

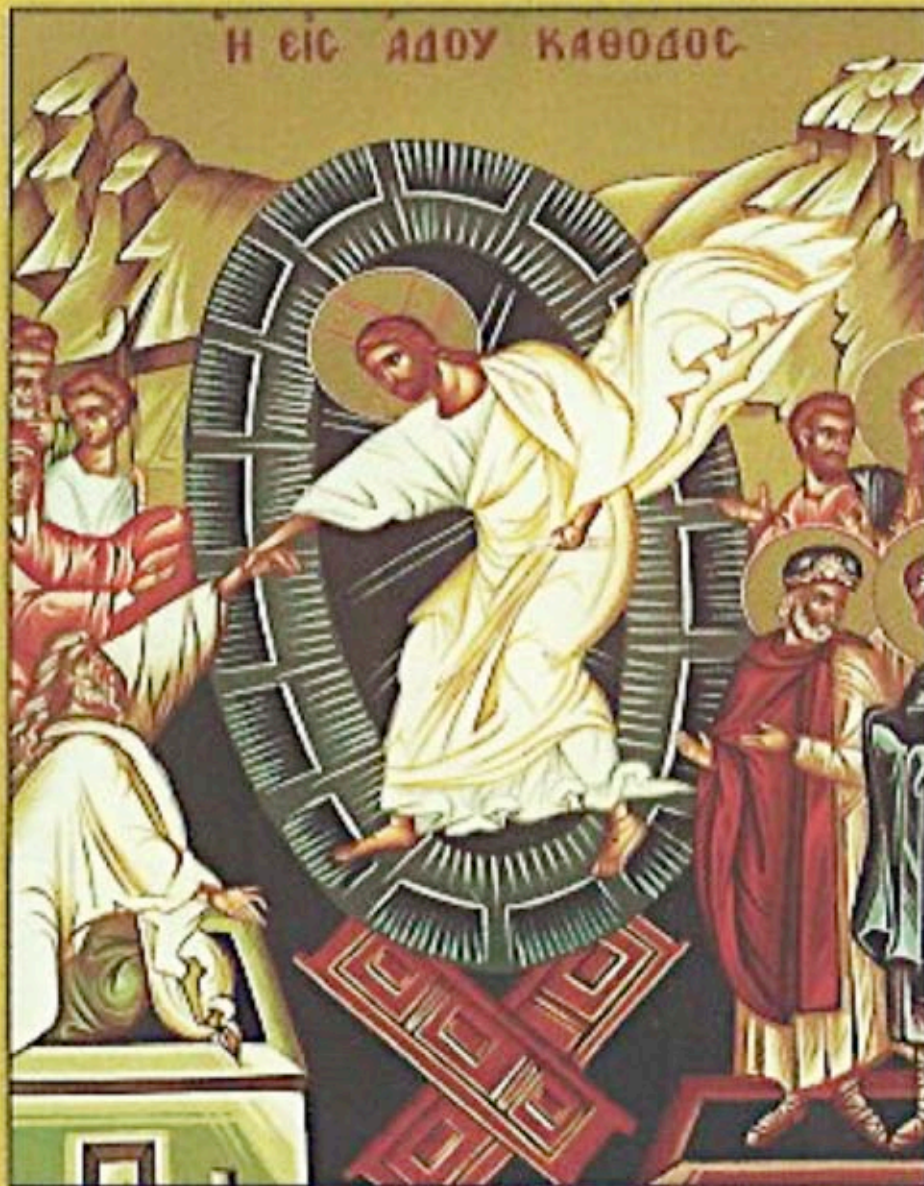


DIRECT ARCHDIOCESAN
DISTRICT

THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN May 1st, 2016
V. Rev. Archimandrite Eugene N. Pappas

RESURRECTION OF OUR LORD GOD AND SAVIOR JESUS CHRIST



Icon of the Descent into Hades

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Acts of the Apostles 1:1-8

Prokeimenon. Mode Plagal 4.

Psalm 117.24,29

This is the day which the LORD has made; let us rejoice and be glad in it.

Verse: Give thanks to the LORD, for he is good; for his mercy endures for ever.

IN THE FIRST BOOK, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God. And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit."

So when they had come together, they asked him, "Lord, will you at this time restore the kingdom of Israel?" He said to them, "it is not for you to know times or seasons which the Father has fixed by his own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

Πράξεις Αποστόλων 1:1-8

Προκείμενον. Ἦχος πλ δ.

ΨΑΛΜΟΙ 117.24,29

αὕτη ἡ ἡμέρα, ἣν ἐποίησεν ὁ Κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ

Στίχ. ἐξομολογεῖσθε τῷ Κυρίῳ, ὅτι ἀγαθός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ

Τὸν μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων, ὦ Θεόφιλε, ὃν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, ἄχρι ἧς ἡμέρας, ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὓς ἐξελέξατο, ἀνελήφθη· οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ. Καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱερουσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἠκούσατέ μου· ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν λέγοντες, Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ; Εἶπεν δὲ πρὸς αὐτούς, Οὐχ ὑμῶν ἐστὶν γνῶναι χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ. Ἀλλὰ λήψεσθε δύναμιν, ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς· καὶ ἔσεσθέ μοι μάρτυρες ἐν τε Ἱερουσαλήμ, καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἐσχάτου τῆς γῆς.

Great and Holy Pascha

The Gospel according to John 1:1-17

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.

There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but came to bear witness to the light.

The true light that enlightens every man was coming into the world. He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. (John bore witness to him, and cried, "This was he of whom I said, 'He who comes after me ranks before me, for he was before me.'") And from his fullness have we all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ.

Great and Holy Pascha

Κατὰ Ἰωάννην 1:1-17

Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν. ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης· οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, οἳ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.

Καὶ ὁ Λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας. Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγε λέγων· οὗτος ἦν ὃν εἶπον, ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

DEVOTIONS THIS WEEK:

Sunday	May 01st,	EASTER SUNDAY - Agape Vesper –Children’s Easter Service	11:00- 12:00noon
Monday	May 02nd,	ST. GEORGE Divine Liturgy	9:30 A.M.
Monday	May 02nd,	HOLY WATER BLESSING (AGIASMOS)	11: 00 A.M.
Thursday	May 05th	ARTOKLASIA TO ST. IRENE and EPHRAIM LITURGY	9:30 A.M.
Friday	May 06th,	ZODOCHOS PEGHE LITURGY	9:30 A.M.
Sunday	May 08th,	FEAST OF SAINT JOHN THE EVANGELIST	9:30 A.M.

WOMAN OF THE YEAR 2016: will be announced and honored at the Divine Liturgy next Sunday on the occasion of the national observance of MOTHER’S DAY! The ladies committee of 20 parish leaders will convene Wednesday , May 04th, at 7:00 P.M. for the election.

GRATITUDE TO SOOOOOO MANY: Where do we begin to relate the generous out pouring of TIME, TALENT and TREASURE of our many parishioners and visiting guests during the HOLY WEEK OBSERVANCES. AVENUE ‘J’ FLORIST and in particular Louis and his son Gus Vellios for the magnificent cathedral atmosphere of the ‘lower church’. It only gets better each year by their talents and generosity. The EPITAPHIA of both churches were ideal and fragrant.

PARISH FLORISTS:who donated flowers(baskets) of them and wreaths for the Paschal Feast are Frank at BEN’S FLORIST, Chris at MODERN FLORIST, Peter at HENRY’S FLORIST, Vasilios at MADISON FLORIST, Nick at PLAZA FLORIST, Tsentselis Brothers at MARINE FLORIST and Jimmy at IRENE’S FLORIST. Thank you all!

PALM WEAVERS: to the many nimble fingers male and female who prepared 5,000 woven palm crosses for distribution to the faithful accept our heartfelt thanks . Your creations were extended to homes and shrines too numerous to count!

RED EGG DYERS: The traditional red egg distribution on Pascha night was carefully prepared by the Ladies of the Philoptochos Society. The thousands of eggs prepared in CRIMSON RED symbolize the blood of Christ enveloping the tomb (shell) of renewed (resurrected) life.

THE CHOIR MEMBERS: all (30) by count who sang the KASSIANI SERVICE so beautifully on Holy Tuesday evening, take a bow! Katie Hambas too !

TO LISA AND BILL PALOYMPIS who were instrumental in securing the Euchelaion elements and ANTHONERO for Pascha. The fragrance of the HOLY SPIRIT is upon us. Have you been anointed? Be renewed in the spirit !

TO ANASTASIOS and DEMETRA CALAKOS who planted the new gardens on the plaza with spring floral design. A new Garden of Eden without blemish has blossomed. The Lord Blesses those who beautify His House.

TO THE ALTAR BOY SERVERS and BOY SCOUTS of Troop #531 who graced all our processions in and outside the church during Holy Week, we acknowledge Scoutmaster Dean Veroutis and crew and Harout Doghramadjian, altar advisor who were indeed diligent and disciplined.

TO OFFICE Secretary Effie Galiatsatos whose incomparable efficiency in printings and mailings to the faithful made everything a ‘lark’!

TO THE PARISH COUNCIL leadership and members who each in turn did their share of effort to meet, greet and seat the thousands of faithful. To Paraskevas and son Demetri Kokotas of PERRY’S AND TOM’S RESTAURANTS respectively for hosting the Palm Sunday luncheon for 220 guests. All proceeds over 3,000 dollars was donated to the ‘elevator fund’ drive for our church.

TO THE CHANTERS Mr. Leonidas Koutsofkis , Mrs Elizabeth Perlegis and Mr. Anthony Paraskevopoulos who rendered the ancient byzantine hymnology of our orthodox tradition making our divine and sacred services beautiful, we extend MEGALO EUCHARISTSTO !

NARTHEX RENOVATION COMMENCES: Please excuse our narthex conditions while we are under renovation and renewal of the area. With your support and assistance the finished product will be a pride to our church. Solicitation of donations for the NARTHEX will commence after PASCHA. Please consider a POST – PASCHA memorial tribute to our loved one.

UP-COMING EVENTS: FRIDAY MAY 13TH A.H.E.P.A. GOLF TOURNAMENT at DYKER BEACH RANGE 12:00 NOON
 SUNDAY MAY 15TH CONEY ISLAND AHEPA CHAPTER BREAKFAST ON THE PLAZA(FREE)
 WED. MAY 11TH Senior Club Lecture THE FEMALE of the SPECIES 1:30 P.M.

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!

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)



Traditionally, SAINT GEORGE FEAST is celebrated on April 23rd annually. On the occasion when the 'feast' falls during LENT or HOLY WEEK it is transferred to the DAY AFTER PASCHA! Hence, MAY 02nd, MONDAY we celebrate.



In the days when women were decidedly ‘second class’ citizens, Saint Irene celebrated and commemorated on May 05th, 384 was beheaded for her innate devotion to the Christ. She ultimately became the ‘mother image’ to Christian converts drawn from all enemies of the Christ. One of her spiritual daughters is SAINT IRENE CHRYSOVALANTOU, the mystic nun.



ΚΥΡΙΑΚΗ

ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



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

Περίοδος Δ' - Ἔτος ΛΓ' Φλώρινα - ἀριθμ. φύλλου 1945	Κυριακὴ τοῦ Πάσχα (Ἰω. 1,1-17) 1 Μαΐου 2016 (θ. λειτουργία)	Συντάκτης (†) ἐπίσκοπος Αύγουστίνος Ν. Καντιώτης
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Ὁ Χριστὸς «ἐν τῷ κόσμῳ»

«Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω» (Ἰω. 1,10)

Ἀκούσατε, ἀγαπητοί μου, τὸ ἱερό εὐαγγέλιο. **Τὸ σημερινὸ εὐαγγέλιο**, τῆς ἐορτῆς τοῦ Πάσχα, εἶνε τὸ ἀνώτερο, φιλοσοφικώτερο καὶ θεολογικώτερο, ἀπ' ὅλα τὰ εὐαγγέλια τοῦ ἔτους. Πολλὰ ἔχουν γραφῆ καὶ πολλοὶ θέλησαν νὰ ἐμβαθύνουν σ' αὐτό, πού εἶνε ἡ ἀρχὴ τοῦ Κατὰ Ἰωάννην εὐαγγελίου. Σύμβολο τοῦ εὐαγγελιστοῦ Ἰωάννου εἶνε ὁ **ἀετός**· διότι ὅπως ὁ ἀετός φθάνει σὲ ὕψη μεγάλα κι ἀπὸ 'κεῖ κατοπεύει ὅλα, ἔτσι καὶ ὁ εὐαγγελιστὴς σήμερα φθάνει σὲ ἱλιγγιώδη ὕψη, **ἄφθαστα ὕψη**.

«Ἐν ἀρχῇ ἦν ὁ Λόγος», λέει, «καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος» (Ἰω. 1,1). Πόσες λέξεις εἶνε; Λίγες. Καὶ ὁμως κλείνουν ἕναν ὠκεανὸ νοημάτων, πού συσσωρεύονται μέσα σ' αὐτές. Τί μᾶς λέει; Ὑπῆρξε ἐποχὴ πού δὲν ὑπῆρχε τίποτα, δὲν ὑπῆρχε κόσμος· οὔτε γῆ, οὔτε ἥλιος, οὔτε ἄστρα, οὔτε γαλαξίες. Ὅλα αὐτὰ πού βλέπουμε εἶνε κτίσματα, ἔχουν ἀρχὴ καὶ τέλος. Εἶνε δὲ καὶ ἐπιστημονικῶς ἀποδεδειγμένο ὅτι θὰ ἔρθῃ μιὰ μέρα πού καὶ ὁ ἥλιος θὰ σβῆσῃ καὶ ὅλα θὰ τελειώσουν. Κάθε πεπερασμένο ἔχει ἀρχὴ καὶ τέλος. Ἄλλ' ἐνῶ γιὰ κάθε πλάσμα ὑπάρχει χρόνος δημιουργίας του, γιὰ τὸ Χριστὸ δὲν ὑπάρχει· δὲν ὑπῆρξε χρόνος, οὔτε μιὰ στιγμή, πού νὰ μὴν ὑπῆρχε ὡς Θεός. **Ὁ Χριστὸς ὑπάρχει ἀνέκαθεν.**

Αὐτὰ τὰ λόγια, «ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος», εἶνε ὁ τάφος τῶν αἰρετικῶν χιλιαστῶν. Διότι στὸ ῥητὸ αὐτὸ κηρύσσεται ἀναφανδόν, φανερά, ἡ θεότης τοῦ Ἰησοῦ Χριστοῦ, ὅτι **ὁ Χριστὸς εἶνε Θεός.**

«Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν» (Ἰω. 1,3). **Αὐτὸς εἶνε ὁ δημιουργὸς πάντων**, καὶ ὡς δημιουργὸς εἶνε Θεός. Ὅλα δηλαδὴ αὐτὰ πού ὑπάρχουν, ἀπὸ τὰ μικρότερα ἕως τὰ μεγαλύτερα, ἐγιναν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ἐνα κουκκί-

τῆς ἄμμου πού σαλεύει τὸ κύμα, ἓνα σκουλήκι πού κυλιέται μέσ' στὸ βόρβορο, ἓνα πουλάκι πού κελαϊδᾷ στὸ δάσος, ἓνα ἀρνάκι πού βόσκει στὸ λιβάδι· ἀλλὰ καὶ τὰ ποτάμια, καὶ οἱ λίμνες, καὶ οἱ θάλασσες, καὶ οἱ ὠκεανοί· ἀλλὰ καὶ τὰ ἄστρα καὶ ὅλα τὰ οὐράνια σώματα, ὅλα, ἂν τὰ ρωτούσαμε «Ποιὸς σὰς ἔκανε;» καὶ μπορούσαν ν' ἀπαντήσουν, θὰ μᾶς ἔλεγαν τὸ ἴδιο. Ὅπως στὴ βᾶσι κάθε ἀγάλματος εἶνε γραμμένο τὸ ὄνομα τοῦ γλύπτου, ἔτσι ὅλα αὐτὰ τὰ μεγαλουργήματα θὰ μᾶς ἀπαντοῦσαν· Ἐκεῖνος πού μᾶς ἐπλασε εἶνε ὁ Χριστός.

Ὁ Χριστὸς ὡς Θεὸς ὑπάρχει ἀνέκαθεν καὶ **ὀνομάζεται «Λόγος»**. Ὅπως ὁ ἄνθρωπος διὰ τοῦ λόγου ἐκφράζει τὴν σκέψιν καὶ τὰ αἰσθηματά του, ἔτσι καὶ ὁ Θεὸς διὰ τοῦ Υἱοῦ καὶ Λόγου του ἀπεκάλυψε στὸν κόσμον τὴν μεγάλη ἀλήθειαν του. Ὁ Υἱὸς τοῦ Θεοῦ ὡς Θεὸς εἶνε ἀόρατος, ἀλλὰ διὰ τῆς ἐνανθρωπήσεώς του ἐγίνε ὁρατός. **Ἦρθε στὴ γῆ αὐτὴ καὶ ἔλαβε σὰρκα ἀνθρώπινη**· «ὁ Λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν» (Ἰω. 1,14).

Συνέβη ὁμως κάτι περίεργο. «Ἐν τῷ κόσμῳ ἦν», λέει τὸ εὐαγγέλιο, «καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω» (Ἰω. 1,10)· ἐνῶ ἦρθε ἐδῶ στὴ γῆ, **ὁ κόσμος δὲν τὸν ἀνεγνώρισε**. Καὶ πράγματι. Ἄν ἀφαιρέσουμε τοὺς βοσκούς τῆς Βηθλεὲμ πού τὸν προσκύνησαν, μερικοὺς ἀπλοῦς ψαρᾶδες τῆς Γεννησαρὲτ πού τὸν ἀκολούθησαν, μερικὰ ἄθῳα παιδάκια πού τὸν περικύκλωναν, μερικὲς ἀγγές γυναῖκες πού τὸν ὑπηρετοῦσαν, ποιοὶ ἀκολούθησαν τὸ Χριστό; οἱ γραμματεῖς, οἱ φαρισαῖοι, οἱ ἱερεῖς, οἱ ἀρχιερεῖς, οἱ διανοούμενοι, ἡ θεωρουμένη ἀνωτέρα τάξις, ἡ ἰντελιγκέντσια; Αὐτοὶ τὸν σταύρωσαν. Τὸ αἰώνιο δράμα τοῦ Ἐσταυρωμένου, πού τὸ ζῆ μέχρι σήμερα, εἶνε ὅτι **μένει ἄγνωστος**.

— Ἄγνωστος λοιπὸν ὁ Χριστός; Βεβαίως ἄγνωστος. **Σὲ ποιὸς εἶνε ἄγνωστος;**

● Είπε άγνωστος πρώτα - πρώτα στους **Ίουδαίους**. Σπάνιες είνε οί περιπτώσεις Ίουδαίων πού βαπτίσθηκαν και έγιναν Χριστιανοί. Οί Ίουδαίοι, συμπαγής πληθυσμός 12 έως 15 εκατομμυρίων ψυχών, μένουν άμετακίνητοι στη θέσι πού πήραν τή Μεγάλη Παρασκευή. Έξακολουθούν νά λένε, ότι ό Χριστός δέν ήρθε, αλλά τί· θά έρθη. Τόν περιμένουν ακόμα. Δέν πείσθηκαν, παρ' όλα αυτά τά σημεία και τέρατα πού είδαν και βλέπουν.

● Άγνωστος ό Χριστός στους Ίουδαίους, άγνωστος και στα δύο τρίτα (2/3) τής ανθρωπότητας· στην Κίνα, στις Ίνδιες, στην Ίαπωνία, στην Άφρική· έκτός από λίγους Χριστιανούς όλοι οί άλλοι λατρεύουν ή τά είδωλα ή τό Κοράνιο ή διάφορες μαγείες.

● Άγνωστος ό Χριστός στους Ίουδαίους, άγνωστος στα 2/3 τής ανθρωπότητας πού κατοικούν τήν Άσία και τήν Άφρική, άγνωστος όμως είνε και στην **Εύρώπη**. -Στήν χριστιανική Εύρώπη;... Μή άπορείτε, άγνωστος είνε. Διότι αυτή άκριβώς ή ήπειρος είνε εκείνη πού τόν πρόδωσε περισσότερο από κάθε άλλη, μολονότι όνομάζεται χριστιανική. Όπως είπα και άλλοτε, μία καλή βασίλισσα τής Όλλανδίας, ή Βιλελμίνη (1861-1948), πού παραιτήθηκε από τό θρόνο κι άφωσιώθηκε στην ύπηρεσία των άσθενών στα νοσοκομεία, έγγραψε ένα μικρό βιβλίο με θέμα «Ό Χριστός ό μέγας άγνωστος» και έκει άποδεικνύει αυτό πού είπαμε· άπλώς ένα όνομα, μόνο ένα έπίχρισμα χριστιανικό, έχει ή Εύρώπη· κατά βάθος ό Χριστός είνε άγνωστος στο Παρίσι και στο Λονδίνο. Και έρωτῆ ή Βιλελμίνη· Ποιά θέσι δίνετε στο Χριστό; είνε για σῶς ό πρώτος, ό μοναδικός διδάσκαλος, ό γλυκός ράββι; είνε για σῶς παραπάνω από τή μάνα και τόν πατέρα σας, παραπάνω από τό βασιλιά σας, παραπάνω από τόν κυβερνήτη σας, παραπάνω από τόν άρχηγό τού κόμματός σας; είνε για σῶς τό Άλφα και τό Ώμέγα, κατέχει τήν πρώτη θέσι στην καρδιά σας;

● Μή άπατώμεθα, τέλος, και μη ψευδόμεθα· και σ' αυτή τήν πατρίδα μας, τήν όρθόδοξη χώρα πού κάποτε πίστεψε και άσπάσθηκε και κήρυξε τό Εύαγγέλιο, σήμερα ό Χριστός είνε άγνωστος. Μάλιστα. -Και στην πατρίδα μας σήμερα άγνωστος;... Άμφιβάλλετε; Και όμως! Έάν άπόψε, τή νύχτα αυτή τής Άναστάσεως, κατέβαινε άγγελος και άνοιγε τίς καρδιές μας και έρευνούσε τόν συναισθηματικό μας κόσμο, πολλά πράγματα θά εύρισκε νά κατέχουν μέσα μας κεντρική θέσι· ή μάνα, τό παιδί, ό φίλος, γυναίκες, έρωτες, είδωλα, μικρά και άσημαντα πράγματα. Ό Χριστός δέν έλκύει τό ζωηρό ένδια-

φέρον μας, μένει περιφρονημένος. Πές μου τί σκέπτεσαι τή μέρα - τή νύχτα - τά μεσάνυχτα, νά σου πώ τί είσαι. Ό Χριστός είνε έξω από τή λογική μας, από τήν καρδιά μας, από τά αισθήματα, έξω από τά σπίτια μας. **Έξόριστος είνε ό Χριστός**. Είνε ό άγνωστος, ό μέγας άγνωστος. Παρ' όλη τήν έπιφανειακή γνώσι, «ό κόσμος αυτόν ούκ έγνω»· ό λόγος τού εύαγγελίου είνε μία πραγματικότητα, άδελφοί μου.

Κ' έμεις πού βρισκόμαστε άπόψε έδώ στο ναό ὡς έξετάσουμε· **ποιά θέσι κατέχει ό Χριστός στην καρδιά μας**; Είνε ό πρώτος; Ό πρώτος πρέπει νά είνε· παραπάνω από τή μάνα, από τόν πατέρα, από τήν πατρίδα, υπεράνω όλων· «ό των άπάντων βασιλεύς», ό πλαστοουργός και δημιουργός τού παντός. Σ' αυτό λοιπόν τό σημείο νά έξετάσουμε τόν έαυτό μας, και τίποτε άλλο νά μήν άκούγεται άπόψε παρὰ «Παιδί μου, δός μου τήν καρδιά σου» (βλ. 23β). Νά δώσουμε τήν καρδιά μας στο Χριστό.

Τελειώνοντας, αγαπητοί μου, σήμερα, τήν άγια αυτή ήμέρα, **θά σῶς βάλω ένα κανόνα**. Τί κανόνα; Μή φανταστήτε κάτι δύσκολο· θά σῶς ζητήσω κάτι πολύ εύκολο. Δέν σῶς λέω νά σηκώσετε κανένα βουνό, ούτε τό Βίτσι ούτε τό Γράμμο ούτε τόν Όλυμπο· ζητώ έν όνόματι Ίησοῦ τού Ναζωραίου νά σηκώσετε ένα πετραδάκι. Σάν πατέρας σας, πού έχω εύθύνη για όλους έσῶς τά πνευματικά μου παιδιά, σῶς βάλω ένα κανόνα. Κι όπως ό στρατιώτης έκτελεϊ τή διαταγή τού στρατηγού, όπως ό καλός μαθητής έκτελεϊ τήν έντολή τού δασκάλου, κι όπως ό άσθενής έκτελεϊ τήν θεραπευτική άγωγή τού ίατροῦ, παρακαλώ κ' έσεις νά με άκούσετε. Ποιός είνε ό κανόνας σας;

Ξέρω πολύ καλά, ότι έλάχιστοι από σῶς έχουν διαβάσει τό Εύαγγέλιο. Συνιστώ λοιπόν σῶς όλους σας - πάρτε το ως έπιταγή, ως πνευματικό έπιτίμιο, όπως θέλετε πάρτε το-, από σήμερα τό βράδυ μέχρι τής Άναλήψεως, σαράντα ήμέρες, **νά διαβάσετε τό Κατὰ Ίωάννην εύαγγέλιο**, πού είνε ύψιστη φιλοσοφία και θεολογία. Κι όταν τό διαβάσετε με προσοχή, όχι άπλώς όπως διαβάσετε μία έφημερίδα ή ένα περιοδικό ή ένα έπιστημονικό βιβλίο, αλλά με πίστι και με κατάνυξι, και τό τελειώσετε, τότε ό Χριστός δέν θά είνε πλέον για σῶς άγνωστος· **θά είνε γνωστός**, πολύ γνωστός· θά είνε ό φίλος, ό πατέρας, ό σωτήρας. Και στο τέλος, όσο δύσπιστοι και άν είσθε, θ' αναγκασθίτε, μαζί με τόν δύσπιστο Θωμά, νά πῆτε όπως κι αυτός «Ό Κύριός μου και ό Θεός μου» (βλ. 28β).

(f) **έπίσκοπος Αύγουστίνος**

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

Celebrating Holy and Great Pascha

Brethren, how fine a thing it is to move from festival to festival, from prayer to prayer, from holy day to holy day. The time is now at hand when we enter on a new beginning: the proclamation of the blessed Passover, in which the Lord was sacrificed. We feed as on the food of life, we constantly refresh our souls with His precious blood, as from a fountain. Yet we are always thirsting, baring to be satisfied. But He Himself is present for those who thirst and in His goodness invites them to the feast day. Our Savior repeats His words: If anyone thirsts, let him come to me and drink.

He quenched the thirst not only of those who came to him then. Whenever anyone seeks him He is freely admitted to the presence of the Savior. The grace of the feast is not restricted to one occasion. Its rays of glory never set. It is always at hand to enlighten the mind of those who desire it. Its power is always there for those whose minds have been enlightened and who meditate day and night on the holy Scriptures, like the one who is called blessed in the holy psalm: Blessed is the man who has not followed the counsel

of the wicked, or stood where sinners stand, or sat in the seat of the scornful, but whose delight is in the law of the Lord, and who meditates on his law day and night.

Moreover, my friends, the God who first established this feast for us allows us to celebrate it each year. He who gave up His Son to death for our salvation, from the same motive gives us this feast, which is commemorated every year. This feast guides us through the trials that meet us in this world. God now gives us the joy of salvation that shines out from this feast, as He brings us together to form one assembly, uniting us all in spirit in every place, allowing us to pray together and to offer common thanksgiving, as is our duty on the feast. Such is the wonder of His love: He gathers to this feast those who are far apart, and brings together in unity of faith those who may be physically separated from each other.

St. Athanasius the Great

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