

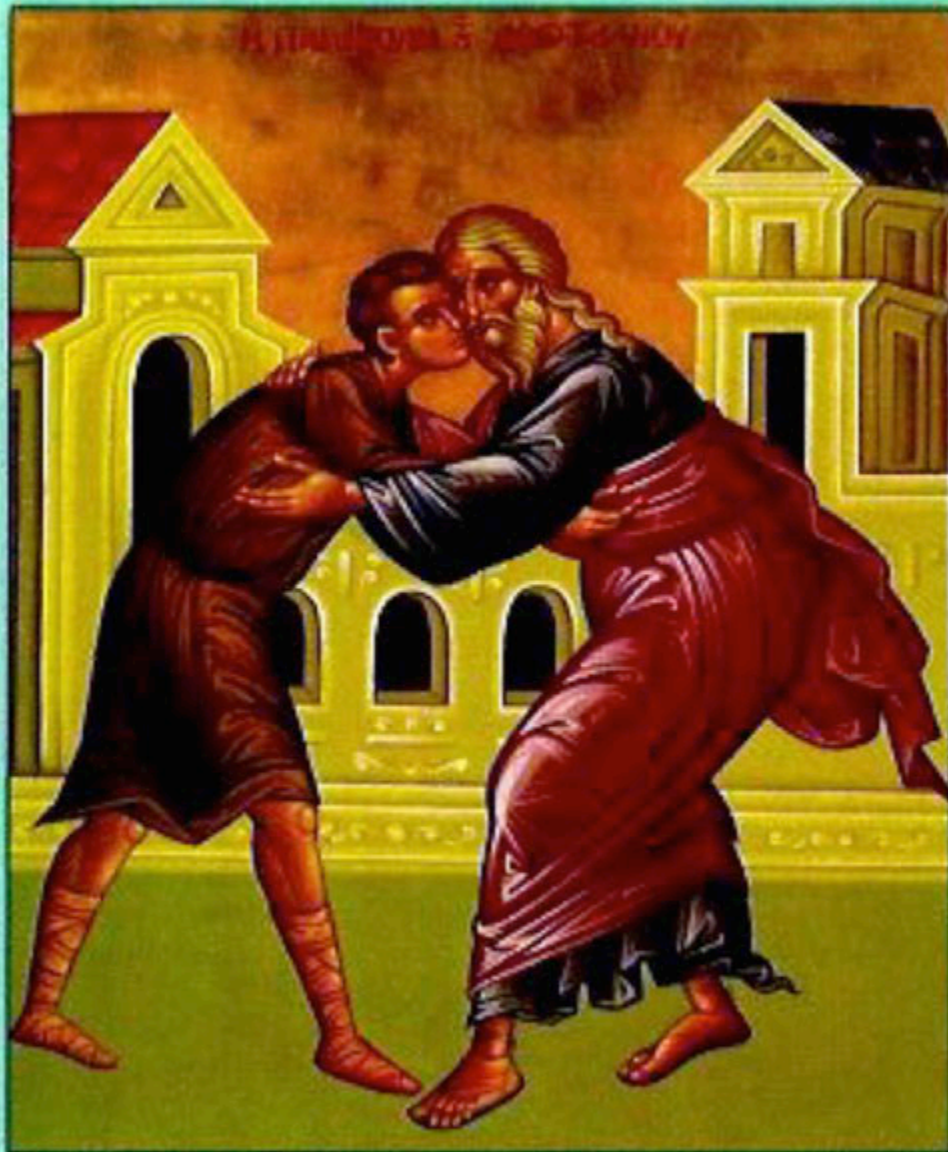


DIRECT ARCHDIOCESAN
DISTRICT

THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN February 12th , 2017
V. Rev. Archimandrite Eugene N. Pappas

SUNDAY OF THE PRODIGAL SON



Icon of the Prodigal Son

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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.

Πρὸς Κορινθίους α' 6:12-20 Προκειμενον. Ἦχος α'. ΨΑΛΜΟΙ 32.22,1 Γένοιτο, Κύριε, τὸ ἔλεός σου ἐφ' ἡμᾶς.

Στίχ. Αγαλλιᾶσθε δίκαιοι ἐν Κυρίῳ

Ἀδελφοί, πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τινος. Τὰ βρώματα τῆ κοιλίας, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. Τὸ δὲ σῶμα οὐ τῆ πορνεία, ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι· ὁ δὲ θεὸς καὶ τὸν κύριον ἡγειρεν καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ. Οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστί; Ἄρα οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη; Μὴ γένοιτο. Οὐκ οἴδατε ὅτι ὁ κολλώμενος τῆ πόρνη ἐν σῶμά ἐστι; Ἔσονται γάρ, φησίν, οἱ δύο εἰς σάρκα μίαν. Ὁ δὲ κολλώμενος τῷ κυρίῳ ἐν πνευμά ἐστιν. Φεύγετε τὴν πορνείαν. Πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος ἐκτὸς τοῦ σώματος ἐστιν· ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. Ἡ οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστιν, οὗ ἔχετε ἀπὸ θεοῦ; Καὶ οὐκ ἐστὲ ἑαυτῶν, ἡγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν, καὶ ἐν τῷ πνεύματι ὑμῶν, ἅτινά ἐστιν τοῦ θεοῦ.

Sunday of the Prodigal Son The Gospel according to 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

Εἶπεν 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 ἀγρούς αὐτοῦ βόσκειν χοίρους· καὶ ἐπεθύμει γεμίσει τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ· εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε· πόσοι μισθιοὶ τοῦ πατρός μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι! ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου· οὐκέτι εἰμι 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 πατήρ αὐτοῦ καὶ ἐσπλαγχνίσθη, καὶ δραμῶν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν· εἶπε δὲ αὐτῷ ὁ υἱός· πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμι ἄξιος κληθῆναι υἱὸς σου· εἶπε δὲ ὁ πατήρ 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 υἱός μου νεκρὸς ἦν καὶ ἀνέζησε, καὶ ἀπολωλὼς ἦν καὶ εὑρέθη· 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 πατήρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν· ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν· ὁ οὖν πατήρ αὐτοῦ ἐξελεθὼν παρεκάλει αὐτόν· ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρί· ἰδοὺ τосαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριπον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ· ὅτε δὲ ὁ υἱὸς σου οὗτος, ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν, ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν· ὁ δὲ εἶπεν αὐτῷ· τέκνον, σὺ πάντα 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 εὑρέθη.



A. H. E. P. A.

Coney Island Chapter #200



Hosts

SARAKOSTIANO GLENDI

MONDAY, FEBRUARY 27, 2017

KATHARI DEFTERA

Three Hierarchs Whitehall

7:30 - 11:00 PM

Dinner Menu:

Fasolada, Pasta with Seafood sauce,

Halvas,

Various salads,

Wine, soda & coffee

Live Music

Raffles & Prizes

FREE ADMISSION



PASTA LUNCHEON



Hosted By:

Troop 531

"The Golden Greeks"



Sunday, March 5, 2017 at 1:00pm.
Three Hierarchs Greek Orthodox Church
1724 Avenue P, Brooklyn, NY, 11229

Complete Pasta Luncheon will be served.

Beer, Wine, Soda and Water is also
included!!!

Raffle Prizes and a 50/50 Drawing!!!



\$15.00 per person
\$10.00 Children 10 and Under





ΚΥΡΙΑΚΗ

ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



«Εγενόμην ἐν Πνεύματι ἐν τῇ Κυριακῇ ἡμέτρῳ καὶ ἤκουσα φωνὴν ὀπίσω μου μεγάλην ὡς ἀσπληγγοῦ» (Ἀπ. 1,10)

Ἐκδίδεται ἀπὸ τὴν Κοινοβιακὴ Γυναικεία Ἱερά Μονὴ Ἁγίου Αὐγουστίνου Φλώρινης - 531 00 ΦΛΩΡΙΝΑ - τηλ. 23850-28610 - imasflo@yahoo.gr

Περίοδος Δ' - Ἔτος ΛΔ' Φλώρινα - ἀριθμ. φύλλου 1993	Κυριακὴ τοῦ Ἄσωτου 12 Φεβρουαρίου 2017	Συντάκτης (†) ἐπίσκοπος Αὐγουστίνος Ν. Καντιώτης
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Τύποι ἀσώτων

Οποιος, ἀγαπητοί μου, ὁποιος μελετᾷ ἢ ἀκούει τὴν ωραιότατη παραβολὴ τοῦ Ἄσωτου, τὴν παρακολουθεῖ μὲ ἐνδιαφέρον καὶ τὴ δέχεται εὐχαρίστως· νιώθει ὅτι **ἐκφράζει ἄριστα μία μεγάλη ἀλήθεια.**

Παρ' ὅλα ὅμως αὐτά, ἴσως νὰ νομίζη, ὅτι ἐκεῖνοι ποὺ σήμερα μοιάζουν μὲ τὸν Ἄσωτο, τὸ νεώτερο υἱὸ τῆς παραβολῆς, **οἱ σύγχρονοι ἄσωτοι δηλαδῆ, εἶνε λίγοι.** Τέτοιο κατάντημα, σὰν ἐκεῖνο στὸ ὁποῖο ἔφτασε τότε τὸ ἀρχοντοπόουλο αὐτό, νὰ μὴν ἔχη –αὐτὸ τὸ πλουσιοπάιδο– ψωμί νὰ φάη, νὰ γίνεταί χοιροβοσκὸς καὶ γιὰ νὰ χορτάσῃ τὴν πείνα του νὰ τρώῃ ἀπὸ τὴν τροφὴ τῶν χοίρων, στοὺς πολλοὺς φαίνεται ὡς μία ἀκραία κατάστασι, κάτι ἔκτακτο, ἕνα σπάνιο φαινόμενο· νομίζουν, ὅτι τέτοιοι περιθωριακοὶ τύποι δὲν συναντῶνται εὐκόλα, ὅτι μετριῶνται στὰ δάχτυλα.

Καὶ ἐν τούτοις! Ἄν ἐρευνήσουμε πιὸ καλά, ἂν γίνῃ κάποια λεπτομερέστερη ἐξέτασι τῆς σημερινῆς κοινωνικῆς ζωῆς, θὰ μᾶς πείσῃ, ὅτι ἡ ζωὴ τοῦ ἀσώτου, ὅπως τὴν ζωγράφισε ὁ Κύριος παραστατικά, δὲν εἶνε μίᾳ εἰκόνα σπάνια, μιᾷ περίπτωσι μοναδικῇ· εἶνε κάτι ποὺ τὸ συναντοῦμε πολὺ συχνά. Θὰ διαπιστώσουμε, ὅτι τῆς εἰκόνας αὐτῆς ὑπάρχουν καὶ κυκλοφοροῦν παντοῦ **ἀναρίθμητα ἀντίγραφα,** μὲ μερικές μόνον μικρὲς παραλλαγές.

Οἱ ἄσωτοι, ἀγαπητοί μου, δυστυχῶς δὲν εἶνε λίγοι, **εἶνε πολλοί!** Εἶνε ἄσωτοι **μὲ τὴν εὐρύτερη ἔννοια.** Γιὰ νὰ τοὺς διακρίνουμε, ἀρκεῖ νὰ ἔχουμε ὑπ' ὄψιν τὴν πλήρη σημασίᾳ ποὺ ἔχει ἡ λέξι ἀσωτος. Δηλαδῆ:

Ἄσωτος εἶνε καὶ λέγεται καθένας ὁ ὁποῖος, ζώντας μακριὰ ἀπὸ τὸ Θεό, διασκορπίζει στοὺς πέντε ἀνέμους τῆς ἁμαρτίας ὅ,τι ὁ καλὸς μας Κύριος τοῦ ἔχει δώσει· τὴ ζωὴ, τὴν υἰεία, τὸ χρόνο, τὰ νιάτα, τὴν εὐφυΐα, τὶς σωματικὲς καὶ τὶς πνευματικὲς δυνάμεις, τὴ φυ-

σικὴ ἱκανότητα, τὸν πλοῦτο, τὸ ἀξίωμα, τὶς εὐνοϊκὲς ἐν γένει περιστάσεις γιὰ τὴν ὕλικὴ καὶ πνευματικὴ του πρόοδο καὶ ἐξέλιξι.

Τέτοιοι ἄσωτοι εἶνε πολλοί, ἢ –γιὰ νὰ ποῦμε τὴν πικρὴ ἀλήθεια– **εἴμαστε ὅλοι ἀνεξαρτέτως.** Γιατὶ ποιὸς μπορεῖ νὰ καυχηθῆ, ὅτι ὄλες τὶς στιγμὲς τῆς μέχρι τώρα ζωῆς του τὶς πέρασε μὲ ὑπακοὴ στὸ θέλημα τοῦ οὐρανοῦ Πατρὸς μας; Ἀλλοίμονο! Γιὰ ὄλους μας ὑπῆρξαν στιγμὲς –καὶ μακάρι νὰ ἦταν μόνο στιγμὲς– κατὰ τὶς ὁποῖες διασκορπίσαμε τὰ ἀγαθὰ τοῦ Θεοῦ **«εἰς χώραν μακράν»** (Λευ. 15,3), σὲ τόπους ἁμαρτίας.

Ἀπὸ τοὺς ἀναρίθμητους αὐτοὺς ἀσώτους, ποὺ ἀκολούθησαν καὶ συντρόφευσαν ἢ ἀκολουθοῦν καὶ συντροφεύουν ἀκόμη καὶ τώρα τὸν Ἄσωτο υἱὸ τῆς παραβολῆς στὶς ἄγονες ἐκτάσεις τῶν ἁμαρτωλῶν περιπλανήσεων, θὰ πάrouμε καὶ θὰ παρουσιάσουμε **δύο - τρεῖς ἀσώτους,** ὡς ἀντιπροσωπευτικούς κοινούς τύπους πολλῶν ἄλλων ὁμοίων τους ἀσώτων. Καὶ οἱ τύποι αὐτοὶ εἶνε· ὁ ἄσωτος ἐργάτης, ὁ ἄσωτος νέος, καὶ ἡ ἄσωτη γυναῖκα.

● Καὶ πρῶτα - πρῶτα ὁ **ἄσωτος ἐργάτης.** Τὸν γνωρίζουμε ὅλοι, γιὰτὶ μπροστὰ στὰ μάτια ὄλων μας εἶνε ἡ εἰκόνα τῆς ἀσωτίας τῶν ἐργατικῶν τάξεων τῆς πατρίδος μας.

Ὁ ἐργάτης! Τύπος **ἀξιοσυμπάθητος,** γιὰτὶ μὲ τὸν ἰδρώτα του προσπαθεῖ νὰ ἐξοικονομήσῃ τὸν ἄρτο τῆς ζωῆς του, ἀλλὰ συγχρόνως καὶ τύπος πολλὰς φορὲς **ἀξιοθρήνητος!** Γιατὶ κοπιάζει, μοχθεῖ στὶς διάφορες βαρεῖες ἐργασίας, καὶ μόλις εἰσπράξῃ τὰ ἡμερομίσθιά του, ποὺ εἶνε καρπὸς ἰδρώτα καὶ αἵματος, τρέχει σὰν μανιακὸς νὰ τὰ διασκορπίσῃ **«εἰς χώραν μακράν»**, σὲ ἀλλόγιστες διαπάνες. Τὸν ἔχει καταλάβει ὁ δαίμονας τῆς ἀσωτίας καὶ δὲν ἐννοεῖ νὰ κρατήσῃ κάτι γιὰ τὸν ἑαυτὸ του καὶ τὴν οἰκογένειά του. Θὰ τὰ σπαταλήσῃ ὅλα. Τὸ Σάββατο πληρώθηκε γιὰ τὴν ἑβδομάδα ποὺ

πέρασε; Ξ, ως τῆ Δευτέρα τὸ πρωὶ δὲν θὰ ἔχει μείνει ὀβολός, οὔτε μιὰ πεντάρα στὶς τσέπες του, καὶ θὰ ζητάη νὰ δανεισθῆ ἀπὸ τὸν ἕνα κι ἀπὸ τὸν ἄλλο, γιὰ νὰ περάσῃ αὐτὸς καὶ ἡ οἰκογένειά του τὴν ἑβδομάδα ποὺ ἀρχίζει.

Ὡ πόσοι ἐργατικοὶ εἶνε τέτοιοι ἄσωτοι! Ἄκουσα, ὅτι ἕνας ψαρᾶς, ποὺ μέσα σὲ μιὰ νύχτα μὲ σκληρὴ δουλειὰ εἶχε κερδίσει ἀπὸ τὸ ψάρεμα 3 μὲ 4 χιλιάδες δραχμές, τὴν ἐπόμενη μέρα ἦταν ἀπένταρος, καὶ τὰ παιδιὰ του ζητοῦσαν ἐλεημοσύνη· γιατί; διότι ὁ καλός(!) τους πατέρας, μόλις εἰσέπραξε τὸ κέρδος τοῦ νυκτερινοῦ ψαρέματος, ἔσπευσε νὰ τὸ ἐξανεμίση στὰ προσφιλῆ του κέντρα τῆς διαφθορᾶς. Καὶ νὰ σκέπτεται κανεὶς, ὅτι μεταξὺ τῶν ἐργατικῶν ἀνθρώπων τῆς τάξεως αὐτῆς οἱ ἄσωτοι εἶνε πολλοί. Ἄσωτεύουν καὶ βυθίζουν τὶς οἰκογένειές τους στὴ μαύρη δυστυχία.

● Μετὰ τὸν ἄσωτο ἐργάτη μέσα ἀπὸ τὸ ζοφερὸ στερέωμα τῶν ἀσώτων, σὰν σβησμένο ἄστρο, προβάλλει τώρα ὁ ἄσωτος νέος. Δυστυχισμένες οἱ οἰκογένειες ἐκεῖνες, στὶς ὁποῖες ἕνα ἢ καὶ περισσότερα ἀπὸ τὰ νεαρά τους μέλη πῆραν τὸ δρόμο τῆς ἀσωτίας. Νέος ἄσωτος ἢ καὶ νέα ἄσωτη εἶνε μία φοβερὴ πληγὴ γιὰ τὴν οἰκογένεια.

Ἡ πληγὴ αὐτὴ δὲν κλείνει εὐκολά. Ὁ ἄσωτος νέος μὲ τὶς παράλογες ἀπαιτήσεις του κάνει καθημερινὲς «ἀφαιμάξεις» ἀπὸ τὸ ταμεῖο τοῦ συνόλου τῆς οἰκογενείας· ὅλους στο σπῖτι τοὺς «φορολογεῖ». Ὑπὸ τὸ πρόσχημα ὅτι σπουδάζει στὸ πανεπιστήμιο κ' ἔχει ἔξοδα, ἢ ὅτι πρόκειται ν' ἀνοίξῃ κάποια ἐπικερδῆ ἐπιχείρησι καὶ χρειάζεται κεφάλαια, ἢ ὅτι θὰ κἀνῃ ἕνα ταξίδι σὲ ἄλλο μέρος μήπως ἐκεῖ βρῆ δουλειά, ἢ ὅτι... κ.τ.λ., ἔξαπατᾷ τὸν δύστυχο πατέρα καὶ τοῦ ἀποσπᾷ τὸ σχετικὸ ποσό, τὰ χρήματα δηλαδὴ ἐκεῖνα, ποὺ αὐτὸς ὁ ταλαίπωρος προώριζε γιὰ τὴν ἀποκατάστασι κάποιας ἀπὸ τὶς θυγατέρες του. Ἐξαπατᾷ τὸν πατέρα, ἔξαπατᾷ καὶ τὴ μητέρα, τὴν ὁποία βρῆκε τὸν τρόπο νὰ τὴν συγκινή μὲ τὰ δάκρυα καὶ τὰ ἔλεεινά παρακάλια του. Ἐξαπατᾷ –ἀλλοίμονο!– καὶ αὐτὴ τὴν ἀδελφὴ του, ἢ ὁποῖα εἶτε ὡς ὑπέρτρια στὰ ξένα σπῖτια, εἶτε ὡς μοδίστρα μὲ τὴ βελόνα καὶ τὸ ράψιμο, εἶτε ὡς ὑπάλληλος σὲ γραφεῖο ἢ σὲ κατάστημα, εἶτε ὡς ἐργάτρια σὲ βιοτεχνία ἢ σὲ ἐργοστάσιο, ἐργάζεται καὶ μὲ τὶς οἰκονομίες της ἔχει σχηματίσει μιὰ μικρὴ προΐκα· ὁ ἄσωτος νέος καὶ τὰ χρήματα τῆς ἀδελφῆς του –ἂν αὐτὴ ἔκανε τὴν ἀνοησία νὰ τοῦ τὰ ἐμπιστευθῆ– δὲν θὰ διατάσῃ νὰ τὰ διασκορπίσῃ.

Ὁ ἄσωτος ἔχει τὴ μανιὰ νὰ διασκορπίζῃ

στὸν διάβολο καὶ στὴν ἁμαρτία ὅ,τι οἱ ἄλλοι μὲ κόπους μεγάλους καὶ ἰδρώτες πολλοὺς ἔχουν συνάξει. Ὁ ἴδιος δὲν ἔχει ἐργασθῆ, δὲν ξέρει πῶς βγαίνουν τὰ χρήματα, δὲν μπορεῖ νὰ ἐκτιμῆσῃ τὴν ἀξία τους, καὶ γι' αὐτὸ τὰ σπαταλᾷ χωρὶς νὰ τὰ λυπᾶται.

● Ἄλλὰ νὰ καὶ ἕνας τρίτος τύπος, ἄλλης κατηγορίας ἀσώτων – καὶ τώρα δὲν πρόκειται γιὰ ἄντρα· εἶνε ἡ ἄσωτη γυναίκα. Ἡ ἄσωτη γυναίκα, εἶτε ὡς κόρη εἶτε ὡς ἀδελφὴ εἶτε ὡς σύζυγος, δὲν γνωρίζει μέτρο καὶ περιορισμό, δὲν ἔχει φρένο στὶς δαπάνες της. Ἄν τὴν ἀφήσουν νὰ κυβερνήσῃ σπῖτι καὶ νὰ διαχειρισθῆ χρήματα, πολὺ γρήγορα τὸ ταμεῖο τοῦ πατέρα της ἢ τοῦ ἀδελφοῦ της ἢ τοῦ συζύγου της θὰ ἐξανεμισθῆ.

Καὶ δυστυχῶς ὑπάρχουν πολλοὶ ἄντρες, ἰδίως σύζυγοι, ποὺ δὲν μποροῦν νὰ βάλουν φραγμὸ στὶς ἐξωφρενικὲς πολλὰς φορὲς ἀπαιτήσεις της. Ἡ ἄσωτη γυναίκα, ὅταν μὲνη ἀχαλίνωτη, σπαταλᾷ ὅ,τι ἔχει καὶ ὅ,τι παίρνει ἀπὸ τὸν ἄντρα της· ὅλα τὰ θυσιάζει στὸ βωμὸ τῶν νέων εἰδώλων τῆς ἐποχῆς, δηλαδὴ τῆς μόδας, τῆς ἐξωτερικῆς ἐμφάνισως, τῆς ἐπιδείξεως, τῆς κοσμικῆς ζωῆς γενικά.

Μία τέτοια γυναίκα πραγματικὰ μὲ τὰ ἴδια της τὰ χέρια ξεθεμελιώνει τὴν εὐτυχία τοῦ σπιτιοῦ της.

Αὐτοί, ἀγαπητοί μου, εἶνε μερικοὶ ἀντιπροσωπευτικοὶ τύποι ἀσώτων. Πῶς μποροῦν νὰ λυτρωθοῦν ἀπὸ τὰ πάθη τους καὶ νὰ ἐπιστρέψουν στὸν ἴσιο δρόμο καὶ νὰ σωθοῦν; Ἄραγε οἱ ἄσωτοι αὐτοί, βλέποντας τὸ κατάντημα τοῦ ἄσωτου υἱοῦ τῆς παραβολῆς ἀλλὰ καὶ τὸσων ἄλλων ἀσώτων, παλαιότερων καὶ συγχρόνων, θὰ θελήσουν νὰ σωφρονιστοῦν καὶ νὰ σταματήσουν τὴν πορεία τους πρὸς τὸν ὄλεθρο; Ἡ μήπως, ἐξακολουθώντας ἀμέριμνοι τὸ μαγευτικὸ ταξίδι τους στὴ χώρα τῆς ἁμαρτίας, πρέπει νὰ δοκιμάσουν ὅλες τὶς συνέπειες τῆς ἀσωτῆς ζωῆς τους, νὰ κατεβοῦν καὶ στο τελευταῖο σκαλί τοῦ ἐξευτελισμοῦ, καὶ τότε νὰ ξυπνήσουν ἐπὶ τέλους ἀπὸ τὸν θανατηφόρο λήθαργο, νὰ συναισθανθοῦν τὴν κατάστασί τους, νὰ ἔλθουν στὸν ἑαυτὸ τους, καὶ μετανοημένοι νὰ ἐπαναλάβουν τὴν μακαρία φωνὴ τοῦ ἀσώτου «Πάτερ, ἤμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμι ἄξιος κληθῆναι υἱός σου»· (Λουκ. 15,18,21).

Ἄς τὸ εὐχηθούμε μὲ δὴλ τὴν ψυχὴ μας γιὰ τὸν ἑαυτὸ μας καὶ γιὰ ὅλους τοὺς ἀσώτους.

(†) 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 2017 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 Return of the Prodigal Son

"He arose and went to his father." He arose from the wreckage of his conscience and body alike. He arose from the depths of hell and touched the heights of heaven. Before the heavenly Father, a child rises higher because of pardon than he fell low because of guilt.

"He arose and went to his father." He went not by the motion of his feet but by the progress of his thought. Being afar off he had no need of an earthly journey, because he had found short cuts along the way of salvation. He who seeks the divine Father by faith soon finds Him present to himself, and has no need to seek Him by traversing roads.

"He arose and went to his father. But when he was yet a long way off." How is he who is coming a long way off? Because he has not yet arrived. He who is coming is coming to do pen-

ance, but he has not yet arrived at grace. He is coming to his Father's house but he has not yet reached the glory of his former condition, appearance, and honor.

"But when he was yet a long way off, his father saw him." That Father saw, he "who dwells on high; and looks down on the low things," "and the high he knows afar off." "His father saw him." The father saw him, in such a way that the son could also behold his father. The father's countenance illumined the face of the approaching son in such a way that all the dark aspect was dispelled which his guilt had previously cast about it.

St. Peter Chrysologus

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