



DIRECT ARCHDIOCESAN  
DISTRICT

# THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN January 26<sup>th</sup>, 2014

V. Rev. Archimandrite Eugene N. Pappas

## THIRTY-SIXTH SUNDAY AFTER PENTECOST FIFTEENTH SUNDAY OF LUKE



*Icon of the Three Holy Hierarchs -- January 30th*

## St. Paul's First Letter to Timothy 4:9-15

Prokeimenon. Grave Mode. Psalm 28.11,1

The Lord will give strength to his people. Verse: Bring to the Lord, O sons of God, bring to the Lord honor and glory.

TIMOTHY, my son, the saying is sure and worthy of full acceptance. For to this end we toil and strive, because we have our hope set on the living God, who is the Savior of all men, especially of those who believe. Command and teach these things. Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. Till I come, attend to the public reading of scripture, to preaching, to teaching. Do not neglect the gift you have, which was given you by prophetic utterance when the council of elders laid their hands upon you. Practice these duties, devote yourself to them, so that all may see your progress.

## Πρὸς Τιμόθεον α' 4:9-15

Προκείμενον. ᾠχος βαρύς. ΨΑΛΜΟΙ 28.11,1

Κύριος ἰσχὺν τῷ λαῷ αὐτοῦ δώσει. Στίχ. Ἐνέγκατε τῷ Κυρίῳ υἱοὶ Θεοῦ, ἐνέγκατε τῷ Κυρίῳ δόξαν καὶ τιμὴν.

Τέκνον Τιμόθεε, πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος. Εἰς τοῦτο γὰρ καὶ κοπιῶμεν καὶ ὀνειδιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ θεῷ ζῶντι, ὃς ἐστὶν σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν. Παράγγελλε ταῦτα καὶ δίδασκε. Μηδεὶς σου τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πνεύματι, ἐν πίστει, ἐν ἀγνείᾳ. Ἔως ἔρχομαι, πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ. Μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοὶ διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου. Ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου ἡ προκοπὴ φανερὰ ᾖ ἐν πᾶσιν.

## 5th Sunday of Luke

### The Gospel of Luke 19:1-10

At that time, Jesus entered Jericho and was passing through. And there was a man named Zacchaeus; he was a chief collector, and rich. And he sought to see who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see him, for he was to pass that way. And when Jesus came to the place, he looked up and said to him, "Zacchaeus, make haste and come down; for I must stay at your house today." So he made haste and came down, and received him joyfully. And when they saw it they all murmured, "He has gone in to be the guest of a man who is a sinner." And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold." And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham. For the Son of man came to seek and to save the lost."

## 15th Sunday of Luke

### Κατὰ Λουκᾶν 19.1-10

Τῷ καιρῷ ἐκείνῳ, διήρχετο τὴν Ἱεριχώ· καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος, καὶ ἐζήτηε ἰδεῖν τὸν Ἰησοῦν τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. καὶ προδραμῶν ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν, ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἡμέλλε διέρχεσθαι. καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν καὶ εἶπε πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατέβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι. καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτόν χαίρων. καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι παρὰ ἀμαρτωλῶ ἀνδρὶ εἰσῆλθε καταλῦσαι. σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν Κύριον· ἰδοὺ τὰ ἡμίση τῶν ὑπαρχόντων μου, Κύριε, δίδωμι τοῖς πτωχοῖς, καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν. εἶπε δὲ πρὸς αὐτόν ὁ Ἰησοῦς ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν. ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

**COFFEE HOUR:** Fellowship is being hosted by the Jannace Family in blessed memory of +Eleni Michalopoulos and + Leszek Twarog. Come share in the sweets and hot coffee All are invited.

**TODAY:** Selected students from our GREEK SCHOOL will present a mini program highlighting the value and legacy of learning "GREEK LETTERS". We salute the children, their teachers and the parents who make this language tool a jewel of learning. BRAVO! BRAVO! BRAVO!

**PARISH PATRON SAINTS' DAY;** the Three Hierarchs annual feast observance will be held on Wednesday and Thursday, January 29<sup>th</sup> and 30<sup>th</sup>. Religious services, dignitaries ecclesiastical and political, receptions and programs will be part of the process. Please join us as we honor our 'Patron saints', ARTOKLASIES ARE MORE THAN WELCOMED for the evening of the Vesper or the Morning Liturgy. Please register your 'artoklasia' through the Church office. (EFFIE -718-339-0280)

***THREE HIERARCHS HELLENIC HERITAGE AWARD ESTEEMED PAST RECIPIENTS***

2003 -- Antonios H. Diamataris;	Publisher, National Herald Newspaper
2004 -- Yiannis Somonides;	Director, Cosmos FM WNYE, National Public Radio
2005 ---Ambassador Loucas Tsilas;	Director, U.S.A. Alexander S. Onassis Foundation
2006 ---Eugene Rossides;	U.S. Treasury Secretary, Hellenic American Institute, D.C.
2007 ---John Sitalides;	Chairman, Woodrow Wilson Center, South Europe Desk, D.C.
2008 ---Basilios Theodosakis; Kostas Vellios;	Athenagoras Humanitarian Award
2009 ---Dino Anagnost;	Maestro Symphony Chorale, Lincoln Center Orchestra Society
2010 ---Gregory Pappas;	Editor Publisher, Greek American Magazine
2011 ---Emmanuel A. Kampouris;	CEO American Standard, Publisher Kairos Journal
2012 ---Peter J. Pappas;	Chairman P.J.M. Holding Group, Founder P.J. Mechanical
2013 ---Chris P. Tomaras;	Founder and Chairman, Pan – Hellenic Scholarship Foundation U.S.A.
2014 ---Anthony Kouzounis	Supreme President, Order of A.H.E.P.A.

**TODAY:** We welcome back our beloved Pastor Father Eugene who just returned from a well-deserved 10 day vacation to SPAIN and PORTUGAL where he visited the Shrine of OUR LADY of FATIMA in Lisbon. He will address the events of his journey in the homily today. We are also grateful to Father Nicholas Soteropoulos who served in Father Eugene's absence. He is always most welcome to our community of faith believers. THANK YOU FATHER NICK!

**THREE HIERARCHS HELLENIC HERITAGE AWARD:** this year will be bestowed upon the Supreme President of the ORDER of A.H.E.P.A., Mr. 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.

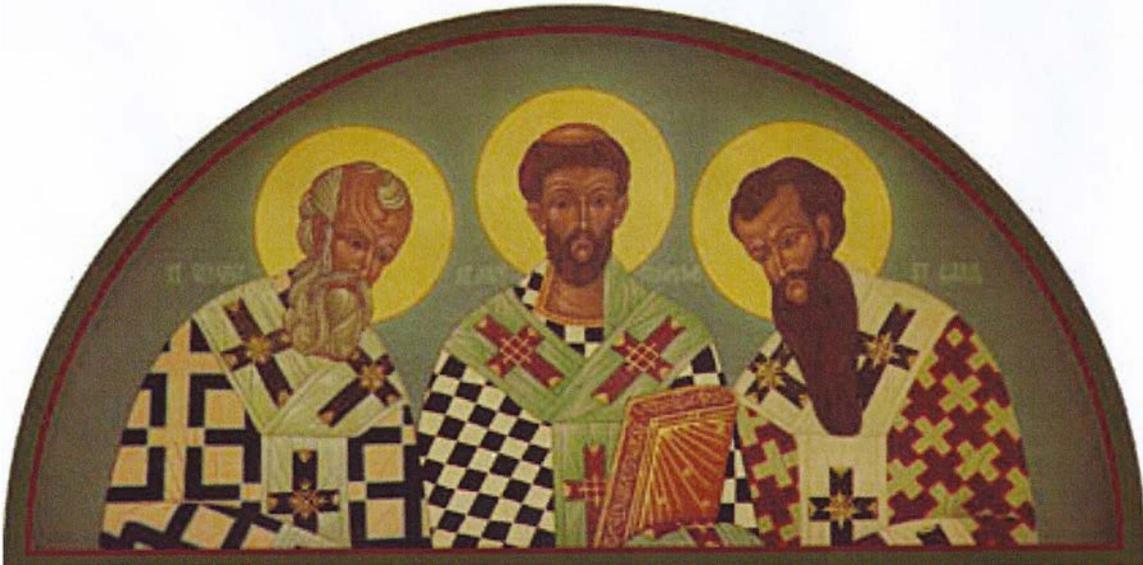
**2014 STEWARDSHIP:** commenced on January 1<sup>st</sup>. Please put the parish as one of your top and first response priorities and register with the church office your membership as a faithful steward of Christ's church militant! You made it to 2014! Give praise to the Lord and show your appreciation 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 TODAY:** + REV. FR. ANTONIOS MORFESSIS, +ELENI MICHALOPOULOS, +LESZEK TWAROG  
+ ADAMANTIA CHRISOMALIS  
**MEMORIALS FEB. 2ND:** +GEORGE MAILLIS, + ELEFThERIA MANIOUDAKIS, + KOSTAS PAPANIMITRIOU





*There are heroes galore in the Christian Church, any one of whom could be selected as a favorite. Of the favorites were three that were most commonly mentioned. They had the remarkable coincidence of serving the Lord in the fourth century.*

*St. Basil the Great, St. Gregory the Theologian, and St. John Chrysostom found their way into the upper echelons of the hierarchy.*

*Intellectuals as well as the dedicated faithful found themselves drawn to the Church. Honored as "Doctors" of the Church, Sts. Basil, Gregory, and John were intellectual giants of equal stature, serving God and man with an equally high level of devotion and spirit. They were theologians and philosophers of the highest order, as well as gifted educators, orators, and spiritual leaders. A dispute arose as to who just might be greatest of the three Saints.*

*One of the most highly respected prelates of the 11<sup>th</sup> century was Bishop John of Galatia, known throughout the Byzantine Empire for his considerable wisdom and spiritual integrity, a man who had refused to be drawn into an argument which by then divided the Christian community into three different camps.*

*Bishop John of Galatia received a vision in which the Three Hierarchs appeared to him with an admonition that the three saints were equal in the sight of God. Whoever disputed this would, therefore, dispute God. The elated Bishop John went to Constantinople to announce the divine visitation. A formal declaration of the equality of the three saints was issued and January 30 was designated as the feast day celebrating the equation of St. Basil the Great, St. Gregory the Theologian, and St. John Chrysostom.*

*These are the glorious Patrons of our Parish to whom we intercede in prayer today and everyday!*



# ΚΥΡΙΑΚΗ

## ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



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

Περίοδος Δ' - Ἔτος ΚΑ' Φλώρινα - ἀριθμ. φύλλου 1038 <sup>2</sup>	Κυριακὴ ΙΕ' Λουκᾶ (Λουκ. 19,1-10) 26 Ἰανουαρίου 2014 (2004)	Συντάκτης (†) ἐπίσκοπος Αὐγουστίνος Ν. Καντιώτης
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## Μέγα θαῦμα

«Καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος» (Λουκ. 19,1)

Σήμερα, ἀγαπητοί μου, τὸ ἱερὸ εὐαγγέλιο διηγεῖται ἓνα θαῦμα. Λάθος κάνεις, θὰ πῆτε· δὲν ἀκούσαμε θαῦμα. Κι ὅμως ἐπιμένω· τὸ σημερινὸ εὐαγγέλιο διηγεῖται ἓνα ἀπὸ τὰ μεγαλύτερα θαύματα τοῦ Χριστοῦ. Ποιὸ εἶν' αὐτό;

Τὸ πιὸ μεγάλο θαῦμα εἶνε ἡ **μετάνοια**. Εὐκολώτερο εἶνε νὰ πάη κανεὶς στὰ μνήματα καὶ ν' ἀναστήσῃ ἓνα νεκρὸ, παρὰ νὰ κάνῃ ἓναν ἄρπαγα νὰ ἐπιστρέψῃ τὰ κλεμμένα, ἓνα φιλάργυρο νὰ ἐλεήσῃ. Αὐτὴ ἡ μεταβολὴ τῆς καρδιάς, αὐτὴ ἡ ἀλλαγὴ, αὐτὸ τὸ ἐσωτερικὸ ἀλάφρωμα ποὺ ζητοῦμε ὅλοι, εἶνε τὸ μεγαλύτερο θαῦμα. Ἀκριβῶς αὐτὸ παρουσιάζει σήμερα τὸ εὐαγγέλιο. Ἐνα λύκο ποὺ ἔγινε ἀρνί· λύκο, ποὺ ζοῦσε ὄχι πάνω στὰ βουνὰ ἀλλὰ μέσα στὴν κοινωνία.

Εἶνε ὁ Ζακχαῖος. Ποιὸ ἦταν τὸ ἐπάγγελμά του; Τ' ἀκούσατε, **ληστής**. –Μὰ δὲν λέει τὸ εὐαγγέλιο πὼς ἦταν ληστής. Ληστής καὶ ἀρχιληστής ἦταν· ἀλλὰ τὸ λέει διαφορετικὰ· ἦταν, λέει, «**ἀρχιτελώνης**» (Λουκ. 19,2). Ὁ τελώνης ἦταν δημόσιος υπάλληλος τῆς Ῥωμαϊκῆς αὐτοκρατορίας. Ἄλλ' αὐτὸς ἔκανε κατάχρησι τῆς ἐξουσίας του. Ἐκεῖ ποὺ ἔπρεπε νὰ εἰσπράττῃ μιὰ δραχμὴ, εἰσέπραττε τέσσερις· τὴ μία τὴν ἔδινε στὸ δημόσιο, τὶς ἄλλες τρεῖς τὶς ἔβαζε στὸ δικό του ταμεῖο. Ἐτσι, κλέβοντας ὅλο τὸ λαό, ληστής πραγματικὸς, κατῶρθωσε νὰ κάνῃ τεράστια περιουσία. Καὶ ποιὸς τολμοῦσε νὰ μιλήσῃ; τὸ καθεστῶς δὲν ἐπέτρεπε διαμαρτυρίες. Ἰδοὺ γιατί ὁ τελώνης, στὰ μάτια τοῦ λαοῦ, ἦταν ἓνας ληστής, ἓνας ἀρχιληστής.

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Αὐτὸ ὅμως συμβαίνει **καὶ σήμερα**. Ἄν πᾶς βέβαια τῶρα πάνω στὰ βουνὰ, δὲν θὰ βρῆς κανένα ληστή. Ἀλλὰ τί μὲ τοῦτο; Οἱ λησταὶ ἔφυγαν ἀπὸ τὰ λημέρια ἐκεῖνα καὶ **κατέβηκαν στὶς πολιτείες**. Δὲν φοροῦν πλέον κάππες καὶ δὲν ἔχουν μαχαίρια στὰ ζωνάρια τους· εἶνε κύριοι μὲ γραβάτες, μὲ γραφεῖα καὶ αὐτοκί-

νητα. Κάτω ὅμως ἀπὸ γνωριμίες καὶ κοινωνικὲς σχέσεις καὶ εὐγένειες, κρύβουν τὴν κακία καὶ ἀρπακτικότητα τοῦ λύκου. Τέτοιοι λησταὶ ὑπάρχουν πολλοί, γέμισε τώρα ἡ κοινωνία. Κ' εἶνε χειρότεροι ἀπὸ τοὺς ληστὰς τῶν ὁρέων· ἐκεῖνοι ἔσφαζαν μὲ τὸ μαχαίρι, αὐτοὶ «σφάζουν μὲ τὸ βαμβάκι».

**Ποιὸ εἶνε οἱ κοινωνικοὶ λησταί;**

1. Εἶνε **οἱ μεγαλοεπιχειρηματίες** μὲ τὰ τεράστια κέρδη. Μέσα σ' ἓνα φτωχὸ κόσμο αὐτοὶ κατορθώνουν ν' ἀνοίγουν ὄλο καὶ νέα ἐργοστάσια μὲ καμινάδες καὶ καταστήματα. Καὶ ἐνῶ κερδίζουν χρήματα μὲ τὸ φτυάρι, στοὺς ἐργάτες τους δίνουν ψίχουλα, μὲ τὰ ὁποῖα δὲν ζοῦν ὄχι ἄνθρωποι ἀλλ' οὔτε σπουργίτια. Ἐνας λαὸς ὀλόκληρος στερεῖται, κι αὐτοὶ διασκεδάζουν καὶ ὀργιάζουν. Εἶνε ἢ δὲν εἶνε λησταὶ αὐτοί, ἀγαπητοί μου; Εἶνε χειρότεροι ἀπὸ τοὺς ληστὰς ποὺ κυνηγοῦσαν κάποτε πάνω στὰ βουνὰ τὰ ἀπροσπάσματα τῆς χωροφυλακῆς.

2. Λησταὶ εἶνε καὶ **οἱ φοροφυγάδες**. Ἐνῶ ἔχουν τεράστια ἔσοδα, δὲν ξέρω πὼς τὰ καταφέρνουν καὶ μὲ κάτι ψεύτικες δηλώσεις πληρώνουν ἐλάχιστα. Ἐτσι ἀδικοῦν τὸν ὑπόλοιπο λαό· διότι ἡ φορολογία πέφτει βαρύτερη στὴ ράχη του. Ἐνῶ οἱ φτωχοὶ στύβονται καὶ στᾶζει αἷμα, ἀντιθέτως αὐτοί, ποὺ ἔπρεπε νὰ δίνουν τὰ περισσότερα, διαφεύγουν. Ἄν πλήρωναν αὐτοὶ τοὺς φόρους, θὰ ἐλάφρωναν τὸν ὑπόλοιπο λαό. Οἱ νόμοι πιάνουν μόνο τοὺς μικροὺς, οἱ μεγάλοι κατορθώνουν νὰ διαφεύγουν.

3. Λησταὶ εἶνε ἀκόμη **οἱ χρηματισταί**. Τοὺς βλέπεις στὸ χρηματιστήριον νὰ κρατοῦν στὰ χέρια τὰ τριάκοντα ἀργύρια τοῦ Ἰούδα. Λέγονται Ἕλληνες, ἀλλὰ μοιάζουν μὲ Ἑβραίους. Ὑπολογίζουν τὴν τιμὴ τῆς λίρας καὶ παίζουν. Καὶ καθὼς ἡ λίρα ἀνεβαίνει ἢ κατεβαίνει συνεχῶς, ἓνας ὀλόκληρος κόσμος χάνει τὶς οἰκονομίες του καὶ ἀδικεῖται, ἐνῶ αὐτοί, οἱ ἐπι-

τήδειοι, από την ψεύτικη άνοδο ή πτώσι της τιμής πραγματοποιούν τεράστια κέρδη.

4. Λησται επίσης είνε **οί χαρτοπαίκτες**. Άσχολία έχουν τὸ χαρτοπαίγνιο. Άλλοτε κάθε σπιτί ήταν ἐκκλησία καὶ μοναστήρι, τώρα ξενοχτούν στοὺ πράσινο τραπέζι... Άν κάνουμε μιὰ ἀγρυπνία, δὲν θὰ ἔρθη οὔτε ἕνας ἀπ' αὐτούς· κάθε βράδυ ὁμως κάνουν ἀγρυπνία στὸν διάβολο, ὡς τὸ πρῶι χαρτοπαίζουν. Ἔγινε ὁ κόσμος ὄλος ἕνα καζίνο. Σὰς ἔρωτῶ· ὅποιοι καταφέρνει μὲ τὰ χαρτιὰ νὰ κλέβη τὰ πορτοφόλια τῶν ἄλλων τί εἶνε; Μπροστὰ σ' αὐτούς θεωρῶ ἄθῶο τὸ μακαρίτη Γιαγκούλα τὸ ληστή.

5. Εἶνε καὶ κάτι ἄλλοι, ποὺ κατορθώνουν μὲ τὴ λεγομένη «**ἐβδόμη τέχνη**» τοῦ **κινηματογράφου**, νὰ τραβοῦν πλήθη μέσα στὰ «μαντριά», στὶς «σπηλιές» τους. Ὅπως παλαιὰ οἱ λησται ἔσερναν τοὺς ἀνθρώπους στὶς σπηλιές τους καὶ τοὺς ἀπογύμνωναν ἀπὸ κάθε τι πολύτιμο, ἔτσι γίνεται τώρα στὶς αἴθουσες τῶν θεαμάτων. Ἄπ' ἔξω φῶτα κι ὠραίες ἐπιγραφές, μέσα σπηλιές τοῦ διαβόλου, ποὺ σὲ μιὰ χώρα χριστιανικὴ δὲν ἔχουν θέσι. Ὁ κινηματογράφος μὲ τὴν τέχνη του ἀφαιρεῖ ἀπὸ τοὺς θεατὰς τὴν ἀνθρωπιά τους· μπαίνουν ἀνθρωποι, βγαίνουν δαίμονες. Ἔτσι οἱ ἐπιτήδειοι ἔχουν δισεκατομμύρια κέρδη. Ἄλλὰ δὲν φταίνε αὐτοί· φταίνε ἐκεῖνοι ποὺ δίνουν τὶς ἄδειες λειτουργίας.

Αὐτὰ λοιπὸν εἶνε τὰ σημερινὰ λησταρχεῖα, οἱ σύντροφοι, τὰ **πρῶτα ξαδέρφια τοῦ Ζακχαίου**.

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Ἄλλ' ἄς ἐπανέλθουμε στὸ εὐαγγέλιο. Ἔμεινε ὁ Ζακχαῖος ληστής μέχρι τέλους; Ὅχι. Ἄπὸ λύκος ἔγινε ἀρνί. Πῶς ἔγινε; Ἐκεῖ ποὺ μετροῦσε τὰ χρήματα στὸ τελωνεῖο, ἄκουσε θόρυβο. Διαδῆλωσις περνοῦσε. Βγῆκε νὰ δῆ. Κάποιοι ἐρχόταν· βασιλιάς, στρατηγός, αυτοκράτορας; Κάποιοι ἀνώτεροι· **Ἰησοῦς ὁ Ναζωραῖος!** Κορώνα δὲν φοροῦσε, σπαθὶ δὲν κρατοῦσε, λεπτὰ δὲν εἶχε (οἱ τρεῖς δυνάμεις ποὺ κυβερνοῦν τὸν κόσμο). Καὶ χωρὶς αὐτὰ τὸν ἀκολουθεῖ ὁ κόσμος; Θαυμάζει. Θέλει νὰ τὸν δῆ. Εἶνε ὁμως κοντός. Βλέπει ἕνα δέντρο· τρέχει, σκαρφαλώνει καὶ κάνει τὸ δέντρο σκοπιὰ. Σὲ μιὰ στιγμὴ νὰ καὶ περνάει ὁ Χριστός. Πλησιάζει. Ὁ Ζακχαῖος ἀπὸ ἔκπληξι σὲ ἔκπληξι. Καὶ ξαφνικὰ ὁ Χριστὸς στρέφεται καὶ τὸν φωνάζει μὲ τ' ὄνομά του· «Ζακχαῖε, κατέβα γρήγορα· σήμερα θὰ μείνω στὸ σπιτί σου» (Λουκ. 19,5).

Ἄπὸ τὴν ὥρα ἐκεῖνη ὁ φιλάργυρος ληστής ἄρχισε νὰ ἀλλάζῃ. **Μιὰ ματιὰ τοῦ Χριστοῦ**, ματιὰ γεμάτη ἀγάπη καὶ καλωσύνη, τὸν ἄλλαξε. Ὅπως ὁ ἥλιος πέφτει πάνω στὸν πάγο καὶ τὸν λειώνει, ἔτσι καὶ στὴ σκληρὴ καρδιὰ τοῦ

ληστοῦ αὐτοῦ ἔπεσε ἐκεῖνη ἡ ματιὰ, ἔσπασε τὸν πάγο, καὶ σὲ λίγο θὰ βγάλῃ τριαντάφυλλα. Δὲν εἶνε λόγια αὐτὰ, εἶνε πραγματικότης. Αὐτός, ποὺ δὲν τοῦ ἔπαιρνε φράγκο, ἐκεῖ μπροστὰ στὸν κόσμο ἀνακοινώνει δυὸ μεγάλες **ἀποφάσεις** του. Πρῶτον· «Τὰ μισὰ ἀπὸ τὰ ὑπάρχοντά μου τὰ δίνω στοὺς φτωχοὺς». Καὶ δεῦτερον· «Ὅποιοι ἀδίκησα καὶ ἔκλεψα, θὰ τοῦ ἐπιστρέψω τετραπλάσια» (Ἐ.ἄ. 19,9).

Τότε ὁ Χριστός, ποὺ εἶδε μιὰ τέτοια ριζικὴ μεταβολή, **εὐλόγησε** κι αὐτὸν καὶ τὴ γυναῖκα του καὶ τὰ παιδιὰ του, καὶ εἶπε· «**Σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο**» (Ἐ.ἄ. 19,9).

\* \* \*

Ἄδελφοί μου! Σκοπῖμως ἔβαλε τὸ Ζακχαῖο σήμερα ἡ Ἐκκλησία μας. Γιατὶ πλησιάζει ἡ Μεγάλῃ Τεσσαρακοστή. Εἶνε προοῖμιο. Ὅπως ὄταν πλησιάζῃ ὁ βασιλιάς προηγείται ὁ σαλπικτῆς καὶ σαλπίζει, ἔτσι ὁ Ζακχαῖος προηγείται καὶ σαλπίζει σὲ μικροὺς καὶ μεγάλους, ἀπὸ τὰ παλάτια μέχρι τὶς καλύβες· **Μετανοεῖτε, ὅπως μετανόησα κ' ἐγώ!...** Θὰ πῆτε·

—Νὰ μετανόηση αὐτός, ποὺ ἦταν ληστής. Γιατὶ ἐμεῖς νὰ μετανοήσουμε; Τί κάναμε;...

ἜΩ ἀδέρφια μου, κανεῖς δὲν μπορεῖ νὰ πῆ, Ἔγῳ δὲν ἔχω ἀνάγκη ἀπὸ μετάνοια. Σήμερα γίναμε Σόδομα καὶ Γόμορρα. Ὁ Δαυὶδ λέει· «**Πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν, οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός**» (Ψαλμ. 13,3). Ὁ ἀπόστολος Παῦλος λέει· «**Πάντες ἤμαρτον**» (Ῥωμ. 3,23). **Δὲν ὑπάρχει οὔτε ἕνας ἄθῶος**, οὔτε παπὰς οὔτε ἱεροκήρυκας οὔτε θεολόγος οὔτε δεσπότης οὔτε πατριάρχης. Ἡ ἁμαρτία μᾶς ἔχει βουτήξει μέσα στὸ καζάνι τῆς καὶ **ὄλοι γίναμε κατάμαυροι**. Ὁ Ἰὼβ φωνάζει· «**Κι ἂν ἀκόμη ζοῦσαμε πάνω στὴ γῆ μιὰ μέρα, οὐδεὶς καθαρὸς ἀπὸ ρύπου**» (Ἰὼβ 14,4-5). Γι' αὐτὸ ὁ Ἱερεμίας λέει στὸ Θεό· **Κάνε βρῦσες τὰ μάτια μου νὰ κλάψω τ' ἁμαρτήματα τοῦ λαοῦ μου** (προβλ. Ἱερ. 9,1). Θὰ ἔπρεπε νὰ ζῆ ἡ ἁγία Κασσιανή, νὰ βγῆ μὲ τὸ μαῦρο καλογερικὸ τῆς ράσο καὶ νὰ πῆ τὸ τροπάριο τῆς Μεγάλῃς Τρίτης· «**Ἄμαρτιῶν μου τὰ πλήθη τίς ἐξιχνιάσει;...**». Θέλω νὰ τελειώσω. Ἀφήστε ὅλα τ' ἄλλα ἁμαρτήματα· καὶ μόνο **ἡ βλασφημία** εἶνε μικρὴ ἁμαρτία; Νὰ γιατί γίνονται σεισμοὶ καὶ ἄλλες θεομηνίες.

Ἄδέρφια μου μικροὶ καὶ μεγάλοι! Ἄς ἀποφασίσουμε κ' ἐμεῖς σὰν τὸ Ζακχαῖο **νὰ κόψουμε κάθε ἁμαρτία**, καὶ μάλιστα τὴ βλασφημία. Ὅλα τὰ στόματα νὰ γίνουν μιὰ κιθάρα ποὺ θὰ λήῃ· «**Ὑμνεῖτε καὶ ὑπερυψοῦτε Αὐτὸν εἰς τοὺς αἰῶνας**» (Δαν. 3 Προσ. 34-35)· ἀμήν.

(†) **ἐπίσκοπος Αὐγουστίνος**

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 Three Holy Hierarchs*

Every age has its heroes and villains. The fourth century of the Christian era in Asia Minor had its share of heroes. Saints Basil the Great, Gregory the Theologian, and John Chrysostom lived as contemporaries. Basil and Gregory were both born in the year 329, Basil in Caesarea of Cappadocia and Gregory, in the vicinity of Nazianzus, also in the Cappadocian province. John was born in 344 in Antioch.

All three excelled in their speaking and writing abilities. Each pooled their intellectual resources to defend Christian doctrine against the Arian heresy which denied the divinity of Christ and His consubstantiality with the Father and the Holy Spirit. They were unsurpassed in their knowledge of the Bible. Their voluminous writings attest to the great depths of their faith and their conviction to defend it with unparalleled intensity and tirelessness. Basil became Archbishop of Caesarea and Bishop Gregory was

later elevated as Archbishop of Constantinople. St. John was given the surname 'Chrysostom' (Golden-mouthed) for the very eloquent sermons he gave as a priest of Antioch and later as Archbishop of Constantinople. His sermons won the hearts of the populace, converting many to Christianity.

These saints, Basil, Gregory, and John, lived heroic lives in defense of the True Faith which was strongly attacked by the Arian heresy on a doctrinal level and by the infestation of widespread immoral conduct on the grassroots level. Today's world is also filled with subtle philosophies that oppose orthodox doctrine and with blatant immorality that works a vengeance on the lives of both the innocent and the unwary. Today's world again greatly needs the outspoken courage of saintly men and women to encourage an uncompromising Christianity among the world's populace.

**WEB-SITE:** information is **ALWAYS ON LINE** ready to see and read. If you submit YOUR E-MAIL address we can forward Bulletin Information to you personally. See :Website: [www.threehierarchs.ny.goarch.org](http://www.threehierarchs.ny.goarch.org)