



DIRECT ARCHDIOCESAN
DISTRICT

JUBILEE 85TH ANNIVERSARY
THREE HIERarchs GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN August 10th 2014

V. Rev. Archimandrite Eugene N. Pappas

NINTH SUNDAY AFTER PENTECOST
NINTH SUNDAY OF MATTHEW



Icon of the Dormition of the Theotokos -- August 15th

St. Paul's First Letter to the Corinthians 3:9-17

Prokeimenon. Mode Plagal 4. Psalm 75.11,1

Make your vows to the Lord our God and perform them. Verse: God is known in Judah; his name is great in Israel. BRETHREN, we are God's fellow workers; you are God's field, God's building. According to the grace of God given to me, like a skilled master builder. I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it. For no other foundation can any one lay than that which is laid, which is Jesus Christ. Now if any one builds on the foundation with gold, silver, precious stones, wood, hay, straw - each man's work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done. If the work which any man has built on the foundation survives, he will receive a reward. If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire. Do you not know that you are God's temple and that God's Spirit dwells in you? If any one destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are.

Πρὸς Κορινθίους α' 3:9-17

Προκείμενον. Ἡχος πλ δ. ΨΑΛΜΟΙ 75.11,1

Εῦχασθε καὶ ἀπόδοτε Κυρίῳ τῷ Θεῷ ἡμῶν. Στίχ. Γνωστὸς ἐν τῇ Ἰουδαίᾳ ὁ Θεός, ἐν τῷ Ἰσραὴλ μέγα τὸ ὄνομα αὐτοῦ. Ἄδελφοί, Θεοῦ γάρ ἐσμεν συνεργοί· θεοῦ γεώργιον, θεοῦ οἰκοδομή ἐστε. Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι, ὡς σοφὸς ἀρχιτέκτων θεμέλιον τέθεικα, ἄλλος δὲ ἐποικοδομεῖ. Ἔκαστος δὲ βλεπέτω πᾶς ἐποικοδομεῖ. Θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὃς ἐστιν Ἰησοῦς Χριστός. Εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον τοῦτον χρυσόν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην, ἑκάστου τὸ ἔργον φανερὸν γενήσεται· ἡ γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ ἑκάστου τὸ ἔργον ὅποιόν ἐστιν τὸ πῦρ δοκιμάσει. Εἴ τινος τὸ ἔργον μένει ὁ ἐποικοδόμησεν, μισθὸν λήψεται. Εἴ τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται· αὐτὸς δὲ σωθήσεται, οὗτος δὲ ὡς διὰ πυρός. Οὐκ οἴδατε ὅτι ναὸς θεοῦ ἐστε, καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν; Εἴ τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ τοῦτον ὁ θεός· ὁ γὰρ ναὸς τοῦ θεοῦ ἄγιος ἐστιν, οἵτινές ἐστε ὑμεῖς.

9th Sunday of Matthew

The Gospel of Matthew 14:22-34

At that time, Jesus made the disciples get into the boat and go before him to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up into the hills by himself to pray. When evening came, he was there alone, but the boat by this time was many furlongs distant from the land, beaten by the waves; for the wind was against them. And in the fourth watch of the night he came to them, walking on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. But immediately he spoke to them, saying "Take heart, it is I; have no fear." And Peter answered him, "Lord, if it is you, bid me come to you on the water." He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus; but when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me." Jesus immediately reached out his hand and caught him, saying to him, "O man of little faith, why did you doubt?" And when they entered the boat, the wind ceased. And those in the boat worshiped him, saying, "Truly you are the Son of God." And when they had crossed over, they came to land at Gennesaret.

9th Sunday of Matthew

Κατὰ Ματθαῖον 14.22-34

Τῷ καιρῷ ἐκείνῳ, ἥναγκασεν ὁ Ἰησοῦς τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἵως οὕτοις ἀπολύσῃ τοὺς ὄχλους. Καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ιδίαν προσεύξασθαι. ὄψιας δὲ γενομένης μόνος ἦν ἐκεῖ. Τὸ δὲ πλοῖον ἥδη σταδίους πολλοὺς ἀπὸ τῆς γῆς ἀπεῖχεν, βασανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ ἐναντίος ὁ ἄνεμος. Τετάρτη δὲ φυλακῇ τῆς νυκτὸς ἥλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θάλασσαν. Οἱ δὲ μαθηταὶ ιδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι Φάντασμά ἐστιν, καὶ ἀπὸ τοῦ φόβου ἔκραξαν. Εὐθὺς δέ ἐλάλησεν [ὁ Ἰησοῦς] αὐτοῖς λέγων, Θαρσεῖτε, ἐγώ εἰμι· μὴ φοβεῖσθε. Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, εἰ σὺ εἶ, κέλευσόν με ἐλθεῖν πρὸς σὲ ἐπὶ τὰ ὄντα· ὃ δὲ εἶπεν, Ἐλθέ. καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὄντα καὶ ἥλθεν πρὸς τὸν Ἰησοῦν. Βλέπων δὲ τὸν ἄνεμον ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων, Κύριε, σῶσόν με. Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ, Ολιγόπιστε, εἰς τί ἐδίστασας; καὶ ἀναβάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος. Οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ λέγοντες, Ἀληθῶς Θεοῦ νίδιος εἶ. Καὶ διαπεράσαντες ἥλθον ἐπὶ τὴν γῆν εἰς Γεννησαρέτ.

SERVICES THIS WEEK :

Monday	August 11	Paraklesis to the Blessed Virgin Mary	7: 00	P.M
Tuesday	August 12,	Paraklesis to the Blessed Virgin Mary	7: 00	P M
Wednesday	August 13,	Paraclesis to the Blessed Virgin Mary	7:00	P.M.
Thursday	August 14,	GREAT VESPER of KOIMISIS THEOTOKOU Sister Parish ; Brooklyn	7:30	P.M
Friday	August 15,	KOIMISIS LITURGY of the ASSUMPTION of the PANAGHIA - THREE HIERARCHS CHURCH	9:00	A.M.
Sunday,	August 17,	DIVINE LITURGY of SAINT MYRON the Martyr	9:00	A.M.

AGAPE COFFEE FELLOWSHIP: today is being hosted by Demetra Kokkoros and family in blessed memory of husband and father + **VASILIOS KOKKOROS**. May his memory be eternal.

YOU MAY WISH TO HOST A COFFEE FELLOWSHIP ONE SUNDAY OVER THE SUMMER MONTHS IN GRATEFUL THANKSGIVING FOR PRAYERS ANSWERED, OR FOR MEMORIAL REMEMBRANCE OF A LOVED ONE. For a donation of (\$125. dollars) coffee, cookies, set up of tables, serving and clean up will be done by the church with proper recognition of the donor. We need donor volunteers for the months of JULY and AUGUST. How about you?

GREEK SCHOOL REGISTRATIONS: are in order for the academic year 2014-2015. Please refer to the insert flyer for all the details. Give your child a head-start by being BI-LINGUAL at a early age. When they go to JUNIOR HIGH SCHOOL they can subscribe for a third language facility, i.e. Spanish French, Chinese: beyond learning a foreign language, the students also learn about Their Hellenic Heritage, Culture, Tradition and Orthodox Christian Faith. Our faculty are licensed foreign language educators.

MARIGOLD FLOWERS: are the traditional flowers in bloom during the season of the Feast of the Assumption of the Blessed Virgin Mary. Hence, it is customary among other flowers that are presented at the 'EPITAPHION' of the virgin mother, the MARIGOLD blossom in full bloom is placed as tribute. It is truly MARY'S – GOLD, the marigold!

Prosphora , wine, incense, artoklasies are always welcomed at the altar for the sacred services. If you wish to donate an item for the sanctuary use, please see the Church office or the clergy for the appropriate direction. Thank you one and all for your generosity and thoughtfulness.

TODAY UKRAINIAN ARCHBISHOP of AMERICA is to visit Three Hierarchs Church at the 12:30 P.M. Divine Liturgy. His Eminence Metropolitan ANTHONY and Bishop DANIEL, devoted sons of the Patriarchate of Constantinople and colleagues of His Eminence Archbishop Demetrios will officiate at the ANNUAL celebration of SAINT PANTELEIMON, the Patron Saint of the Ukrainian community at Three Hierarchs. A formal reception for the Archbishop will conclude the festivities.

GRATITUDE is once again extended to the AVENUE 'J' FLORIST and the young Gus Vellios (grandson) who with his staff decorated the VIRGIN MARY'S EPITAPHION so beautifully and naturally with branches, bows and doves heralding the ASSUMPTION of the QUEEN of HEAVEN.

HAVE YOU PLACED AN ADVERTISEMENT IN THE ANNIVERSARY JOURNAL 2014!???? PLEASE DO SO AT YOUR EARLIEST CONVENIENCE AS WE CELEBRATE OUR 85TH , YEAR.

MARK YOUR CALENDAR NOW: PARISH ANNUAL DINNER DANCE, FRIDAY EVENING, OCTOBER 24th 8:00 P.M. in ROSEHALL. THIS IS OUR '85,' ANNIVERSARY YEAR. HELP US CELEBRATE.

SUPPLICATION FORMS are included in the bulletin today for commemoration of the LIVING, for causes of continued protection and health and restored health. Please submit the completed forms at the EVENING PARAKLESIS SERVICES for intonation and supplication.

RADIO MINISTRY: Each Saturday at 1:15 PM Fr. Eugene hosts and produces the radio broadcast MATTERS OF CONSCIENCE NOW IN ITS 15TH YEAR OF BROADCASTING LIVE ON WNYE 91.5 COSMOS FM, with listener telephone participation. Subjects of interest regarding Greek Orthodox theology, faith and practice, as well as secular topics confronting the nation and the world are discussed. Tune in and join the dialogue by calling 718-204-8900. Check our live audio at LIVESTREAMINGPLAYER . The website address. W.W.W.gaepis.org (Click live audio)

MEMORIAL TODAY: + VASILIOS KOKKOROS

MEMORIAL NEXT WEEK: + ANASTASIOS CONSTANTINOS VARDAKIS

SYNAXIS OF THE SAINTS OF AMERICA



THE SAINTS of AMERICA include the early missionaries to ALASKA and CALIFORNIA; Saint Germanos (HERMAN), Saint John of San Francisco, Saint Innocent, Saint Jevenaly, Saint Tikhon and Saint Peter the ALEUT (ESKIMO), and SAINT RAPHAEL of Brooklyn . History records their efforts.

H. KÖLMTHGIES

ΤΗΣ ΘΕΟΤΟΚΥ





ΚΥΡΙΑΚΗ

ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



«Ἐγενόμην ἐν Πνεύματι ἐν τῇ Κυριακῇ ἡμέρᾳ καὶ ἥκουσα φωνὴν ἀπίσω μου μεγάλην ὡς σάλπιγγος» (Ἀп. 1,10)

Περίοδος Δ' - "Έτος ΚΓ"
Φλώρινα - άριθμ. φύλλου 1269²

Συντάκτης (†) ἐπίσκοπος
Ἄγγουστηνος Ν. Καντιώτης

Ἡ πίστι μας εἶνε ἀληθινή

Ηθρησκεία μας, ἀγαπητοί μου. εἶνε ἡ μόνη ἀληθινή. Ἐλευθερώνει ἀπὸ τὴν ἀμαρτία, ὁ δῆγει στὴν αἰώνιο ζωή. Οἱ ἄπιστοι θὰ μᾶς ποῦν· Εὔκολα τὸ λέτε, ἔχετε ὅμως ἀποδείξεις; Η πίστις μας ἔχει ἀπειρες ἀποδείξεις. Μία ἀπὸ αὐτὲς εἶνε οἱ ἀπόστολοι, τοὺς ὅποιους ἔορτάζουμε. Θὰ προσπαθήσω νὰ σᾶς δείξω, ὅτι ἡ ζωή, ἡ διδαχὴ καὶ τὸ τέλος τῶν ἀποστόλων βεβαιώνουν, ὅτι ἡ θρησκεία μας εἶνε ἀληθινή.

Τὸ ἔργο δύσκολο, τὰ μέσα φτωχά. Ο Κύριος κάλεσε τοὺς ἀποστόλους σὲ ἔργο δύσκολο. Ὅπως δύσκολο εἶνε νὰ πᾶς κάντρα μὲ τὸ ρεῦμα, νὰ ξερριζώσῃς ἔνα αἰώνιο πλατάνι, νὰ κάνῃς τὸ βουνὸν πεδιάδα, τόσο καὶ ἀκόμη πιὸ δύσκολο ἦταν τὸ ἔργο τῶν ἀποστόλων. Γιὰ τὸ ἔργο αὐτό, τὴν ἀνατροπὴ δηλαδὴ ὅλου τοῦ παλαιοῦ κόσμου, ποιά μέσα χρησιμοποίησε ὁ Χριστός; Υπῆρχαν βασιλεῖς, στρατηγοί, φιλόσοφοι, πλούσιοι, ισχυροί κατὰ κόσμον· διάλεξε ἀπ' αὐτοὺς κανέναν γιὰ συνεργάτη του; Ὁχι. Ἀν ἔπαιρνε ἀπ' αὐτούς, θὰ ἔλεγαν ὅτι μὲ τὴ δύναμί τους ἐπικράτησε. Ἀντιθέτως ἡ Ἐκκλησία εἶχε ὅλες τὶς προϋποθέσεις ἀρνητικές. Ἐτοι κανείς δὲν μπορεῖ νὰ πῇ, ὅτι ἡ νίκη της ὀφείλεται σὲ ἀνθρώπινη ὑποστήριξη. Ο ἀπόστολος Παῦλος θαυμάζει πῶς μὲ ἀδύναμα μέσα ὁ Χριστός τὰ βάζει μὲ τὸν κόσμο καὶ λέει: «Τὰ μωρὰ τοῦ κόσμου ἔξελέξατο ὁ Θεὸς ἵνα τοὺς σοφοὺς καταισχύνῃ, καὶ τὰ ἀσθενῆ τοῦ κόσμου ἔξελέξατο ὁ Θεὸς ἵνα καταισχύνῃ τὰ ισχυρά...» (Ἀρ. 2). Καὶ ἔνας ἐκκλησιαστικός συγγραφεύς, ὁ Βασίλειος Σελευκείας, λέει: Ὅπως θαυμάζεις ἔνα γιατρό, ποὺ μὲ τιποτένια μέσα κάνει τὸν ἄρρωστο καλά, ἔται εἶνε θαυμαστὸς ὁ Θεός, ποὺ μὲ τέτοια δργανα, ἀνθρώπους ἀπλοϊκούς καὶ ἀγραμμάτους, θεράπευσε τὰ τραύματα τοῦ πεπτωκότος ἀνθρώπου.

Νέα δημιουργία. Ὅπως αὐτὸς ποὺ χτίζει σπίτι δὲ βάζει τὶς πέτρες στὴν τύχη, ἀλλὰ κά-

θε πέτρα ἔχει τὴ θέσι της, ἔτοι καὶ στὴν ἀγία Γραφὴ κάθε λέξι εἶνε διαλεγμένη. Ἡ ἀγία Γραφὴ λοιπόν, προκειμένου νὰ περιγράψῃ τὴ δημιουργία τοῦ σύμπαντος, λέει στὸ 1ο κεφάλαιο τῆς Γενέσεως, ὅτι ὁ Θεὸς «ἐποίησε», δημιούργησε, τὰ ὄντα [ΕΓΓΕΝΕΣΙΣ]. Τὴν ἴδια ὅμως λέξι χρησιμοποιεῖ καὶ στὸ 3ο κεφάλαιο τοῦ Μάρκου, ὅταν περιγράφει τὴν κλῆσι τῶν ἀποστόλων· δὲ λέει «ἐκάλεσε», ἀλλὰ λέει «ἐποίησε»: «καὶ ἐποίησε δῶδεκα, ἵνα ὥσι μετ' αὐτοῦ» (Μρ. 1,14). Δὲν χρησιμοποιεῖ τυχαίως ἢ κατὰ λάθος τὴ λέξι αὐτή. Τὸ ἔργο ποὺ εἶχε νὰ κάνῃ τώρα ὁ Χριστὸς ἦταν μιὰ νέα δημιουργία. Καὶ πράγματι· τὸ νὰ πάρης ἔναν ἀνθρωπο μέσα ἀπ' τὴ διαφθορὰ καὶ νὰ τὸν ύψωσῃς στὴ ζωὴ τῆς χάριτος εἶνε μιὰ νέα δημιουργία. Εἶνε ἀνθρωποποιὸς ἡ θρησκεία μας, δημιουργεῖ ἀληθινούς ἀνθρώπους. Υπηρέται αὐτοῦ τοῦ ἔργου θὰ γίνονταν οἱ ἀπόστολοι. Δὲν ἦταν ὅμως ἔτοιμοι· ἐπρεπε κι αὐτοὶ προηγουμένως νὰ καταρτισθοῦν. Αὐτὸς λοιπὸν ποὺ ἔκανε σ' αὐτοὺς ὁ Χριστός, τὸ νὰ τοὺς καταρτίσῃ καὶ νὰ τοὺς ἔτοιμάσῃ γιὰ τὸν εὐαγγελισμὸ τοῦ κόσμου, ἷταν κάτι δυσκολώτερο ἀπὸ τὴ δημιουργία τοῦ ἥλιου καὶ τῶν ἀστέρων. Πνευματικοὶ ἥλιοι καὶ πνευματικοὶ ἀστέρες ἦταν αὐτοί. Λένε, ὅτι κάποιος γλύπτης εἶδε ἔνα μάρμαρο πεταμένο μέσ' στὶς λάσπες. Ἐνῷ οἱ ἄλλοι τὸ περιφρονοῦσαν, αὐτὸς τὸ πῆρε, τὸ καθάρισε, ἀρχισε νὰ τὸ δουλεύῃ, καὶ μετὰ ἀπὸ ἀρκετὸ διάστημα μὲ τὴ σμίλη του ἔβγαλε μέσα ἀπὸ αὐτὸν ἄγγελο. Καὶ ὁ Χριστὸς πῆρε τὰ λιθάρια τὰ πεταμένα καὶ τὰ ἔκανε τοὺς «δῶδεκα θεμελίους» τῆς Ἐκκλησίας του κατὰ τὴν Ἀποκάλυψη (2,4).

Γεύσις οὐρανοῦ. Οἱ ἀπόστολοι ἀξιώθηκαν νὰ δοκιμάσουν τὴ χάρι τοῦ Θεοῦ, νὰ γευθοῦν τὸν οὐρανό, καὶ αὐτὴ τὴ γεύσι μετέδωσαν. «Οσο ἔμειναν κοντὰ στὸν Κύριο, ρούφηξαν σὰν σφουγγάρι τὴν ἀλήθεια του, μάζεψαν τὸ ἄρωμά του. Εἶδαν καὶ ἀκουσαν θαύματα πρωτά-

κουστα, διδασκαλία ἀνεπανάληπτη, ἀγιότητα πού «έκάλυψεν οὐρανούς» *Ιω. 1:1*. Αύτὰ θησαύρισαν στήν καρδιά τους. Καὶ τῇ γλυκύτητα πού δοκίμασαν δὲν τὴν κράτησαν μόνο γιὰ τὸν ἐ-αυτό τους. Ὁ Σαμψών εἶδε κάποτε μέσα ἀπὸ μία σιαγόνα ψόφιου λιονταριοῦ νὰ τρέχῃ μέ-λι. Τὸ δοκίμασε καὶ ἔδωσε ἀπ' αὐτὸ καὶ στοὺς γονεῖς του νὰ γεμυθοῦν *Φλ. 3:1-4*. Ἐτσι καὶ οἱ ἄ-γιοι ἀπόστολοι, οἱ νέοι Σαμψών· βρήκαν μέ-λι, καὶ εἴπαν στὸν κόσμο· «Γεύσασθε καὶ ἴδε-τε ὅτι χρηστὸς ὁ Κύριος» *Φλ. 3:3*.

Μόνο κίνητρο ἡ πίστις. Ἄν πιάσετε ἑκατὸ ἀνθρώπους στὸ δρόμο καὶ τοὺς ρωτήσετε, Γιατί τρέχετε, τί κυνηγάτε; Θὰ δῆτε ὅτι καθένας ἔχει κάποιο ἐφήμερο σκοπό· ὃ ἔνας τὸ χρῆμα, ὁ ἄλλος τῇ δόξᾳ, ὁ ἄλλος «οἰστρον ἀκολα-σίας» *Ἑβ. 11:24*. Οἱ ἀπόστολοι τί κίνητρο εἶχαν δταν διέτρεχαν τὸν κόσμο; Μήπως τὸ χρῆμα; Ψάξε τὶς τσέπες τους. Κάποιος ἀνάπτηρος ζήτη-σε ἐλεημοσύνη ἀπὸ τὸν Πέτρο, κι αὐτὸς εἶπε· «Ἄργυριον καὶ χρυσίον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω τοῦτο σοι δίδωμι· ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου ἔγειρε καὶ περιπά-τει» *ἱω. 11:35*. Οἱ σημερινοὶ κληρικοὶ μποροῦν νὰ ποῦν «Ἄργυριον καὶ χρυσίον οὐχ ὑπάρχει μοι»; Πήγε στὴ Ρώμη κάποιος ἐπισκέπτης παλαιό-τερα. Ὁ πάπας τοῦ ἔδειχνε τοὺς θησαυροὺς καὶ ἔλεγε μὲ καμάρι· –Εἶχε τέτοια ὁ Πέτρος; –Ο Πέτρος, τοῦ ἀπαντᾷ ὁ ἐπισκέπτης, δὲν εἶ-χε αὐτά, εἶχε ὅμως κάτι ἀνώτερο· μπορεῖς ἐ-σὺ νὰ ἐπαναλάβῃς τὸ λόγο του, «Ἐν τῷ ὀνό-ματι Ἰησοῦ Χριστοῦ ἔγειρε καὶ περιπάτει»;... Ποιό λοιπὸν τὸ κίνητρο τῶν ἀπόστολων; τὸ χρῆμα; Όχι. Μήπως ἡ δόξα; Ὁ Παῦλος λέει στὸ σημερινὸ ἀπόστολο· «Ως περικαθάρματα τοῦ κόσμου ἔγενηθημεν, πάντων περίφημα ἔως ἄρτι» *Ἀ. 11:31*. Τοὺς περιφρονοῦσαν, τοὺς κολλοῦσαν ρετσινιές. Μήπως κίνητρο ἦταν οἱ ἥδονές; Οὔτε νὰ φᾶνε οὔτε ν' ἀναπαυθοῦν προλάβαιναν. «Υποπιάζω μου τὴν σάρκα καὶ δουσλαγωγῶ» *ἱω. 1:17*, βεβαιώνει ὁ Παῦλος. Ποιό λοιπὸν ἦταν τὸ κίνητρο τους; **Η πίστις.** Η πί-στις, ὅτι αὐτὸ ποὺ κηρύττουν εἶνε ἡ ἀλήθεια.

Ὑπέγραψαν μὲ τὸ αἷμα τους. Τὸ πιστεύω τῶν ἀπόστολων δὲ βγῆκε ἀπὸ μελέτες καὶ γραφεῖα· βγῆκε μέσα ἀπ' τὸ καμένι τῆς ζωῆς καὶ τῆς δο-κιμασίας. Καὶ τέλος τὸ ὑπέγραψαν μὲ μαρτύ-ριο, μὲ τὸ αἷμα τους. Σύμφωνα μὲ τὸ μηναῖο ὁ Πέτρος σταυρώθηκε μὲ τὸ κεφάλι κάτω καὶ ὁ Παῦλος ἀποκεφαλίσθηκε, στὴ Ρώμη καὶ οἱ δυο. Ὁ Ἀνδρέας ἔφθασε στὸ Βιζάντιο καὶ κατέλη-ξε στὴν Πάτρα, ὅπου σταυρώθηκε χιαστί. Ὁ Ἱάκωβος τοῦ Ζεβεδαίου φονεύθηκε στὰ Ιε-ροσόλυμα ἀπ' τὸ μαχαίρι τοῦ Ἡρώδη. Ὁ Φί-

λιππος σταυρώθηκε στὴ Μικρὰ Ἀσία. Ὁ Βαρ-θολομαῖος σταυρώθηκε στὶς Ἰνδίες, ὅπου ἐπί-σης μαρτύρησε καὶ ὁ Θωμᾶς πληγωμένος ἀπὸ λόγχες. Ὁ Ματθαῖος κάηκε ζωντανὸς στὴν Ἱ-εράπολι τῆς Συρίας. Ὁ Ἱάκωβος τοῦ Ἀλφαίου σταυρώθηκε ἀπὸ τοὺς ἀπίστους. Ὁ Θαδδαῖος ἢ Λεββαῖος ἢ Ιούδας Ἰακώβου κρεμάστηκε στὴν πόλι Ἀραράτ καὶ ξεψύχησε ἀπὸ βέλη ποὺ τοῦ ἔρριξαν. Ὁ Σίμων ἢ Ναθαναὴλ σταυρώθηκε στὴν Ἀφρική. Ὁ Ματθίας μαρτύρησε στὴν Αἰθι-οπία. Ὅλοι εἶχαν μαρτυρικὸ τὸ τέλος, ἔκτὸς μό-νο τοῦ εὐαγγελιστοῦ Ιωάννου, ποὺ ἔγραψε στὴν Πάτρο τὴν Ἀποκάλυψι. «Ολοι, μὲ τὴ ζωὴ, τὴ διδασκαλία, τὸ ἔργο καὶ τὸ μαρτύριο τους, βεβαίωσαν τὴν ἀλήθεια τῆς πίστεώς μας.

Μὲ τί ἄνθη νὰ τοὺς στεφανώσουμε, ἀδελφοί μου; «Ποίοις πνευματικοῖς ἄσμασι» νὰ τοὺς «ἐπαινέσωμεν»; *Ἑβ. 11:39*.. Μαζὶ μὲ κάποιον δι-δάσκαλο τῆς Ἐκκλησίας λέμε· Τί νὰ σᾶς ὀνο-μάσουμε, ἄγιοι ἀπόστολοι; μέλισσες; δρη; πο-ταμούς; καρποφόρα δένδρα; ἀετούς; σάλπι-γγες; γεωργούς; λέοντας πύρ πνέοντας; Ἀτλαν-τες; Έγὼ θὰ τοὺς παρομοιάσω μὲ δύο εἰκό-νες. Ή μία εἶνε οἱ φαρᾶδες, καὶ ἡ ἄλλη πρόβα-τα Ἰησοῦ Χριστοῦ. «Ἴδού ἐγὼ ἀποστέλλω ὑ-μᾶς ὡς πρόβατα ἐν μέσῳ λύκων», τοὺς εἶπε ὁ Κύριος *ἱω. 10:16*. Φανταστήτε δώδεκα προβατά-κια νὰ τὰ ρίξουν στὶς χαράδρες τοῦ Γράμμου καὶ τοῦ Βιτσίου· οἱ λύκοι δὲ θ' ἀφήσουν οὔτε κόκκαλο. Καὶ ὅμως ἐδῶ, δχι μόνο δὲν κατέ-βαλαν οἱ λύκοι τὰ πρόβατα τοῦ Χριστοῦ, ἀλλ' αὐτὰ μὲ τὴν ἀγιότητα καὶ τὴν ἀγάπη τους με-τέβαλαν τοὺς λύκους καὶ τοὺς ἔκαναν κι αὐ-τοὺς ἄρνιά. Καὶ πραγματοποιήθηκε ἡ προφη-τεία τοῦ Ἡσαίου «Καὶ συμβοσκηθήσεται λύ-κος μετ' ἄρνος» *Ψ. 10:1*. Εἶνε δυνατὸν λύκος νὰ βόσκῃ μαζὶ μὲ ἄρνι; Αὐτὸ τὸ θαυμαστὸ ἔγινε.

Ἄς τιμήσουμε τοὺς ἀπόστολους. «Οταν στὸν τελευταῖο πόλεμο τ' ἀεροπλάνα τοῦ Χίτλερ ἀ-πειλοῦσαν τὸ Λονδίνο, ἡ Ἀγγλία σώθηκε ἀπὸ λίγους ἀεροπόρους ποὺ ἀπεμάκρυναν τοὺς Γερμανούς. Τότε ἔνας Ἀγγλος πολιτικός εί-πε· «Ποτέ δὲν ὠφελοῦντο τόσο πολλὰ σὲ τόσο λίγους». Ἄλλ' αὐτὸ ποὺ εἶπε ἐκεῖνος γιὰ τοὺς ἀεροπόρους, Ισχύει πολὺ περισσότερο γιὰ τοὺς ἀπόστολους. Ή ἀνθρωπότης ὁφείλει τὸ πᾶν στοὺς δώδεκα φαρᾶδες τῆς Γαλιλαίας.

Εἴθε ἡ ἱεραποστολὴ νὰ ξανανθίσῃ. ἡ πατρί-δα μας νὰ γίνη πάλι ἔθνος ἱεραποστολικό, καὶ νέοι Πέτροι καὶ Παῦλοι νὰ τρέξουν νὰ κηρύ-ξουν Ἰησοῦν Χριστόν· ὃν, παῖδες, ὑμνεῖτε καὶ ὑπερυψοῦτε εἰς πάντας τοὺς αἰώνας· ἀμήν.

(f) ἐπίακοπος Αὐγούστινος

The Lord gives us once again an opportunity to express our solidarity by becoming a supporting and registered member of the parish. We can only urge you to do so because your sustaining membership keeps this parish functioning and responding to the needs of all the faithful. Don't wait until some insignificant date on the calendar. Register with the Church Office **TODAY** and garner all the benefits of being a supporter of Christ's mission on earth.

FAMILY REGISTRATION FOR HUSBAND & WIFE: \$275 PER YEAR

SINGLE MEMBERSHIP: \$225 PER YEAR

SENIOR CITIZEN INDIVIDUAL MEMBERSHIP: \$150 PER YEAR

SENIOR CITIZEN HUSBAND & WIFE MEMBERSHIP: \$200 PER YEAR

WE DO NEED YOUR HELP!

Registering with your local parish is not so much a duty or obligation as it is a **PRIVILEGE**. By registering and offering your annual stewardship, you become an integral member of the living body of Christ as a faith community. By virtue of your Baptism, Chrismation (Confirmation), and Holy Eucharist (Communion), you claim to be a follower of Christ, a witness for Christ, and a practitioner for Christ. May we ask you then to live up to these promises by making your 2014 commitment **TODAY!** The benefits you shall receive beyond grace include the satisfaction and knowledge that this Church and community thrives thanks to your outreach.

YOU ARE PART OF THE GREAT FRESCO OF FAITH

The Dormition

O most holy Mother of God, after heaven and earth were honored by your presence, how is it possible to accept that your departure has left men deprived of your protection? Let it never occur to us to think in this way. For just as you, when living in this world, never felt estranged from a heavenly life, even so, after your departure, you are not spiritually separated from the [earthly] existence of men. If, on the one hand, you were consecrated as the heavenly tabernacle of God, because you held the Son of the Most High within you, your womb being capable of carrying His weight; on the other hand, you have been called the spiritual earth, because you received His body within you. Thus it is right to think that, since you were intimately united with God during all of your earthly sojourn, you never abandoned those who continue to live in this world, when you left this world's life.

We however, accustomed to venerate you

faithfully, uselessly say: Why were we not considered worthy to have you stay with us in your bodily presence? Therefore we call thrice blessed those who delighted in the contemplation of your earthly existence, those who helped you, O Mother of life, as your companions in life. In any case, still desiring that you might dwell bodily in our midst, the eyes of our souls are compelled to look toward you daily.

Indeed, as you were a fellow citizen of our ancestors, even so you dwell with us spiritually, and your ample protection in our regard is like a sign that you are with us. We all hear your voice, and all our voices reach your ears. Through the protection you offer us, we are known by you. We, in our turn, recognize your ever-wonderful assistance. Nothing, not even death, can come between you and your servants.

St. Germanus of Constantinople

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