

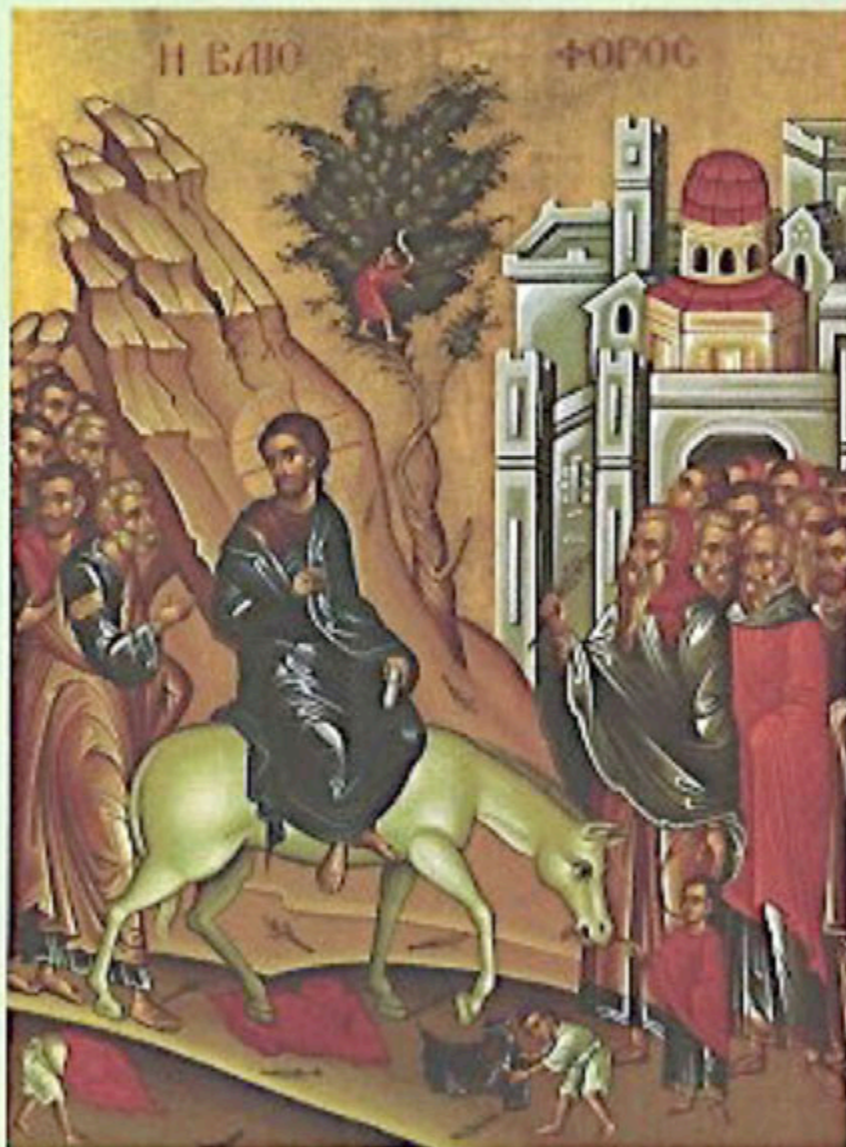


DIRECT ARCHDIOCESAN  
DISTRICT

# THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN April 9th, 2017  
V. Rev. Archimandrite Eugene N. Pappas

## ENTRANCE INTO JERUSALEM (PALM SUNDAY)



*Icon of the Entrance into Jerusalem*

Prokeimenon. Mode 4.

Psalm 117.26,1

Blessed is he who comes in the name of the Lord.

Verse: Give thanks to the Lord, for He is good. His mercy endures forever.

The reading is from St. Paul's Letter to the Philippians 4:4-9

BRETHREN, rejoice in the Lord always; again I will say, Rejoice. Let all men know your forbearance. The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus. Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me, do; and the God of peace will be with you.

Προκείμενον. Ἦχος δ'.

ΨΑΛΜΟΙ 117.26,1

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

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

Πρὸς Φιλιππησίους 4:4-9 τὸ ἀνάγνωσμα εἶναι ἀπο

Ἀδελφοί, χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε. Τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. Ὁ κύριος ἐγγύς. Μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν θεόν. Καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ. Τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά, ὅσα προσφιλή, ὅσα εὐφρημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε. Ἄ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἴδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

5th Saturday Of Lent: The Akathist Hymn

The Gospel According To John 12:1-18

Six days before Passover, Jesus came to Bethany, where Lazaros was, whom Jesus had raised from the dead. There they made him a supper; Martha served, and Lazaros was one of those at table with him. Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the fragrance of the ointment. But Judas Iscariot, one of his disciples (he who was to betray him), said "Why was this ointment not sold for three hundred denarii and given to the poor?" This he said, not that he cared for the poor but because he was a thief, and as he had the money box he used to take what was put into it. Jesus said, "Let her alone, let her keep it for the day of my burial. The poor you always have with you, but you do not always have me." When the great crowd of the Jews learned that he was there, they came, not only on account of Jesus but also to see Lazaros, whom he had raised from the dead. So the chief priests planned to put Lazaros also to death, because on account of him many of the Jews were going away and believing in Jesus. The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!" And Jesus found a young donkey and sat upon it; as it is written, "Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey's colt!" His disciples did not understand this at first; but when Jesus was glorified, then they remembered that this had been written of him and had been done to him. The crowd that had been with him when he called Lazaros out of the tomb and raised him from the dead bore witness. The reason why the crowd went to meet him was that they heard he had done this sign.

Ἐκ τοῦ Κατὰ Ἰωάννην 12:1-18 Εὐαγγελίου Τὸ Ἀνάγνωσμα

Πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν ὁ Ἰησοῦς εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν. ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἷς ἦν τῶν ἀνακειμένων σὺν αὐτῷ. ἡ οὖν Μαρία, λαβοῦσα λίτρον μύρου νάρδου πιστικῆς πολυτίμου, ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξε ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου. λέγει οὖν εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι· διατί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς; εἶπε δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτῃς ἦν, καὶ τὸ γλωσσόκομον εἶχε καὶ τὰ βαλλόμενα ἐβάσταζεν. εἶπεν οὖν ὁ Ἰησοῦς· ἄφες αὐτήν, εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό. τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. Ἔγνω οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστὶ, καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν. ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν. Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα, ἔλαβον τὰ βαῖα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον· ὡσαννὰ, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραὴλ. εὐρῶν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστὶ γεγραμμένον· μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται καθήμενος ἐπὶ πῶλον ὄνου. Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ. Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἠκούσαν τοῦτο αὐτὸν πεποιθέναι τὸ σημεῖον

**DEVOTIONS THIS WEEK:**

Saturday	April 08,	Liturgy of Saint Lazarus		9:00 A.M.
Sunday	April 09,	P A L M S U N D A Y	Orthos	9:00 A.M.
			Liturgy	10:30 A.M.
		Orthos (morning prayers will be observed in the UPPER CHURCH -----		until 10:30 A.M.
		Divine Liturgy of the PALM will commence in the LOWER CHURCH(to accommodate the crowd)		10:30 A.M.
		UKRAINIAN ARCHBISHOP ANTHONY will make a hierarchical visit -----		12:00 noon
Sunday	April 09,	NYMPHIOS SERVICE (BRIDEGROOM)		7:00 P.M.
Monday	April 10,	NYMPHIOS SERVICE (BRIDEGROOM)		7:00 P.M.
Tuesday	April 11,	HYMN of KASSIANE ( sung by the choir )		7:00 P.M.
Wednesday	April 12,	Euchelaion (UNCTION ANOINTING)	#1	3:00 P.M.
		(UNCTION ANOINTING)	#2	
Thursday	April 13,	Institution of the Eucharist LITURGY		6:00 A.M.
		(please note well, distribution of Holy Communion ends very early – hence be on time		
Thursday	April 13,	12 GOSPELS of the HOLY PASSION		7:00 P.M.
Friday	April 14,	ROYAL HOURS WATCH (from midnight to dawn)		
		The CHURCH PROPER will be the site of the OVER-NIGHT VIGIL		
Friday	April 14,	DECENTFROM THE CROSS (Apokathelosis)		3:00 P.M.
Friday	April 14,	EPITAPHIOS PROCESSION		7:00 P.M.
		(Street procession carrying the sacred shroud of burial of the Christ)		
		Three Epitaphia will be carried around Avenue P and Kings Highway.		
Saturday	April 15,	Divine Liturgy of the FIRST RESURRECTION		6:00 A.M.
		(the Holy Eucharist will be distributed at the appointed time in Liturgy which ends early) PLEASE BE ON TIME!		
Saturday	April 15,	Orthos Sunrise prayers		11 P.M. – midnight
Saturday	April 15,	MID-NIGHT RESURRECTION SERVICE		12:00 A.M.
		Divine Liturgy		12:30 A.M.
Sunday	April 16,	HOLY PASCHA AGAPE VESPER		11:00 A.M.
		Children are encouraged to celebrate this exciting and joyous liturgical observance		

**HOLY WEEK NECESSITIES:** As each year, may we indulge your assistance in special necessities ( materials ) used in the sacred services of PASSION WEEK;

OLIVE OIL for the anointing of Holy Wednesday  
WINE for all the Eucharistic services  
SHEETS ( new king size FLAT ) for APOKATHELOSIS FRIDAY  
AROMATICS for the Euchelaion on Holy Wednesday  
ROSE OIL and ROSE WATER for PASCHA!

Please see Father Eugene for approval of your offering. Too much of one thing and none of another is NOT the correct recipe.

THE LORD INDEED LOVES AND BLESSES THE CHEERFUL GIVER!

**HOLY WEEK SCHEDULE:** is available in the Church office upon request. The sacred Schedule of services was mailed to all stewards of the Church. DID YOU NOT GET YOURS? REGISTER TODAY WITH THE PARISH FOR ALL MAILINGS. Holy week schedule of all services, devotions and liturgies is PREPARED and is MAILED to all stewards (members registered ) with the PARISH. Did you get yours? If NOT, then why aren't you registered as a member of the parish. PLEASE CHECK WITH THE CHURCH OFFICE

**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.

**GRATITUDE EXPRESSED:** to the myriad of volunteers from the congregation, Philoptochos, Daughters of Penelope, Choir, Boy Scouts, Palm Weavers, Bakers, Altar boys Psaltai, Custodial staff, and our beloved FLORISTS who grace the beauty of God's Holy House during these high holy days. HAVE YOU DONE YOUR EFFORT?

**GRECIAN FESTIVAL:** Is scheduled for our parish FRIDAY, SATURDAY, SUNDAY, JUNE 2, 3, 4TH on the plaza of our community center. PLEASE REFER TO THE INSERT FLYER.

**VOLUNTEERS NEEDED:** for the annual festival highlighting our culture, food, delicacies , music and folk dancing. you may wish to help in food servicing , beverage bars, merchandise sales, sweets and pastries area. Please call

GEORGE PLEVREITIS Festival Chairman at 917-541-7034

**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](http://LIVESTREAMINGPLAYER) . The website address. [W.W.W.gaepis.org](http://W.W.W.gaepis.org) ([Click live audio](#))



# Τί πλέον θέλεις;

Ὁ γὼ πατήρ, ἀδελφός,  
συμφίος, οἰκία, τροφή,  
ἔνδυμα, ρίζα, θεμέλιον,  
ὅ,τι θέλεις ἐγὼ· νά μὴν  
ἔχῃς ἀνάγκην ἀπὸ τίποτε.  
Ἐγὼ καὶ θά σέ ὑπηρετήσω·  
διότι ἦλθα νά διακονήσω,  
ὄχι νά διακονηθῶ. Ἐγὼ  
εἶμαι φίλος καὶ μέλος καὶ  
κεφαλή καὶ ἀδελφός καὶ  
μητέρα, ὅλα ἐγὼ· ἀρκεῖ νά  
ἔχῃς οἰκειότητα πρὸς ἐμέ.

Ἐγὼ ἔγινα πτωχός καὶ  
περιπλανώμενος διὰ σέ·  
ἀνέβηκα εἰς τὸν Σταυρόν  
καὶ ἐτάφην διὰ σέ· εἰς τὸν  
οὐρανὸν διὰ σέ ἱκετεύω  
τὸν Πατέρα· κάτω εἰς τὴν  
γῆν ἐστάλην ἀπὸ τὸν Πατέρα ὡς πρεσβευτής διὰ σέ.

Σὺ εἶσαι δι' ἐμέ τὰ πάντα· καὶ συγκληρονόμος  
καὶ ἀδελφός καὶ φίλος καὶ μέλος τοῦ σώματός μου.

Διατί λοιπὸν ἀποστρέφου αὐτόν πού σέ ἀγαπᾷ;  
Διατί κοπιᾶζεις διὰ τὸν κόσμον;

Τί περισσότερο θέλεις ἀπὸ ἐμέ;

(Ἁγίου Ἰωάννου Χρυσοστόμου, ΕΠΕ, 12, 35)

Κάνε με, Κύριε, τέτοιον πού μέ θέλεις καὶ μέ  
ὅποιον τρόπον θέλεις, εἴτε θέλω, εἴτε δέν θέλω.

(Ἁγίου Πέτρου Δαρσσκηνού, Φιλοκαλία τ. Γ', 3η θεωρία)





ΤΟ ΕΓΙ ΤΟ ΓΟΝΑ ΠΗ

ΠΙΕΤ ΕΞ ΑΥΤΩ ΠΑ-







# ΚΥΡΙΑΚΗ

## ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



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

Εκδίδεται ἀπὸ τὴν Κοινοβιακὴ Γυναικεία Τετὰ Μονὴ Ἁγίου Αὐγουστίνου Φλωρίνης - 531 00 ΦΛΩΡΙΝΑ - τηλ. 23850-28510 - [imaaflo@yahoo.gr](mailto:imaaflo@yahoo.gr)

Περίοδος Δ' - Ἔτος ΛΔ'  
Φλώρινα - ἀριθμ. φύλλου 2007

Κυριακὴ τῶν Βαΐων (Ἰω. 12,1-18)  
9 Ἀπριλίου 2017 πρωὶ

Συντάκτης (†) ἐπίσκοπος  
Αὐγουστίνος Ν. Καντιώτης

## Ροῦχα, βάγια, «ὠσαννά» καὶ ψωμὶ σ' ὅποιον πεινᾷ

«Ὦσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου...» (Ἰω. 12,13)

Σήμερα, ἀγαπητοί μου, Κυριακὴ τῶν Βαΐων, σὰς παρακαλῶ νὰ δώσετε προσοχή. Δὲν θὰ σὰς κουράσω· λίγα λόγια θ' ἀκούσετε σὲ ἀπλὴ γλῶσσα. Θὰ ἐξετάσουμε **τρία πράγματα**· πρῶτον πῶς ὑποδέχθηκαν τὸ Χριστὸ οἱ Ἰουδαῖοι τότε, δεῦτερον πῶς τὸν ὑποδέχονται οἱ Χριστιανοὶ σήμερα, καὶ τρίτον καὶ σπουδαιότερο πῶς πρέπει νὰ τὸν ὑποδεχώμεθα οἱ ὀρθόδοξοι.

\*\*\*

● **Πῶς ὑποδέχθηκαν τὸ Χριστὸ οἱ Ἰουδαῖοι** τὸ ξέρετε ἀπὸ τὸ δημοτικὸ σχολεῖο κι ἀπὸ τὸ Εὐαγγέλιο. Σὰν χθὲς ὁ Χριστὸς πῆγε στὰ μνήματα καὶ φώναξε, καὶ ἡ φωνὴ του ἔκανε νὰ σεισθῇ ὁ τάφος τοῦ Λαζάρου καὶ ν' ἀναστηθῇ ὁ νεκρός.

Αὐτὸ ἦταν τὸ μεγαλύτερο θαῦμα ποὺ εἶχε κάνει μέχρι τότε ὁ Χριστός. Τὸ εἶδαν καὶ τὸ ἀκούσαν χιλιάδες μάτια καὶ αὐτιά, βούιξε ὁ κόσμος. Ἡ εἰδησι εἴφτασε στὰ Ἱεροσόλυμα, ὅπου σὰν σήμερα εἶχε μαζευτῇ κόσμος πολὺς ἀπ' ὅλα τὰ μέρη, ἓνα ἑκατομμύριο Ἑβραῖοι, γιὰ νὰ ἐορτάσουν τὸ δικό τους πάσχα. Ὅταν ἀκούστηκε, ὅτι ὁ Ἰησοῦς ἐρχεται στὰ Ἱεροσόλυμα, ἐγίνε κάτι πρωτοφανές· ἄδειασε ἡ πόλις, ἔκλεισε ἡ ἀγορὰ καὶ τὰ ἐργαστήρια, ἄντρες καὶ γυναῖκες, μανάδες μὲ παιδιὰ στὴν ἀγκαλιά, βγήκαν ὅλοι ἔξω, νὰ τὸν ὑποδεχθοῦν ὡς «**βασιλέα τοῦ Ἰσραὴλ**» (Ἰω. 12,13). Ὁ Χριστὸς ἐρχεται! νὰ, φάνηκε πάνω στὴν κορυφὴ τοῦ λόφου.

**Πῶς ἦταν «ὁ βασιλεὺς τοῦ Ἰσραὴλ»;** καθόταν πάνω σὲ ἄλογο ἢ σὲ ἄρμα, ὅπως οἱ νικηταὶ βασιλεῖς καὶ στρατηγοί; Ὁ Χριστὸς, λέει τὸ εὐαγγέλιο, «**εὐρών ὀνάριον ἐκάθησεν ἐπ' αὐτό**», κάθισε σ' ἓνα γαϊδουράκι (Ἰω. 12,14). Καὶ ὅμως ὁ κόσμος ἐνθουσιάστηκε· ἐβγαζαν τὰ ροῦχα τους, τὰ ἴστρωναν χάμω νὰ γίνουν χαλὶ γιὰ νὰ πατήση καὶ νὰ περάσῃ. Ἄλλοι πάλι ἔκοβαν κλαδιά ἀπὸ φοινικόδεντρα ἢ ἀπὸ ἐλιές, τὰ ἔσειαν καὶ ζητωκραύγαζαν ὅλοι, κι αὐτὰ ἀκόμη τὰ μικρὰ παιδιὰ, λέγοντας «**ὠσαννά**» (Ἰω. 12,13).

Ὁλος ὁ κόσμος χαιρόταν. Τί εἶπα, «ὅλος ὁ

κόσμος»; Λάθος ἔκανα. Ὅχι ὅλοι. Ὑπῆρχαν καὶ **κάποιοι φθονεροί**, γραμματεῖς καὶ φαρισαῖοι, ποὺ βλέποντας αὐτὴ τὴν ὑποδοχὴ καὶ τὰ παιδιά νὰ ζητωκραυγάζουν «**ἀγανάκτησαν**» (Ματθ. 21,15) καὶ πέταξαν δηλητήριο σὰν τὴν ὀχιά. Πλησίασαν τὸ Χριστὸ καὶ λένε· «Δάσκαλε, μάλωσέ τους, νὰ μὴ φωνάζουν ἔτσι. Ὁ Κύριος ὁμῶς τοὺς ἀποκρίθηκε· «**Ἄν αὐτοὶ σωπάσουν, καὶ οἱ πέτρες ποὺ πατᾶτε θὰ φωνάξουν, ὅτι ἐγὼ εἶμαι αὐτὸς ποὺ περιμένετε**» (Ἰλ. 10κ. 13,34-35).

Μὴ νομίσουμε ἐν τούτοις ὅτι ὁ Χριστὸς εὐχαριστήθηκε ἀπ' τὴν ὑποδοχὴ αὐτὴ. Ἄν ἦταν κανένας κοσμικὸς ἄρχοντας καὶ πολιτικός, ποὺ ζοῦνε μὲ τὰ «ζήτω», ἀσφαλῶς ἡ ἡμέρα αὐτὴ θὰ ἦταν ἡ πιὸ σπουδαία γι' αὐτόν. Ἀλλὰ ἐκεῖνος ἐβλεπε πιὸ βαθειὰ ἀπὸ ὅ,τι ἐμεῖς. **Προέβλεπε ὅτι ὕστερα ἀπὸ πέντε μέρες θὰ σβήσουν ὅλα τὰ «ὠσαννά»** κι αὐτοὶ οἱ ἴδιοι, ποὺ σήμερα κάνουν ἔτσι, τὴ Μεγάλῃ Παρασκευῇ τὸ πρωὶ στὸ πραιτώριο τοῦ Πιλάτου **θὰ φωνάζουν «Σταύρωσον σταύρωσον αὐτόν»** (Ἰωκ. 23,21. Ἰω. 19,6). Γι' αὐτὸ ὁ Χριστὸς, γνωρίζοντας τὸ εὐμετάβολο τοῦ κόσμου, ποὺ σεῖεται σὰν τὸ καλάμι πὸτ' ἐδῶ καὶ πὸτ' ἐκεῖ, ἀντικρύζοντας τὰ Ἱεροσόλυμα «**ἐκλαψε**» (Ἰωκ. 19,41), δάκρυα ἔπεσαν ἀπὸ τὰ μάτια του.

● Ἀλλὰ καὶ σήμερα ὁ Χριστὸς, ποὺ βλέπει **ἐμᾶς τοὺς λεγομένους Χριστιανοὺς** ἐτοιμοὺς νὰ γιορτάσουμε γιὰ ἄλλῃ μιὰ φορὰ τὸ Πάσχα, νομίζω ὅτι δὲν μένει εὐχαριστημένος. Μᾶς βλέπει νὰ μαζευώμαστε στίς ἐκκλησίες καὶ τοὺς παπᾶδες μὲ τὰ μαῦρα ἄμφια, καὶ δακρύζει περισσότερο ἀπὸ τότε στὰ Ἱεροσόλυμα. Γιατί;

Γιατὶ ὁ **τρόπος ποὺ τὸν ὑποδεχόμεθα τὶς ἄγιες αὐτὲς ἡμέρες δὲν εἶνε ὁ πρέπων**, δὲν εἶνε ὁ τρόπος ποὺ ὀρίζει τὸ ἅγιο Εὐαγγέλιο καὶ οἱ ἱερὲς παραδόσεις τῆς Ὁρθοδοξίας μας. Εἶνε ἓνας τρόπος Ἰουδαϊκὸς ἢ καὶ χειρότερος ἀπὸ Ἰουδαϊκός. Γιατὶ οἱ Ἰουδαῖοι ἄδειασαν τοῦλάχιστον τὰ σπίτια καὶ ἔκλεισαν τὰ καταστήματά τους γιὰ νὰ τὸν προῦπανθήσουν, ἐνῶ ἐ-

δῶ τώρα τὰ βλέπω ὅλα ἀνοιχτά (μαγαζιά, ταβέρνες, κέντρα διασκεδάσεως...). Δὲ μοῦ λέτε, σὰς παρακαλῶ, ποιός ἀπὸ σὰς, ὅταν πεθάνῃ ἢ μᾶνῃ ἢ ὁ πατέρας του καὶ μέσ' στὸ σπίτι ἔχη φέρετρο καὶ πένθος, πηγαίνει σὲ ταβέρνα ἢ σὲ θέατρο; Ἐνὰ μῆνα δὲν πατάει σὲ κέντρα κοσμικά. Ἐὰν λοιπὸν εἶχαμε πένθος γιὰ τὰ πάθη τοῦ Χριστοῦ, ὅλα αὐτὰ θὰ ἦταν κλειστά, τοῦλάχιστον τῇ Μεγάλῃ Ἑβδομάδῃ.

Ἡ μᾶλλον, ἐγὼ θὰ ἔλεγα ... νὰ εἶνε ἀνοιχτά! ὑπὸ ἕναν ὄρο· νὰ εἶνε ἀνοιχτά αὐτά, ἀλλὰ νὰ μὴν εἶνε ἀνοιχτά κάποια ἄλλα. Ποιά; **Τὰ στόματα Ἑλλήνων**, βαπτισμένων Χριστιανῶν, **ποὺ καὶ τῇ Μεγάλῃ Παρασκευῇ δὲν παύουν νὰ βλαστημοῦν τὰ θεῖα** ἀλλὰ σὰν ἡφαίστεια τοῦ διαβόλου ξερνᾶνε μέσα ἀπ' τὰ σπλάχνα τῆς καρδίας φωτιά καὶ λάβα ἐναντίον τοῦ Ἑσταυρωμένου, τῆς Παναγίας, τῶν ἱερῶν καὶ τῶν ὁσίων.

● Σὰς ἔδειξα πῶς ὑποδέχθηκαν τὸ Χριστὸ οἱ Ἑβραῖοι, καὶ πῶς τὸν ὑποδέχονται σήμερα οἱ ψευτοχριστιανοί. Ἀλλὰ θὰ μοῦ πῆτε· Ἐμεῖς εἴμαστε Χριστιανοί· θέλουμε νὰ γιορτάσουμε ὄχι ὅπως οἱ Ἑβραῖοι, οὔτε ὅπως οἱ εἰδωλολάτρες πρόγονοί μας· θέλουμε νὰ γιορτάσουμε **σὰν ὀρθόδοξοι· τί πρέπει νὰ κάνουμε;**

Ἐμένα ρωτᾶτε; Ἀνοιῖτε τὸ Εὐαγγέλιο κι αὐτὸ θὰ σὰς δείξῃ **πῶς πρέπει νὰ γιορτάσουμε τὴν ἑορτήν**. Ποιός εἶνε ὁ τρόπος αὐτός; Ἐνὰ, δύο, τρία, τέσσερα. Ἄν τὰ κάνετε αὐτά, σὰς ὑποσχομαι, ὅτι τὸ Πάσχα αὐτὸ θὰ εἶνε τὸ ὠραιότερο τῆς ζωῆς σας. Ἄν δὲν τὰ κάνετε, τότε δώστε μου μιὰ λεκάνη νὰ πλύνω τὰ χέρια μου καὶ νὰ πῶ σὰν τὸν Πιλάτο· *«Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου»* (Ματθ. 27:24). Ποιά εἶν' αὐτά; ✓ Τὸ ἕνα. Τί ἔκαναν οἱ Ἰουδαῖοι; Γιὰ νὰ δείξουν τὴν χαρὰ καὶ τὴν συγκίνησίν τους, ἔβγαζαν **τὰ ροῦχα** τους, τὰ γιορτινά, καὶ τὰ ἀπλωναν χάμω. Καὶ σύ, Χριστιανέ, νὰ βγάλῃς κάποιο ἄλλο ροῦχο, βρωμερὸ καὶ ἀκάθαρτο, ποὺ εἶνε κολλημένο πάνω σου ὅπως τὸ καύκαλο τῆς χελώνας στὴ σάρκα της. Ποιὸ εἶνε τὸ ροῦχο αὐτό; Ἀχ νὰ μπορούσε ὁ ἄνθρωπος νὰ τὸ ἀφαιρέσῃ! Ἄν ὑπάρχῃ κανεὶς ἀπὸ σὰς ποὺ δὲν τὸ ἔχη, πέφτω καὶ τὸν προσκυνῶ, εἶνε ἅγιος. Τὸ ροῦχο αὐτό, τὸ κολλημένο πάνω μας σὰν τὸ κρέας μὲ τὸ νύχι, εἶνε, ἀδέρφια μου, **ὁ ἐγωισμός**, τὸ κτηνῶδες ἀμαρτωλὸ ἐγώ, ποὺ ἐρχεται νὰ τὸ χτυπήσῃ ὁ Χριστός. Βγάλε ἀπ' τὴν καρδιά σου τὸν ἐγωισμό· πέσε χάμω, γίνε τάπητας νὰ περάσῃ ἀπάνω ὁ Χριστός, γίνε ταπεινὸς σὰν τὸ Χριστὸ καὶ τοὺς ἁγίους. Κοντὰ σ' αὐτὸ κάτι ἀκόμα. Ἡ ἑβδομάδα αὕτη εἶνε ἑβδομάδα καθαριότητος, παίρνετε τὰ **ἀκάθαρτα ροῦχα** καὶ τὰ πλένετε. Ἐ, ἀμαρτωλοὶ τοῦ κόσμου –πρῶ-

τος ἐγώ–, μαζέψτε τὰ ἀκάθαρτα «ροῦχα», ὅλες τὴς **ἀμαρτίες** σας, καὶ κατεβῆτε στὸν Ἰορδάνη νὰ τὰ πλύνετε. **Τὰ ροῦχα σας στὸν Ἰορδάνη!** Ποιός εἶνε ὁ Ἰορδάνης; **Τὸ δάκρυ τῆς μετανοίας**. Ὅποιος τὴς ἁγίες αὐτὲς ἡμέρες ἔχυσε ἕνα δάκρυ γιὰ τὰ ἀμαρτήματά του, αὐτὸ ἔγινε Ἰορδάνης καὶ Νιαγάρας καὶ τὸν καθάρισε. ✓ Τὸ δεύτερο ποιὸ εἶνε; Νικηταὶ καὶ θριαμβευταὶ ἐναντίον τῆς κακίας καὶ τῆς ἀμαρτίας. Ὅπως οἱ Ἑβραῖοι κρατοῦσαν βᾶγια, ἔτσι κ' ἐμεῖς **νὰ κρατοῦμε βᾶγια**. Τί σημαίνουν τὰ βᾶγια; Τὴν νίκη τοῦ Χριστοῦ. Τί νίκησε ὁ Χριστός; Τὸν ὑπ' ἀριθμὸν ἕνα ἐχθρό, ποὺ ὁ κόσμος τὸν τρέμει. Τῇ Μεγάλῃ Παρασκευῇ καὶ τῇ νύχτῃ τῆς Ἀναστάσεως ὁ Χριστὸς θὰ κατεβῇ στὸν ἄδη, θὰ παλέψῃ μὲ τὸ **χάρο** καὶ θὰ τὸν νικήσῃ. Κ' ἐμεῖς κρατώντας τὰ βᾶγια θὰ τοῦ λέμε· **Χαῖρε, Χριστέ, ποὺ νίκησες τὸ θάνατο**, εἶσαι ὁ ἐνδοξος βασιλεὺς τοῦ κόσμου!... Καὶ ὅπως ἐκεῖνος νίκησε τὸ χάρο, ἔτσι καὶ κάθε Χριστιανὸς νὰ νικήσῃ – τί; Τὰ ἀμαρτήματά του, τὰ πάθη του, τὰ ἐλαττώματά του· ὅποιος νικᾷ αὐτά, εἶνε βασιλεὺς καὶ αὐτοκράτορας.

✓ Τὸ τρίτο ποιὸ εἶνε; **Τὸ στόμα καὶ ἡ γλῶσσα** μας, ποὺ μᾶς ἔδωσε ὁ Θεός, νὰ εἶνε καθαρὰ. Νὰ μὴ βγάλουν φωτιά καὶ λάβα (κατάκρισι, ψέμα, ψευδορκία, αἰσχρολογία, βωμολοχία, βλαστήμια...), ἀλλὰ νὰ γίνουν κιθάρες τοῦ Χριστοῦ. Κι ἂν ἀκόμα ὁλος ὁ κόσμος φωνάζῃ *«σταυρωθήτω»*, ἕνας νὰ μείνῃς, ἐσὺ μὲ θάρρος καὶ τόλμη νὰ φωνάζῃς *«ὡσαννά»*· ποτὲ βλασφημία. ✓ Καὶ τὸ τέταρτο. Λέει τὸ εὐαγγέλιο, ὅτι σὰν χθὲς τὸ Χριστὸ τὸν φιλοξένησαν στὸ σπίτι τοῦ Λαζάρου. Τώρα τὸ Πάσχα λοιπὸν, στὸ γιορτινὸ τραπέζι, νὰ μὴν εἴστε μόνοι κοντὰ σας νὰ καθίσῃ ὁ Χριστός. Πῶς; Κάθε φτωχός, κάθε ὀρφανό, κάθε χήρα, κάθε ἄρρωστος, κάθε ἀνάπηρος, κάθε δυστυχισμένος, κάθε ἀδικημένος, κάθε σταυρωμένος, εἶνε ὁ Χριστός. **Βγάλε μιὰ μερίδα γιὰ τὸ Χριστό.**

Ἐπαναλαμβάνω· τὰ ροῦχα σας στὸν Ἰορδάνη, τὰ χέρια σας στὰ βᾶγια, στὸ στόμα σας τὰ *«ὡσαννά»*, καὶ στὸ σπίτι σας ὁ Χριστός.

\*\*\*

Ἐτσι, ἀγαπητοί μου, νὰ μᾶς ἀξιώσῃ ὁ Θεὸς νὰ γιορτάσουμε Ἀνάστασι. Ὅχι ὅπως οἱ Ἰουδαῖοι, ὄχι ὅπως οἱ εἰδωλολάτρες, ἀλλὰ **σὰν ὀρθόδοξοι Ἕλληνες**. Τότε θὰ νιώσουμε ὅτι ἡ ἑορτὴ αὕτη εἶνε ἡ ὠραιότερη τοῦ κόσμου, καὶ τῇ νύχτῃ τῆς Ἀναστάσεως θὰ ποῦμε· *«Τὴν ἀνάστασίν σου, Χριστέ Σωτήρ, ἀγγελοὶ ὕμνουσιν ἐν οὐρανοῖς· καὶ ἡμᾶς τοὺς ἐπὶ γῆς καταξίωσον ἐν καθαρᾷ καρδίᾳ σὲ δοξάζειν»*.

(†) **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**

### *Rejoice at His Coming!*

Let us say to Christ: *Blessed is he who comes in the name of the Lord, the king of Israel.* Let us hold before Him like palm branches those final words inscribed above the cross. Let us show Him honor, not with olive branches but with the splendor of merciful deeds to one another. Let us spread the thoughts and desires of our hearts under His feet like garments, so that entering us with the whole of his being, He may draw the whole of our being into Himself and place the whole of His in us. Let us say to Zion in the words of the prophet: *Have courage, daughter of Zion, do not be afraid. Behold, your king comes to you, humble and mounted on a colt, the foal of a beast of burden.* He is coming who is everywhere present and pervades all things; He is coming to achieve in you His work of universal salvation. He is coming who came to call to repentance not the righteous but sinners, coming to recall those who have strayed into sin. Do not be afraid, then: *God is in the midst of you, and you shall not be shaken.*

Receive Him with open, outstretched hands, for it was on His own hands that He sketched you. Receive

Him who laid your foundations on the palms of His hands. Receive Him, for He took upon Himself all that belongs to us except sin, to consume what is ours in what is His. Be glad, city of Zion, our mother, and fear not. *Celebrate your feasts.* Glorify Him for His mercy, who has come to us in you. Rejoice exceedingly, daughter of Jerusalem, sing and leap for joy. *Be enlightened, be enlightened, we cry to you, as holy Isaiah trumpeted, for the light has come to you and the glory of the Lord has risen over you.*

And what is this glory of the Lord? Clearly it is the cross on which Christ was glorified, He, the radiance of the Father's glory, even as He said when He faced His passion: *Now is the Son of Man glorified, and God is glorified in him, and will glorify him at once.* The glory of which He speaks here is His lifting up on the cross, for Christ's glory is His cross and His exaltation upon it, as He plainly says: *When I have been lifted up, I will draw all men to myself.*

*St. Andrew of Crete*

Visit [www.ecpubs.com](http://www.ecpubs.com) for more publications.

WEB-SITE: information is **ALWAYS ON LINE** ready to see and read. If you submit YOUR E-MAIL address we can forward Bulletin Information to you personally. See :Website: [www.threehierarchsbrooklynny.org](http://www.threehierarchsbrooklynny.org)