



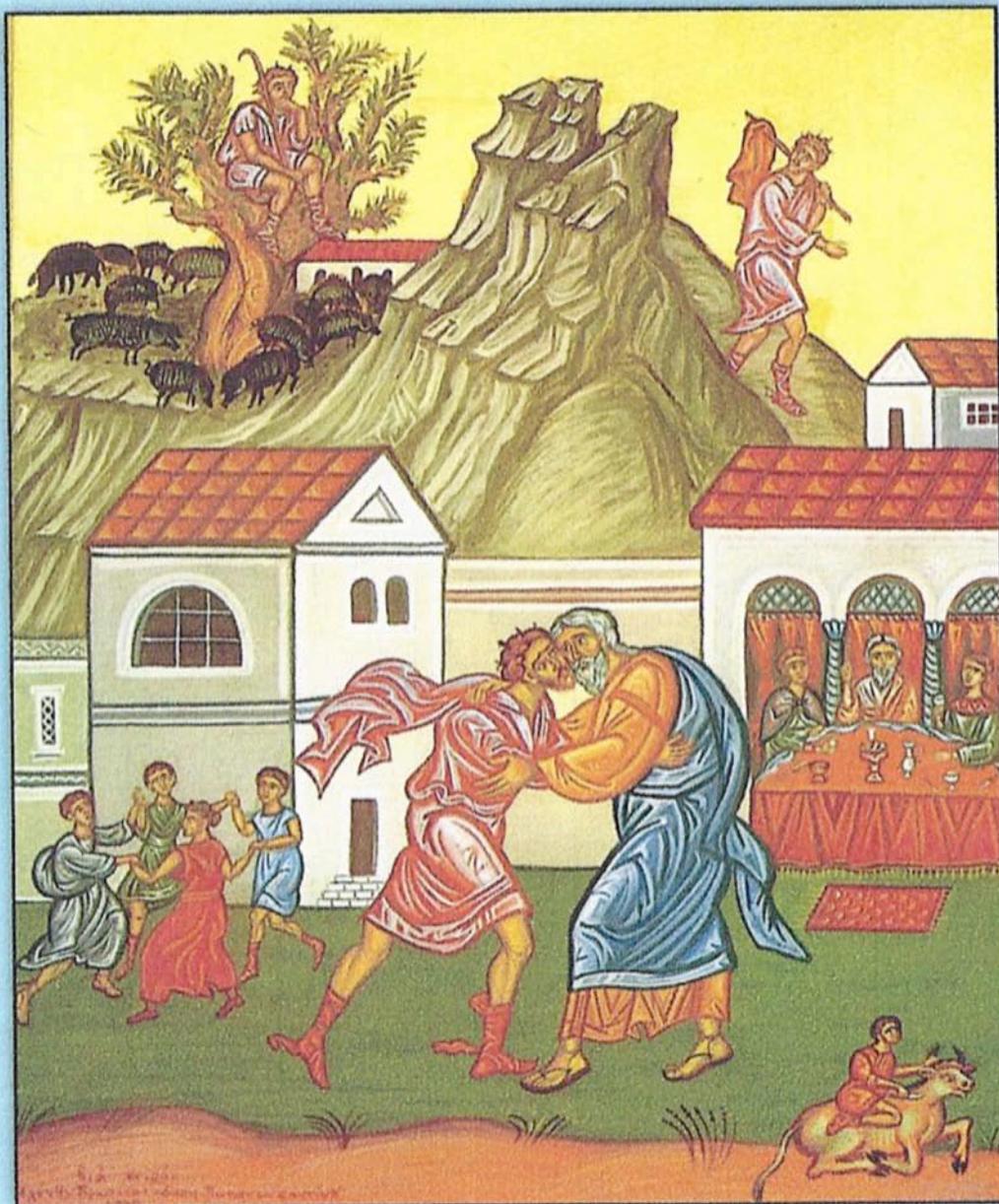
DIRECT ARCHDIOCESAN
DISTRICT

JUBILEE 85TH ANNIVERSARY

THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN February 16th, 2014
V. Rev. Archimandrite Eugene N. Pappas

SUNDAY OF THE PRODIGAL SON



Icon of the Prodigal Son

St. Paul's First Letter to the Corinthians 6:12-20

Prokeimenon. Mode 1. Psalm 32.22,1

Let your mercy, O Lord, be upon us. Verse: Rejoice in the Lord, O ye righteous.

Brethren, "all things are lawful for me," but not all things are helpful. "All things are lawful for me," but I will not be enslaved by anything. "Food is meant for the stomach and the stomach for food" -- and God will destroy both one and the other. The body is not meant for immorality, but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us up by his power. Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that he who joins himself to a prostitute becomes one body with her? For, as it is written, "The two shall become one flesh." But he who is united to the Lord becomes one spirit with him. Shun immorality. Every other sin which a man commits is outside the body; but the immoral man sins against his own body. Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body and in your spirit which belong to God.

Sunday of the Prodigal Son

The Gospel of Luke 15:11-32

The Lord said this parable: "There was a man who had two sons; and the younger of them said to his father, 'Father, give me the share of the property that falls to me.' And he divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly have fed on the pods that the swine ate; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my father, and I will say to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants.' And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his servants, 'Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.' And they began to make merry. Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what this meant. And he said to him, 'Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound.' But he was angry and refused to go in. His father came out and entreated him, but he answered his father, 'Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid, that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!' And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found.'"

Sunday of the Prodigal Son

Κατὰ Λουκᾶν 15.11-32

Ἐἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην· Ἄνθρωπός τις εἶχε δύο υἱούς. καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί· πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. καὶ διεῖλεν αὐτοῖς τὸν βίον. καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως. δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους. καὶ ἐπεθύμει γεμίσει τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατιῶν ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ. εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε· πόσοι μίσθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι! ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· πάτερ, ἤμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου. οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου· ποιήσόν με ὡς ἓνα τῶν μισθίων σου. καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα αὐτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη, καὶ δραμῶν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. εἶπε δὲ αὐτῷ ὁ υἱός· πάτερ, ἤμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου. εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· ἐξενέγκατε τὴν στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας, καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν, ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν καὶ ἀνέζησε, καὶ ἀπολωλὼς ἦν καὶ εὗρέθη. καὶ ἤρξαντο εὐφραίνεσθαι. Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν, καὶ προσκαλεσάμενος ἓνα τῶν παιδῶν ἐπυνθάνετο τί εἶη ταῦτα. ὁ δὲ εἶπεν αὐτῷ ὅτι ὁ ἀδελφός σου ἦκει καὶ ἔθυσεν ὁ πατὴρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ οὖν πατὴρ αὐτοῦ ἐξεληθὼν παρεκάλει αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρί· ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ· ὅτε δὲ ὁ υἱός σου οὗτος, ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν, ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν. ὁ δὲ εἶπεν αὐτῷ· τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν· εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἀνέζησε, καὶ ἀπολωλὼς ἦν καὶ εὗρέθη.

SERVICES THIS WEEK: Wednesday February 19th Prayer and Healing 6:30 – 8:00 P.M.
Saturday February 22nd First Psychosabbaton 9:00- 11:00 A.M.
Sunday February 23rd C a r n i v a l e (Apokrees)

COFFEE FELLOWSHIP: is being hosted and served by Nicholas Patsis in memorial tribute to his beloved wife + CHRISTINA. Eternal be her memory! Please join us in WHITEHALL after Liturgy. OPEN TO ALL.

UPCOMING EVENTS: PRE-LENTEN FOCUS.

A) Tuesday February 25th, the COMPANIONS of the CROSS under the direction of Fr. Carlos Martins will present an exposition of 150 SARED RELICS at Good Shepherd Roman Catholic Church from 7:00 P.M. OPEN TO THE PUBLIC. Church at Avenue 'S' between Brown and Batchelder Streets.

B) KOLLYVA PREPARATION: Interested in preparing your own, 'kollyva' sitari, boiled wheat for the commemoration of the faithfully departed? XANTHE APERGIS will offer a demonstration at the SENIOR CLUB meeting Wednesday, February 26th. 1:30 P.M. Develop an appreciation for a centuries old tradition of the Church.

C) EMMAUS LECTURE; Adult education series continues with guest preacher Fr. John Lardas at Three Hierarchs Church Thursday, February 27th, 7:00-8:00 P.M. The theme is 'THE JESUS PRAYER OF THE HEART'. The session is open free to all with refreshments served at *8:15 P.M. COME! LEARN! TEACH!

TODAY; The Holy Mother Church embraces "Ethan James" new born son of Jaime & Stephaine O'Neill.
N A S A S Z E S E !

PRAYER AND HEALING SERVICE: is scheduled for WEDNESDAY, February 19, at 6:30 P.M. after the sacred anointing, a refreshment reception is hosted for all at 8:00 P.M. COME and LEARN more about your spiritual journey! Be healed spiritually, physically, emotionally by God's Grace.

PSYCHO-SABBATON COMMENCES: The insert in the bulletin may be used for any of the THREE Psychosabbata starting February 22, March 1st and March 8th. MEMORIAL TRIBUTES will be invoked at 10:30 A.M. Please submit the names of your faithfully departed to be remembered at the sacred Liturgy. Kolyva will be available at the Pangari upon request.

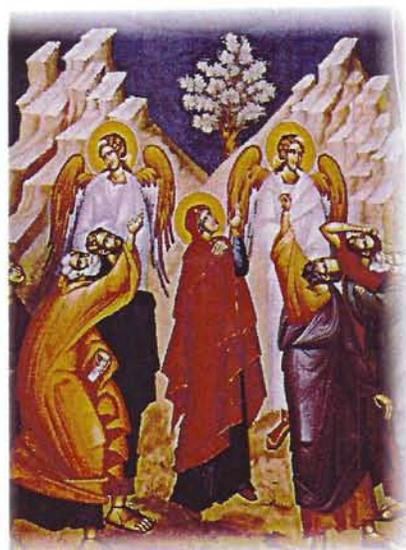
PHILOPTOCHOS LUNCHEON: Mark your calendar NOW! The 80th ANNUAL LUNCHEON of THREE HIERARCHS LADIES PHILOPTOCHOS is being hosted Saturday, March 1st. at 12 noon. REX MANOR CATERERS 1100- 60th street will mark the venue. Music, dancing, raffles, prizes, sumptuous luncheon with wines will crown the event. Reservations may be secured through: SUSAN JANNACE: 917-952-8105 and DINA THEODOSAKIS 718 - 338-0126 Ticket donation is \$65.00 each with the proceeds going to charity.

2014 STEWARDSHIP: commenced on January 1st. 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 01ST 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 14TH 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 + ALICE CLISSURAS + BARBARA VELLIOS
+ SPYRIDOULA VELLIOS + CHRISTINA PATSIS



The Holy Orthodox Christian Church cares for Her believers in death. She prays for them and offers up the Bloodless Sacrifice of the Divine Liturgy in their behalf on the Third, the Ninth, and the Fortieth Day after their decease.

Memorial Services are prayers of mercy and love for the departed, and are expressions of the brotherly love and unity which exists between the living and the departed in Christ, aimed to influence the Father of All to show mercy upon the departed so that they may be permitted to feel and to gaze, according to the measure of the ability, upon the Beatific Vision of God, and, on the final day of Judgment, to be counted with the Saints.

PRAY FOR THE FAITHFULLY DEPARTED !

The Holy Scriptures remind us of our Christian duty to pray for our brethern whether they are with us or are absent ; if they are living or have departed this life. Furthermore we are commanded to pray for our brethern whose sins are not unto death, so they may receive life.

ETERNAL IS THEIR MEMORY!



Our Pastor, Father Eugene was the invited preacher for the Roman Catholic ENQUIRY INTO ORTHODOXY at Our Lady of Good Counsel Church in Manhattan last Sunday, February 9th, with Monsignors Kazimierz Kowalski and Richard Terga, CICM. The response was a phenomenal success. LET US CONTINUE TO PRAY FOR CHRISTIAN UNITY.



ΚΥΡΙΑΚΗ

ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



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

Περίοδος Δ' - Ἔτος ΙΗ'
Φλόρινα - ἀριθμ. φύλλου 751²

Κυριακὴ τοῦ Ἀσώτου (Λουκ. 15,11-32)
16 Φεβρουαρίου 2014 (2001)

Συντάκτης (†) ἐπίσκοπος
Αὐγουστίνος Ν. Καντιώτης

Ἡ ἁμαρτία εἶνε οἰκονομικὴ χρεωκοπία

«Καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως» (Λουκ. 15,13)

Σήμερα, ἀγαπητοί μου, εἶνε ἡ ἑορτὴ μας. Σήμερα εἶνε ἡ ἑορτὴ τοῦ Ἀσώτου· κ' εἶπει-
δὴ ὅλοι εἴμαστε ἄσωτοι, γι' αὐτὸ λέω, ὅτι ὅλοι
ἐορτάζουμε. Καὶ εἶθε νὰ ἐορτάζουμε. Γιατὶ
δὲν πρέπει νὰ μιμηθοῦμε μέχρι ἐνὸς σημείου
τὸν Ἀσωτο, ἀλλὰ πρέπει νὰ τὸν μιμηθοῦμε
μέχρι τέλους.

Ὁ Ἀσωτος βιάδιζε τὸ δρόμο τὸν κακὸ, κι ὅ-
ταν πλέον ἔφτασε στὸν τελευταῖο γκρεμὸ κ'
ἦταν ἕτοιμος νὰ πέση στὸ χάος τοῦ ἄδου, μιὰ
σκέψη τὸν ἔσωσε. **Τί ἀξίζει μιὰ σκέψη!** Ἀπὸ τὴ
σκέψη προέρχονται ὅλα, τὰ ἐγκλήματα ἀλλὰ
καὶ τὰ θαύματα τῆς ἀρετῆς. Λοιπὸν μιὰ σκέ-
ψη ἔφτασε, σὰν ἀστραπή, καὶ τὴν τελευταία
στιγμὴ ἔκανε στροφὴ σωτήρια, ἄλλαξε κα-
τεύθυνσι, ἄλλαξε δρόμο, κ' ἐκεῖ πού πῆγαινε
γιὰ τὸν ἄδην, πῆγε πιά στὸν οὐρανό.

Τὸ θέμα τῆς παραβολῆς τοῦ Ἀσώτου εἶνε
ἀπέραντο. Μᾶς παρουσιάζει **δύο δυνάμεις**· ἡ
μία δύναμις εἶνε ἡ **ἁμαρτία**, καὶ ἡ ἄλλη εἶνε ὁ
κραταῖος βραχίων τοῦ Κυρίου, πού πιάνει τὸν
ἁμαρτωλὸ καὶ τὸν ὑψώνει καὶ τὸν κάνει παιδί
τοῦ Θεοῦ καὶ κληρονόμο τῆς βασιλείας του.

Ἀπ' ὅλη τὴ θαυμάσια αὐτὴ παραβολὴ ἕνα
σημεῖο μόνο θέλω νὰ προσέξετε.

Ἡ ἁμαρτία, ἀδελφοί μου, δὲν εἶνε παιχνί-
δι· εἶνε φωτιά, πού καίει καὶ καταστρέφει.
Δὲν ἔχει συνέπειες μόνο γιὰ τὴ ζωὴ πού ἀρχί-
ζει μετὰ τὸν τάφο, ἀλλ' **ἔχει συνέπειες** ἀκό-
μα κ' ἐδῶ, σ' αὐτὴ τὴ ζωὴ· συνέπειες, πού
πρέπει νὰ τις προσέξῃ κάθε ἄνθρωπος.

Ἡ ἁμαρτία εἶνε καὶ χρεωκοπία οἰκονομικὴ.
Διαλύει οἰκονομικὰ τὸ ἄτομο, τὴν οἰκογένεια
καὶ τὰ ἔθνη. Αὐτὸ τὸ σημεῖο μπορεῖ νὰ τὸ
προσέξῃ καὶ ὁ ἄθεος ἀκόμη. Αὐτὸ τονίζει ἡ
παραβολὴ ὅταν λέει, ὅτι ὁ ἄσωτος «*διεσκόρ-*

*πισε τὴν οὐσίαν (=περιουσία) αὐτοῦ ζῶν ἀσώ-
τως»* (Λουκ. 15,13).

● Ἡ ἁμαρτία εἶνε οἰκονομικὴ χρεωκοπία. Ἀ-
πόδειξις πρῶτα - πρῶτα εἶνε ὁ **ἄσωτος**. Τί ἦ-
ταν πρῶτα; Φτωχαδάκι; Ὁχι. Πῆρε μερίδιο ἀ-
πὸ τεραστία κληρονομιά, τὸ ἔκανε ρευστὸ
καὶ γέμισε τὸ πουγγί του. Καὶ τί τὰ ἔκανε, πού
τὰ ξώδεψε; Τὸ λέει τὸ Εὐαγγέλιο· ἔμπλεξε μὲ
κακὲς παρέες. Ἄρχισε νὰ ξοδεύῃ τὴν περιου-
σία του στὶς διασκεδάσεις, στὰ γλέντια, στὰ
γύναια τὰ ἁμαρτωλά, στὰ κέντρα τῆς διαφθο-
ρᾶς. Ξώδευε χίλιες καὶ δὲν εἰσέπραττε οὔτε
μία. Τὸ τέλος ποιό ἦτο; Ἦρθε στιγμὴ, πού κα-
τήνησε ψωμοζήτητης. Ζήτησε θέσι χοιροβο-
σκοῦ καὶ ἔκλεβε τὰ χαρούπια. Βλέπουμε ἐ-
δῶ, ὅτι ἡ ἁμαρτία εἶνε χρεωκοπία οἰκονομικὴ.
Ὁ ἄσωτος χρεωκόπησε μέσα στὴν ἁμαρτία.

● Ἀκριβῶς τὸ ἴδιο συμβαίνει καὶ σήμερα, ἀ-
δελφοί μου. Πιστὸ ἀντίγραφο τοῦ ἀσώτου εἶ-
νε **οἱ σημερινοὶ πλούσιοι**. Naί. Δὲν τοὺς βλέ-
πετε; Ἔχουν καὶ σπίτια καὶ ἐπαύλεις καὶ πλοῖα
καὶ καταθέσεις καὶ ράβδους χρυσοῦ κ.λπ.. Κι
αὐτὰ τί τὰ κάνουν; Εἶδατε κανένα ἀπ' αὐτοὺς
νὰ χτίζῃ σχολεῖο, ἐκκλησία, νὰ προκίβῃ ἄπορα
κορίτσια, νὰ βοηθᾷ τοὺς φτωχοὺς, νὰ σκορ-
πάῃ τὰ χρήματά του σὰν τὴν εὐεργετικὴ βρο-
χή; Ἄν οἱ πλούσιοι σκορποῦσαν τ' ἀγαθὰ τους,
θὰ δρόσιζαν τὴν κατάξερη γῆ. Αὐτοὶ ὅμως τί
τὰ κάνουν; Ὁ ἕνας ἐφοπλιστὴς ἔκτισε σ' ἕνα
βουνὸ τῆς Βαυαρίας μιὰ φωλιά ἀπὸ τὰ καλύ-
τερα μάρμαρα, κ' ἐκεῖ ἀνεβαίνει μὲ ἐλικόπτε-
ρο γιὰ ν' ἀπολαμβάνῃ τὰ κάλλη τῆς φύσεως.
Ὁ ἄλλος ἔχει ἐπίπλωσι πολυτελείας πού κο-
στίζει ἀμύθητα ποσά. Πάνω στὰ τραπέζια ἔχει
σταχτοθῆκες στολισμένες μὲ διαμάντια, πού
τὴ νύχτα τὴν κάνουν ἡμέρα. Ὁ ἄλλος κατα-
σκευάζει θαλαμηγὸ, γιὰ νὰ γυρίζῃ τὴ Μεσό-
γειο καὶ νὰ γλεντοκοπᾷ μὲ τίς πόρνες. Μὲ

συγχωρείτε γι' αυτό που θα πώ· και τὰ ἀποχωρητήρια ἀκόμη αὐτῆς τῆς θαλαμηγοῦ θὰ εἶνε φτειαγμένα ἀπὸ χρωματιστὰ μάρμαρα!...

“Ὅλοι αὐτοὶ οἱ σημερινοὶ πλούσιοι «ζοῦν ἀσώτως» (ἰ.ἀ). Καὶ τὰ χρήματα αὐτά, ποῦ θὰ μποροῦσαν νὰ σώσουν κόσμον, αὐτοὶ τὰ σπαταλοῦν στὸ διάβολο. «Διεσκόρπισαν τὴν περιουσίαν αὐτῶν ζῶντες ἀσώτως».

● Φτωχαδάκια ἐσεῖς, μὲ εὐχαρίστησι ἀκοῦτε τὸ τροπάριο αὐτὸ ποῦ ψάλλει ὁ ἱεροκήρυκας ἐναντίον τῶν πλουσίων. Δυστυχῶς ὅμως, ἀγαπητοί μου, μιὰ βαθύτερη ἔρευνα τῆς κοινωνίας ἀποδεικνύει, ὅτι ἄσωτοι δὲν εἶνε μόνο οἱ πρίγκιπες τοῦ πλούτου. Πρέπει νὰ ποῦμε τὴν ἀλήθεια· ἄσωτοι εἶνε ἀκόμη καὶ οἱ ἐργάτες. Μάλιστα.

Τὸν βλέπεις αὐτὸν τὸν ἐργάτη, ποῦ ἔχει ρόζους στὰ χέρια, ποῦ εἶνε μουντζουρωμένος ἀπὸ τὸ ἐργοστάσιο; Εἶνε ἄξιος τιμῆς. Ἀλλὰ τί κάνει; Τὸ Σάββατο πληρώνεται, παίρνει τὰ χρήματά του τὰ ἱερά ποῦ στάζουν ἰδρώτα. Ἄντι ὅμως μ' αὐτὰ ν' ἀγοράσῃ ἓνα φουστάνι τῆς γυναίκας του, ἀντὶ νὰ πάρῃ μερικὰ τετράδια καὶ βιβλία τοῦ παιδιοῦ του, ἀντὶ ν' ἀγοράσῃ λίγο γάλα, αὐτὸς τὸ βράδι θὰ πάῃ στὸ ἀμαρτωλὸ κέντρο, στὴν ταβέρνα, στὸν κινηματογράφο, στὸ ἵπποδρόμιο, στὴ μπάλλα. Τώρα τελευταῖα ὁ διάβολος βρῆκε ἓνα μηχανήμα, ποῦ ξαφρίζει τὰ πορτοφόλια μικρῶν καὶ μεγάλων καὶ ἰδίως τῶν ἐργατικῶν τάξεων, κι αὐτὸ τὸ «μηχανήμα» εἶνε τὰ **τυχερὰ παιχνίδια** (τὰ χαρτιά, τὰ λαχεῖα, τὸ προ-πὸ καὶ τὰ ἄλλα παρόμοια παιχνίδια).

“Ὡστε δὲν ζοῦν ἄσωτα μόνο οἱ πλούσιοι· ζοῦν ἄσωτα καὶ φτωχοὶ ἐργάτες. Δὲν εἶνε μόνο ἡ ἀδικία, δὲν εἶνε μόνο ἡ φτώχεια· εἶνε καὶ ἡ **ἀσωτία**. Δῶσε στὸν ἓνα ἐργάτη 100 καὶ 200 καὶ 300 χιλιάδες δραχμές· ἂν εἶνε ἄσωτος, δὲν θὰ μείνῃ μιὰ δραχμὴ. Ἐνῶ ὁ ἄλλος ἐργάτης κάνει οἰκονομία, καὶ κατορθώνει καὶ κτίζει μὲ τὰ χέρια του τὸ σπιτάκι του.

● Ἡ ἀμαρτία εἶνε χρεωκοπία· χρεωκοπία πλουσίων, φτωχῶν, τοῦ κόσμου ὁλοκλήρου. Θέλετε παράδειγμα; Πάρτε **τὰ κράτη**.

Ἄνοιξτε τὸν προϋπολογισμό, γιὰ νὰ δῆτε τί κάνει ἡ ἀμαρτία. Ἀστρονομικὰ ποσά. Καὶ ποῦ πᾶνε; Ποῦ πάει τὸ μεγαλύτερο ποσοστὸ τῶν προϋπολογισμῶν τῶν κρατῶν; Στὰ γεφύρια, στὰ σχολεῖα, σὲ ἔργα ὠφέλιμα; Ὅχι. Τὰ ξοδεύουν στὰ φοβερὰ ἐργοστάσιά τους, γιὰ ἀεροπλάνα, γιὰ πολεμικὰ πλοῖα, γιὰ πυρηνικὲς βόμβες, γιὰ τὸν διάβολο. Γιὰ σκεφτῆτε, αὐτὰ

τὰ ἑκατομμύρια δολλάρια ἢ ρούβλια ἢ λίρες τὰ ἄσωτα κράτη νὰ μὴν τὰ ξοδεύουν πλέον γιὰ τὴν καταστροφή – νὰ σβήσουμε τὴ λέξι «πόλεμος» ἀπὸ τὸ λεξικό· γιὰ φαντασθῆτε, αὐτὰ νὰ ξοδεύωνται γιὰ τὴν εἰρήνη! Ὡ, τί εὐτυχία! Καὶ τὰ βράχια θὰ τινάξουν ρόδα, καὶ ἡ Σαχάρα θὰ γινόταν μπαξές. Ὡ Εὐαγγέλιο, ἂν σὲ ἐφάρμοζαν οἱ ἄσωτοι ἄνθρωποι!

«...Καὶ ἐκεῖ διεσκόρπισεν ἡ ἀνθρωπότης τὴν οὐσίαν αὐτῆς ζῶσα ἀσώτως».

* * *

Ἰδού, ἀγαπητοί μου, ὅτι ἡ ἀμαρτία ἔχει συνέπειες καὶ **σ' αὐτὴ τὴ ζωὴ**. «Τὰ ὀψώνια τῆς ἀμαρτίας θάνατος» (Ρωμ. 6,23). Ναί.

Ὅλο τὸ χρόνο εἶνε ἡμέρες ἀσωτίας. Ἀλλὰ ἂν ὑπάρχη μιὰ περίοδος ποῦ εἶνε κατ' ἐξοχὴν περίοδος ἀσωτίας, εἶνε ἡ **περίοδος αὐτῆ τοῦ Τριωδίου**, ποῦ μᾶς καλεῖ ἡ Ἐκκλησία γιὰ νὰ μᾶς διδάξῃ τὰ οὐράνια μαθήματά της. Αὐτὲς τὶς μέρες τὶς ἅγιες, ποῦ πρέπει νὰ προετοιμασοῦμε ὅλοι γιὰ νὰ ὑποδεχθοῦμε σὲ λίγο τὸν βασιλέα τῶν ὄλων, τὸ Νυμφίο τῆς Ἐκκλησίας, τὸν Κύριον ἡμῶν Ἰησοῦ Χριστό, αὐτὲς τὶς μέρες ποῦ πρέπει νὰ εἴμαστε ὅλοι ἔτοιμοι γιὰ νὰ εἰσέλθουμε στὸ στάδιο τῆς ἀγίας Τεσσαρακοστῆς, ὁ διάβολος κρατᾷ φτυάρι καὶ λιχνίζει τὸ χρέμα ποῦ ξοδεύουν οἱ ἄνθρωποι στὴν ἀμαρτία. Ἀποκρίες ἴσον γλέντι, χοροὶ καὶ διασκεδάσεις, παιχνίδια καὶ ἀσωτία.

Ἄλλ' ὄχι, ἀδελφοί μου. Ἄν κατεβῆ **ἄγγελος** καὶ μᾶς κοσκινίσῃ ὅλους καὶ ψάξῃ ἀπὸ τὰ παλάτια μέχρι τὶς καλύβες, θὰ βρῆ ἄραγε ἓναν ἄνθρωπο ποῦ ἀπὸ τὸ στόμα του ν' ἀκούσῃ τό «**Ἥμαρτον**» (Λουκ. 15,21) τοῦ ἀσώτου;

«**Ἥμαρτον**»! Νὰ τὸ πῆ καὶ ὁ πλούσιος καὶ ὁ φτωχὸς ἐργάτης, καὶ ὁ δεξιὸς καὶ ὁ ἀριστερός, καὶ ἡ γυναίκα καὶ ὁ ἄντρας, καὶ ὁ ἀγράμματος καὶ ὁ ἐπιστήμονας, καὶ ὁ νέος καὶ ὁ γέρος ὁ ἀσπρομάλλης. Ἄν ποῦμε τὸ «**Ἥμαρτον**», φτερὰ ἀγγέλων θὰ μᾶς σηκώσουν ψηλά, μέχρι τὸν οὐρανό. Διότι «**χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἐνὶ ἀμαρτωλῶ μετανοοῦντι**» (Λουκ. 15,10).

Ἄς τὰ αἰσθανθοῦμε αὐτά, ἀγαπητοί μου, καὶ ἄς τὰ βάλουμε ὡς ἀρχὲς στὴ ζωὴ μας. Ἄς σταματήσουμε τὴν ἀμαρτία. **Ἄς ποῦμε Ἄλτ στὸν διάβολο**. Ἄρκετά, διάβολε. Ἄπ' ἐδῶ κ' ἐμπρὸς μὲ τὸ Χριστό, μὲ τὸ οὐρανό· ἄπ' ἐδῶ κ' ἐμπρὸς μὲ τοὺς ἁγίους ἀγγέλους καὶ ἀρχαγγέλους, γιὰ ν' ἀξιωθοῦμε τῆς βασιλείας αὐτοῦ. Γένοιτο.

(†) **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

Mercy and Forgiveness

All that God looks for from us is the slightest opening and He forgives a multitude of sins. ... There were two brothers: they divided their father's goods between them and one stayed home, while the other went away to a foreign country, wasted all he had been given, and then could not bear the shame of his poverty. The son who went away represents those who fall after baptism. This is clear from the fact that he is called a son, since no one is called a son unless he is baptized. Also, he lived in his father's house and took a share of all his father's goods. Before baptism no one receives the Father's goods or enters upon the inheritance. We can therefore take all this as signifying the state of believers.

What does he say after falling into the depths of evil? I will return to my father. The reason the father let him go and did not prevent his departure for a foreign land was so that he might learn well by experience what good things are enjoyed by the one who stays at home. For when words would

not convince us God often leaves us to learn from the things that happen to us. When the dissolute returned after going to a foreign country and finding out by experience what a great sin it is to leave the father's house, the father did not remember past injuries but welcomed him with open arms. Why? Because he was a father and not a judge. And there were dances and festivities and banquets and the whole house was full of joy and gladness.

Are you asking: "Is this what he gets for his wickedness?" Not for his wickedness, but for his return home; not for sin, but for repentance; not for evil, but for being converted. What is more, when the elder son was angry at this the father gently won him over, saying: You were always with me, but he was lost and has been found; he was dead and has come back to life. "When someone who was lost has to be saved," says the father, "it is not the time for passing judgment or making minute inquiries, but only for mercy and forgiveness."

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