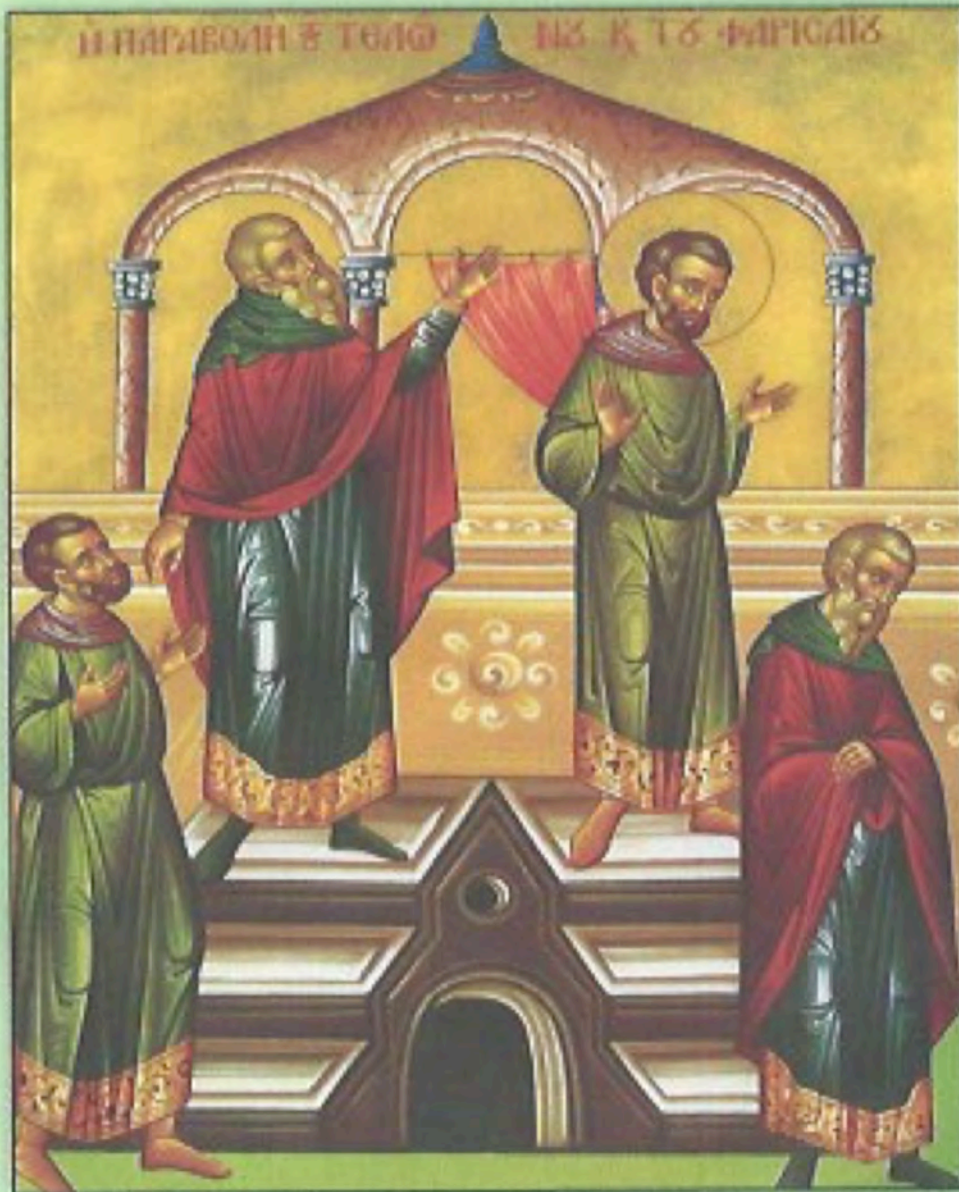




THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN February 21th, 2016
V. Rev. Archimandrite Eugene N. Pappas

SUNDAY OF THE PUBLICAN AND PHARISEE



Icon of the Publican and Pharisee

St. Paul's Second Letter to Timothy 3:10-15

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.

TIMOTHY, my son, you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions, my sufferings, what befell me at Antioch, at Iconion, and at Lystra, what persecutions I endured; yet from them all the Lord rescued me. Indeed all who desire to live a godly life in Christ Jesus will be persecuted, while evil men and impostors will go on from bad to worse, deceivers and deceived. But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus.

Πρὸς Τιμόθεον β' 3:10-15

Προκείμενον. Ἦχος πλ δ.

ΨΑΛΜΟΙ 75.11,1

Εὐξασθε καὶ ἀπόδοτε Κυρίῳ τῷ Θεῷ ἡμῶν.

Στίχ. Γνωστὸς ἐν τῇ Ἰουδαίᾳ ὁ Θεός, ἐν τῷ Ἰσραὴλ μέγα τὸ ὄνομα αὐτοῦ.

Τέκνον Τιμόθεε, παρηκολούθηκάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις, οἷους διωγμοὺς ὑπήνεγκα· καὶ ἐκ πάντων με ἐρρύσατο ὁ κύριος. Καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ διωχθήσονται. Πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώμενοι. Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ τίνος ἔμαθες, καὶ ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσει εἰς σωτηρίαν διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ.

Sunday of the Publican and Pharisee: Triodion Begins Today

The Gospel according to Luke 18:10-14

The Lord said this parable, "Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, 'God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week, I give tithes of all that I get.' But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

Sunday of the Publican and Pharisee: Triodion Begins Today

Κατὰ Λουκᾶν 18:10-14

Εἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην· Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερόν προσεύξασθαι, ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο· ὁ Θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὡσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης· νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι. καὶ ὁ τελώνης μακρόθεν ἔστως οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπάρει, ἀλλ' ἔτυπεν εἰς τὸ στήθος αὐτοῦ λέγων· ὁ Θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ. λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ ἢ γὰρ ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

AGAPE COFFEE Hour Fellowship: is being hosted by the Coney Island Chapter #200 of the A.H.E.P.A. Everyone is invited to share.

EMMAUS LECTURE SERIES: ADULT EDUCATION – continues on Thursday February 25, at 7:00 P.M at Saint Nektarios Church (67th Street and Fourth Avenue – Brooklyn) 718-748-7667 Guest Lecturer is Russian Orthodox Priest FR. KRAWCZUK with the subject ORTHODOX FUNERAL RITE and TRADITION. The series is OPEN FREE to all with a coffee and sweets reception at 8:00 P.M. Come and Learn

TODAY: The Saint Panteleimon UKRAINIAN COMMUNITY at Three Hierarchs will host a General Assembly directly after the conclusion of the Ukrainian Liturgy at 2:30 P.M. Interested faithful are urged to attend.

DAUGHTERS of PENELOPE : Chapter #33 DEMETRA, will host a BINGO NIGHT on Monday, March 07th, in WHITEHALL at 7:00 P.M. refreshments, prizes with a donation of \$10.00 for the FIRST CARD and \$1.00/xx for additional cards. OPEN TO ALL ... FUN TIME FOR YOU!

PHILOTOCHOS NEWS: The GENERAL PHILOTOCHOS MEETING is scheduled for tomorrow FEBRUARY 22nd. at 7:00 P.M. Isn't it about time YOU joined the philanthropic arm of your parish church. Share the joy of philanthropy! It will open a vista of blessings for you and those you love. The Basilopita was a success benefitting the Academy.

GRECIAN NIGHT OUT: Saturday, February 27th, 7:30 P.M. at the ARCHANGEL MICHAEL PARISH of Port Washington L.I. Greek Live Music Band, dancing, dining, prizes, comedy show, art auction and much more.....under-privileged need of Greece. Every dollar will help. Donation, ticket at the door is \$100. (ONE HUNDRED DOLLARS) Let us reach out to those innocents who are suffering the economic crisis encountering the Greek population.



Wednesday February 24th, PIZZA PARTY. If you look Italian you get two slices! UNA FACIA ---
UNA RACIA BINGO Espresso , Cappuccino, Café Nero, Italian biscotti! 1:00 P.M.



PSYCHOSABBATA (Saturday of All Souls) Three Saturdays March 05th, 12th and 19th- 9:00 – 11:00 A.M

BOY SCOUT TROOP PASTA LUNCHEON – Sunday MARCH 13th, (support the troop) 12:00P.M.
LENT COMMENCES (TESSARRAKOSTI) – Monday MARCH 14th



A.H.E.P.A. Chapter #200 Coney Island Hosts FREE the SARAKOSTINANO DINNER, (LENTEN FOODS ONLY) Monday March 14th **FREEEVERYONE IS INVITED** Congratulations and best wishes Jimmy Kokotas ,President.

U.P.K. REGISTRATION is NOW GOING ON at THREE HIERARCHS SCHOOL for children born in 2012. This is accredited U.P.K. of the Department of Education of the City of New York. IT IS TUITION FREE. All 4 year olds born in 2012 are eligible to attend full day classes from 8:00 A.M. to 3☺ P.M. with snacks and Lunch provided by the CITY.....FREE. Call the administration at (347) 729 – 0446 Ms. Eugenia the Principal , or Ms. Georgia the Secretary for full details. don't miss this opportunity to give your child a 'HEAD START' in formal education through UNIVERSAL PRE – KINDERGARTEN. CALL NOW!

HELLENIC RELIEF EFFORT: A GRECIAN NIGHT out hosted by the Hellenic Relief Foundation a service preserving dignity in crisis, will be held as a DINNER-DANCE, ART AUCTION, COMEDY PRESENTATION and LIVE GREEK BAND for DANCING PLEASURE at Archangel Michael Church, in Port Washington, Long Island SATURDAY EVENING 7:30 P.M. FEBRUARY 27TH, Please refer to the flyer for all details.

RADIO MINISTRY: Each Saturday at 1:15PM Fr. Eugene hosts and produces the radio broadcast **MATTERS OF CONSCIENCE NOW IN ITS 16TH 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: + VASILIOS and + CHRISTINA MENEDES
MEMORIALS NEXT WEEK: + ALEXANDER GORBUNOV + KOZLOV FAMILY

MARTIN LUTHER KING DAY LUNCHEON
THREE HIERARCHS PHILOPTOCHOS SOCIETY
ANNUAL FUND RAISER
January 18th, 2016



Two Beloved senior Philoptochos Ladies,
Pauline Panagakos and Niki Theophilus wouldn't miss
the annual event





Everyone was a winner!



COMOS F.M. RADIO Director Joanna Giannopoulos and staff ladies attending in support.



07.18.2016



Father Eugene with Chair – lady Effie Galiatsatos and President Kay Diamond welcoming the near 200 participants.



100 Prizes were distributed from the Grand Raffle, the Money Tree and the Chinese Auction.



ΚΥΡΙΑΚΗ

ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



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

Περίοδος Δ' - Ἔτος ΛΓ' Φλώρινα - ἀριθμ. φύλλου 1928	Κυρ. Τσιλώνου & Φαρμακίου (Β' Τιμ. 3,10-15) 21 Φεβρουαρίου 2016	Συντάκτης (†) ἐπίσκοπος Αὔγουστίνος Ν. Καντιώτης
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Κράτα καλά τὸ διαμάντι αὐτό!

«Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστάθης, εἰδὼς παρὰ τίνος ἔμαθες...» (Β' Τιμ. 3,14)

Σήμερα, ἀγαπητοί μου, εἶνε ἡ πρώτη ἡμέρα τοῦ Τριωδίου καὶ πάνω στὸ ἀθάνατο δεντρί τῆς Ὁρθοδοξίας μας κελαϊδοῦν ἀηδόνια· ἐννοῶ ὅλα αὐτὰ τὰ **τροπάρια** ποὺ ἀκούσαμε ἀπὸ τὸν ψάλτη. Ὅλα αὐτὰ εἶνε ὠραῖα.

Ὅραῖα γιὰ ποιούς; γιὰ ἐκείνους ποὺ ἔχουν αὐτιά. Γι' αὐτὸ εἶπε ὁ Κύριος «Ὁ ἔχων ὄτα ἀκούειν ἀκουέτω» (Ματθ. 13,9). Εἶνε ὠραῖα γιὰ ὁσους ἔχουν **ἄκοή πνευματική**. Ἄς παρακαλέσουμε τὸν Κύριο, ποὺ ἀνοίξε τὰ αὐτιά τῶν κωφῶν, ν' ἀνοίξη καὶ τὰ δικά μας.

Ἀπ' ὅλα ὅσα ψάλλει σήμερα ἡ Ἐκκλησία μας, θά σᾶς παρακαλέσω νὰ προσέξουμε ἓνα λόγο τοῦ σημερινοῦ ἀποστόλου, **μία προτροπή** ποὺ ἔκανε ὁ ἀπόστολος Παῦλος στὸν Τιμόθεο.

Ὁ **Τιμόθεος**, ἀγαπητοί μου, ἦταν ὁ πρῶτος ἐπίσκοπος Ἐφέσου στὴ Μικρὰ Ἀσία, ὅπου τὸν ἐγκατέστησε ὁ ἀπόστολος Παῦλος.

Ἡ **μητρόπολις τῆς Ἐφέσου** ὑπῆρχε μέχρι τὴν καταστροφή τοῦ 1922. Μετὰ βόηθησε, ὅπως ἐσβῆσαν γιὰ τὶς ἀμαρτίες μας καὶ ὅλες οἱ ἄλλες μητροπόλεις τῆς Μικρᾶς Ἀσίας. Μία χρυσοὶ ἀλυσίδα ὑπῆρχε. Ὁ πρῶτος κρίκος εἶνε ὁ Τιμόθεος· καὶ ὁ τελευταῖος, ποὺ ζοῦσε μέχρι τῶν ἡμερῶν μας (μέχρι τὸ 1967), ἦταν ὁ ἀρχιεπίσκοπος Ἀθηνῶν Χρυσόστομος (ὁ Χειρισταύρου).

Πρὸς τὸν πρῶτο λοιπὸν ἐπίσκοπο Ἐφέσου γράφει ὁ ἀπόστολος Παῦλος καὶ μεταξὺ τῶν ἄλλων τοῦ λέει: Σὺ, παιδί μου, «**μένε ἐν οἷς ἔμαθες καὶ ἐπιστάθης**» (1η Τιμ. 3,14), **νὰ μένης σταθερὸς σ' αὐτὰ ποὺ ἔμαθες** καὶ βεβαιώθηκες γι' αὐτὰ.

—Μά, λένε πολλοί, ἀπὸ τότε πέρασαν δεκαεννέα αἰῶνες· **σ' αὐτὰ τὰ παλιὰ νὰ μείνουμε;**...

Ὁ διάβολος ρίχνει διάφορες λέξεις στοὺς ἀνθρώπους—εἶνε καμμιά εἰκοσαριά—, καὶ τίς πιπιλοῦν σὰν καραμέλλες χωρὶς νὰ καταλαβαίνουν τί σημαίνουν. Μιά ἀπὸ τίς «καραμέλλες» αὐτὲς εἶνε καὶ ἡ λέξις «**πρόοδος**». «Πρόοδος» σοῦ λένε μέ δέος. Κι ἅμα δοῦν κανένα νέα ἢ

καμμιά νέα νὰ πιστεῦν στὸ Θεό, λένε: Ὁπισθοδρομικὸς αὐτός, στὸ Μεσοίωνα ζῆ. Καὶ ὁ μὸς ὁ ἀπόστολος φωνάζει: «**Μένε ἐν οἷς ἔμαθες καὶ ἐπιστάθης, εἰδὼς παρὰ τίνος ἔμαθες**».

Εἶνε, λοιπὸν, ἡ Ἐκκλησία ἐναντίον τῆς προόδου; Ὅχι ἀσφαλῶς. **Ἡ πρόοδος εἶνε κάτι ἐμφυτο**, εἶνε στοιχεῖο τῆς ἀνθρωπίνης φύσεως. Ὁ Κύριος εἶπε «**Ἀυξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὴν γῆν καὶ κατακυριεύσατε αὐτῆς**» (Γέν. 1,28). Καὶ ἐνῶ τὰ ζῶα δὲν προσδεύουν, ὁ ἀνθρώπος προσδεύει. Οἱ πρωτόγονοι σκεπάζονταν μὲ προβειές· σήμερα δὲν εἶμαστε ὑποχρεωμένοι νὰ σκεπαζώμαστε μὲ προβειές· ὑπάρχουν ὄχι μόνον ἀργαλεῖοι ἀλλὰ καὶ ἐργαστᾶρια ὑφαντικῆς ποὺ κατασκευάζουν ἐνδύματα. Ἄλλοτε ὁ ἀνθρώπος κατοικοῦσε σὲ σπηλιές· σήμερα ὑπάρχουν σπίτια, πολυκατοικίες καὶ οὐρανοξύστες, δὲν μπορούμε νὰ τοῦ ποῦμε νὰ γυρίσῃ στὶς σπηλιές. Ἄλλοτε ὁ ἀνθρώπος φωτιζόταν μὲ δοδιά· σήμερα ἔχει ἠλεκτρισμὸ, λαμπτήρες, πολυελεῖους· δὲν μπορούμε νὰ τοῦ ποῦμε, Σβῆσε τὰ ἠλεκτρικὰ φῶτα καὶ ἀναψε δοδιά. Ἄλλοτε ὁ ἀνθρώπος σκάλιζε τὴ γῆ μὲ τὰ νύχια ἢ μὲ κοφτερὰ λιθάρια· σήμερα ὁ γεωργὸς καλλιεργεῖ πεδιάδες ἀπέραντες μὲ τρακτέρ· δὲν μπορούμε νὰ τοῦ ποῦμε, Ἄφθε τὰ τρακτέρ καὶ πάρε πάλι λιθάρια νὰ σκαλίξης τὴ γῆ. Ἄλλοτε στὰ ποτάμια περίμενε νὰ στερέψῃ τὸ ρεῦμα γιὰ νὰ περάσῃ· σήμερα ἔχει γέφυρες. Δὲν εἶμαστε λοιπὸν ἐναντίον τῆς προόδου· δὲν ἐννοεῖ αὐτὸ ὁ ἀπόστολος Παῦλος.

Ἄς ρωτήσουμε ὁμῶς· τᾶρα ποὺ ὁ ἀνθρώπος ἔχει ὅλη αὐτὴ τὴν πρόοδο, ἐγίνε εὐτυχέστερος; Τί εὐτυχέστερος! Δὲν βλέπετε τὴ μάστιγα τοῦ καρκίνου ποὺ σαρώνει τὴ γῆ ἀπὸ τὰ παλάτια μέχρι τὰ καλύβια; Τί νὰ τὴν κάνῃς τὴν πρόοδο; Δὲν εἶνε προτιμότερο νὰ εἶσαι στὴν ἐρημίᾳ, νὰ τρῶς χουρμᾶδες, νὰ πίνῃς νεράκι καὶ νὰ μὴν ἔχη ἀρρώστια; δὲν ἦταν προτιμότερο νὰ κάθῃσαι σὲ μιὰ σπηλιά μ' ἓνα δοδί

παρά να φοβόσαι μήπως ἡ ἐπιστήμη μ' ἔνα κουμπὶ σέ κἀνὴ κάρβουνο; Εἴμαστε λοιπὸν ὑπὲρ τῆς προσόδου, ἀλλὰ ἄς ρωτοῦμε· ἡ **πρόσδος αὐτῆ συμβαδίζη μὲ τὴν εὐτυχία μας;**

Ὅταν ὁ ἀπόστολος Παῦλος λέει νὰ μείνουμε στὰ παλαιά, δὲν ἐννοεῖ νὰ μείνουμε στάσιμοι στὴ γεωργία, στὴν ἐπιστήμη, στὴς τέχνες. Ὅταν λέει «Μεῖνε, παιδί μου, ἐν οἷς ἔμαθες καὶ ἐπιστώθης», ἐννοεῖ τὸ βέλη. Μέσα στὸν κόσμον αὐτόν, ποὺ διαρκῶς ἀλλάζει (φιλοσοφίες, συστήματα, ἐπιστήμες), ποὺ τὰ «πάντα ῥεῖ» (ἡμεῖς ἀπὸ τὴν ἑλληνικὴν φιλ. 146ο κε), ποὺ ὅλα μεταβάλλονται **ὑπάρχει κἀπὶ ἀμετάβλητο.** Ἄς περάσουν αἰῶνες καὶ χιλιετίες, αὐτὸ θὰ μένη ἀμετάβλητο.

Ποιὸ εἶνε αὐτό; Εἶνε **τὸ ἱερὸ Εὐαγγέλιον.** Δὲν ἀλλάζει, γιατί δὲν εἶνε ὕλη, εἶνε ἀλήθειες, εἶνε **ιδέες.** Ἡ ὄλη ἀλλάζει, ἡ ἰδέα δὲν ἀλλάζει. Εἶνε ὁ σπόρος ποὺ ἔφερε ἀπὸ τὸν οὐρανὸ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός. «ὁ ὢν εὐλογητός εἰς τοὺς αἰῶνας» β' παρ. 1131. Ποιῶς ἰδέες; **Νὰ πάντε ἰδέες τοῦ Εὐαγγελίου α'** Τὸ «Ἀγαπάτε ἀλλήλους» (π. 1329). **β'** Ὁ ἄλλος ἐκεῖνος λόγος «πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν» (π. 121). **γ'** Πλησίασε στὸ σπυρὸ καὶ τέντωσε γ' αὐτάκι σου ν' ἀκούσης «Πάτερ, ἄφεε αὐτοῖς· οὐ γὰρ οἶδασι τί ποιοῦσι» (π. 2134. Ἀσύλληπτο ὕψος. **δ'** Πλησιάζει ὁ θάνατος, φτερουγίζει ὁ χάρος; Ἄνοιξε τὸ Εὐαγγέλιον καὶ ἄκουσε τί εἶπε ἕνας καταδίκος· «Μνήσθητί μου, Κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου» εἰ 240. Τί παρηγορία! ε'. Θέλεις κἀπὶ ἄκομα; Εἶνε ὁ τελευταῖος λόγος τοῦ Ἑσταυρωμένου· «Πάτερ μου, εἰς χεῖράς σου παραθήσασμαι τὸ πνεῦμά μου» εἰ 241. Δηλαδή· ἀγάπη, ἐπίγνωση καὶ λατρεία τοῦ ἀληθινοῦ Θεοῦ, συγχώρησις, μετάνοια, ἐτοιμότης πρὸ τοῦ θανάτου· νὰ τὸ ἀθάνατο Εὐαγγέλιον.

Ὅσο καὶ νὰ προσδεύση τεχνικῶς - οικονομικῶς - ἐπιστημονικῶς ὁ κόσμος, οἱ ἀλήθειες αὐτὲς εἶνε ἀφθαστες, καὶ γι' αὐτὸ ἀκριβῶς εἶνε ἀμετάβλητες. **Νὰ φέρω ἕνα παράδειγμα· εἶνε σάν τὸν ἥλιον.** Ἐρωτῶ· μπορεῖ κανεὶς ν' ἀντικαταστήσῃ τὸν ἥλιον; Ὅλες οἱ ἠλεκτρικὲς ἐταιρεῖες, ὅλος ὁ ἠλεκτρισμός τοῦ κόσμου, παρὰ πᾶν ἀπὸ δυὸ μῆνες δὲν μποροῦν νὰ καλύψωιν τὴς ἀνάγκες τῆς Γῆς· ὅλα τὰ μηχανήματα νὰ δουλεύουν, δὲν μποροῦν ν' ἀντικαταστήσουν τὸν ἥλιον. Ἐτσι καὶ ἡ ἐπιστήμη καὶ ἡ τέχνη δὲν μποροῦν ν' ἀντικαταστήσουν τὸ Εὐαγγέλιον, ποὺ εἶνε ὁ πνευματικὸς ἥλιος τοῦ κόσμου. Καὶ ὁ μὲν ἥλιος καὶ τὸ ἄστρο θὰ σβῆσουν μὲ μερὰ, ἐνῶ γιὰ τὸ Εὐαγγέλιον ὁ Χριστὸς λέει· «Ὁ οὐρανός καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι» (ματθ. 24 εἰ 32).

Ὅστε λοιπὸν, ἄνθρωπε, προσδεύε συνεχῶς· προσδεύε στὴς τέχνες, στὴν ἐπιστήμη, στὴ γεωργία, στοὺς πυραύλους, παντοῦ· κράτα ὅμως τὸ Εὐαγγέλιον «ὡς **ἀγκυραν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν**» (εβ. 13). Γι' αὐτὸ ὁ ἀπόστολος Παῦλος λέει, **Μεῖνε ἀκλόνητος, «μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ τίνος ἔμαθες».**

Σὲ μιὰ ἐποχῇ, ἀγαπητοί μου, ποὺ διαρκῶς μεταβάλλεται, ἔχουμε ἀνάγκη ν' ἀκούσομε κ' ἐμεῖς τὴν προτροπὴν, νὰ μείνουμε σταθεροὶ στὰ διδάγματα τῆς ἁγίας μας Ἐκκλησίας, τῆς Ὁρθοδοξίας μας. Τὸ φωνάζει ὁ Παῦλος, τὸ φωνάζει ὁ Τιμόθεος πρῶτος ἐπίσκοπος Ἐφέσου, τὸ φωνάζει καὶ ὁ ἅγιος Πολύκαρπος ὁ πρῶτος ἐπίσκοπος τῆς ἄλλης πόλεως, τῆς πολυκλαύστου Σμύρνης - ἐορτάζει στὴς 23 Φεβρουαρίου.

Ἦταν μαθητὴς τοῦ ἁγίου Ἰωάννου τοῦ εὐαγγελιστοῦ. Τὸν ἐπίασαν σὲ γεροντικὴ ἡλικία, ἀκμαῖον ὅμως τῷ πνεύματι, τὸν ἔφεραν δεμένο στὸ στάδιο τῆς Σμύρνης καὶ τοῦ εἶπαν· -Ἄλλαξε θρησκεία, προσκίνησε τὰ εἰδῶλα. Τί εἶπε ἐκεῖνος· -Δὲν μπορῶ ν' ἀφήσω τὸ ἀνώτερον καὶ νὰ πάω στὸ κατώτερον. Καὶ εἶχε δίκιο· **ἂν ἔχῃς ἕνα διαμάντι, τὸ ἀλλάζεις μ' ἕνα χαλίκι;** Διαμάντι εἶνε ἡ Ὁρθοδοξία· δὲν θὰ τὸ ἀνταλλάξουμε μὲ τίποτε. Κράτα τα καλά τὸ διαμάντι αὐτὸ μὴ σοῦ τὸ πάρουν! Τέλος ἀποφάσισαν νὰ κόψουν τὸν Πολύκαρπον καὶ οἱ Ἑβραῖοι ἔφεραν φρύγανα. Τοῦ λένε· -Τελευταία σου στιγμῇ· ἀρνήσου τὸ Χριστὸ, βλαστήμα τὸν. Καὶ τί λέει ἐκεῖνος· -Ὅγδονταεξὶ χρόνια λατρεύω τὸ Χριστὸ καὶ σὲ τίποτε δὲν μὲ ἔβλαψε, εἶνε ὁ εὐεργέτης μου· δὲν τὸν ἀνοῦμαι. Ἔτσι ἔβαλαν φωτιά καὶ τὸν ἔκαψαν.

«**Μένε ἐν οἷς ἔμαθες**»· τὸ φωνάζει ὁ Παῦλος, τὸ φωνάζει ὁ Πολύκαρπος, τὸ φωνάζει ὁ Χρυσόστομος Σμύρνης, τὸ φωνάζουν μυριάδες ἡρώων. **Θὰ τὸ φωνάξουμε κ' ἐμεῖς καὶ τὰ παιδιὰ μας· θὰ μείνουμε στὴν Ὁρθοδοξία.**

«**Μένε ἐν οἷς ἔμαθες**»· Ἡ Ἑλλάς θὰ μείνη πᾶν τὸ βράχο. Πέφτουν τὰ κύματα πάνω του καὶ νομίζεις ὅτι θὰ κλονιστῇ, μὰ ὁ βράχος μένει. **Θὰ μείνουμε σάν τὸ βράχο** ποὺ ἐπάνω του κυματίζει ἡ σημαία τῆς Ὁρθοδοξίας. Ἄς λυσσάζουν τὰ σκυλιὰ, ἄς φωνάζουν οἱ προτεστάντες, οἱ παπκοὶ, οἱ χιλιεσταί, οἱ μασόνοι, οἱ ἄθεοι, οἱ κομμουνισταί, οἱ πάντες· ἐμεῖς θὰ μείνουμε πάνω στὰ γαλῶζα βράχια, μὲ τὴ σημαία τῆς Ὁρθοδοξίας μέχρι τέλους. Πιστοὶ στὸ καθῆκον, στὴν πίστι μας, στὸν Ἑσταυρωμένο· πιστοὶ στὴν ἁγία μας ἀποστολικὴ Ἐκκλησία· ἀμήν.

(f) **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 2016 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 Pharisee and the Tax Collector

We really ought to confess our poverty, our destitution to the Lord our God. This is what the tax collector confessed, who did not so much as dare to raise his eyes to heaven. As a man and a sinner he did not have the wherewithal to lift up his eyes. He was looking at his own emptiness, but he knew what ample wealth the Lord disposed of. He knew that he was coming, thirsty, to the fountain. He indicated his parched throat, he earnestly beat his breast he wanted filled. "Lord," he said, beating his breast, lowering his eyes to the ground, "be gracious to me, a sinner" (Luke 18:13).

What I say is, that he was already to some extent rich, since he had the idea of making such a request. After all, if he had still been completely poor, from where would he have been able to produce those gems of confession? All the same, it was a better endowed and wealthier man who went down justified from the Temple. The Pharisee, though, went up to pray and did not seek for anything. "They went

up to the Temple," He says, "to worship" (Luke 18:10). One asks, the other does not. And where did this other belong? "There are those who think themselves rich though they have nothing" (Proverbs 13:7). "Lord," he said, "I thank you that I am not like other men, unjust, extortioners, adulterers, like this tax collector here, for example. I fast twice a week, I give tithes of everything I possess" (Luke 18:11-12).

He was being boastful, but it was all hot air, no solid substance. He thought himself rich though he had nothing. The other man admitted he was poor, though he already had something. To say nothing else, he had the earnestness to confess. And they both went down. "But that tax collector," He says, "was justified more than that Pharisee. For everyone who exalts himself shall be humbled, and who humbles himself shall be exalted" (Luke 18:14).

St. Augustine of Hippo

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