 Ιουλίου, 2021

Β΄ Ματθαίου

Ημέρα της Ανεξαρτησίας

8:30 π.μ. – 11:30 μ.μ. Ὁρθρος Θ. Λειτουργία

SCHEDULE OF SERVICES

SUNDAY – June 27, 2021

The Sunday of All Saints

8:30 a.m. – 11:30 a.m. Orthros, Divine Liturgy

Tuesday – June 29, 2021

Apostles Peter and Paul

9:00 a.m. Orthros, Divine Liturgy

Wednesday – June 30, 2021

Synaxis of the Holy Apostles

8:15 a.m. Orthros, Divine Liturgy

(St. Athanasios Church – Paramus)

SUNDAY – July 4th, 2021

2nd Sunday of Matthew

Independence Day

8:30 a.m. – 11:30 a.m. Orthros, Divine Liturgy

**Prokeimenon. Mode 4.
Psalm 67.35,26**

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

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

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

**Προκείμενον. Ἦχος δ'.
ΨΑΛΜΟΙ 67.35,26**

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

Πρὸς Ἑβραίους 11:33-40, 12:1-2 τὸ ἀνάγνωσμα

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

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

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

Ἐκ τοῦ Κατὰ Ματθαῖον 10:32-33, 37-38,

19:27-30 Εὐαγγελίου τὸ Ἀνάγνωσμα

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

Sunday of All Saints



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

Honoring the friends of God with much reverence, the Prophet-King David says, "But to me, exceedingly honorable are Thy friends, O Lord" (Ps. 138:16). And the Apostle Paul, recounting the achievements of the Saints, and setting forth their memorial as an example that we might turn away from earthly things and from sin, and emulate their patience and courage in the struggles for virtue, says, "Wherefore seeing we also are compassed about with so great a cloud of witnesses,

let us lay aside every burden, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1). This commemoration began as the Sunday (Synaxis) of All Martyrs; to them were added all the ranks of Saints who bore witness (the meaning of "Martyr" in Greek) to Christ in manifold ways, even if occasion did not require the shedding of their blood.

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

In this celebration, then, we reverently honor and call blessed all the Righteous, the Prophets, Apostles, Martyrs, Confessors, Shepherds, Teachers, and Holy Monastics, both men and women alike, known and unknown, who have been added to the choirs of the Saints and shall be added, from the time of Adam until the end of the world, who have

been perfected in piety and have glorified God by their holy lives. All these, as well as the orders of the Angels, and especially our most holy Lady and Queen, the Ever-virgin Theotokos Mary, do we honor on this day, setting their life before us as an example of virtue, and entreating them to intercede in our behalf with God, Whose grace and boundless mercy be with us all. Amen.

Με την Κυριακή των αγίων Πάντων, κατακλείεται ο κινητός κύκλος των εορτών, που άρχισε από την Κυριακή του Τελώνου και Φαρισαίου. Στο κατανυκτικό Τριώδιο και στο χαρμόσυνο Πεντηκοστάριο μας παρουσίασε η Εκκλησία όλο το έργο της θείας οικονομίας, με κέντρο την μεγάλη εορτή του Πάσχα.

Είδαμε την πτώση των πρωτοπλάστων και την ανόρθωση του γένους μας διά της αναστάσεως του Χριστού. Χαιρετίσαμε την έλευση του Παρακλήτου στον κόσμο και πανηγυρίσαμε την γέννηση του νέου λαού του Θεού, τον εγκαινισμό και την έκχυση του αγίου Πνεύματος, «επί πάσαν σάρκα».

Σε στενό σύνδεσμο με την εορτή αυτή ευρίσκεται η παρούσα εορτή, η σφραγίδα και το τέλος της μεγάλης εορταστικής περιόδου. Έρχεται δηλαδή σαν απόδειξη του έργου της Εκκλησίας, της ενεργείας του αγίου Πνεύματος στον κόσμο.

Γιατί μας παρουσιάζει τους καρπούς της σποράς εκείνης, τον θερισμό των λευκών χωρών που εστάλησαν να θερίσουν οι απόστολοι.

Οι θειότατοι Πατέρες εθέσπισαν την εορτή αυτή μετά την κάθοδο του αγίου Πνεύματος για να δείξουν ότι η παρουσία του παναγίου Πνεύματος διά των αποστόλων επέτυχε να αγιάσει και να σοφίσει το ανθρώπινο φύραμα και να αποκαταστήσει τους ανθρώπους στην θέση των αγγέλων δια του Ιησού Χριστού, είτε με την προσφορά του μαρτυρικού των αίματος, είτε με την ενάρετο πολιτεία και διαγωγή των.

Και έργο υπερφυσικό διαπράττεται. Κατεβαίνει το Πνεύμα, ο Θεός, και ανεβαίνει ο χους, ο άνθρωπος. Ανεβάζει ο Λόγος του Θεού την θεωθείσα σάρκα και έλκει μαζί της και εκείνους που θέλουν να πράξουν έργα συνδιαλλαγής με το Θεό. Οι πριν αποξενωμένοι από τον Θεό, ενώνονται με τον Θεό και γίνονται φίλοι Του. Τα έθνη προσφέρουν την απαρχή των, τους αγίους Πάντας.

Αλλά και ένας δεύτερος λόγος προεκάλεσε την σύσταση της συλλογικής αυτής εορτής. Πολλοί άγιοι είναι γνωστοί και τιμώνται με εορτές και πανηγύρεις από την Εκκλησία. Και σε πολλούς όμως άλλους εσκήνωσε το Πνεύμα το άγιον και τους καθηγίασε.

Έμειναν όμως άγνωστοι και αφανείς. Αυτούς λοιπόν τους αγνώστους της αγίους τιμά σήμερα η Εκκλησία, όσους «κατά Χριστόν επολιτεύσαντο εν Ινδοίς και Αιγυπτίοις και Άραβι και Μεσοποταμία τε και Φρυγία και τοις άνωθεν του Ευξείνου· έτι δε και εν πάση τη Εσπερία άχρι και αυτών των Βρεττανικών νήσων, απλώς ειπείν εν Ανατολή και Δύσει».

Άγιοι Πέτρος και Παύλος Πρωτοκορυφαίοι Απόστολοι

Σταύρωσις εἶλε κήρυκα Χριστοῦ Πέτρον,

Τομὴ δὲ Παῦλον, τὸν τεμόντα τὴν πλάνην.

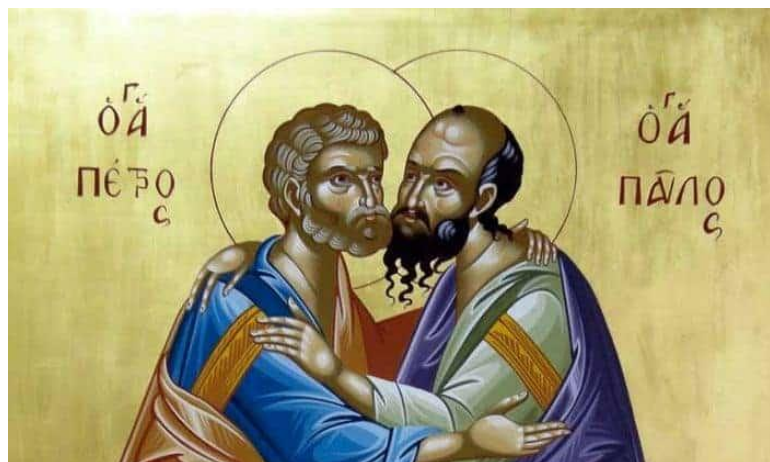
Τλῆ ἐνάτη Σταυρὸν Πέτρος εἰκάδ' ἄορ δέ γε Παῦλος.

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

διασταυρωμένο) έφτασε μέχρι την Ρώμη, όπου επί Νέρωνος (54-68μ.Χ.) υπέστη μαρτυρικό θάνατο, αφού τον σταύρωσαν χιαστί, με το κεφάλι προς τα κάτω περί το έτος 64 μ.Χ.

Ο δε Παύλος γεννήθηκε στην Ταρσό της Κιλικίας σε ένα χωρίο που ονομάζεται Γίσχαλα και στην αρχή ήταν σκληρός διώκτης του Χριστιανισμού. Το 36 μ.Χ. περίπου, όταν κάποτε μετέβαινε στη Δαμασκό για να διώξει και εκεί χριστιανούς, έγινε θαύμα στο οποίο φανερώθηκε ο Χριστός, ο οποίος τον πρόσταξε να πάει στον Ανανία ο οποίος τον κατήχησε και τον βάπτισε. Έτσι, έγινε ο μεγαλύτερος κήρυκας του Ευαγγελίου, θυσιάζοντας μάλιστα και την ζωή του γι' αυτό. Ονομάστηκε ο πρώτος μετά τον Ένα και Απόστολος των Εθνών, λόγω των τεσσάρων μεγάλων αποστολικών περιοδειών του. Είναι ο ιδρυτής της Εκκλησίας της Ελλάδος. Συνέγραψε 14 επιστολές προς τις Εκκλησίες τις οποίες εκείνος ίδρυσε. Τη ζωή του με τις περιπέτειές του θα τα δει κανείς, αν μελετήσει τις Πράξεις των Αποστόλων, αλλά και τις 14 Επιστολές του στην Καινή Διαθήκη. Ο Απόστολος Παύλος θέλει κάθε χριστιανός, όπως και ο ίδιος, να αισθάνεται και να λέει: «ζω δε ουκέτι εγώ, ζη δε εν εμοί Χριστός» (Προς Γαλάτας β΄ 20). Δηλαδή, δε ζω πλέον εγώ, ο παλαιός άνθρωπος, αλλά ζει μέσα μου ο Χριστός. Και ακόμα, «τα πάντα και εν πάσι Χριστός» (Προς Κολασσαείς γ΄ 11). Να διευθύνει, δηλαδή, όλες τις εκδηλώσεις τις ανθρώπινης ζωής μας ο Χριστός. Ο Απόστολος Παύλος υπέστη μαρτυρικό θάνατο (χωρίς να είναι απόλυτα ιστορικά διασταυρωμένο) δι' αποκεφαλισμού στη Ρώμη μεταξύ των ετών 64 - 67 μ.Χ.

On the 29th of June, the Greek Orthodox Church celebrates the feast day of Agios Petros and Agios Pavlos.



So important is this celebration in the Orthodox Church that it is marked by a preparatory fasting period – called the fast of the apostles – beginning from the Monday after Pentecost and lasting until the eve of the feast day of Agios Petros and Pavlos.

Following the practise of the early Church, where the first Christians would commemorate departed saints by celebrating the Divine Eucharist on top of their tombs, we too, nearly two thousand years later follow that same tradition. We too continue to this day to celebrate the feast days of saints by celebrating the Divine Liturgy over the altar of the Church of the particular saint to which the Church is dedicated. The reason for this is that the altar of every Church is said to be symbolic of saints' tombs in that every consecrated Church has relics of saints within the altar. If you are wondering why these two apostles, in particular,

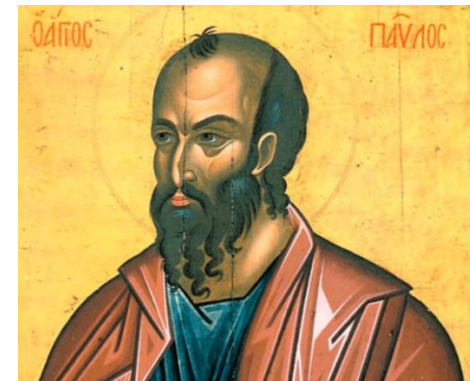
are celebrated on the same day, Petros was one of the twelve whereas Pavlos was not. From the Biblical evidence, Petros' ministerial outlook was very different from Pavlos'. At the council of Jerusalem (48AD), great problems had arisen in the Church from a large influx of Gentile converts and these saints had different opinions as to how they should be received. Yet we find that not only are they celebrated on the same day, but even icons of Agios Petros and Pavlos portray these two major apostles embracing each other. Historically the reason why the Church combined the feast day of the two apostles into one was that they were both martyred in Rome and on the same day. There is a very ancient tradition which claims that they were both executed during Nero's persecution approximately in the year 68AD. For this reason, probably from the fourth century onwards, the Church in Rome came to celebrate the feast day of these two apostles on the 29th June where they were martyred. By contrast, Constantinople celebrated this feast day several days after Christmas on the 28th December. However we see that it was the Roman custom that has prevailed in the Church today, but the evidence does not reveal to precisely when this came to be. Theologically speaking, the reason why the feast day of these two apostles was combined into one was to show that even though their ministerial vision was not the same yet both were necessary and even complemented each other.

In regards to the Saints themselves:



Peter was the son of Jonah and the brother of Andrew the First-called. He was of the tribe of Simeon, from the town of Bethsaida. He was a fisherman and was at first called Simon, but the Lord was pleased to call him Cephas, or Peter (John 1:42). He was the first of the disciples to clearly express faith in the Lord Jesus, saying: *Thou art the Christ, the Son of the Living God* (Matthew 16:16). His love for the Lord was great, and his faith in the Lord became gradually stronger. When the Lord was brought to trial, Peter denied Him three times; but after only one glance into the face of the Lord, Peter's soul was filled with shame and repentance. After the descent of the Holy Spirit, Peter showed himself to be a fearless and powerful preacher of the Gospel. Following one of his sermons in Jerusalem, three thousand souls were converted to the Faith. He preached the Gospel in Palestine, Asia Minor, Illyria and Italy. Peter worked many powerful miracles: he healed the sick and resurrected the dead, and the sick

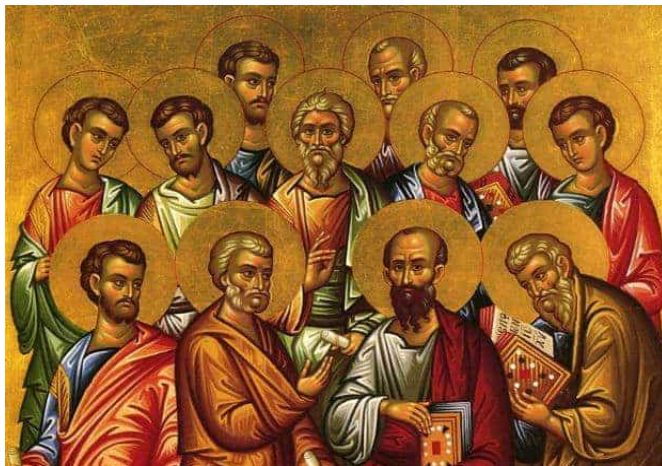
were healed even from his shadow. He had a great struggle with Simon the Magician, who proclaimed himself to be a god, but who was in reality a servant of Satan. Peter finally shamed and defeated him. By order of Simon's friend, the evil Emperor Nero, Peter was condemned to death. Having consecrated Linus Bishop of Rome, and having counseled and comforted the flock of Christ, Peter proceeded joyfully to his death. Seeing the cross before him, he begged his executioners to crucify him upside down, for he considered himself unworthy to die as had his Lord. Thus, this great servant of the Great Lord reposed and received a wreath of eternal glory.



Paul was born in Tarsus and was of the tribe of Benjamin. At first, he was called Saul. He studied under Gamaliel, and was a Pharisee and a persecutor of Christianity. He was miraculously converted to the Christian Faith by the Lord Himself, Who appeared to him on the road to Damascus. He was baptized by

the Apostle Ananias, named Paul and numbered in the service of the Great Apostles. With fiery zeal Paul preached the Gospel everywhere, from the borders of Arabia to Spain, among the Jews and among the Gentiles, and received the title “the Apostle to the Gentiles.” As horrible as his sufferings were, so much greater was his superhuman patience. Throughout all the years of his preaching, Paul hung from day to day as on a weak thread between life and death. Having filled all his days and nights with labor and suffering for Christ, having organized the Church in many places, and having attained such a degree of perfection, he was able to say: *not I, but Christ liveth in me* (Galatians 2:20). Paul was beheaded in Rome during the reign of Emperor Nero, at the same time as the martyrdom of the Apostle Peter.

Synaxis of the Twelve Holy Apostles



On the 30th of June, the Greek Orthodox Church commemorates the Synaxis (a celebratory gathering) of the Twelve Holy Apostles. The commemoration of a Synaxis is commonly observed on the day following a major feast day.

The feast of the Synaxis of the Twelve Holy Apostles follows the feast of the pre-eminent apostles Peter and Paul (29 June). Each of the Twelve is honoured on separate dates of the Church calendar. However the Church, in its wisdom, also established a collective commemoration of the Twelve Holy Apostles. This, because the group of Twelve Apostles, fulfilled the Lord’s commission to “Go... make disciples of all the nations, baptising them in the name of the Father and of the Son and of the Holy Spirit” (Mat 28:19).

The names of the Twelve Apostles are: Simon, who was called Peter, and his brother Andrew, the First-called; James the son of Zebedee, and his brother John, who was also the Evangelist and Theologian; Philip, and Bartholomew (see also June 11); Thomas, and Matthew the publican, who was also called Levi and was an Evangelist; James the son of Alphaeus, and Jude (also called Lebbaeus, and surnamed Thaddaeus), the brother of James, the Brother of God; Simon the Cananite (“the Zealot”), and Matthias, who was elected to fill the place of Judas the traitor.

Σύναξη των Αγίων Δώδεκα Αποστόλων



Τιμῷ θεόπτας δώδεκα Χριστοῦ φίλους,
Ἦρωας ἄνδρας καὶ θεοὺς τολμῷ λέγειν.
Δώδεκα εὐκλεέας τριακοστῇ ἀγείρει μύστας.

Οι Απόστολοι του Χριστού θα ξεχωρίζουν μέσα στην Ιστορία της Εκκλησίας, σαν οι υπέρλαμπροι αστέρες πρώτου μεγέθους της πνευματικής ζωής. Την 30η Ιουνίου, η Εκκλησία γιορτάζει τους δώδεκα Αποστόλους που αρχικά εξέλεξε ο Κύριος, πλην του Ιούδα Ισκαριώτη. Αυτοί είναι: Σίμωνας (Πέτρος), Ανδρέας,

Ιάκωβος, Ιωάννης, Φίλιππος, Θωμάς, Βαρθολομαῖος (Ναθαναήλ), Ματθαῖος, Ιάκωβος του Αλφαίου, Σίμωνας ο Ζηλωτής, Ιούδας ο αδελφός του Ιακώβου του μικρού και ο Ματθίας, που εξελέγη μέσα στο υπερώο τις παραμονές της Πεντηκοστής, σε αντικατάσταση του Ιούδα του Ισκαριώτη. Τη ζωή του καθενός των Αποστόλων αυτών, σκιαγραφούμε στις ιδιαίτερες γιορτές τους. Εδώ γίνεται υπενθύμιση της ενότητας που είχαν μεταξύ τους, αλλά και της ηθικής τους, που τόσο συνέβαλε στην πνευματική εν Χριστῷ αναγέννηση του κόσμου. Ἐχουμε, λοιπόν, χρέος και εμείς οι αγωνιζόμενοι χριστιανοί, να κινούμαστε στα ίχνη τους και με θερμό ζήλο για τη διάδοση του σωτηριώδους μηνύματος του Ευαγγελίου, που διέπνεε κι αυτούς, να γίνουμε μιμητές του έργου τους.

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THE WEEKLY BULLETIN

SUNDAY, June 27, 2021

All Saints

ΚΥΡΙΑΚΗ, 27 Ιουνίου, 2021

Των Αγίων Πάντων