



DIRECT ARCHDIOCESAN  
DISTRICT

# THREE HIERarchs GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN January 19<sup>th</sup>, 2014

V. Rev. Archimandrite Eugene N. Pappas

## THIRTY-FIFTH SUNDAY AFTER PENTECOST TWELFTH SUNDAY OF LUKE



*Icon of Saint Macarius and Saint Mark -- January 19th*

## **St. Paul's Letter to the Colossians 3:4-11**

Prokeimenon. Mode 4. Psalm 103.24,1

O Lord, how manifold are your works. You have made all things in wisdom. Verse: Bless the Lord, O my soul.

BRETHREN, when Christ who is our life appears, then you also will appear with him in glory. Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these the wrath of God is coming upon the sons of disobedience. In these you once walked, when you lived in them. But now put them all away; anger, wrath, malice, slander, and foul talk from your mouth. Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its creator. Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all.**SERVICES THIS WEEK**

## **Πρὸς Κολοσσαῖς 3:4-11**

Προκείμενον. Ἡχος δ. ΨΑΛΜΟΙ 103.24,1

Ως ἐμεγαλύνθη τὰ ἔργα σου Κύριε, πάντα ἐν σοφίᾳ ἐποίησας. Στίχ. Εὐλόγει ἡ ψυχή μου τὸν Κύριον.

Ἄδελφοί, ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ. Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακήν, καὶ τὴν πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία, δι' ἣ ἔρχεται ἡ ὁργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας· Ἐν οἷς καὶ ὑμεῖς περιεπατήσατε ποτε, ὅτε ἐζῆτε ἐν αὐτοῖς. Νῦν δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργήν, θυμόν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν· μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν· ὅπου οὐκ ἔνι Ἑλλην καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος· ἀλλὰ τὰ πάντα καὶ ἐν πᾶσιν Χριστός.

## **12th Sunday of Luke**

### **The Gospel of Luke 17:12-19**

At that time, as Jesus entered a village, He was met by ten lepers, who stood at a distance and lifted up their voices and said: "Jesus, Master, have mercy on us." When He saw them He said to them, "Go and show yourselves to the priests." And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus's feet, giving Him thanks. Now he was a Samaritan. Then said Jesus: "Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?" And He said to him: "Rise and go your way; your faith has made you well."

## **12th Sunday of Luke**

### **Κατὰ Λουκᾶν 17.12-19**

Τῷ καιρῷ ἐκείνῳ, εἰσερχομένου αὐτοῦ εἰς τινα κώμην ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἵτινες πρόδοθεν, καὶ αὐτοὶ ἡραν φωνὴν λέγοντες· Ἰησοῦν ἐπιστάτα, ἐλέησον ἡμάς. καὶ ιδών εἶπεν αὐτοῖς· πορευθέντες ἐπιδεῖξατε ἑαυτοὺς τοῖς ἱερεῦσι. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν. εἰς δὲ ἐξ αὐτῶν, ιδών ὅτι ἱάθη, ὑπέστρεψε μετὰ φωνῆς μεγάλης δοξάζων τὸν Θεόν, καὶ ἐπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρείτης. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα πού; οὐχὶ εὐρέθησαν ὑπόστρεψαντες δούναι δόξαν τῷ Θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος; καὶ εἶπεν αὐτῷ· ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέ σε.

**COFFEE HOUR:** Fellowship is being hosted by the Senior Citizens Club. Come share in the sweets and hot coffee refreshments. All are invited.

Father Eugene is on vacation for TODAY – JANUARY 19<sup>th</sup>. He will be back serving the Parish next Sunday, January 26<sup>th</sup>. His travels are taking him to Spain and Portugal .( FATIMA)

**TODAY:** We welcome a long time friend of our Parish, Reverend Father Nicholas Soteropoulos who is serving the liturgy in the vacation absence of Father Eugene who is in Portugal and Spain. Please join Father Nicholas in the Coffee Fellowship hour expressing our pleasure and gratitude to have him with us.

**Brooklyn/Staten Island COMBINED Philoptochos Ladies Society Luncheon** will be hosted at RUSSO on the BAY CATERERS on Martin Luther King Day – MONDAY, JANUARY 20<sup>th</sup>, 2014 at 12:00 noon. Tickets are \$65.00 with all proceeds earmarked for the HELLENIC RELIEF FUND IN GREECE. Please note FREE BUS TRANSPORTATION (FREE! FREE!) FROM THE CHURCH TO RUSSO'S AND RETURN TRIP IS AVAILABLE!!! You must however reserve your seat from TODAY..... Don't'wait ..... or you will be left out in the cold.

**THREE HIERARCHS HELLENIC HERITAGE AWARD:** this year will be bestowed upon the Supreme President of the ORDER of A.H.E.P.A., Archon Anthony Kouzounis. The presentation will be part of the official ceremonies on the Great Vesper celebration, Wednesday January 29<sup>th</sup>, at 7:00 P.M. Please mark your calendar to be present for the festivities. An open-house reception will follow both the Great Vesper and Divine Liturgy.

**TAKE NOTE:** In the absence of Father Eugene who is vacationing next week, the feast days of SAINT ANTHONY – January 17<sup>th</sup>, FRIDAY and SAINT ATHANASIOS – January 18<sup>th</sup>. SATURDAY are transferred for observance today SUNDAY the 19<sup>th</sup>. Chronia Polla to all who are celebrating their patron saint name-day! Likewise the Feast of Saint Gregory the Theologian will be observed on SUNDAY the 26<sup>th</sup>. of January.

**EMMAUS LECTURE ADULT EDUCATION PROGRAM:** continues this month on Thursday, January 23<sup>rd</sup>. 7:00 P.M. at Saint Mary Antionchian Orthodox Church (81<sup>st</sup> Street and Ridge Boulevard) Brooklyn. The theme will be PERSONAL and COMMUNIAL PRAYER: MONOLOGUE OR DIALOGUE. In essence, the question of whether or not God speaks back to you in prayer... WELL, does HE? The guest speaker will be V. Rev. Fr. Thomas Zain, Chancellor of the Antionchian Orthodox Archdiocese in America.

**2014 STEWARDSHIP:** commenced on January 1<sup>st</sup>. Please put the parish as one of your top and first response priorities and register with the church office your membership as a faithful steward of Christ's church militant! You made it to 2014 ! Give praise to the Lord and show your appreciation for life by supporting the ministry of the parish. THREE HIERARCHS NEEDS YOU, YES YOU!

**PARKING LOT PERMITS;** Will be renewable from JANUARY 01<sup>ST</sup> 2014. Please be prepared to submit your annual stewardship (DUES) in early January to receive the NEW PARKING PERMIT, for 2014 . Towing of illegally parked vehicles or trespassers will be in effect as the signs read clearly. PLEASE OBLIGE WITH SECURING A CHURCH PERMIT!

**RADIO MINISTRY:** Each Saturday at 1:15 PM Fr. Eugene hosts and produces the radio broadcast MATTERS OF CONSCIENCE NOW IN ITS 14<sup>TH</sup> 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)

**MEMORIALS NEXT WEEK:** REV. FR. ANTONIOS MORFESSION, + HELEN MICHALOPOULOS  
+LESZEK TWAROG and + ADAMANTIA CHRISOMALIS







# ΚΥΡΙΑΚΗ

## ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



«Ἐγενόμην ἐν Πνεύματι ἐν τῇ Κυριακῇ ἡμέρᾳ καὶ ἤκουσα φωνὴν ὅπίσω μου μεγάλην ὡς σάλπιγγος» (Ἀπ. 1,10)

Περίοδος Δ' - "Έτος ΚΓ"  
Φλώρινα - ἀριθμ. φύλλου 1223<sup>2</sup>

Κυριακή ΙΒ' Λουκᾶ (Λουκ. 17,12-19)  
19 Ιανουαρίου 2014 (2006)

Συντάκτης (†) ἐπίσκοπος  
Αύγουστίνος Ν. Καντιώτης

### Τὸ παράπονο τοῦ Χριστοῦ

«Ἄποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐχὶ οἱ δέκα ἔκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ;» (Λουκ. 17,17)

**Ο** δεσπότης, ἀγαπητοί μου, ἥρθε σήμερα στὸ ναό σας νὰ κάνῃ ἔνα παράπονο. Ποιός δεσπότης; Ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός. Αὐτὸς εἰν’ ὁ ἀφέντης μας, στὰ χέρια του εἶνε ὅλα. Καὶ τί παράπονο ἔχει ὁ Χριστὸς μ’ ἔμας; Θὰ πῆτε. Ἐμένα ρωτᾶτε; Ἀκούσατε τὸ εὔαγγέλιο. Τὸ παράπονο τοῦ Χριστοῦ ἀκούγεται σήμερα ἐκεῖ. Γιὰ σᾶς μιλάει, ὅχι γιὰ ἄλλον. Τί λέει λοιπὸν τὸ εὔαγγέλιο; Ποιό εἶνε τὸ παράπονο τοῦ Χριστοῦ;

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Λέει, ὅτι σὲ κάποιο μέρος ἔξω ἀπὸ ἔνα χωριό, μέσα σὲ μιὰ σπηλιά, χειμῶνα - καλοκαίρι ζούσαν δέκα δυστυχισμένοι ἄνθρωποι. Ἡταν ἄρρωστοι. Μόλις εἶδαν τὸ Χριστὸν νὰ περνάῃ, ἄρχισαν ἀπὸ μακριὰ νὰ φωνάζουν, νὰ ζητοῦν τὴν βοήθειά του. Γιατί ἀπὸ μακριά; Διότι ἡ ἀρρώστια τους ἦταν ἀσχημη, κολλητική, ἐπικίνδυνη καὶ τὴν ἐποχὴ ἐκείνη ἀθεράπευτη (μόνο τὰ νεώτερα χρόνια βρέθηκε φάρμακο καὶ θεραπεύεται). Εἶχαν λέπρα. Τὸ κορμί τους γέμιζε σπυριὰ καὶ πληγές, κάτι σὰν τὰ λέπια τοῦ φαριοῦ, σὰν τὴν ψώρα. Ὁλη νύχτα δὲν μποροῦσαν νὰ κοιμηθοῦν. Ἐπαιρναν κεραμίδια καὶ πέτρες κ’ ἔξυναν τὸ δέρμα. Σάπιζαν οἱ μύτες καὶ τ’ αὐτιά, ἔπεφταν οἱ σάρκες. Κάτι φοβερό.

Ἐνας λεπρὸς ἔφτανε νὰ μολύνῃ δλόκληρο χωριό. Γι’ αὐτὸ τοὺς λεπροὺς τοὺς ἀπομάκραιναν ἀπὸ τὸν κόσμο καὶ τοὺς μάζευαν ὅλους σ’ ἔνα μέρος. Τέτοιος τόπος ἦταν ἡ Σπιναλόγγα, ἔνα ἐρημονήσι στὰ βόρεια τῆς Κρήτης, ὅπου δὲν ἐπιτρεπόταν κανεὶς νὰ πλησιάσῃ. Ἐτσι καὶ στὴν ἐποχὴ τοῦ Χριστοῦ. **Τοὺς κρατοῦσαν μακριά**, τοὺς κρεμοῦσαν καὶ κουδούνια στὸ λαιμό, ὅπως στὰ ζῶα, γιὰ ν’ ἀκοῦνε οἱ ἄλλοι καὶ νὰ φεύγουν. Οὕτε ἡ γυναῖκα τους οὕτε τὸ παιδί τους οὕτε ἄλλος τοὺς πλησιάζε. Ζοῦσαν σὰν τ’ ἀγρίμια μέσ’ στὰ βουνὰ καὶ τὰ λαγκάδια.

Ἀπελπισμένοι λοιπὸν ἀπ’ τοὺς ἀνθρώπους οἱ δέκα λεπροί, ὅταν εἶδαν τὸ Χριστὸν μὲ τοὺς

μαθητάς του, ἄρχισαν νὰ φωνάζουν μὲ ὅλη τὴ δύναμί τους· «Ἐπιστάτα», ἀφέντη, **σῶσε μας** (Λουκ. 17,13). Εἶχαν ἀκούσει γιὰ τὰ θαύματά του καὶ πίστευαν ὅτι μπορεῖ νὰ κάνῃ κι αὐτοὺς καλά. Καὶ ὁ Χριστός; Τοὺς θεραπευσε ἀμέσως; Ὁχι. Τοὺς εἶπε· «Πορευθέντες ἐπιδείξατε ἔαυτοὺς τοῖς ἵερεῦσι» (§.17,14). Θέλετε νὰ γίνετε καλά; πηγαίνετε στοὺς παπᾶδες. Ἀκοῦτε; Κάτι καφφενόβιοι ποὺ παίζουν πρέφα ἀκοῦς καὶ λένε· «Ἄλλο ὁ Χριστός, ἄλλο οἱ παπᾶδες· ἐγὼ πιστεύω τὸ Χριστό, μὲ παπᾶδες ὅμως δὲν ἔχω σχέσι...». Εἶνε ἀνώτεροι αὐτοὶ ἀπὸ τὸ Χριστό; Ἐδῶ ὅμως ὁ Χριστός, ὅταν τοῦ ζήτησαν βοήθεια οἱ λεπροί, δὲν τοὺς θεραπεύει ἀμέσως, ἀλλὰ τοὺς λέει νὰ πάνε στοὺς ἱερεῖς.

Γιατί τὸ εἶπε αὐτὸ ὁ Χριστός; Γιὰ τρεῖς λόγους. Πρῶτον γιὰ νὰ δοκιμάσῃ τὴν πίστι τους. Γιατὶ μποροῦσαν νὰ ποῦν· Ἐμεῖς ζητήσαμε τὴ δική σου βοήθεια, ὅχι τῶν ἱερέων. Δεύτερον τὸ εἶπε, γιὰ νὰ δείξῃ ὅτι τιμῆτοὺς ἱερεῖς· μᾶς διδάσκει ἔτσι, ὅτι δὲν μπορεῖ νὰ ὑπάρχῃ Ἐκκλησία χωρὶς ἱερεῖς. Καὶ τρίτον τὸ εἶπε, διότι τὴν ἐποχὴ ἐκείνη αὐτοὶ ἐκτελοῦσαν δημοσίᾳ ὑπηρεσίᾳ· ὅπως σήμερα ἐκδίδουν πιστοποιητικά, ἔτσι καὶ τότε οἱ ἱερεῖς ἦταν σὰν γιατροὶ καὶ πιστοποιοῦσαν ἀν κάποιος εἶνε καλὰ ἢ ὅχι. Ἐτσι αὐτοὶ θὰ βεβαιώσουν τώρα τὴ θεραπεία τῶν λεπρῶν καὶ **θὰ εἶνε μάρτυρες** ποὺ θὰ βεβαιώσουν τὸ θαῦμα τοῦ Χριστοῦ.

Τρέξτε στοὺς ἱερεῖς, εἶπε ὁ Χριστός. Κι αὐτοὶ χωρὶς ἀντίρρησι ὑπῆκουσαν. Καὶ πηγαίνοντας ἔγινε τὸ θαῦμα. Τὸ δέρμα τους καθάρισε, ἔγινε σὰν βελοῦδο, ἔφυγαν ὅλες οἱ πληγές.

“Οταν τώρα εἶδαν ὅτι θεραπεύθηκαν, τί ἔπρεπε νὰ κάνουν οἱ δέκα αὐτοί; Ἀφοῦ ὁ Χριστὸς τοὺς ἔκανε καλά, θά ἔπρεπε νὰ γυρίσουν νὰ τὸν εὐχαριστήσουν. Τό καναν; Ὁχι. Μόλις ἔγιναν καλά, φτερὰ στὰ πόδια· νὰ πάνε – ποῦ; Ἀλλος στὴ γυναῖκα καὶ τὰ παιδιά του, ἄλλος στοὺς γονεῖς του, ἄλλος στὸ χωράφι του, ἄλ-

λος στὸ μαγαζί του· κανείς δὲν εἶπε εὐχαριστῶ.

Ἐνας μόνο ἀπὸ τοὺς δέκα –κι αὐτὸς ὅχι Ἰσραηλίτης ἀλλὰ Σαμαρείτης, ἀλλογενὴς δηλαδὴ καὶ ἀλλόπιστος— γύρισε δοξάζοντας τὸ Θεό. Γονάτισε μπροστὰ στὸ Χριστὸ καὶ τὸν εὐχαριστοῦσε. Τότε ὁ Χριστὸς εἶπε τὸ παράπονό του –κ' εἶνε μία ἀπὸ τίς λίγες φορὲς ποὺ παραπονέθηκε ὁ Κύριος. «Ἐγώ», λέει, «δέκα θεράπευσα· οἱ ἐννέα ὅμως ποῦ εἶνε; δὲν γύρισαν νὰ εὐχαριστήσουν τὸ Θεό, παρὰ μόνο αὐτὸς ὁ ξένος; Αὐτὸς εἶνε τὸ παράπονό του.

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Σήμερα τὸ παράπονο τοῦ Χριστοῦ εἶνε πιὸ μεγάλο. Διότι ἐμεῖς εἴμαστε χειρότεροι ἀπὸ τοὺς λεπροὺς ποὺ θεραπεύθηκαν.

–Σ' αὐτούς, θὰ πῆς, ἔκανε καλὸ ὁ Χριστός, τοὺς θεράπευσε· σ' ἐμένα τί καλὸ ἔκανε;

Δὲν ντρέπεσαι νὰ τὸ λές αὐτό; Τί καλὸ σοῦ ἔκανε ὁ Χριστός; Σοῦ ἔκανε πιὸ μεγάλο καλὸ ἀπὸ ὅ, τι στοὺς λεπρούς. Γιατὶ ὅ, τι ἔχεις τοῦ Χριστοῦ εἶνε. Ὁ ἀέρας, τὸ νεράκι, τὸ ψωμί, τὰ λουλούδια, οἱ καρποὶ τῶν δέντρων, τὰ ζῶα, ὁ ἥλιος, ἡ γυναίκα καὶ τὰ παιδιά ποὺ ἔχεις, ἡ πατρίδα ποὺ ζῆς, τοῦ Χριστοῦ δῶρα εἶνε. Γιά δεῖξε μου ἔχεις τίποτα δικό σου; Τὸ μόνο δικό μας εἶνε οἱ ἀμαρτίες. Αὐτὲς εἶνε ἡ «Λέπρα» μας. Καὶ θὰ πρεπε γι' αὐτὲς ν' ἀνοίξῃ ἡ γῆ νὰ μᾶς καταπιῇ· γιατὶ φύγαμε ἀπὸ τὸ Θεό. Καὶ δὲν φτάνει ποὺ εἴμαστε παραβάται τῶν ἐντολῶν του, εἴμαστε καὶ ἀχάριστοι ἔναντι τῶν εὐεργεσιῶν του.

Οἱ λεγόμενοι Χριστιανοὶ γίναμε χειρότεροι ἀπ' ὄλους. Οἱ ξένοι, οἱ «Σαμαρεῖται», οἱ ἀλλογενεῖς καὶ ἀλλόθρησκοι, εἶνε συνεπέστεροι μὲ τὴν πίστι τους· οἱ Ταῦρκοι Παρασκευὴ δὲν δουλεύουν, τρέχουν στὰ τζαμιά τους· οἱ Ἐβραῖοι τὸ Σάββατο ἔχουν ἀργία, εἶνε ὅλοι στὶς χάβρες τους· οἱ ἄγριοι στὴν Ἀφρική λατρεύουν κι αὐτοὶ τοὺς θεούς των. Ἐμεῖς γίναμε χειρότεροι κι ἀπὸ Τούρκους κι ἀπὸ Ἐβραίους κι ἀπὸ τοὺς ἀγρίους, ἀλλὰ κι ἀπὸ τὰ ζῶα καὶ τὰ θηρία ἀκόμα. Ἐνα σκύλο ἔχεις, τοῦ πετάς ἔνα κόκκαλο καὶ κουνάει τὴν ούρά του, σὰ νὰ λέῃ «σ' εὐχαριστῶ, ἀφέντη»· κι ὁ ἀνθρωπος μὲ τὴ μπουκιὰ στὸ στόμα βλαστημάει τὸ Θεό. Σὰν λυσσασμένο σκυλί· διότι μόνο τὸ λυσσασμένο σκυλὶ δὲν γνωρίζει τὸν ἀφέντη του καὶ τὸν δαγκώνει. Ὕπάρχουν πολλὲς ἴστορίες γιὰ τὰ ζῶα. Λένε, ὅτι ἔνας χωριάτης ἄκουσε μιὰ μέρα μέσ' στὸ δάσος μουγκρητό· μούγκριζε ἔνα λιοντάρι, ἀλλὰ σὰν κλαμένο. Πλησιάζει, τί νὰ δῃ; Τὸ λιοντάρι εἶχε πατήσει ἔνα ἀγκάθι, δὲν μποροῦσε νὰ τὸ βγάλῃ καὶ πονοῦσε. Πλησίασε μὲ φόβο καὶ τοῦ ὕβαλε τὸ ἀγκάθι ἀπὸ τὸ

πόδι προσεκτικά. Τὸ λιοντάρι τοῦ ἔγλειφε τὰ χέρια, κι ἀπὸ τότε τὸν ἀκολουθοῦσε σὰν χωροφύλακας. Δὲν εἶνε παραμύθι αὐτό. Καὶ τὰ ἄγρια θηρία δείχνουν εύγνωμοσύνη. Ἐμεῖς γίναμε χειρότεροι κι ἀπὸ τὰ ζῶα.

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Ποιό εἶνε, λοιπόν, τὸ παράπονο τοῦ Χριστοῦ; «Οτι λίγοι ἐκκλησιάζονται. Οἱ ἄλλοι ποῦ εἶνε; Ξέρω ποῦ εἶνε· ἄλλοι περιμένουν πότε θ' ἀνοίξῃ τὸ καφενεῖο, ἄλλοι ἀνεβαίνουν στὰ τρακτέρ καὶ πᾶνε στὶς δουλειές τους, ἄλλοι παίρνουν τὸ ὅπλο καὶ πᾶνε γιὰ κυνήγι, κι ἄλλοι δεξιὰ - ἀριστερά. »Ετσι δὲν ἔρχονται στὴν ἐκκλησία νὰ ποῦν εὐχαριστῶ στὸ Χριστό. «Ετσι καὶ ἡ Κυριακὴ δὲν τιμᾶται. »Αν ἥμουν κυβερνήτης, –μὴ φανῇ παράξενο – θὰ καταργοῦσα τὴν Κυριακή! Διότι τότε γίνονται τὰ πιὸ πολλὰ ἔγκληματα. Ρωτήστε τὸν εἰσαγγελέα καὶ τὴν ἀστυνομία. Ἡ Κυριακὴ στάζει αἷμα! »Αν πρόκειται λοιπὸν τὴν Κυριακὴ νὰ βγάζουμε τὰ μάτια μας, προτιμότερο νὰ καταργηθῇ. Καὶ θὰ τὴν καταργήσῃ ὁ Θεός. Κάπου - κάπου θὰ μείνουν μερικοὶ ποὺ θὰ ἐκκλησιάζωνται. Δὲν ἔχει ἀνάγκη ὁ Θεός ἀπὸ τὶς ἐκκλησιές μας! »Ἐχει ἐκκλησία μεγάλη τὸν ούρανὸ μὲ τ' ἄστρα. Τί νὰ περιμένη ἀπὸ μᾶς τὰ σκουλήκια; Κι ἄμα ἐμεῖς δὲν πάμε στὴν ἐκκλησιά, ἔχει τίποτα νὰ ζημιώθῃ; »Ἄγγελοι καὶ ἀρχάγγελοι τὸν ύμνον καὶ τὸν λατρεύουν. »Ολες οἱ βλαστήμιες τῶν ἀπίστων δὲν φτάνουν νὰ σβήσουν τὴν Θεότητα· θὰ ὑπάρχῃ.

«Υπάρχει Χριστός, ὑπάρχει Παναγία, ὑπάρχουν ἄγιοι, ὑπάρχει ψυχή, ὑπάρχει παράδεισος, ὑπάρχει κόλασις. Νὰ τὰ πιστεύετε αὐτά. Φράξτε τ' αὐτιά σας μὲ βουλοκέρι νὰ μὴν ἀκοῦτε τοὺς ἀθέους. Καὶ ἄν ἐμεῖς οἱ ἀχάριστοι ἀρνηθοῦμε τὸ Χριστό, κι αὐτὲς οἱ πέτρες ποὺ πατοῦμε θὰ φωνάζουν «Ἐξίς ἄγιος, εἰς Κύριος, Ιησοῦς Χριστός, εἰς δόξαν Θεοῦ Πατρός· ἀμήν» (Φιλ. 2,11 καὶ θ. Ιερ.).

Αὐτὰ ποὺ σᾶς λέω νὰ τὰ κάνετε. Στὸ σπίτι ὅταν πάτε, νὰ μὴν τρωτε ψωμὶ ἐὰν δὲν πήτε τὸ «Πάτερ ἡμῶν». Ἄμα βραδιάσῃ, νὰ μὴν πέφτετε στὰ κρεβάτια τὰ ἀντρόγυνα χωρὶς προσευχή. Ἄμα ξημερώσῃ, ξεκινήστε πάλι μὲ προσευχή. Ἄν πάτε γιὰ δουλειά, νὰ σταυρώνετε τὰ χωράφια σας. Σπέρνετε, προσευχή. Θερίζετε, προσευχή. Μπαίνει χειμώνας, προσευχή. Νυχτώνει, προσευχή. Τὰ μεσάνυχτα, προσευχή. Παντοῦ στὸ Θεό. Μόνο ἔτσι θὰ σωθοῦμε.

Ο δὲ Κύριος Ιησοῦς Χριστὸς διὰ πρεσβειῶν τῆς Θεοτόκου καὶ πάντων τῶν ἀγίων ἀς ἐλεήση ὄλους μας.

(†) ἐπίσκοπος Αὐγουστῖνος

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**

*From Smuggler to Saint*

Saint Macarius the Great was born in Upper Egypt. A later tradition places his birthplace in the village of Shabsheer (Shanshour), in Al Minufiyah Governorate, Egypt around 300 A.D. At some point before his pursuit of asceticism, it is said that Macarius made his living smuggling potassium nitrate in the vicinity of Nitria, a life which taught him how to survive in and travel across the wasteland in that area. At a young age, Macarius was forced to get married against his will. Thus, he pretended to be sick and ask for his parents' permission to go to the wilderness to recoup. At his return, he found that his wife had died, and shortly after, his parents departed as well. Macarius subsequently distributed all his money among the poor and needy.

Seeing his virtues, the people of his village brought him to the bishop of Ashmoun who ordained him priest. Falsely accused of defiling a woman, the woman recanted and confessed Macarius' innocence. A multitude of people then came asking for his forgiveness, but he fled to the Nitrian Desert to escape all mundane glory. While at the desert, he visited St. Anthony the Great and learned from him the laws and rules of monasticism. When he returned to the Scetic Desert at the age of forty, he presided over its monastic community for the rest of his life. Macarius died in the year 391. Today, the body of Saint Macarius is found in his monastery, the Monastery of Saint Macarius the Great in Scetes, Egypt.

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