



ASCENSION
GREEK ORTHODOX CHURCH
FAIRVIEW, NEW JERSEY



The LIGHT of the ASCENSION Το Φως της Θείας Αναλήψεως

Welcome to The LIGHT of the ASCENSION! We are excited to launch this weekly newsletter which will inform and hopefully, inspire you with all things and activities having to do with our church and community. We hope you enjoy the content!



Sunday, December 5, 2021

Today we commemorate

10th Sunday of Luke

- [Savas the Sanctified click here](#)
- [Martyr Diogenes click here](#)

- [Epistle Reading click here](#)
- [Gospel Reading click here](#)

GOSPEL and EPISTLE READINGS

EPISTLE READING

The reading is from St. Paul's Letter to the Galatians 5:22-26; 6:1-2

Brethren, the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also walk by the Spirit. Let us have no self-conceit, no provoking of one another, no envy of one another. Brethren, if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness. Look to yourself, lest you too be tempted. Bear one another's burdens, and so fulfill the law of Christ.

ΑΠΟΣΤΟΛΙΚΟ ΑΝΑΓΝΩΣΜΑ

Πρὸς Γαλάτας 5:22-26, 6:1-2 τὸ ἀνάγνωσμα

Ἰδελφοί, ἡ καρπὸς τοῦ πνεύματός ἐστιν ἡγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἡγαθωσύνη, πίστις, प्रीति, ἡγκράτεια· κατὰ τῶν τοιούτων οὐκ ἐστιν νόμος. Οὗ δὲ τοῦ Χριστοῦ, τὴν σάρκα ἵσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἡπιθυμίαις. Ἐπιζητεῖτε πνεύματι, πνεύματι καὶ στοιχοῦμεν. Μὴ γινώμεθα κενόδοξοι, ἄλλήλους προκαλούμενοι, ἄλλήλοις φθονοῦντες. Ἰδελφοί, ἦν καὶ προληφθὲν ἄνθρωπος ἦν τινι παραπτώματι, ἡμεῖς οὐ πνευματικῶς καταρτίζετε τὸν τοιοῦτον ἢ πνεύματι προίτητος, σκοποῦν σεαυτὸν μὴ καὶ σὺ πειρασθῆς. ἄλλήλων τὴν βάρη βαστάζετε, καὶ οὕτως ἡναπληρώσατε τὸν νόμον τοῦ Χριστοῦ.

GOSPEL READING

The Gospel According to Luke 13:10-17

At that time, Jesus was teaching in one of the synagogues on the sabbath. And there was a woman who had a spirit of infirmity for eighteen years; she was bent over and could not fully straighten herself. And when Jesus saw her, he called her and said to her, "Woman, you are freed from your infirmity." And he laid his hands upon her, and immediately she was made straight, and she praised God. But the ruler of the synagogue, indignant because Jesus had healed on the sabbath, said to the people, "There are six days on which work ought to be done; come on those days and be healed, and not on the sabbath day." Then the Lord answered him, "You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to water it? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the sabbath day?" As he said this, all his adversaries were put to shame; and all the people rejoiced at all the glorious things that were done by him.

ΕΥΑΓΓΕΛΙΚΟ ΑΝΑΓΝΩΣΜΑ

Ἐκ τοῦ Κατὰ Λουκᾶν 13:10-17 Εὐαγγελίου τὸ Ἀνάγνωσμα

Τῷ καιρῷ ἐκείνῳ, ἦν διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι. καὶ ἰδοὺ γυνὴ ἦν πνεῦμα ἰχουσα ἰσθηνείας ἡτὴ δέκα καὶ ἑκτῷ, καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἡνακίψαι εἰς τὴν παντελῆς. ἰδὼν δὲ αὐτὴν ὁ ἰησοῦς προσεφώνησε καὶ εἶπεν αὐτῇ· γύναι, ἡπολέυσαι τῆς ἰσθηνείας σου· καὶ ἡπέθηκεν αὐτῇ τῆς χειρᾶς· καὶ παραχρῆμα ἡνωρθώθη καὶ ἡδόξαζε τὸν θεόν. ἡποκριθεὶς δὲ ὁ ἡρχισυνάγωγος, ἡγανακτῶν ἡτι τὸ σαββάτῳ ἡθεράπευσε ὁ ἰησοῦς, ἡλεγε τῷ ἡχλῷ· ἡξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἡργάζεσθαι· ἐν ταύταις οὗν ἡρχόμενοι ἡθεραπεύεσθε, καὶ μὴ τῆ ἡμέρα τοῦ σαββάτου. ἡπεκρίθη οὖν αὐτῷ ὁ κύριος καὶ εἶπεν· ἡποκριτά, ἡκαστος ἡμῶν τὸ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἡ τὸν ἡνον ἡπὶ τῆς φάνης καὶ ἡπαγαγῖν ποτίζει; ταύτην δέ, ἡθυγατέρα ἡαβραῆμ οἰσαν, ἡν ἡδῆσεν ὁ σατανῆς ἡδοῦ δέκα καὶ ἡκτῷ ἡτῆ, οὐκ ἡδει λυθῖναι ἡπὶ τοῦ δεσμοῦ τούτου τῷ ἡμέρῳ τοῦ σαββάτου; καὶ ταῦτα λέγοντος αὐτοῦ κατῆσχύνοντο πάντες οὗ ἡντικείμενοι αὐτῷ, καὶ πῆς ὁ ἡχλος ἡχαιρεν ἐπὶ πᾶσι τοῖς ἡνδόξοις τοῖς γινομένοις ὑπὲρ αὐτοῦ.

SCHEDULE OF SERVICES

Sunday, December 5, 2021

10th Sunday of Luke

Savas the Sanctified

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

10:00 a.m.-12:00 p.m. ~ Catechism School

11:30 a.m.-12:30 p.m. ~ Catechism

Christmas Shop (Fundraiser)

Coffee is served by the Parish Council

Monday, December 6, 2021

Nicholas the Wonderworker

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

Tuesday, December 7, 2021

Ambrose Bishop, Athenodoros

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

6:00 p.m. Paraklisis

Wednesday, December 8, 2021

Forefeast Conception Theotokos

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

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

5:00 p.m.-7:00 p.m. ~ Catechism

Christmas Shop (Fundraiser)

Thursday, December 9, 2021

Conception of Theotokos

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

*6:30 p.m. ~ Philoptochos Members General Meeting
& Christmas Gathering*

Friday, December 10, 2021

Menas, Hermogenes, Eugraphos, Thomas

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

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

6:30 p.m.-7:00 p.m. ~ PTO Bake Sale

6:45 p.m.-8:00 p.m. ~ Bible Study (English)

Saturday, December 11, 2021

Daniel the Stylite, Luke Stylite

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

ΠΡΟΓΡΑΜΜΑ ΑΚΟΛΟΥΘΙΩΝ

Κυριακή, 5 Δεκεμβρίου, 2021

Γ' Λουκά

Σάββας ο Ηγιασμένος

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

Κατηχητικό Σχολείο

Ο καφές σερβίρεται από το Συμβούλιο

Δευτέρα, 6 Δεκεμβρίου, 2021

Νικόλαος ο Θαυματουργός

9:00 π.μ. Όρθρος, Θεία Λειτουργία

Τρίτη, 7 Δεκεμβρίου, 2021

Αμβρόσιος Επί., Μάρτυς Αθηνόδωρος

9:00 π.μ. Όρθρος, Θεία Λειτουργία

6:00 μ.μ. Παράκληση

Τετάρτη, 8 Δεκεμβρίου, 2021

Προεόρτια Συλληψευς Άννης

9:00 π.μ. Όρθρος, Θεία Λειτουργία

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

5:00 μ.μ. – 7:00 μ.μ. Χριστουγεννιάτικο Φιλανθρωπικό

Παζαράκι από τα παιδιά του Κατηχητικού

Πέμπτη, 9 Δεκεμβρίου, 2021

Συλληψις Αγίας Άννης

9:00 π.μ. Όρθρος, Θ. Λειτουργία

Παρασκευή, 10 Δεκεμβρίου, 2021

Μηνάς Ερμογένης, Εύγραφος, Θωμάς

9:00 π.μ. Όρθρος, Θεία Λειτουργία

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

**6:30 p.m. – 7:00 p.m. ~ Χριστουγεννιάτικα Γλυκά
από τον Σύνδεσμο Γονέων του Ελληνικού Σχολείου**

**6:45 p.m. – 8:00 p.m. ~ Μελέτη Αγίας Γραφής
με τον π. Χρήστο (Αγγλική Γλώσσα)**

Σάββατο, 11 Δεκεμβρίου, 2021

Δανιήλ ο Στυλίτης, Λουκάς ο Στυλίτης

9:00 π.μ. Όρθρος, Θεία Λειτουργία

Saint Nicholas the Wonderworker, Archbishop of Myra in Lycia

Saint Nicholas, the Wonderworker, Archbishop of Myra in Lycia is famed as a great saint pleasing unto God. He was born in the city of Patara in the region of Lycia (on the south coast of the Asia Minor peninsula), and was the only son of pious parents Theophanes and Nonna, who had vowed to dedicate him to God.

As the fruit of the prayer of his childless parents, the infant Nicholas from the very day of his birth revealed to people the light of his future glory as a wonderworker. His mother, Nonna, after giving birth was immediately healed from illness. The newborn infant, while still in the baptismal font, stood on his feet three hours, without support from anyone, thereby honoring the Most Holy Trinity. Saint Nicholas from his infancy began a life of fasting, and on Wednesdays and Fridays he would not accept milk from his mother until after his parents had finished their evening prayers.

From his childhood Nicholas thrived on the study of Divine Scripture; by day he would not leave church, and by night he prayed and read books, making himself a worthy dwelling place for the Holy Spirit. Bishop Nicholas of Patara rejoiced at the spiritual success and deep piety of his nephew. He ordained him a reader, and then elevated Nicholas to the priesthood, making him his assistant and entrusting him to instruct the flock. In serving the Lord the youth was fervent of spirit, and in his proficiency with questions of faith he was like an Elder, who aroused the wonder and deep respect of believers. Constantly at work and vivacious, in unceasing prayer, the priest Nicholas displayed great kind-heartedness towards the flock, and towards the afflicted who came to him for help, and he distributed all his inheritance to the poor.

There was a certain formerly rich inhabitant of Patara, whom Saint Nicholas saved from great sin. The man had three grown daughters, and in desperation he planned to sell their bodies so they would have money for food. The saint, learning of the man's poverty and of his wicked intention, secretly visited him one night and threw a sack of gold through the window. With the money the man arranged an honorable marriage for his daughter. Saint Nicholas also provided gold for the other daughters, thereby saving the family from falling into spiritual destruction. In bestowing charity, Saint Nicholas always strove to do this secretly and to conceal his good deeds.

The Bishop of Patara decided to go on pilgrimage to the holy places at Jerusalem, and entrusted the guidance of his flock to Saint Nicholas, who fulfilled this obedience carefully and with love. When the bishop returned, Nicholas asked his blessing for a pilgrimage to the Holy Land. Along the way the saint predicted a storm would arise and threaten the ship. Saint Nicholas saw the devil get on the ship, intending to sink it and kill all the passengers. At the entreaty of the despairing pilgrims, he calmed the waves of the sea by his prayers. Through his prayer a certain sailor of the ship, who had fallen from the mast and was mortally injured, was also restored to health.

When he reached the ancient city of Jerusalem and came to Golgotha, Saint Nicholas gave thanks to the Savior. He went to all the holy places, worshiping at each one. One night on Mount Zion, the closed doors of the church opened by themselves for the great pilgrim. Going round the holy places connected with the earthly service of the Son of God, Saint Nicholas decided to withdraw into the desert, but he was stopped by a divine voice urging him to return to his native country. He returned to Lycia, and yearning for a life of quietude, the saint entered into the brotherhood of a monastery named Holy Sion, which had been founded by his uncle. But the Lord again indicated another path for him, "Nicholas, this is not the vineyard where you shall bear fruit for Me. Return to the world, and glorify My Name there." So he left Patara and went to Myra in Lycia.

Upon the death of Archbishop John, Nicholas was chosen as Bishop of Myra after one of the bishops of the Council said that a new archbishop should be revealed by God, not chosen by men. One of the elder bishops had a vision of a radiant Man, Who told him that the one who came to the church that night and was first to enter should be made archbishop. He would be named Nicholas. The bishop went to the church at night to await Nicholas. The saint, always the first to arrive at church, was stopped by the bishop. "What is your name, child?" he asked. God's chosen one replied, "My name is Nicholas, Master, and I am your servant."

After his consecration as archbishop, Saint Nicholas remained a great ascetic, appearing to his flock as an image of gentleness, kindness and love for people. This was particularly precious for the Lycian Church during the persecution of Christians under the emperor Diocletian (284-305). Bishop Nicholas, locked up in prison

together with other Christians for refusing to worship idols, sustained them and exhorted them to endure the fetters, punishment and torture. The Lord preserved him unharmed. Upon the accession of Saint Constantine (May 21) as emperor, Saint Nicholas was restored to his flock, which joyfully received their guide and intercessor.

Despite his great gentleness of spirit and purity of heart, Saint Nicholas was a zealous and ardent warrior of the Church of Christ. Fighting evil spirits, the saint made the rounds of the pagan temples and shrines in the city of Myra and its surroundings, shattering the idols and turning the temples to dust.

In the year 325 Saint Nicholas was a participant in the First Ecumenical Council. This Council proclaimed the Nicene Symbol of Faith, and he stood up against the heretic Arius with the likes of Saints Sylvester the Bishop of Rome (January 2), Alexander of Alexandria (May 29), Spyridon of Trimythontos (December 12) and other Fathers of the Council.

Saint Nicholas, fired with zeal for the Lord, assailed the heretic Arius with his words, and also struck him upon the face. For this reason, he was deprived of the emblems of his episcopal rank and placed under guard. But several of the holy Fathers had the same vision, seeing the Lord Himself and the Mother of God returning to him the Gospel and omophorion. The Fathers of the Council agreed that the audacity of the saint was pleasing to God, and restored the saint to the office of bishop.

Having returned to his own diocese, the saint brought it peace and blessings, sowing the word of Truth, uprooting heresy, nourishing his flock with sound doctrine, and also providing food for their bodies. The face of Saint Nicholas resembled that of an Angel, resplendent with divine grace. A brilliant ray shone from his face, like that which shone from the face of Moses (Exodus 34:29), so that those who looked at him were astonished. Whoever was oppressed by some affliction or passion of the soul had only to behold the Saint, and his sorrow was eased at once. As for those who conversed with him, they soon found themselves advancing on the path of virtue. Not only were the faithful moved to compassion, but unbelievers as well, and they directed their steps on the path of salvation when they heard him speak. The evil of unbelief which had been implanted in their hearts since childhood was uprooted, and in its place, the word of truth was sown.

Even during his life the saint worked many miracles. One of the greatest was the deliverance from death of three men unjustly condemned by the Governor, who had been bribed. The saint boldly went up to the executioner and took his sword, already suspended over the heads of the condemned. The Governor, denounced by Saint Nicholas for his wrong doing, repented and begged for forgiveness.

Witnessing this remarkable event were three military officers, who were sent to Phrygia by the emperor Constantine to put down a rebellion. They did not suspect that soon they would also be compelled to seek the intercession of Saint Nicholas. Evil men slandered them before the emperor, and the officers were sentenced to death. Appearing to Saint Constantine in a dream, Saint Nicholas called on him to overturn the unjust sentence of the military officers.

He worked many other miracles, and struggled many long years at his labor. Through the prayers of the saint, the city of Myra was rescued from a terrible famine. He appeared to a certain Italian merchant and left him three gold pieces as a pledge of payment. He requested him to sail to Myra and deliver grain there. More than once, the saint saved those drowning in the sea, and provided release from captivity and imprisonment.

Having reached old age, Saint Nicholas peacefully fell asleep in the Lord. His venerable relics were preserved incorrupt in the local cathedral church and flowed with curative myrrh, from which many received healing. In the year 1087, his relics were transferred to the Italian city of Bari, where they rest even now (See May 9).

The name of the great saint of God, the hierarch and wonderworker Nicholas, a speedy helper and suppliant for all hastening to him, is famed in every corner of the earth, in many lands and among many peoples. In Russia there are a multitude of cathedrals, monasteries and churches consecrated in his name. There is, perhaps, not a single city without a church dedicated to him.

The first Russian Christian prince Askold (+ 882) was baptized in 866 by Patriarch Photius (February 6) with the name Nicholas. Over the grave of Askold, Saint Olga (July 11) built the first temple of Saint Nicholas in the Russian Church at Kiev. Primary cathedrals were dedicated to Saint Nicholas at Izborsk, Ostrov, Mozhaïsk, and Zaraisk. At Novgorod the Great, one of the main churches of the city, the Nikolo-Dvorischensk church, later became a cathedral.

Famed and venerable churches and monasteries dedicated to Saint Nicholas are found at Kiev, Smolensk,

Pskov, Toropetsa, Galich, Archangelsk, Great Ustiug, Tobolsk. Moscow had dozens of churches named for the saint, and also three monasteries in the Moscow diocese: the Nikolo-Greek (Staryi) in the Chinese-quarter, the Nikolo-Perervinsk and the Nikolo-Ugreshsk. One of the chief towers of the Kremlin was named the Nikolsk. Many of the churches devoted to the saint were those established at market squares by Russian merchants, sea-farers and those who traveled by land, venerating the wonderworker Nicholas as a protector of all those journeying on dry land and sea. They sometimes received the name among the people of "Nicholas soaked." Many village churches in Russia were dedicated to the wonderworker Nicholas, venerated by peasants as a merciful intercessor before the Lord for all the people in their work. And in the Russian land Saint Nicholas did not cease his intercession. Ancient Kiev preserves the memory about the miraculous rescue of a drowning infant by the saint. The great wonderworker, hearing the grief-filled prayers of the parents for the loss of their only child, took the infant from the waters, revived him and placed him in the choir-loft of the church of Holy Wisdom (Hagia Sophia) before his wonderworking icon. In the morning the infant was found safe by his thrilled parents, praising Saint Nicholas the Wonderworker.

Many wonderworking icons of Saint Nicholas appeared in Russia and came also from other lands. There is the ancient Byzantine embroidered image of the saint, brought to Moscow from Novgorod, and the large icon painted in the thirteenth century by a Novgorod master.

Two depictions of the wonderworker are especially numerous in the Russian Church: Saint Nicholas of Zaisk, portrayed in full-length, with his right hand raised in blessing and with a Gospel (this image was brought to Ryazan in 1225 by the future wife of Prince Theodore, the Byzantine Princess Eupraxia, who perished in 1237 with her husband and infant son during the incursion of Batu); and Saint Nicholas of Mozhaisk, also in full stature, with a sword in his right hand and a city in his left. This recalls the miraculous rescue of the city of Mozhaisk from an invasion of enemies, through the prayers of the saint. It is impossible to list all the grace-filled icons of Saint Nicholas, or to enumerate all his miracles.

Saint Nicholas is the patron of travelers, and we pray to him for deliverance from floods, poverty, or any misfortunes. He has promised to help those who remember his parents, Theophanes and Nonna.

Saint Nicholas is also commemorated on May 9 (The transfer of his relics) and on July 29 (his nativity).

In Italy, the relics of Saint Nicholas are in the Roman Catholic Basilica of Saint Nicholas in Bari; and his left arm is in Saint Nicholas Roman Catholic Church of Rimini.

In Russia, relics of Saint Nicholas are to be found in Christ the Savior Cathedral in Moscow, and in the Saint Alexander Nevsky Lavra in St. Petersburg.

The right hand of Saint Nicholas is in the church of Saint George the New in Bucharest, Romania.

In Greece, portions of the Saint's relics are in the Monasteries of Saint Nicholas Apo Bathia in Euboea, and Phaneromenē in Salaminos. A piece of the Saint's left arm is in the Metropolitan church of Volos. One of the Saint's teeth is at Kalabryta Monastery in the Peloponnēsos.

Άγιος Νικόλαος Αρχιεπίσκοπος Μύρων της Λυκίας, ο Θαυματουργός

Ο Άγιος Νικόλαος γεννήθηκε τον 3ο αιώνα μ.Χ. στα Πάταρα της Λυκίας, από γονείς ευσεβείς και πλουσίους και έδρασε την εποχή των αυτοκρατόρων Διοκλητιανού (284 - 304 μ.Χ.), Μαξιμιανού (286 - 305 μ.Χ.) και Μεγάλου Κωνσταντίνου.

Ύστε νεαρή ηλικία έμεινε ορφανός και κληρονόμος μιας μεγάλης περιουσίας. Αλλά ο Νικόλαος, εμπνεόμενος από φιλόνηρωπα συναισθήματα, διέθετε την περιουσία του για να ανακουφίζει άπορα, ορφανά, φτωχούς, χήρες, στενοχωρημένους οικογενειάρχες. Ένας μάλιστα, θα διέφθειρε τις τρεις κόρες του, προκειμένου να εξασφαλίσει χρήματα. Όταν το έμαθε αυτό ο Νικόλαος, μυστικά σε τρεις νύκτες εξασφάλισε την προίκα των τριών κοριτσιών, αφήνοντας 100 χρυσά φλουριά στην κάθε μία. Έτσι, οι τρεις κόρες αποκαταστάθηκαν και γλίτωσαν από βέβαιη διαφθορά.

Στην συνέχεια αφιερώθηκε στον ασκητικό βίο, λόγω όμως της ξεχωριστής αρετής του τιμήθηκε, χωρίς να το επιδιώξει, αρχικά με το αξίωμα του Ιερέα στα Πάταρα και συνέχεια με το αξίωμα του αρχιεπισκόπου Μύρων. Από τη θέση αυτή καθοδηγούσε με αγάπη το ποίμνιό του και ομολογούσε με παρηρησία την αλήθεια. Για το λόγο αυτό συνελήφθη από τους τοπικούς άρχοντες και ρίχτηκε στη φυλακή.

Όταν όμως ανήλθε στον αυτοκρατορικό θρόνο ο Μέγας Κωνσταντίνος ελευθερώθηκαν όλοι οι χριστιανοί και έτσι ο Νικόλαος επανήλθε στο αρχιεπισκοπικό θρόνο. Μάλιστα έλαβε μέρος στην Α' Οικουμενική Σύνοδο, όπου ξεχώρισε για τη σοφία και την ηθική του τελειότητα.

Ο Άγιος Νικόλαος ήταν προικισμένος και με το χάρισμα της θαυματουργίας με το οποίο έσωσε πολλούς ανθρώπους και όσο ήταν εν ζωή αλλά και μετά την κοίμησή του το 330 μ.Χ. Για παράδειγμα όταν κάποτε κινδύνευσε κάποιος στη θάλασσα - λόγω σφοδρών ανέμων - και επικαλέστηκε το όνομα του αγίου σώθηκε και μάλιστα ενώ βρισκόταν στη μέση του πελάγους βρέθηκε αβλαβής στο σπίτι του. Το θαύμα έγινε αμέσως γνωστό στην Πόλη και ο λαός προσήλθε αμέσως σε λιτανεία και αγρυπνία προκειμένου να τιμήσει το θαυματουργό Άγιο.

Περί των Ιερών Λειψάνων του Αγίου

Ο τάφος του Αγίου Νικολάου στη Βασιλική του Μπάρι, ανοίχθηκε αναγκαστικά το 1953 μ.Χ., κατά την διάρκεια αναστηλωτικών εργασιών, την νύκτα της 5ης προς 6ης Μαΐου. Για τον σκοπό αυτό συγκροτήθηκε επιτροπή από τον Πάπα, με Πρόεδρο τον τότε Ρωμαιοκαθολικό Αρχιεπίσκοπο του Μπάρι Ερρίκο Νικόδημο, στην οποία ανατέθηκε η κανονική αναγνώριση των λειψάνων του τάφου. Παράλληλα ο αναγνωριστικός έλεγχος και η καταμέτρηση των οστών ανατέθηκε στον Καθηγητή της Ανατομίας στο Πανεπιστήμιο του Μπάρι Λουίτζι Μαρτίνο και τον βοηθό του Γιατρό Αλφρέντο Ρουγγίερι.

Τα Λείψανα μέσα στη λάρνακα έπλεαν σέ ένα διαυγές, άχρωμο και άοσμο υγρό, το οποίο είχε βάθος τρία περίπου εκατοστά. Η εξέταση του υγρού αυτού από τα Ινστιτούτα Χημείας και Υγιεινής του Πανεπιστημίου του Μπάρι απέδειξε, ότι επρόκειτο για καθαρό νερό, ελεύθερο από άλατα και στείρο από μικροοργανισμούς! Η έρευνα απέδειξε, ότι το υγρό αυτό προήρχετο από τις μυελοκυμέλες των σπογγωδών οστέων!

Η τρίτη ιστορικά ανακομιδή έγινε την νύκτα της 7ης προς 8ης Μαΐου 1957 μ.Χ., με σκοπό νέα αναγνώριση, καταμέτρηση, ανατομική και ανθρωπολογική μελέτη, πριν την οριστική κατάθεση στην λάρνακα, μετά το πέρας των αναστηλωτικών εργασιών. Στην ιατρική ομάδα συμμετείχε την φορά αυτή και ο Γιατρός Λουίτζι Βενέζια. Τα αποτελέσματα της ανθρωπολογικής εξετάσεως των Ιερών Λειψάνων υπήρξαν εντυπωσιακά. Διαπιστώθηκε, ότι ανήκαν σέ ένα και το αυτό άτομο και μάλιστα σε άνδρα που είχε ύψος 1.67 περίπου, τρεφόταν κυρίως με φυτικά προϊόντα και πέθανε σε ηλικία μεγαλύτερη των 70 ετών. Το άτομο αυτό ανήκε στην λευκή Ινδοευρωπαϊκή φυλή.

Η κατάσταση ορισμένων οστών έδειξε ακόμη, ότι το άτομο στο οποίο ανήκαν, πρέπει να είχε υποφέρει πολύ κάτω από ιδιαίτερα δυσμενείς συνθήκες διαβίωσης, που του άφησαν σημάδια στην υπόλοιπη ζωή του. Η αγκυλωτική σπονδυλοαρθρίτιδα και η διάχυτη ενδοκρανιακή υπερόστωση, πρέπει να κληρονομήθηκαν από κάποια υγρή φυλακή, όπου πέρασε αρκετά χρόνια της ζωής του και μάλιστα σε προχωρημένη ηλικία. Η ιχνογραφική ανάπλαση του προσώπου, με την μέθοδο της υπερσκελετικής αναπλάσεως των μαλακών μερών της κεφαλής, απέδωσε επίσης θεαματικά αποτελέσματα. Τα σχετικά ιχνογραφήματα που δημοσίευσε ο Καθηγητής Μαρτίνο, βρίσκονται σε συμφωνία με τις παλαιότερες απεικονίσεις του Αγίου, εκείνης της Αγίας Μαρίας της Πρώτης (στη Ρώμη, 8ος ή 9ος αιώνας μ.Χ.) και αυτή του Παρεκκλησίου του Αγίου Ισιδώρου, στον Ναό του Αγίου Μάρκου (στη Βενετία, ψηφιδωτό του 12ου αιώνα μ.Χ.). Δηλαδή, με τις εξετάσεις των Λειψάνων του Αγίου Νικολάου, πιστοποιήθηκε η γνησιότητά τους, αποδείχθηκε επιστημονικά η μυροβλυσία του και επίσης ότι η πάροδος του χρόνου δεν άμβλυσε την μνήμη των βασικών χαρακτηριστικών της μορφής του, όπως τα διέσωσε η Ορθόδοξη εικονογραφική παράδοση (πρόσωπο ασκητικό, ευγενικό, με αρμονικές αναλογίες, υψηλό και πλατύ μέτωπο, μεγάλα μάτια - ελαφρά βαθουλωτά - έντονα ζυγωματικά, φαλάκρα). (Βλ. Αντ. Μάρκου, «Τα Λείψανα του Αγ. Νικολάου Επισκόπου Μύρων της Λυκίας και οι ιστορικές τους περιπέτειες»· Περιοδικό «Ορθόδοξη Μαρτυρία» Λευκωσίας, φ. 44/1994, σελ. 98 - 106· αγγλική έκδοση από το Κέντρο Παραδοσιακών Ορθόδοξων Σπουδών Έτνας Καλιφορνίας, 1994).

The Conception by Righteous Anna of the Most Holy Mother of God

Saint Anna, the mother of the Virgin Mary, was the youngest daughter of the priest Nathan from Bethlehem, descended from the tribe of Levi. She married Saint Joachim (September 9), who was a native of Galilee. For a long time Saint Anna was childless, but after twenty years, through the fervent prayer of both spouses, an angel of the Lord announced to them that they would be the parents of a daughter, Who would bring blessings to the whole human race.

The Orthodox Church does not accept the teaching that the Mother of God was exempted from the consequences of ancestral sin (death, corruption, sin, etc.) at the moment of her conception by virtue of the future merits of Her Son. Only Christ was born perfectly holy and sinless, as Saint Ambrose of Milan teaches in Chapter Two of his Commentary on Luke. The Holy Virgin was like everyone else in Her mortality, and in being subject to temptation, although She committed no personal sins. She was not a deified creature removed from the rest of humanity. If this were the case, She would not have been truly human, and the nature that Christ took from Her would not have been truly human either. If Christ does not truly share our human nature, then the possibility of our salvation is in doubt.

The Conception of the Virgin Mary by Saint Anna took place at Jerusalem. The many icons depicting the Conception by Saint Anna show the Most Holy Theotokos trampling the serpent underfoot.

“In the icon Saints Joachim and Anna are usually depicted with hands folded in prayer; their eyes are also directed upward and they contemplate the Mother of God, Who stands in the air with outstretched hands; under Her feet is an orb encircled by a serpent (symbolizing the devil), which strives to conquer all the universe by its power.”

There are also icons in which Saint Anna holds the Most Holy Virgin on her left arm as an infant. On Saint Anna's face is a look of reverence. A large ancient icon, painted on canvas, is located in the village of Minkovetsa in the Dubensk district of Volhynia diocese. From ancient times this Feast was especially venerated by pregnant women in Russia.

Σύλληψη της Αγίας Άννης

Για τη μητέρα της Θεοτόκου Άννα, δεν αναφέρουν τίποτα σχετικό τα Ευαγγέλια, ούτε τα υπόλοιπα βιβλία της Καινής Διαθήκης. Σύμφωνα όμως με την παράδοση της Εκκλησίας, ο Ιερέας Μαθθάν, κάτοικος της Βηθλεέμ, απέκτησε τρεις θυγατέρες: τη Μαρία, τη Σοβή και την Άννα.

Η Μαρία, αφού παντρεύτηκε στη Βηθλεέμ, γέννησε εκεί την Ελισάβετ, τη μητέρα του Ιωάννη του Βαπτιστή.

Η Άννα παντρεύτηκε τον Ιωακείμ από τη Γαλιλαία. Μετά από πολλά χρόνια ατεκνίας, απέκτησε κόρη, την Παρθένο Μαρία.

Η παράδοση αναφέρει ότι οι γονείς της την αφιέρωσαν στην υπηρεσία του Ναού της Ιερουσαλήμ, σε ηλικία τριών ετών. Αυτοί δε μετά από λίγα χρόνια πέθαναν.

Την Αγία Άννα τιμούσαν από τα αρχαία χρόνια. Το συμπεραίνουμε αυτό από διάφορους Πατέρες της Εκκλησίας, αλλά και από αρχαίους εκκλησιαστικούς ύμνους, που υπάρχουν προς τιμήν της μητέρας της Θεοτόκου. Επίσης, το έτος 550 μ.Χ., ο αυτοκράτωρ Ιουστινιανός, αφιέρωσε ναό στην Κωνσταντινούπολη προς τιμήν της Αγίας Άννας.

Savas the Sanctified

This Saint was born in 439 in Moutalaska, a small village of Cappadocia. He entered the arena of the monastic life from childhood and was under that master trainer of monastics, Euthymius, the Great, the teacher of the desert. He became the spiritual Father of many monks and an instructor for the monasteries in Palestine, and was appointed leader (archimandrite) of the desert-dwellers of Palestine by the Patriarch of Jerusalem. In his old age he went to Constantinople, to the Emperors Anastasius and Saint Justinian the Great, in behalf of the Orthodox Faith and the dogmas of the Council of Chalcedon. Having lived ninety-four years, he reposed in 533. The Typicon for the ecclesiastical services had its beginning in the monastery established by this righteous one.

Άγιος Σάββας ο Ηγιασμένος

Ο Άγιος Σάββας καταγόταν από το χωριό Μουταλάσκη της Καππαδοκίας και ήταν γιος ευσεβών γονέων, του Ιωάννη και της Σοφίας. Από πολύ νωρίς γνώρισε τις θείες βουλές και αποφάσισε να αφιερωθεί στο μοναστικό βίο. Είχε τόση πίστη που κάποτε μπήκε σε ένα κλίβανο πυρός από τον οποίο βγήκε αβλαβής με τη βοήθεια του Θεού.

Όταν ήταν δεκαοχτώ ετών έφυγε από το μοναστήρι των Φλαβιανών και πήγε στα Ιεροσόλυμα. Από εκεί κατευθύνθηκε προς την έρημο της Ανατολής για να συναντήσει τον Μέγα Ευθύμιο (βλέπε 20 Ιανουαρίου). Ο Ευθύμιος τον έστειλε σε ένα κοινόβιο, το οποίο διηύθυνε ο όσιος Θεόκτιστος (βλέπε 3 Σεπτεμβρίου).

Ο Άγιος Σάββας κατά την παραμονή του στο κοινόβιο έλαμψε λόγω του χαρακτήρα του και των αρετών του. Μάλιστα ήταν τόσο σοβαρός και ηθικός - παρά το νεαρόν της ηλικίας - που προσαγορεύτηκε παιδαριόγεροντας από τον Μέγα Ευθύμιο.

Ο Άγιος Σάββας όσο μεγάλωνε τροφοδοτούσε όλο και περισσότερο το πνεύμα του, γι' αυτό και τιμήθηκε με το χάρισμα της θαυματουργίας. Το χάρισμα αυτό το επιστράτευσε στην υπηρεσία των φτωχών και των ασθενών και έτσι επιτέλεσε σημαντικότερα έργα.

Για την αγιότητα της ζωής του και για τη μεγάλη του φήμη, είχε σταλεί από τον Πατριάρχη Ιεροσολύμων δυο φορές πρεσβευτής στην Κωνσταντινούπολη, προς το βασιλιά Αναστάσιο και έπειτα προς τον Ιουστινιανό.

Σε ηλικία ενενήντα τεσσάρων ετών, το 534 μ.Χ., ανήλθε προς Κύριον εν ειρήνη.

Το 584 μ.Χ., το Λείψανο του Αγίου Σάββα ανακομίσθηκε αδιάφθορο όταν ανοίχθηκε ο τάφος του για να ενταφιαστεί ο Ηγούμενος Κασσιανός. Αρχικά διαφυλάχθηκε στη Μονή του και στη συνέχεια μεταφέρθηκε στην Κωνσταντινούπολη, κατά την περίοδο των Αραβικών επιδρομών.

Για τον χρόνο άφιξης του στη Βενετία επικρατούν δύο παραδόσεις. Σύμφωνα με την πρώτη το Λείψανο είχε μεταφερθεί στην Κωνσταντινούπολη, απ' όπου το 1026 μ.Χ. το έκλεψε ο Βενετός ευγενής Πέτρος Centranico (έπειτα Δόγης, 1026 - 1031 μ.Χ.), επί των ημερών του Δόγη Tribunio Menio (982 - 1026 μ.Χ.), το μετέφερε στη Βενετία και το κατέθεσε στο Ναό του Αγίου Αντωνίου.

Κατά την δεύτερη παράδοση το Λείψανο δεν μεταφέρθηκε ποτέ στην Κωνσταντινούπολη, αλλά διαφυλάχθηκε στον Άγιο Ιωάννη της Άκρας, απ' όπου μεταφέρθηκε από τούς Γενουάτες στην ανταγωνίστρια της Βενετίας πόλη τους. το 1257 μ.Χ. οι Βενετοί πέτυχαν να μεταφέρουν το Λείψανο στη Βενετία.

Η παρουσία του Λειψάνου του Αγίου Σάββα στη Βενετία επιβεβαιώνεται από την σχετική ομολογία του Σαββαΐτου Μοναχού Σωφρονίου στον Μητροπολίτη Ρωσίας Άγιο Μακάριο, το 1547 μ.Χ. Το 1965 μ.Χ., μετά από ενέργειες του Πατριάρχου Βενεδικτού, η ρωμαιοκαθολική Εκκλησία επέστρεψε το Λείψανο στο Πατριαρχείο Ιεροσολύμων και φυλάσσεται έκτοτε στη Μονή του.

MEMORIAL SERVICES ΜΝΗΜΟΣΥΝΑ

Saturday, December 4, 2021

40 days: Sophie Koufakis

40 μέρες: Σοφία Κουφάκη

The coffee is offered by the Koufakis Family
Ο καφές προσφέρεται από τηνοικογένεια Κουφάκη
που τελούν το μνημόσυνο
εις μνήμη της κεκοιμημένης

Sunday, December 5, 2021

40 days: Aikaterini Nicolaou

40 μέρες: Αικατερίνη Νικολάου

3 months: Stella Christodoulou

3 μήνες: Στέλλα Χριστοδούλου

10 years: Peter Kambolis

10 χρόνια: Πέτρος Καμπόλης

The coffee is offered by
the Backos, Kambolis & Vratsanos Families

Ο καφές προσφέρεται από τις οικογένειες
Μπάκογιάννη, Καμπόλη και Βρατσάνου
που τελούν το μνημόσυνο
εις μνήμη των κεκοιμημένων

OUR SPIRITUAL LEADER

Rev. Christos L. Pappas

Protopresbyter

office: 201-945-6448

cell: 201-707-4737

fatherchristos@yahoo.com

Anastasia Perdikos
Office Administrator
office: 201-945-6448
info@ascensionfairview.org

ANNOUNCEMENTS



*Ascension Church
Catechism Program*

CHRISTMAS SHOP



\$10



\$20



Sale on December 5, 8, 12, & 15
*after Divine Liturgy on Sundays
after Greek School on Wednesdays*

All proceeds will benefit Saint Basil Academy, Garrison, NY &
St. Tabitha School & Orphanage, Kenya, Africa

**ASCENSION GREEK
ORTHODOX CHURCH**

Join Us

Fairview, NJ

BIBLE Study
Conversation & Fellowship
with **Fr. Christos Pappas**

When

EVERY TUESDAY after Paraklesis in Church (Greek)
&
EVERY SECOND FRIDAY of the month (English)
6:45 pm in the lower community room

With Childcare

FRIDAY pizza and playtime with
supervision will be available for all children
while parents attend

Register with

Contact: Anastasia, Office Administrator
101 Anderson Avenue, Fairview, NJ 07022
info@ascensionfairview.org
(201) 945-6448

Made with PosterMyWall.com

**FIRST BIBLE STUDY (ENGLISH) this week on
December 10, 2021**



Ascension PTO
Christmas Bake Sale



Friday, December 10, 2021
(after Greek School)
Sunday, December 12, 2021
After the Divine Liturgy

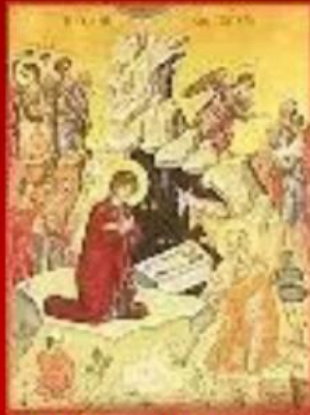
\$25 per platter

Thank you for Supporting our Greek Afternoon School!

Καλές Γιορτές!!!



Ascension Church
Catechism Christmas Retreat



Divine Liturgy
Christmas Lesson by Fr. Christos
Christmas tree lighting | make an ornament
Christmas carols | play instruments
Christmas crafts
rehearse for Nativity Program
healthy breakfast, lunch & treats

DECEMBER 12, 2021 | 10 AM - 3 PM

WE WILL BE FOLLOWING COVID SAFETY MEASURES

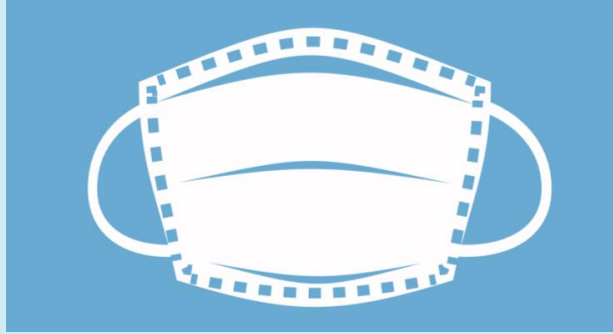
PLEASE REGISTER WITH MRS. ADDIE TOUMAZOU, DIRECTOR
ascensioncatechismprogram@gmail.com

201.365.8907

COMMUNITY SERVICE HOURS OPPORTUNITY

Father Christos is offering community service hours (5 hours) to **10th, 11th, & 12th graders** who would like to fulfill community service requirements by assisting the Catechism Director, Mrs. Addie Toumazou, and teachers at the **Catechism Christmas Retreat** on December 12, 2021. This would be a great opportunity to give back to your community, the Ascension Church, and complete community service hours. Volunteers would assist students during the Divine Liturgy in church, help make Christmas ornaments and crafts,

decorate the Christmas tree, sing Christmas carols, rehearse for the Nativity Program, and any other meaningful service. We hope you strongly consider.



NEW COVID SAFETY MEASURES

You are strongly encouraged to wear a mask or face covering in church for the protection of those who cannot wear a mask, have a weakened immune system, or cannot receive the vaccine. Try to physically distance yourself as best as possible while in church. If you have the symptoms of COVID-19, or suspect you might have been exposed to someone who has COVID-19, please stay home.

The Divine Liturgy is live streamed on our church website. You can watch from home or in our Church Hall downstairs and come up for Holy Communion at the appropriate time OR at the end of the Liturgy. Please let Fr. Christos know in advance what you decide to do.



Ascension Greek Orthodox Church | 101 Anderson Avenue, Fairview, NJ 07022

[Unsubscribe info@ascensionfairview.org](mailto:info@ascensionfairview.org)

[Update Profile](#) | [About Constant Contact](#)

Sent by info@ascensionfairview.org in collaboration
with



Try email marketing for free today!