

*Ecumenical Patriarchate
Greek Orthodox Metropolis of New Jersey*

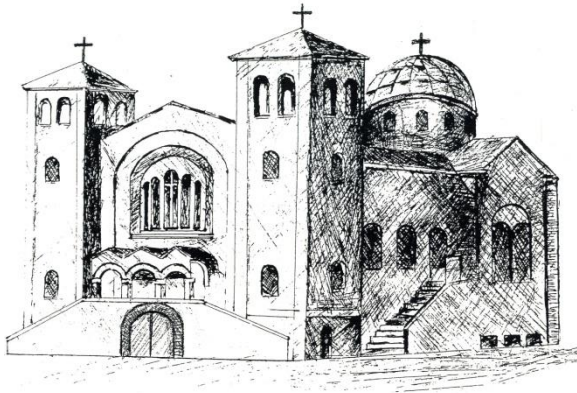
ASCENSION

Greek Orthodox Church
FAIRVIEW - NEW JERSEY

Weekly Bulletin

Sunday, October 31, 2021

5th Sunday of Luke



Οικουμενικόν Πατριαρχείον
Ιερά Μητρόπολις Νέας Ιερσέης

Ελληνική Ορθόδοξη Εκκλησία

ΘΕΙΑΣ ΑΝΑΛΗΨΕΩΣ

ΦΕΡΒΙΟΥ ΝΕΑΣ ΙΕΡΣΕΗΣ

ΕΒΔΟΜΑΔΙΑΙΟ ΔΕΛΤΙΟ

ΕΝΗΜΕΡΩΣΗΣ

Rev. Christos L. Pappas, Protospesbyter



**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/>

*To pay Membership, Greek School Tuition
and all other offerings use:*

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

ΠΡΟΓΡΑΜΜΑ ΑΚΟΛΟΥΘΙΩΝ

Κυριακή, 31 Οκτωβρίου, 2021

Ε' Λουκά

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

Κατηχητικό Σχολείο

(Χρειαζόμαστε Δασκάλους και Βοηθούς)

Ο καφές σερβίρεται από την Goya

Δευτέρα, 1^η Νοεμβρίου, 2021

Κοσμάς & Δαμιανός Ανάργυροι

9:00 π.μ. Όρθρος, Θ. Λειτουργία

Τρίτη, 2 Νοεμβρίου, 2021

6:00 μ.μ. Παράκληση

Τετάρτη, 3 Νοεμβρίου, 2021

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

Παρασκευή, 5 Νοεμβρίου, 2021

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

Κυριακή, 7 Νοεμβρίου, 2021

Ζ' Λουκά

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

Κατηχητικό Σχολείο

12:00 μ.μ. 2^η Γενική Συνέλευση

SCHEDULE OF SERVICES

Sunday, October 31, 2021

5th Sunday of Luke

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

Catechism Program

(We are currently seeking helpers and teachers)

Coffee is served by Goya

Monday, November 1st, 2021

Cosmas & Damianos

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

Tuesday, November 2, 2021

6:00 p.m. Paraklisis

Wednesday, November 3, 2021

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

Friday, November 5, 2021

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

Sunday, November 7, 2021

7th Sunday of Luke

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

Catechism Program

12:00 noon 2nd General Assembly Meeting

Prokeimenon. Mode 2.

Psalm 117.14,18

The Lord is my strength and my song.

Verse: The Lord has chastened me sorely.

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

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

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

Προκείμενον. Ἦχος β'.

ΨΑΛΜΟΙ 117.14,18

Ἰσχύς μου καὶ ὕμνησις μου ὁ Κύριος.

Στίχ. Παιδεύων ἐπαίδευσέ με ὁ Κύριος.

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

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

The Gospel According to Luke 16:19-31

The Lord said, "There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, 'Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses, and the prophets; let them hear them.' And he said, 'No, father Abraham; but if some one goes to them from the dead, they will repent.' He said to them, 'If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead.'"

Ἐκ τοῦ Κατὰ Λουκᾶν 16:19-31 Εὐαγγελίου τὸ Ἀνάγνωσμα

Εἶπεν ὁ Κύριος· Ἦν ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραϊνόμενος καθ' ἡμέραν λαμπρῶς. πτωχὸς δέ τις ἦν ὀνόματι Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἠλκωμένος καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιγίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἔλκη αὐτοῦ. ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος καὶ ἐτάφη. καὶ ἐν τῷ ᾄδι ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὅρα τὸν Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. καὶ αὐτὸς φωνήσας εἶπε· πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. εἶπε δὲ Ἀβραάμ· τέκνον, μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι· καὶ ἐπὶ πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν. εἶπε δὲ ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου· ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. λέγει αὐτῷ Ἀβραάμ· ἔχουσι Μωϋσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν. ὁ δὲ εἶπεν· οὐχί, πάτερ Ἀβραάμ, ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῆ πρὸς αὐτούς, μετανοήσουσιν. εἶπε δὲ αὐτῷ· εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῆ πεισθήσονται.

Holy Wonderworkers and Unmercenaries Cosmas and Damian of Mesopotamia



The Holy Wonderworkers and Unmercenary Physicians Cosmas and Damian and their mother Saint Theodota were natives of Asia Minor (some sources say Mesopotamia). Their pagan father died while they were still quite small children. Their mother raised them in Christian piety. Through her own example, and by reading holy books to them, Saint Theodota preserved her children in purity of life according to the command of the Lord, and Cosmas and Damian grew up into righteous and virtuous men.

Trained and skilled as physicians, they received from the Holy Spirit the gift of healing people's illnesses of body and soul by the power of prayer. They even treated animals. With fervent love for both God and neighbor, they never took payment for their services. They strictly observed the command of our Lord Jesus Christ, "Freely have you

received, freely give." (Mt. 10:8). The fame of Saints Cosmas and Damian spread throughout all the surrounding region, and people called them unmercenary physicians.

Once, the saints were summoned to a grievously ill woman named Palladia, whom all the doctors had refused to treat because of her seemingly hopeless condition. Through faith and through the fervent prayer of the holy brothers, the Lord healed the deadly disease and Palladia got up from her bed perfectly healthy and giving praise to God. In gratitude for being healed and wishing to give them a small gift, Palladia went quietly to Damian. She presented him with three eggs and said, "Take this small gift in the Name of the Holy Life-Creating Trinity, the Father, Son, and Holy Spirit." Hearing the Name of the Holy Trinity, the unmercenary one did not dare to refuse.

When Saint Cosmas learned what had happened, became very sad, for he thought that his brother had broken their strict vow. On his deathbed he gave instructions that his brother should not be buried beside him. Saint Damian also died shortly afterward, and everyone wondered where Saint Damian's grave should be. But through the will of God a miracle occurred. A camel, which the saints had treated for its wildness, spoke with a human voice saying that they should have no doubts about whether to place Damian beside Cosmas, because Damian did not accept the eggs from the woman as payment, but out of respect for the Name of God. The venerable relics of the holy brothers were buried together at Thereman (Mesopotamia).

Many miracles were worked after the death of the holy unmercenaries. There lived at Thereman, near the church of Cosmas and Damian, a

certain man by the name of Malchus. One day he went on a journey, leaving his wife all alone for what would be a long time. He prayerfully entrusted her to the heavenly protection of the holy brothers. But the Enemy of the race of mankind took on the appearance of one of Malchus' friends, and planned to kill the woman. A certain time went by, and this man went to her at home and said that Malchus had sent him to bring her to him. The woman believed him and went along. He led her to a solitary place intending to kill her. The woman, seeing that disaster threatened her, called upon God with deep faith.

Two fiercesome men then appeared, and the devil let go of the woman and fled, falling off a cliff. The two men led the woman home. At her own home, bowing to them deeply she asked, "My rescuers, to whom I shall be grateful to the end of my days, what are your names?"

They replied, "We are the servants of Christ, Cosmas and Damian," and became invisible. The woman with trembling and with joy told everyone about what had happened to her. Glorifying God, she went up to the icon of the holy brothers and tearfully offered prayers of thanksgiving for her deliverance. And from that time the holy brothers were venerated as protectors of the holiness and inviolability of Christian marriage, and as givers of harmony to conjugal life. From ancient times, their veneration spread also to Russia.

The Unmercenary Saints Cosmas and Damian of Asia Minor should not be confused with the Unmercenary Saints Cosmas and Damian of Rome (July 1), or the Unmercenary Saints Cosmas and Damian of Arabia (October 17).

Οι Ανάργυροι Κοσμάς και Δαμιανός, αποτελούν Αγίους της Ορθόδοξης Εκκλησίας, που έζησαν στην Μικρά Ασία.

Κατάγονταν από την Κιλικία της Μικράς Ασίας. Έζησαν τον 3ο αιώνα και άσκησαν και αυτοί το επάγγελμα του γιατρού, όπως και οι συνονόματοί τους Άγιοι, που έζησαν περίπου την ίδια εποχή στη Ρώμη. Οι γονείς τους, τους μεγάλωσαν με χριστιανική ανατροφή και κυρίως η μητέρα τους Θεοδότη που έμεινε χωρίς χήρα.

Τα δύο αδέρφια σπούδασαν πολλές επιστήμες, αλλά επιδόθηκαν στην ιατρική, όπου προσέφεραν τις υπηρεσίες τους αφιλοκερδώς. Συνάμα δε είχαν αναλάβει και το έργο της ποιμαντικής διακονίας της περιοχής τους. Εξ αιτίας του παραδείγματός τους πολλοί οδηγήθηκαν στην εκκλησία. Πιθανώς εκοιμήθηκαν ειρηνικώς και ετάφησαν στην τοποθεσία Φερεμά.

Υπάρχει όμως και μία άλλη περιγραφή η οποία αναφέρει πως τα δύο αδέρφια οδηγήθηκαν στον τοπικό άρχοντα Λυσία, όπου βασανίστηκαν και τελικά αποκεφαλίστηκαν.

Τα λείψανα των δύο Αγίων γνώρισαν μεγάλη τιμή κατά τη Βυζαντινή περίοδο. Αυτό συνέβη διότι ο Αυτοκράτορας Ιουστινιανός μετέφερε τα λείψανά τους και τα τοποθέτησε σε μεγαλοπρεπή ναό που έχτισε, ενώ αργότερα μεταφέρθηκαν και στη Ρώμη. Στους Αγίους Κοσμά και Δαμιανό επίσης αποδίδεται και η πρώτη μεταμόσχευση ποδιού.

Αντικατέστησαν με το πόδι ενός νεκρού Άραβα, ένα το οποίο έπασχε από γάγγραινα. Η παράδοση μάλιστα διέσωσε και σχετικούς πίνακες στη Δύση και τοιχογραφίες στην Ανατολή. Την ακολουθία τους τη συνέγραψε ο Άγιος Ιωάννης ο Δαμασκηνός και εορτάζουν την [1η Νοεμβρίου](#).

ΑΓΙΟΙ ΑΚΙΝΔΥΝΟΣ, ΠΗΓΑΣΙΟΣ, ΑΦΘΟΝΙΟΣ, ΕΛΠΙΔΟΦΟΡΟΣ, ΑΝΕΜΠΟΔΙΣΤΟΣ, ΜΑΡΤΥΡΕΣ



Ο Άγιος Ακίνδυνος μαζί με τους υπολοίπους Αφθόνιο, Πηγάσιο, Ελπιδοφόρο και Ανεμπόδιστο, ήταν όλοι αξιωματούχοι του Πέρση βασιλιά Σαπώρ του Β' το 330 μ.Χ.

Επειδή δε ομολόγησαν ότι, είναι χριστιανοί, συνελήφθησαν και μαστιγώθηκαν σκληρά. Έπειτα, τους έριξαν στις φλόγες μιας μεγάλης φωτιάς.

Αλλά οι θερμές δεήσεις τους προς το Θεό προκάλεσαν φοβερή θύελλα με βροχή, που έσβησε τη φωτιά. Αυτό προκάλεσε φόβο στους Πέρσες, και τον ίδιο το Σαπώρ, με αποτέλεσμα να αναβάλει, το θάνατο των γενναίων χριστιανών.

Αλλά μετά μερικές μέρες, τους έφερε και πάλι στο κριτήριο. Αφού είδε ότι δεν μπορούσε να αλλάξει το χριστιανικό τους φρόνημα, αποκεφάλισε πρώτο τον Αφθόνιο.

Έπειτα, απευθυνόμενος στον Ελπιδοφόρο, του είπε να φανεί λογικός, σαν εγγράμματος που ήταν και μπορούσε να διακρίνει το ψέμα από την αλήθεια.

Ο Ελπιδοφόρος του αποκρίθηκε ότι γι' αυτό ακριβώς πιστεύει στο Χριστό, διότι Αυτός είναι «η οδός και η αλήθεια και η ζωή» (Ιω. ιδ', 6).

Δηλαδή, ο σωστός δρόμος, που οδηγεί στην απόλυτη αλήθεια και στην πραγματική και πηγαία ζωή, που αξίζει κανείς να πεθάνει γι' αυτή.

Η απάντηση του Ελπιδοφόρου εξαγρίωσε τον Σαπώρ και αμέσως τον αποκεφάλισε.

Οι θυσίες αυτές ενθάρρυναν ακόμα περισσότερο τους υπόλοιπους, και έμειναν ακλόνητοι στην πίστη τους.

Τότε ο Σαπώρ διέταξε να τους ρίξουν μέσα σε αναμμένο καμίνι. Έτσι, μαρτυρικά και ένδοξα, παρέδωσαν όλοι την μακάρια ψυχή τους στον ζωοδότη Χριστό.

Τω αυτό μηνί Β', μνήμη των Αγίων Μαρτύρων Ακινδύνου, Πηγασίου, Αφθονίου, Ελπιδοφόρου, και Ανεμποδίστου1

Ούτοι οι Άγιοι εκατάγοντο από την γην των Περσών, και είχαν την πρώτην τιμήν και αξίαν κοντά εις τον βασιλέα Σαβώριον, εν έτει τλ' (330).

Επειδή δε ο Ακίνδυνος, Πηγάσιος και Ανεμπόδιστος, ηγάπουν άκρως την ευσέβειαν, διά τούτο επιάσθησαν από τον βασιλέα, και κρεμασθέντες εδάρθησαν. Έπειτα εκάησαν εις τας πλευράς, ο δε βασιλεύς άρχισε να βλασφημή εις τον Χριστόν. Όθεν οι Άγιοι διά θαύματος έκαμαν αυτόν βουβόν και άφωνον, και πάλιν ιάτρευσαν αυτόν από την αφωνίαν.

Ἐπειτα βάλονται ἐπάνω εἰς κρεββάτια σιδηρά καὶ πεπυρωμένα, βροχῆς δὲ γενομένης, ἡ φλόγα εσβέσθη. Ἐπειδὴ δὲ μετὰ τὴν προσευχὴν τοὺς κατεκρήμνισαν τὸ εἶδωλον τοῦ Διός, διὰ τοῦτο βάλονται μέσα εἰς καζάνια γεμάτα ἀπὸ βρασμένον μολύβι. Καὶ ἀβλαβεῖς φυλαχθέντες, τραβίζουν εἰς τὴν τοῦ Χριστοῦ πίστιν τὸν Ἅγιον Ἀφθόνιον, ὁ ὁποῖος εὐθύς ὁποῦ ἐπίστευσεν, ἀπεκεφαλίσθη, καὶ ἔλαβε τοῦ μαρτυρίου τὸν στέφανον.

Εἶτα βάλονται μέσα εἰς θυλακούρια βοδινά, καὶ ριφθέντες εἰς τὴν θάλασσαν, μένουσιν ἀβλαβεῖς ὑπὸ τῆς θείας χάριτος. Ὅθεν διὰ τοῦ θαύματος τούτου, τραβίζουν εἰς τὴν πίστιν τοῦ Χριστοῦ τὸν Ἐλπιδηφόρον, ὁ ὁποῖος ἦτον πρῶτος τῆς βασιλικῆς συγκλήτου. Ομοῦ δὲ μετὰ αὐτόν, τραβίζουν καὶ ἐπτὰ χιλιάδας ἀνθρώπους εἰς τὴν τῆς ἀληθείας ἐπίγνωσιν, οἵτινες ὅλοι ἀπεκεφαλίσθησαν. Ὁ δὲ Ἀκίνδυνος, Πηγάσιος καὶ Ἀνεμπόδιστος καὶ οἱ μετ' αὐτῶν, ρίπτονται μέσα εἰς ἓνα λάκκον, γεμάτον ἀπὸ θηρία. Καὶ ἐπειδὴ δὲν ἔπαθον καμμίαν βλάβην, διὰ τοῦτο ἐτράβιζαν εἰς τὴν εὐσέβειαν τὴν μητέρα τοῦ βασιλέως. Ὅθεν τελευταῖον βαλθέντες μέσα εἰς κάμινον πυρός, ἔλαβον τοῦ μαρτυρίου τοῦ τέλους, ομοῦ καὶ τοὺς στεφάνους. (Τὸν κατὰ πλάτος Βίον αὐτῶν, ὄρα εἰς τὸν Νέον Παράδεισον.)

Lives of all saints commemorated on November 2 **Martyrs Acindynus, Pegasius, Aphthonius, Elpidephorus, Anempodistus, and 7,000 with them, of Persia**



Saint Acindynus suffered martyrdom in Persia along with Saints Pegasias, Aphthonius, Elpidephorus, Anempodistus, and 7,000 other Christians at the time of King Sapor II (310-381). These saints were Sapor's courtiers, and were secret Christians. When the king began his persecution against Christians, envious pagans denounced them to him. Summoned to Sapor's presence for trial, the holy martyrs fearlessly confessed their faith in the Holy Trinity. The king ordered them to be beaten with whips. Sapor told the people that Saints Acindynus, Pegasias, Anempodistus and Elpidephorus would have their heads cut off, and that he would not permit the Christians to bury their bodies. A tremendous crowd accompanied these saints as they were led outside the city walls for execution, glorifying Christ. On Sapor's orders, soldiers massacred all the Christians in the procession (about 7,000), including Saint Elpidephorus.

Acindynus, Pegasias, and Anempodistus were burned on the following day with the mother of the emperor. Christians came secretly by night to the place of execution, found the bodies of the holy martyrs unharmed by the fire, and they buried them with reverence.

Saint Marcian of Cyrrhus



Saint Marcian of Cyrrhus lived during the fourth century. He went into the desert, where he lived for many years in solitude, unceasing prayer, and strict fasting. He built a small cell, and settled in it. The saint never lit candles for reading at night when he fulfilled his Rule of prayer, for the cell was filled with a divine light.

After several years the monk accepted two disciples, settling them beside him, but he continued to live as a hermit. The Patriarch Flavian of Antioch (February 18) and other bishops entreated the monk to abandon his strict solitude for the benefit of Christians, but he would not agree.

However, while not quitting his cell, he taught those coming to him for instruction and he turned many away from heresy and led them to the

Orthodox Faith. Before his end, Saint Marcian instructed his disciple Eusebius to bury him secretly far from his cell, in order to shun posthumous glory and avoid contention among those wanting his relics for nearby churches. Saint Marcian died in the year 388.

“Ozerianka” Icon of the Mother of God of Shuiu-Smolensk



The Shuiu-Smolensk Wonderworking Icon of the Mother of God was painted in the years 1654-1655 in the Resurrection parish of the city of Shuiu, where an unrelenting pestilence raged. Trusting in the mercy of God and the intercession of the Mother of God, the parishioners of the Resurrection church commissioned a certain pious monk to paint the icon of the Smolensk Mother of God, an icon long attributed with being a rescuer of the Russian people from enemies and misfortune.

The parishioners spent the whole week in prayer and fasting while the image was being painted. When the icon was finished, the priest and the people took it to the church and set it in a specially built place. From that time the pestilence began to ease, at first in the area of the Resurrection parish, and then also in all the city.

From the Icon of the Mother of God many miracles of healing took place, especially of eye diseases. The icon is also celebrated on July 11, July 28, and Bright Tuesday.



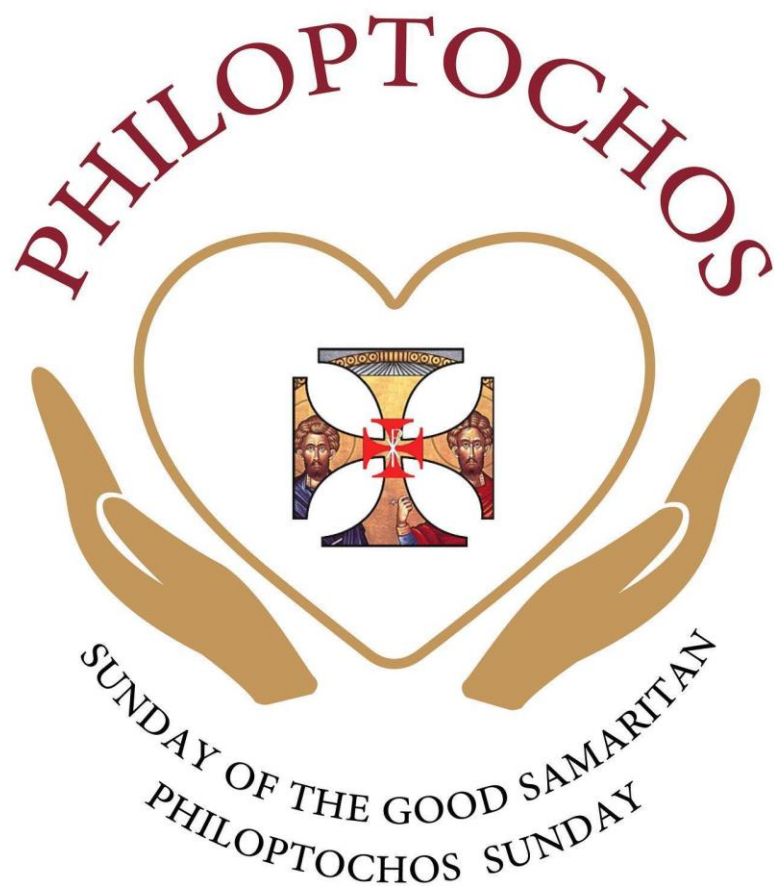
Philoptochos is having a
Food Drive for Thanksgiving.

Please donate and help us
contribute to those in need.

Boxes for canned and dry goods,
toiletries, baby food and paper goods
can be found outside the bookstore.



November 14, 2021, "Philoptochos Sunday"



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THE WEEKLY BULLETIN

SUNDAY, October 31st , 2021
5th Sunday of Luke

ΚΥΡΙΑΚΗ, 31 Οκτωβρίου, 2021
Ε' Λουκά

MEMORIAL SERVICES/ ΜΝΗΜΟΣΥΝΑ

1 χρόνος: Μαρία Βανδώρου

1 year: Maria Vandoros

2 χρόνια: Αργύρης Βανδώρος

2 years: Argyris Vandoros

3 χρόνια: Βασιλική Φερδερίγου

3 years: Vasiliki Ferderigos

3 χρόνια: Νικόλαος Φερδερίγος

3 years: Nikolaos Ferderigos

17 χρόνια: Μαργαρίτα Φερδερίγου

17 years: Margarita Ferderigos

20 years: Aphrodite Saullo

*The coffee is offered in
Memory of Aphrodite Saulo*