



DIRECT ARCHDIOCESAN  
DISTRICT

# THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN March 5th, 2017  
V. Rev. Archimandrite Eugene N. Pappas

## FIRST SUNDAY OF THE GREAT FAST SUNDAY OF ORTHODOXY



*Icon of the Holy Images*

## St. Paul's Letter to the Hebrews 11:24-26, 32-40

Prokeimenon. Mode 4.

Daniel 3.26,27

Blessed are you, O Lord, the God of our fathers.

Verse: For you are just in all you have done.

Brethren, by faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin.

And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets -- who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign enemies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated -- of whom the world was not worthy -- wandering over deserts and mountains, and in dens and caves of the earth.

And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

## Πρὸς Ἑβραίους 11:24-26, 32-40

Προκείμενον. Ἦχος δ.

Δανιήλ 3.26-27

Εὐλογητὸς εἶ, Κύριε, ὁ Θεὸς τῶν Πατέρων ἡμῶν.

Στίχ. Ὅτι δίκαιος εἶ ἐπὶ πᾶσιν, οἷς ἐποίησας ἡμῖν.

Ἀδελφοί, πιστεῖ Μωϋσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραώ, μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν· μείζονα πλουτὸν ἠγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὄνειδισμόν τοῦ Χριστοῦ· ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν. Καὶ τί ἐτι λέγω; Ἐπιλείπει γὰρ με διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ τε καὶ Σαμψών καὶ Ἰεφθάε, Δαυὶδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν· οἱ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραζαν στόματα λεόντων, ἔσβησαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτριῶν. Ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν· ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πείραν ἔλαβον, ἐτι δὲ δεσμῶν καὶ φυλακῆς· ἐλιθάσθησαν, ἐπίσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον· περιήλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι - ὧν οὐκ ἦν ἄξιος ὁ κόσμος - ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὄπαῖς τῆς γῆς. Καὶ οὗτοι πάντες, μαρτυρηθέντες διὰ τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, τοῦ θεοῦ περὶ ἡμῶν κρείττον τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.

## Sunday of Orthodoxy

### The Gospel according to John 1:43-51

At that time, Jesus decided to go to Galilee. And he found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and he said to him, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him, "Rabbi, you are the son of God! You are the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

## Sunday of Orthodoxy

### Κατὰ Ἰωάννην 1:44-52

Τῷ καιρῷ ἐκείνῳ, ἠθέλησεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν Γαλιλαίαν· καὶ εὕρισκε Φίλιππον καὶ λέγει αὐτῷ· ἀκολούθει μοι. ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδᾶ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. εὕρισκε Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ· ὃν ἔγραψε Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὕρηκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ. καὶ εἶπεν αὐτῷ Ναθαναὴλ· ἐκ Ναζαρέτ δύναταί τι ἀγαθὸν εἶναι; λέγει αὐτῷ Φίλιππος· ἔρχου καὶ ἴδε. εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ· ἴδε ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστι. λέγει αὐτῷ Ναθαναὴλ· πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκῆν εἶδόν σε. ἀπεκρίθη Ναθαναὴλ καὶ λέγει αὐτῷ· ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ὅτι εἶπόν σοι, εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὄψει. καὶ λέγει αὐτῷ· ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεωγμένον, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

## DEVOTIONS THIS WEEK:

Sunday	March 05th,	ORTHODOXIAS LITURGY	10:30 A.M.
		Procession of Icons	12:00 NOON
Wednesday	March 08th,	PRE-sanctified Liturgy of St. Gregory of Rome	6:00 – 7:15 P.M.
		Evening Service	
Wednesday	March 08th,	Philoptochos serves a LENTEN POT LUCK DINNER	7:15P.M.
		Free for all.	
Friday	March 10th,	SECOND stanza of the Salutations to the	7:00 – 8:00 P.M.
		THEOTOKOS Blessed Virgin Mary	
Sunday	March 12th,	Feast of Saint Gregory of PALAMAS	9:30 A.M.
		DIVINE LITURGY	10:30 A.M.

**AGAPE COFFEE FELLOWSHIP:** is being hosted today by the Boy Scouts at their Pasta Luncheon. Open to all! Please join us in ROSEHALL. Please see insert flyer.

**TODAY B.S.A. TROOP GOLDEN GREEKS #531** will host their traditional Sunday of ORTHODOXY ‘Pasta Luncheon’ 12:30 P.M. in ROSEHALL. Please see the enclosed flyer. Tickets are \$15 for adults and \$10 for children under 10 years of age. All proceeds will support the TROOP SUMMER CAMP EXPERIENCE.

**TODAY SUNDAY OF ORTHODOXY:** FIRST SUNDAY of LENT is traditionally observed with the procession of icons. Our church will celebrate the occasion as prescribed. The PAN ORTHODOX VESPER of ORTHODOXY will be held on TODAY SUNDAY, MARCH 5th at 4:00 P.M. at the Saint Nicholas Antiochian (SYRIAN) Cathedral on State Street, Brooklyn. Please refer to the flyer for all details.

**TODAY;** The **PARISH COUNCIL** duly elected by the faithful of our church community will take the official ARCHDIOCESAN OATH of OFFICE for this year 2017. We extend our congratulations to those who volunteer to serve the Lord and His earthly ministry.  
**AXIOI! AXIOI! AXIOI!**

**Behold those who labor in the vineyard of the Lord. May His Grace be overflowing to them, those whom they love and serve.**

**DAUGHTERS of PENELOPE DEMETRA CHAPTER #33** is hosting a BINGO NIGHT tomorrow, March 06th, in WHITEHALL at 7:00 P.M. SNACKS, PRIZES, GIFTS, BINGO ALL FOR \$10.00 (TEN DOLLARS) proceeds are to maintain the ‘chapter’ obligations. SEE YOU THERE! see flyer insert’.

**EPITAPHION FLOWERS:** Two ladies of the AUXILARY PHILOPTOCHOS SOCIETY (our right and left hands) in philanthropic efforts, will be standing by the clergy during the distribution of the ‘anti-doron’. They are collecting your offering donation for the funeral flowers for the (2) Epitaphia which will process through the streets on Good Friday. Please make an offering for ‘.....Jesus’ burial cortege’. These flowers are distributed to ALL the faithful at the conclusion of the Good Friday lamentations.

**HELLENIC HERITAGE COMMITTEE** announces the Annual Citation of Greek-American Brooklyn luminaries for MONDAY-MARCH 20th at 6:00 P.M. in the ROTUNDA of BOROUGH HALL.. Three members of our parish will be honored with distinction. George P. Annis, Julia Demakakos, and Connie Ioannides. Buses will be available FREE from the church to and from Borough Hall. Reserve your bus seat NOW!

**SOMETHING NEW?** ..... Please see the inserts of the iconographic ‘SAINTS of the MONTH of MARCH. We shall attempt to do this on successive months through the year. Check for your name-sake and icon. See who else is celebrating THIS month CHRONIA POLLA KAI EVTYCHISMENA.

**EARLY REGISTRATIONS; PRE- K FOR ALL :** Any child 4 years of age is eligible for FREE enrollment at our school operated by the New York City Department of Education. Classes are held each day from 8:00 A.M. through 3:00 P.M. with free lunch served by the City. IT’S ALL YOURS FREE FOR THE ASKING AND TAKING. DON’T MISS THIS OPPORTUNITY FOR YOUR CHILDREN /GRANDCHILDREN! Call now: (347) 729-0446 . TWO “OPEN-HOUSE” RECEPTION DAYS ARE WEDNESDAY FEB 8TH, 4P.M-7P.M AND MARCH 08TH 4P.M. – 7 P.M.

**RADIO MINISTRY:** Each Saturday at 1:15PM Fr. Eugene hosts and produces the radio broadcast **MATTERS OF CONSCIENCE NOW IN ITS 18<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](#))

**MEMORIAL NEXT WEEK:** + **DR. JOHN ELEFERAKIS** + **DESPINA PAIZIS** + **ANASTASIA KATSAROS**  
+ **OURANIA GIANNOPOULOS** + **IOANNIS ZACHARIAS**













# ΚΥΡΙΑΚΗ

## ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



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

Ἐκδίδεται ἀπὸ τὴν Κοινοβιακὴ Γυναικεία Ἱερὰ Μονὴ Ἁγίου Αὐγουστίνου Φλωρίνης - 531 00 ΦΛΩΡΙΝΑ - τηλ. 23850-28610 - [imsaflo@yahoo.gr](mailto:imsaflo@yahoo.gr)

Περίοδος Δ' - Ἔτος ΛΔ'  
Φλώρινα - ἀριθμ. φύλλου 1998

Κυρ. Α' Νηστ. (Ἐβρ. 11,24-26,32-40 - 12,2)  
5 Μαρτίου 2017

Συντάκτης (†) ἐπίσκοπος  
Αὐγουστίνος Ν. Καντιώτης

## Ἡ ἀξία τῆς πίστεως

«Πίστει..., πίστει..., πίστει...» (Ἐβρ. κεφ. 11ο)

Λαμπρὴ εἶνε, ἀγαπητοί μου, ἡ σημερινὴ ἡμέρα. Εἶνε ἡ ἑορτὴ τῆς Ὁρθοδοξίας. Σήμερα σάλπιγγες σαλπίζουν, τὰ ἱερὰ λάβαρα τῆς πίστεως ἀνεμίζουν, ὑψώνονται οἱ ἱερές εἰκόνες, τάγματα ἡρώων τῆς πίστεως παρελαύνουν μπροστά μας· ὁ οὐρανὸς καὶ ἡ γῆ πανηγυρίζουν γιὰ τὴν **νίκη τῆς Ὁρθοδόξου πίστεως**.

Γιὰ τὴν πίστι ψάλλει σήμερα ἡ Ἐκκλησία μας τὰ ἄραιότερα τροπάρια. Γιὰ τὴν πίστι μιλάει τὸ εὐαγγέλιο. «Πιστεύεις;» ρωτᾷει ὁ Κύριος τὸ Ναθαναήλ· «*μεῖζω τούτων ὄψει*» (Ἰ. 15). Γιὰ τὴν πίστι μιλάει ἰδίως ὁ ἀπόστολος, τὸ 11ο κεφάλαιο τῆς πρὸς Ἑβραίους ἐπιστολῆς, ποὺ εἶνε **ἕμνος τῆς πίστεως**. Ἀπὸ ἐκεῖ εἶνε ἡ περικοπὴ ποὺ ἀκούσαμε σήμερα στὴν ἐκκλησία. Ὅχι μία ἀλλὰ πολλὰς φορές ὁ ἀπόστολος ἐπαναλαμβάνει: «*πίστει...», «πίστει...», «πίστει...*» (Ἐβρ. κεφ. 11ο).

Γιὰ τὴν πίστι λοιπὸν θὰ ποῦμε κ' ἐμεῖς λίγες λέξεις, γιὰ τὸ μεγαλεῖο καὶ τὴν ἀξία τῆς.

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Ποιά εἶνε, ἀγαπητοί μου, αὐτὴ ἡ πίστις; **ποία πίστι ἐγκωμιάζουμε** οἱ ὀρθόδοξοι; Διότι πίστι ἔχουν καὶ οἱ ἰθαγενεῖς τῆς Ἀφρικῆς καὶ οἱ βουδδιστὰ καὶ οἱ Γιαπωνέζοι καὶ οἱ Κινέζοι καὶ οἱ μωαμεθανοὶ καὶ ὄλοι οἱ εἰδωλολάτρες.

Ἡ πίστι ποὺ σήμερα ἐγκωμιάζει ἡ ἁγία μας Ἐκκλησία εἶνε **ἡ πίστι τῶν ὀρθοδόξων**. Εἶνε ἡ πίστι ὄχι ἀπλῶς σὲ Θεό, ἀλλὰ στὸν ἐν Τριάδι Θεό· τὸν Πατέρα, τὸν Υἱὸ τὸν ἐνανθρωπήσαντα, καὶ τὸ Πνεῦμα τὸ ἅγιο. Πίστι στὴν θεία καταγωγή τοῦ ἀνθρώπου, στὴν ἀθανασία τῆς ψυχῆς, στὴν πέρα τοῦ τάφου ζωὴ, στὴ μέλλουσα κρίσι καὶ ἀνταπόδοσι, στὴν αἰώνια κόλασι καὶ στὸν παράδεισο· πίστι σὲ ὅλες τὶς οὐράνιες ἀλήθειες ποὺ μᾶς ἀπεκάλυψε ὁ Χριστός. Πίστι σὲ ὅσα κήρυξαν οἱ ἀπόστολοι, ὅσα δίδαξαν οἱ πατέρες τῆς Ἐκκλησίας, ὅσα κατωχύρωσαν μὲ δογματικούς ἄρθρους καὶ ἱεροὺς κανόνες οἱ οἰκουμενικὲς καὶ τοπικὲς Σύνοδοι. Αὐτὴ εἶνε ἡ πίστι μας.

Ἀλλὰ δὲν ἀκοῦτε; Ὑπάρχουν ἄπιστοι καὶ ἄ-

θεοὶ ποὺ λένε: Κάποτε, σὲ χρόνια ἀμαθείας καὶ σκοταδισμού, στὸ μεσαιῶνα, ἡ πίστι εἶχε ἀξία· σήμερα δὲν χρειάζεται. Τώρα, ποὺ ὁ ἀνθρώπος ἔχει κάνει ἄλματα στὸ διάστημα, εὐὸ μιλᾷς γιὰ πίστι καὶ ἁγία Τριάδα καὶ δόγματα; Τώρα ἡ πίστι δὲν ἔχει πέρασι· ἤρθε μία ἄλλη δύναμι, πιὸ μεγάλη, καὶ τὴν κατήργησε. Ποιά δύναμι; ρωτᾷμε. Καὶ ἀπαντοῦν οἱ «*βάτραχοι*» τῆς Ἀποκαλύψεως (18,13): Ἡ δύναμι ποὺ κατήργησε τὴν πίστι καὶ τὸ Θεὸ εἶνε **ἡ ἐπιστήμη**. Κι ὅταν λένε «ἐπιστήμη» γεμίζει τὸ στόμα τους. Τί θὰ τοὺς ἀπαντήσουμε, ἀγαπητοί μου; Τὰ ἐξῆς ὀλίγα.

● Ἐμεῖς, ἡ Ἐκκλησία, δὲν εἴμαστε ἐχθροὶ τῆς ἐπιστήμης, δὲν ὑποτιμοῦμε τὴν ἐπιστήμη. Ἀλλ' ὅσα ἄλματα κι ἂν κάνῃ ἡ ἐπιστήμη, ποτέ δὲν θὰ μπορέσῃ νὰ καταργήσῃ τὴν πίστι. Γιατί; Διότι δύο εἶνε οἱ κύκλοι τῆς ἐρεῦνης τοῦ ἀνθρώπου πνεύματος: ὁ ἕνας εἶνε τὰ αἰσθητὰ, τὰ ὕλικά καὶ ὄρατά, ποὺ ἡ ἐπιστήμη μπορεῖ νὰ τὰ βάλῃ στὸ ἐργαστήριό ἢ στὸ χημεῖο, νὰ τὰ ζυγίσῃ καὶ νὰ τ' ἀναλύσῃ· ὁ ἄλλος εἶνε τὰ ἀόρατα, τὰ ὑπερφυσικά, τὰ ψυχικά καὶ τὰ πνευματικά, στὰ ὁποῖα ἡ ἐπιστήμη δὲν μπορεῖ νὰ εἰσεέλθῃ. Ἐὰν λοιπὸν ἡ ἐπιστήμη περιορισθῇ στὸ πεδίο τῆς, **δὲν ὑπάρχει καμμία σύγκρουσι** μεταξύ ἐπιστήμης καὶ πίστεως· ἡ σύγκρουσι δημιουργεῖται ὅταν ἡ ἐπιστήμη βγαίνῃ ἀπ' τὸ δικό της πεδίο καὶ μπαίνῃ στὸ πεδίο τοῦ λόγου ἔχει ἡ πίστι.

● Ἐπεὶτα γεννᾶται ἓνα ἐρώτημα. Ἀπὸ τὰ δύο σύμπαντα ποὺ ὑπάρχουν, τὸ ὕλικὸ καὶ τὸ πνευματικὸ, ἡ ἐπιστήμη, ποὺ καυχᾶται γιὰ τὶς κατακτήσεις τῆς, **ἐξερεύνησε ἄραγε ὅλο τὸ ὕλικὸ σύμπαν;** Κάθε πλάσμα, καὶ τὸ ἐλάχιστο, κρύβει μυστήρια. Παράδειγμα: ἓνας Βέλγος ἐπιστήμονας θυσίασε πενήντα χρόνια τῆς ζωῆς του μελετώντας τὴ μέλισσα καὶ ἔγραψε δύο τόμους ὀλόκληρους γι' αὐτήν. Κι ὅταν τελείωσε τί εἶπε: Ἐχει ἀκόμα μυστήρια ἡ μέλισσα ποὺ δὲν μπορέσαμε νὰ τὰ λύσουμε. Ἄν λοιπὸν μιὰ μέλισσα κ' ἓνα μυρμηγκι δὲν μπορῇ ἡ ἐπιστήμη

ακόμα να έξερευνηση, τί ζητάει τώρα; **Ἄς τελειώσῃ τὴν ἔρευνα τοῦ ὑλικοῦ σύμπαντος**, καὶ μετὰ αὐτὸ ἀσχοληθῇ μὲ τὸ πνευματικὸ σύμπαν.

● Καὶ κάτι ἀκόμα. Μᾶς λένε, ὅτι ἡ ἐπιστὴμὴ δημιούργησε **πολιτισμό**: αὐτοκίνητα, σιδηροδρόμους, ἀεροπλάνα, πολιτείες μὲ οὐρανοξύστες, ραντάρ, πυραύλους, διαστημόπλοια. Ξεχνοῦν ὅμως κάτι ἄλλο ποῦ ἔχει ὁ πολιτισμὸς αὐτὸς – τὸ λέει ἡ Ἀποκάλυψις. Κοντὰ σ' αὐτὰ, λέει, θ' ἀνοίξῃ μία καταπακτὴ, ἕνα πηγάδι, καὶ μέσ' ἀπὸ 'κεῖ θὰ βγῇ ἕνας ἄγγελος ὄχι μὲ λευκὰ ἀλλὰ μὲ μαῦρα φτερά. Θ' ἀνεβῇ πάνω ἀπὸ τίς πολιτείες καὶ τοὺς οὐρανοξύστες, καὶ τότε... κλάψτε κόσμε! Ὁ ἄγγελος αὐτὸς θὰ κρατᾷ μία φιάλη καὶ μέσα σ' αὐτὴν θὰ ἔχη κλείσει τὸν θάνατο ἑκατομμυρίων ἀνθρώπων· ἡ «φιάλη» εἶνε ἡ ἀτομικὴ βόμβα (βλ. κε 16 κεφ). Ὅριστε λοιπόν. Τί νὰ τὸν κάνῃς τὸν πολιτισμὸ αὐτόν, ὅταν πάνω ἀπ' τὰ κεφάλια ὄλων κρέμεται αὐτὴ ἡ δαμόκλειος σπάθη; Σὰς ἐρωτᾷ· ποιὸς ἀναπαύεται νὰ κατοικῇ σ' ἕνα παλάτι μὲ ὄλα τὰ σύγχρονα μέσα, ἀλλὰ ποῦ ἐκεῖ κρύβονται καὶ δολοφόνους, ποῦ τὴ νύχτα θὰ πεταχθοῦν ἀπὸ κάποια γωνιά νὰ τὸν σκοτώσουν; Προτιμᾷς τὸ παλάτι αὐτό, ἢ μιὰ καλύβα ἐνὸς βοσκοῦ ἀγράφου, ποῦ δὲν ξέρεῖ νὰ βάλῃ τὴν ὑπογραφή του ἀλλὰ μυρμηγκιὸς δὲν πατάει γιατί ἔχει φόβον Θεοῦ; Νὰ ὁ **τεχνικὸς πολιτισμὸς!**

Ἐκτὸς ὅμως ἀπὸ αὐτὸν ὑπάρχει ἕνας ἄλλος πολιτισμὸς, ὁ **ψυχικὸς πολιτισμὸς**, τὸν ὁποῖο δημιουργεῖ ἡ πίστι. Μόνον ἡ πίστι, ἡ πεποίθησι ὅτι ἡ ζωὴ δὲν τελειώνει μὲ τὸ φτυάρι τοῦ νεκροθάφτη –ποιὸς τὸ ἔπε τὸ ψέμα αὐτό;–, μόνον ἡ πίστι, ποῦ μᾶς δείχνει ὅτι πέρα ἀπὸ τὰ ὑλικά ὑπάρχουν τὰ πνευματικά, αὐτὴ διδάσκει ὅτι ὁ ἄνθρωπος πλάστηκε γιὰ κάτι μεγάλο καὶ ὑψηλό. Καὶ αὐτὸ δὲν τὸ λέμε μόνον ἡμεῖς· τὸ λένε καὶ ἐπιστήμονες κορυφαῖοι. Ὅσοι μελέτησαν βαθειὰ τὴν ἐπιστὴμὴ, αὐτοὶ περισσότερο κι ἀπὸ παπᾶδες καὶ ἱεροκήρυκες καὶ πατριάρχες γονατίζουν μέσ' στὰ ἀστεροσκοπεῖα, τὰ χημεῖα καὶ τὰ κέντρα ἐρεύνης, γιατί βλέπουν τὸ Θεὸ μέσα στὰ δημιουργήματά του. Αὐτοὶ πιστεύουν στὸ Χριστό, στὰ δόγματα τῆς Ἐκκλησίας μας, καὶ λένε «*Δόξα σοι τῷ δεῖξαντι τὸ φῶς...*» (Μεβλ.)· γιατί δὲν τῶς ἡ πίστι μας εἶνε φῶς.

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Ἀλλὰ γιατί νὰ σᾶς κουράζω, ἀδελφοί μου; Δὲν ὑπάρχει ἀνάγκη ν' ἀποδείξουμε ἡμεῖς στοὺς ἀπίστους τί ἀξία ἔχει ἡ πίστι· τὸ μαρτυρεῖ ἡ **ἱστορία τοῦ μικροῦ αὐτοῦ ἔθνους**. Καὶ ἂν –δὲν ξέρω γιὰ τὰ ἄλλα ἔθνη–, ἂν στὴν Ἑλλάδα ἔρθῃ μέρα κατηραμένη ποῦ οἱ ἄνθρωποι παύουν νὰ πιστεύουν κι ἀδειάσουν οἱ ἐκκλησίες, τότε καὶ

τὰ λιθάρια θὰ φωνάξουν ὅτι «*Εἶς ἄγιος, εἶς Κύριος, Ἰησοῦς Χριστός, εἶς δόξαν Θεοῦ Πατρὸς ἀμήν*» (Ματθ 21 κε 11 κεφ). Γιατί ἐδῶ, ὅπου νὰ σκάψῃς σ' αὐτὰ τὰ βράχια, ἡ γῆ φωνάζει, ὅτι ὄλα ἔγιναν «*πίστει*», διὰ τῆς πίστεως δηλαδὴ. «*Πίστει*» καὶ ὄχι γνώσει, «*πίστει*» καὶ ὄχι πλοῦτῳ, «*πίστει*» καὶ ὄχι ἐπιστὴμῃ στάθηκε τὸ μικρὸ αὐτὸ ἔθνος. «*Πίστει*» βάσταξε τὸ Βυζάντιο χίλια χρόνια καὶ ἔγινε τὸ φράγμα, ὁ φράχτης, γιὰ νὰ μὴν περάσουν οἱ βάρβαροι· ἔκφρασι τῆς πίστεως αὐτῆς εἶνε ὁ ὑπέροχος Ἀκάθιστος ὕμνος. «*Πίστει*» τὸ γένος μας, ὅταν γιὰ τίς ἁμαρτίες του δουλώθηκε στοὺς Τούρκους, ἄντεξε τετρακόσα χρόνια καὶ δὲν ἔσβησε, γιατί ἱερομόναχοι καὶ ἄλλοι ἐμπνευσμένοι ῥασοφόροι δίδασκαν στοὺς νάρθηκες τῶν ἐκκλησιῶν μὲ τὸ Ὀκτωήχι καὶ τὸ Ψαλτήρι. «*Πίστει*» πάλι τὸ '21 μιὰ φούχτα μαχητῶν τὸ ἀνέστησαν ἀπὸ τὸν τάφο τῆς δουλείας. «*Πίστει*» οἱ πολιιορκημένοι στὸ Μεσολόγγι ἔγιναν σκέλεθρα καὶ ὁ Καψάλης ἔρριξε φωτιά στὸ βαρέλι τῆς πυρίτιδος μὲ τὸ «*Μνήσθητι μου, Κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου*» (Ματθ 23 κε). «*Πίστει*» στὴν Κρήτη ὁ καλόγερος Γαβριὴλ ἔδωκε μὲ τὸ δαυλὸ του τὸ Ἀρκάδι. «*Πίστει*» ἀνεβήκαμε στὰ ψηλὰ βουνὰ τῆς Ἀλβανίας καὶ γράψαμε τὸ «ΟΧΙ» ὑπὸ τὴν σκέπη τῆς ὑπερμάχου Στρατηγοῦ μας. Μὲ τὴν πίστι ζοῦμε ὡς τώρα πάνω στὰ βράχια αὐτά.

Τὴν πίστι αὐτὴ, ποῦ ἀνόσιοι, ἀπάτριδες, ἀνάξια παιδιὰ τῆς Ἑλλάδος ζητοῦν νὰ τὴν τορπιλλίσουν, **νὰ τὴν κρατήσουμε**. Εἶνε τὸ φῶς, ἡ παρηγοριά, ἡ ἀγκυρα, ὁ φάρος, τὸ φάρμακο, ὁ γιατρός, ἡ ζωὴ μας. Προτιμότερο νὰ πεθάνουμε παρὰ νὰ σβῆσῃ ἡ πίστι.

Ἡ πίστι εἶνε ὁ **βράχος**. Ἐχετε δεῖ στρεῖδια; Εἶμαι ἀπὸ νησί. Ἐκεῖ στὰ βράχια ὑπάρχουν στρεῖδια. Ἄμα τὸ στρεῖδι καταλάβῃ ὅτι πᾶς νὰ τὸ πάρῃς ἀπὸ τὸ βράχο, κολλάει τόσο δυνατὰ, ποῦ γιὰ νὰ τὸ ξεκολλήσῃς πρέπει νὰ σπάσῃς τὸ βράχο· βράχος καὶ στρεῖδι γίνονται ἕνα. Σὰν τὰ στρεῖδια, λοιπόν, νὰ κολλήσουμε κ' ἡμεῖς στὸ βράχο ποῦ λέγεται Ὁρθοδοξία – Ἑλλάδα. Οὔτε προτεστάντες, οὔτε χλιασταί, οὔτε ἄθεοι, οὔτε ἄπιστοι, οὔτε δαίμονες θ' ἀφαιρέσουν τὴν πίστι μας. **Θὰ μείνουμε στὴν πίστι τῶν πατέρων μας**. «*Αὕτη ἡ πίστις τῶν πατέρων*» (Πρῶτ. Συνόδου Κυρ. Ὁρθόδ.), αὕτη ἡ πίστις τοῦ ἔθνους! Σ' αὐτὴν θὰ ζήσουμε καὶ σ' αὐτὴν θὰ πεθάνουμε. Καὶ ἀπὸ γενεὰ σὲ γενεὰ μέχρι συντελείας τῶν αἰώνων, ὅσο θὰ τρέχουν τὰ ποτάμια κι ὅσο θὰ λάμπουν τὰ ἀστρα, θὰ ψάλλουμε τὸ μεγαλεῖο τῆς πίστεώς μας: «*Αὕτη ἐστὶν ἡ νίκη ἡ νικησασα τὸν κόσμον, ἡ πίστις ἡμῶν*» (1' 54).

(†) **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 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**

*Let Your Prayer Come from a Humble Heart*

When we pray, our words should be calm, modest and disciplined. Let us reflect that we are standing before God. We should please Him both by our bodily posture and the manner of our speech. It is characteristic of the vulgar to shout and make a noise, not those who are modest. On the contrary, they should employ a quiet tone in their prayer.

Moreover, in the course of His teaching, the Lord instructed us to pray in secret. Hidden and secluded places, even our own rooms, give witness to our belief that God is present everywhere; that He sees and hears all; that in the fullness of His majesty, He penetrates hidden and secret places. This is the teaching of Jeremiah: Am I God when I am near, and not God when I am far away? Can anyone hide in a dark corner without my seeing Him? Do I not fill heaven and earth? Another passage of Scrip-

ture says: The eyes of the Lord are everywhere, observing both good and wicked men.

The same modesty and discipline should characterize our liturgical prayer as well. When we gather to celebrate the divine mysteries with God's priest, we should not express our prayer in unruly words; the petition that should be made to God with moderation is not to be shouted out noisily and verbosely. For God hears our heart not our voice. He sees our thoughts; He is not to be shouted at. The Lord showed us this when He asked: Why do you think evil in your hearts? The Book of Revelation testifies to this also: And all the churches shall know that I am the one who searches the heart and the desires.

*St. Cyprian of Carthage*

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