



DIRECT ARCHDIOCESAN
DISTRICT

THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN May 28th 2017
V. Rev. Archimandrite Eugene N. Pappas

SUNDAY OF THE FATHERS AT THE FIRST ECUMENICAL COUNCIL AT NICEA



Icon of the Holy Fathers at the First Ecumenical Council at Nicea

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.

The reading is from Acts of the Apostles 20:16-18, 28-36

IN THOSE DAYS, Paul had decided to sail past Ephesos, so that he might not have to spend time in Asia; for he was hastening to be at Jerusalem, if possible, on the day of Pentecost. And from Miletos he sent to Ephesos and called to him the elders of the church. And when they came to him, he said to them: "Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God which he obtained with the blood of his own Son. I know that after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking perverse things, to draw away the disciples after them. Therefore be alert, remembering that for three years I did not cease night or day to admonish every one with tears. And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified. I coveted no one's silver or gold or apparel. You yourselves know that these hands ministered to my necessities, and to those who were with me. In all things I have shown you that by so toiling one must help the weak, remembering the words of the Lord Jesus, how he said, 'it is more blessed to give than to receive.' " And when he had spoken thus, he knelt down and prayed with them all.

Προκείμενον. Ἦχος δ'.

Δανιήλ 3.26-27

Εὐλογητὸς εἶ, Κύριε, ὁ Θεὸς τῶν Πατέρων ἡμῶν.

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

Πράξεις Ἀποστόλων 20:16-18, 28-36 τὸ ἀνάγνωσμα εἶναι ἀπο

Ἐν ταῖς ἡμεραῖς ἐκείναις, ἔκρινεν ὁ Παῦλος παραπλευσαι τὴν Ἐφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδεν γάρ, εἰ δυνατόν ἦν αὐτῷ, τὴν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα. Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἐφεσον μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. Ὡς δὲ παρεγένοντο πρὸς αὐτόν, εἶπεν αὐτοῖς, προσέχετε οὖν ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ κυρίου καὶ θεοῦ, ἣν περιποιήσατο διὰ τοῦ ἰδίου αἵματος. Ἐγὼ γὰρ οἶδα τοῦτο, ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου· καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν. Διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἔπαυσάμην μετὰ δακρύων νοθετῶν ἕνα ἕκαστον. Καὶ τὰ νῦν παρατίθεμαι ὑμᾶς, ἀδελφοί, τῷ θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἐποικοδομῆσαι, καὶ δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν. Ἀργυρίου ἢ χρυσοῦ ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα. Αὐτοὶ γινώσκετε ὅτι ταῖς χρεαῖς μου καὶ τοῖς οὖσιν μετ' ἐμοῦ ὑπηρέτησαν αἱ χεῖρες αὐταί. Πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτως κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεῦειν τε τῶν λόγων τοῦ κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπεν, Μακάριόν ἐστιν μᾶλλον διδόναι ἢ λαμβάνειν. Καὶ ταῦτα εἰπὼν, θεῖς τὰ γόνατα αὐτοῦ, σὺν πᾶσιν αὐτοῖς προσήυξατο.

Fathers of the 1st Council

The Gospel According to John 17:1-13

At that time, Jesus lifted up his eyes to heaven and said, "Father, the hour has come; glorify your Son that the Son may glorify you, since you have given him power over all flesh, to give eternal life to all whom you have given him. And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent. I glorified you on earth, having accomplished the work which you gave me to do; and now, Father, you glorify me in your own presence with the glory which I had with you before the world was made.

"I have manifested your name to the men whom you gave me out of the world; yours they were, and you gave them to me, and they have kept your word. Now they know that everything that you have given me is from you; for I have given them the words which you gave me, and they have received them and know in truth that I came from you; and they have believed that you did send me. I am praying for them; I am not praying for the world but for those whom you have given me, for they are mine; all mine are yours, and yours are mine, and I am glorified in them. And now I am no more in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one. While I was with them, I kept them in your name, which you have given me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. But now I am coming to you; and these things I speak in the world, that they may have my joy fulfilled in themselves."

Fathers of the 1st Council

Ἐκ τοῦ Κατὰ Ἰωάννην 17:1-13 Εὐαγγελίου τὸ Ἀνάγνωσμα

Τῷ καιρῷ ἐκείνῳ, ὁ Ἰησοῦς, καὶ ἐπήρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν καὶ εἶπε· πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱός σου δοξάσῃ σε, καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον. αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον ἐτελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω· καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣν εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν καὶ ἐμοὶ αὐτοὺς δέδωκας, καὶ τὸν λόγον σου τετηρήκασι. νῦν ἔγνωκαν ὅτι πάντα ὃσα δέδωκάς μοι παρὰ σοῦ ἐστίν· ὅτι τὰ ῥήματα ἃ δέδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσί, καὶ τὰ ἐμὰ πάντα σὰ ἐστί καὶ τὰ σὰ ἐμὰ, καὶ δεδόξασμαι ἐν αὐτοῖς. καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσί, καὶ ἐγὼ πρὸς σέ ἔρχομαι. πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὧσιν ἐν καθὼς ἡμεῖς. ὅτε ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ. νῦν δὲ πρὸς σέ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς.

DEVOTIONS THIS WEEK:

Sunday	May 28th,	FEAST of ALL SAINTS LITURGY	10:30 A.M.
		Memorial Day Observance	12:00 P.M.
Wednesday	May 31st,	HOLY WATER BLESSING (Agiasmos)	11:00 A.M.
Thursday,	June 1st,	CONCERT of PENTECOSTAL UNITY	7:00 P.M.
		Three Hierarchs Choir will sing with other church choirs in an expression of CHURCH UNITY at Sacred Heart/St. Stephen Roman Catholic Church. The Ecumenical Concert is open FREE to all!	
Saturday,	June 03rd	PSYCHOSABBATON (ALL SOULS SATURDAY)	9:00 A.M.
		Commemoration of all names will commence at	10:00 A.M.
Sunday,	June 04th,	PENTECOST (Founding of the Church) Liturgy	10:30 A.M.
		Kneeling Service	11:30 A.M.
		Greek School Graduation Program	12.15 P.M.

PSYCHOSABBATON is scheduled for SATURDAY – JUNE 03rd. 9:00 – 10:30 A.M. Please see insert sheet for commemoration of faithfully departed relative and friends. May their memory be eternal!

PHILOPTOCHOS NEWS: The general monthly meeting will be on TUESDAY , May 30th in ROSEHALL at 7:30 P.M. That same evening the Officers and the Philoptochos Board will be elected. Best wishes to all candidates!

PHILOPTOCHOS SOCIAL (dinner) will be held for all members at on Monday evening, June 26th, at 7:00 P.M. Venue to be announced. This is an annual event celebrating the successes of the past philanthropic efforts. The LADIES PHILOPTOCHOS is essential to every parish. We congratulate the officers and members.

CHOIR NEWS: We are most pleased that our Three Hierarchs CHOIR under the able baton of Katie Hambas will participate in the PENTECOSTAL CHOIR CONCERT on Thursday, June 01st, at Sacred Heart /Saint Stephen Roman Catholic Church on Carroll Street, Brooklyn at 7:00 P.M. We will be the ONLY Orthodox Christian Church to sing three pieces of traditional hymnology. Let's support our Choir. The CONCERT IS free and OPEN TO ALL.

RAMADAN INVITATION: Once again our Turkish neighbors have invited all to join them in the last Ramadan Dinner of friendship to be hosted in our WHITEHALL on Tuesday evening May 30th, at 7:30 p.m. All the food is catered and served for the Greek community as their guests, music, film and fellowship will highlight the event. Come and be a 'guest' of a Turkish delight.

ANNUAL ' RAMADAN ' DINNER will be hosted free to all in Whitehall on Tuesday evening, May 30th. This is our FIFTH Ramadan Dinner hosted and served for OUR FAITHFUL and guests by the Turkish Cultural Council in Brooklyn. During these trying times internationally it is good to break bread with our neighbors and share understanding and fellowship. PLEASE JOIN US AS WE CALL UPON GOD'S BLESSINGS. Music, dinner and film begin at 7:30 P.M. and usually ends by 9:30P.M.

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 PLEVITIS 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 18TH 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](#))

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.



Demetra Chapter #33 Daughters of Penelope
<< Secret Sisters >> Dinner at Perry's.



In Flanders Fields
by John McCrae

In Flanders fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.

We are the Dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved and now we lie
In Flanders fields.

Take up our quarrel with the foe:
To you, from failing hands, we throw
The torch, be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields.

VFW
VETERANS OF FOREIGN WARS
NO ONE DOES MORE
FOR VETERANS.
www.vfw.org

*Where liberty
dwells, there is
my country.*
— Benjamin Franklin

VFW
VETERANS OF FOREIGN WARS
NO ONE DOES MORE
FOR VETERANS.
www.vfw.org

Thank you
for your
COURAGE, HONOR, AND SERVICE

THANK YOU!



ΚΥΡΙΑΚΗ

ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



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

Ἐκδίδεται ἀπὸ τὴν Κοινοβιακὴ Γυναικεῖα Τετρὸ Μονὴ Ἁγίου Αὐγουστίνου Φλωρίνης - 531 00 ΦΛΩΡΙΝΑ - τηλ. 23850-23510 - imazflo@yahoo.gr

Περίοδος Δ' - Ἔτος ΛΔ'
Φλώρινα - ἀριθμ. φύλλου 2016

Κυρ. Πατ. Α' Οἶκ. Συνόδου (ἴω. 17,1-13)
28 Μαΐου 2017

Συντάκτης (†) ἐπίσκοπος
Αὐγουστίνος Ν. Καντιώτης

Ἡ αἰώνιος ζωὴ

«Αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν» (ἴω. 17,3)

Θέλω, ἀγαπητοί μου, σήμερα νὰ μιλήσω ἐπάνω σὲ ἓνα θέμα, ποὺ εἶνε ἀπὸ τὰ σπουδαιότερα. Ἐν τούτοις διστάζω, γιατί φοβάμαι μήπως δὲν ὑπάρχουν αὐτιά ν' ἀκούσουν· σήμερα οἱ ἄνθρωποι ἀρέσκονται σὲ ἄλλα θέματα. Ἀλλὰ ἐγὼ τὰ σβήνω ὅλα καὶ παίρνω αὐτό, ποὺ γράφεται μὲ δέκα ψηφία· «αἰώνιος ζωὴ» (ἴω. 17,3).

«Ἄλλα λόγια ν' ἀγαπιώμαστε»· μίλα μας γιὰ ἔρωτες, γιὰ φιγουρίνια, γιὰ πολιτικὴ, ἀλλὰ ἡ αἰώνιος ζωὴ φαντάζει ὄνειρο, **παρὰ μύθι**. «Αἰώνιος ζωὴ»; Θὰ γελάση ὁ νέος, θὰ μειδιάση ἡ δεσποινίς, θὰ περιπαίξῃ ὁ ὀλόφρων «ἐπιστήμων», θὰ τὸ κἀνῆ ἀντικείμενο γελοιογραφίας ὁ δημοσιογράφος. Τί εἶν' αὕτη ἡ «αἰώνιος ζωὴ»!... Μὰ γι' αὐτὴν μιλάει σήμερα τὸ εὐαγγέλιο. Καὶ ἐμεῖς εἴμαστε ὑποχρεωμένοι νὰ **προβάλουμε** μπροστά σας τὸ τεράστιο αὐτὸ θέμα.

● «Αἰώνιος ζωὴ»! Καὶ ἐν πρώτοις, ἀδελφοί μου, **ὑπάρχει αἰώνιος ζωὴ**; Ἄν ἀνοίξετε τὶς καρδιές σας, καὶ σ' ἐσᾶς ἀκόμα ὑπάρχει κάποια ἀμφιβολία, ἄραγε ὑπάρχει αἰώνιος ζωὴ; Θὰ μπορούσα κι ἀπὸ τὴ φιλοσοφία κι ἀπὸ τὴν ἱστορία τῶν θρησκειῶν κι ἀπὸ τὴν ἱστορία τῶν λαῶν κι ἀπὸ τὴν παγκόσμιο ἱστορία, προπαντὸς δὲ ἀπὸ τὴν ψυχολογία, νὰ παρουσιάσω ἀποδείξεις ὅτι ὑπάρχει αἰώνιος ζωὴ. Ἀλλὰ γιὰ μένα οἱ ἄλλες μαρτυρίες δὲν ἀξίζουν μιὰ πεντάρα· μιὰ ἀπόδειξις εἶνε ἀνώτερη ἀπ' ὅλες καὶ μὲ φτάνει αὐτὴ καὶ μόνη· βράχος ἀκλόνητος, ἐπάνω στὸν ὁποῖο στηρίζω τὴν πίστι μου, εἶνε τὰ λόγια ὄχι τοῦ ἄλφα ἢ τοῦ βῆτα, ἀλλὰ τὰ λόγια τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ἐὰν ὑπάρχη ἓνας γιὰ τὸν ὁποῖο μπορούμε νὰ ποῦμε ὅτι δὲν εἶπε ψέμα «οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ» (ἴω. 53,9 = Ἀ' Πέτρ. 2,22) καὶ νὰ παραδεχθοῦμε ὅτι εἶνε ἀλάθητος καὶ αἰώνιος, αὐτὸς εἶνε ὁ Ἰησοῦς Χριστός. «Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι» (ἴω. 24,35), εἶπε.

Αὐτὸς λοιπὸν πιστοποιήσε καὶ κήρυξε καὶ διακήρυξε, ὅτι **ὑπάρχει αἰώνιος ζωὴ**.

✓ Ὅχι μόνο στὸ σημερινὸ εὐαγγέλιο, ἀλλὰ σὲ ὅλο τὸ εὐαγγέλιο ὁ Χριστὸς κατ' ἐπανάληψιν κηρύττει τὴν ἀθανασία τῆς ψυχῆς καὶ διαλαλεῖ, ὅτι πέρα ἀπὸ τὸν ὕλικό κόσμο ἀπλώνεται ἓνας ἀφάνταστα ὠραῖος κόσμος, τὸν ὁποῖο ὁ Χριστὸς μὲ τὴ δική του γλῶσσα ὠνόμασε «**βασιλείαν τῶν οὐρανῶν**» (ἴω. Ματθ. 4,17-5,10-10,7-10,14 κ.ε.λ.).

✓ Ἄρκεῖ νὰ δῆτε τὴν φοβερὴ εἰκόνα τῆς μελλούσης κρίσεως (ἴω. εἰ. 23,31-48), ν' ἀκούσετε τὸ ψυχωρράγημα τοῦ ληστοῦ στὸ Γολγοθᾶ «**Μνήσθητί μου, Κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου**» καὶ τὴν ἀπάντησι τοῦ Κυρίου «**Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ**» (ἴω. 23,43). Βεβαίωσε λοιπὸν ὁ Χριστὸς τὸν κόσμο τὸν ἀθάνατο. ✓ Διαβάστε ἀκόμη τὸ οὐράνιο ἐκεῖνο εὐαγγέλιο ποὺ διαβάζεται στὶς κηδεῖες - θὰ διαβαστῇ καὶ στὴ δική μας -, ὅπου ὁ Χριστὸς λέει· «**Ἀμὴν ἄμην λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν**» (ἴω. 5,24). Δὲν ὑπάρχει θάνατος γι' αὐτὸν ποὺ πιστεύει στὸ Χριστό, ὁ ὁποῖος εἶπε «**Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ**» (ἴω. 11,25).

Λοιπὸν ὑπάρχει ἡ αἰώνιος ζωὴ. Τὴν βεβαιώνει ὁ Χριστός, τὴν πιστοποιοῦν τὰ θαύματά του, τὴν καθαγιαίνει ὁ Γολγοθᾶς, τὴν φωνάζει ἡ Ἀνάληψις του, τὴν κραυγάζει ἡ Πεντηκοστὴ καὶ ὅλη ἡ ζωὴ τῆς ἁγίας μας Ἐκκλησίας. ● Ἀλλὰ θὰ μὲ ρωτήσετε· **Ποιά εἶνε, τί εἶδους εἶνε αὕτη ἡ αἰώνιος ζωὴ**; Δυσκολεύομαι ν' ἀπαντήσω. Θὰ ἔπρεπε νὰ βρισκεται ἐδῶ ἓνα Χερουβὶμ ἢ Σεραφίμ, ὁ Μέγας Βασιλεῖος ἢ ὁ Χρυσόστομος, γιὰ νὰ δώσουν ἀπάντησι. Τί εἶδους εἶνε ἡ αἰώνιος ζωὴ μὴ ρωτᾶτε ἐμένα. Συνιστῶ καὶ παρακαλῶ, στὸ σπῆτι σας ν' ἀνοίξετε καὶ νὰ μελετήσετε· **α')** τὸν 86ο ψαλμὸ τοῦ Δαυὶδ (ἴω. 86), **β')** τὴν Δευτέρα (Β') πρὸς Κορινθίους ἐπιστολὴ

του Παύλου στο 12ο κεφάλαιο (β' Κορ. 12), και γ') στο τέλος της Καινής Διαθήκης τα κεφάλαια 21 & 22 της Αποκαλύψεως (βλ. 21, 22). Σ' αυτά τα τρία μέρη της Γραφής θα δήτε **ένα δράμα θεοπέσιο**.

α) 'Ο μὲν Δαυὶδ ψάλλει τὴν **Σιών** «*Δεδοξασμένα ἐλαλήθη περὶ σοῦ, ἡ πόλις τοῦ Θεοῦ*». «*Μήτηρ Σιών, ερεῖ ἄνθρωπος, καὶ ἄνθρωπος ἐγενήθη ἐν αὐτῇ*» καὶ «*ὡς εὐφραينوμένων ἡ κατοικία ἐν σοί*» (Ψαλμ. 88:157) εἶνε λόγια τοῦ ψαλμοῦ, ποῦ θὰ χρειαζόταν ὦρα νὰ τὰ ἐρμηνεύσουμε. Θέλετε νὰ δήτε ποιά εἶνε ἡ Σιών; Ἀκούστε τὸ σημερινὸ δοξαστικὸ ποῦ ὑμνεῖ τοὺς ἁγίους πατέρας. Χαίρετε, λέει, πατέρες ἅγιοι, «*τῆς μυστικῆς Σιών οἱ ἀκαθαίρετοι πύργοι*» ἢ μυστικὴ Σιών εἶνε ἡ **Ἐκκλησία** τοῦ Χριστοῦ, ἡ βασιλεία τῶν οὐρανῶν.

β) 'Ο ἀπόστολος Παῦλος λέει ὅτι ἀνέβηκε «*ἕως τρίτου οὐρανοῦ, ... ἠρπάγη εἰς τὸν παράδεισον*» (β' Κορ. 12:4). Λέγε μας, Παῦλε ἀπόστολε, τί ἄκουσε ἐκεῖ; Εἶδα, λέει, καὶ ἄκουσα πράγματα ποῦ δὲν μπορεῖς νὰ τὰ περιγράψης. Ὅπως ἂν ἕνας ἄγγιος πᾶρ στὸ Λονδίνο ἢ στὴ Μόσχα, καὶ κατόπιν ἐπιστρέψῃ στὴ ζούγκλα καὶ τὸν ρωτοῦν οἱ δικοὶ του τί εἶδε, δὲν θὰ μπορῇ νὰ περιγράψῃ τὸ ραδιόφωνο, τὴν τηλεόρασι κ.τ.λ., ἔτσι καὶ πολὺ περισσότερο ἕνας ἄνθρωπος γήινος δὲν μπορεῖ νὰ περιγράψῃ τὸν παράδεισο.

Τί εἶνε ἡ αἰώνιος ζωὴ; Ὁ Χριστὸς εἶπε: «*Αὕτη ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωμεν σὲ τὸν μόνον ἀληθινὸν Θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν*» (βλ. 17:3). Αἰώνιος ζωὴ! Ἐκεῖ ὁ χρόνος θὰ κυλάῃ τὰ ρεύματά του χωρὶς τέλος. Ὑπάρχει στὸ Ψαλτήρι ἕνα χωρίο ποῦ λέει ὅτι «*χίλια ἔτη ... ὡς ἡ ἡμέρα ἢ ἡμέρας, ἦτις διήλθε*» (Ψαλμ. 89:4). **Χίλια χρόνια = σὰν μιὰ μέρα!** τί περιέργη «ἀλγευρικὴ» ἐξίσωσι εἶν' αὕτη; Σὰς συνέβη ποτὲ νὰ ἔχετε μιὰ γλυκεῖα συνάντησι μὲ ἕνα πρόσωπο ἀγαπημένο; Περνᾶνε οἱ ὥρες χωρὶς νὰ τὸ καταλάβετε. Ὁ χρόνος περνᾶει ὅταν ὑπάρχουν ἐνδιαφέροντα, θέλητρο, ὅταν ὁ ἄνθρωπος αἰρεται στὰ ὕψηλα καὶ τὰ αἰώνια: ἀντιθέτως ὁ χρόνος εἶνε βαρὺς καὶ ἀφόρητος ὅταν βρισκόμαστε μπροστὰ στὸ φέρετρο ἀγαπητοῦ προσώπου. Ἔτσι πλησιάζουμε κάπως στὴν ἐρμηνεία τοῦ χωρίου «*χίλια ἔτη ... ὡς ἡμέρα ἢ ἡμέρας...*». Ἐνα ἀνέκδοτο λέει, ὅτι σ' ἕνα μοναστήρι ἕνας εὐσεβὴς καλόγηρος εἶδε στὸ Ψαλτήρι τὸ χωρίο αὐτό, καὶ λέει: «*Ἀδύνατον. Μιὰ μέρα χίλια χρόνια*»; Δὲν λέει ἐδῶ ἀλήθεια ὁ ψαλμωδός – Θεέ μου, συχώρεσέ με – κάποιον σφάλμα ὑπάρχει ἐδῶ». Μιὰ μέρα πῆρε τὸ τσεκούρι καὶ πῆγε νὰ κόψῃ ξύλα γιὰ τὸ μοναστήρι. Καθὼς βάδιζε μέσ' στὸ δάσος, ἀκούει ἕνα τραγούδι ὀλόγλυκο. Ἄφησε τὴ δουλειά του καὶ ἄκουγε ἄκουγε συνεπαρμένος. Κάποτε τὸ τραγούδι σταμάτησε. Πό-

σος χρόνος εἶχε περάσει νομίζετε; 300 χρόνια! καὶ τοῦ φάνηκε σὰν νὰ ἦταν 1 ὥρα!

Ἦ ὁ πόλις τοῦ Θεοῦ, Σιών ἁγία, παράδεισο, γλυκυτάτη πατρίδα: ὡ ζωὴ αἰώνιος, μὲ τὰ τραγουδία σου, μὲ τὰ ἀλληλοῦια, μὲ τοὺς πατέρας καὶ τὰ ἄυλα πνεύματα! Ὅλα μπορεῖ νὰ 'νε ψέμα: ἕνα δὲν εἶνε ψέμα, ἢ αἰώνιος ζωὴ.

* * *

Ἀδελφοί μου! Ὅπως ὅλα τὰ ποτάμια καταλήγουν στὴ θάλασσα, ἔτσι κ' ἐμεῖς ὅλοι πέφτουμε μέσα στὸ ἀχανὲς πέλαγος τῆς αἰωνιότητος, ποῦ ὅλους μᾶς καλεῖ καὶ μᾶς περιμένει.

● **Ἀλλὰ γεννᾶται τὸ ἐρώτημα: ἐμεῖς εἴμαστε ἄξιοι τῆς αἰωνίου ζωῆς;** Ποιὸς ἀπὸ σᾶς θὰ ἄφηνε μέσα στὸ σαλόνι του νὰ μπῆ ἕνας χοῖρος; ἢ ποιὸς κηπουρὸς θὰ ἐπέτρεπε στὸ περιβόλι του νὰ μπῆ ἕνα γουρούνη; Κανείς. Ἐ, πολὺ περισσότερο ὁ καθαρὸς καὶ ἅγιος καὶ ἀμόλυντος Θεὸς δὲν θὰ δεχτῆ χοιρώδεις ὑπάρξεις στὸ σαλόνι του, στὴ βασιλεία τῶν οὐρανῶν. Ἐκεῖ θὰ γίνῃ ἡ μεγάλη συνάντησι, καὶ ἐκεῖ δὲν ἔχουν θέσι ὅσοι μοιάζουν μὲ γουρούνια καὶ σκυλιά. – Τί γλώσσα εἶν' αὕτη ποῦ μιλάς; θὰ πῆτε. Δὲν τὸ λέω ἐγώ.

γ) Ἀνοιξτε τὴν Ἀποκάλυψι – πᾶμε τώρα στὸ τρίτο χωρίο ἀπὸ αὐτὰ ποῦ σᾶς συνέστησα. Ἐκεῖ ὁ εὐαγγελιστὴς Ἰωάννης λέει: Εἶδα τὴν **πόλιν τοῦ Θεοῦ** σὰν νύφη στολισμένη, εἶδα τὴ βασιλεία τῶν οὐρανῶν, καὶ θαύμαζα. Εἶχε θεμέλια μὲ πολύτιμους λίθους, κάστρα καὶ πύργους, πλατεῖα ἀπὸ χρυσάφι, ποτάμι μὲ νερὸ κρυστάλλινο καὶ τεῖχος τετράγωνο μὲ τρεῖς πύλες πρὸς ἀνατολάς, τρεῖς πρὸς δυσμάς, τρεῖς πρὸς βορρᾶν, τρεῖς πρὸς νότον. Σὲ κάθε πύλη φρουρούσαν ἄγγελοι καὶ ἀπ' ὅλους τοὺς εἰσερχομένους ζητοῦσαν διαπιστευτήρια. Ξαφνικὰ ὅμως ἀκούγεται: «*Ἔξω! ἔξω τὰ σκυλιά, ἔξω οἱ μάγοι, ἔξω οἱ πόρνοι καὶ φονιᾶδες καὶ οἱ εἰδωλολάτρες, ἔξω πᾶς ὁ φιλῶν καὶ ποιῶν ψεῦδος*» (βλ. βλ. 21:27-28). Δὲν ἔχει θέσι στὴ βασιλεία τῶν οὐρανῶν κάθε τι ἀκάθαρτο. Ἐκεῖ μόνο καθαρότης καὶ ἀγιότης.

Καθὼς λοιπὸν πλησιάζουμε νὰ περάσουμε τὴ γέφυρα τοῦ θανάτου καὶ νὰ φτάσουμε στοὺς πυλώνες, **ἐτοιμάστε τὰ εἰσιτήριά σας**. Ἦ κόσμη μάταιε, ποῦ πασχίζεις νὰ ἐξασφαλίσῃς εἰσιτήριο γιὰ ἕνα ποδοσφαιρικὸ μάτς! Πίστεψέ με καὶ προτοῦ κλείσης τὰ μάτια, ἀγόρασε τὸ εἰσιτήριό σου γιὰ τὴ βασιλεία τῶν οὐρανῶν. Δὲν θὰ μετανιώσης, θὰ μὲ θυμηθῆς. Ἀγόρασε τὸ εἰσιτήριό σου, γιὰ ν' ἀκούσης «*Εἶσελθε εἰς τὴν χαρὰν τοῦ Κυρίου σου*» (βλ. 21:23), στὴ χαρὰ τῆς βασιλείας τῶν οὐρανῶν, τῆς ὁποίας εἶθε ὅλοι δι' εὐχῶν τῶν ἁγίων πατέρων ἡμῶν καὶ τῆς ὑπεραγίας Θεοτόκου ν' ἀξιωθοῦμε, ἀδελφοί: [ἀμήν].

(†) **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

Revealing His Name

When the Savior declares that He has made known the name of God the Father, it is the same as saying that He has shown the whole world His glory. How did He do this? By making Himself known through His wonderful works. The Father is glorified in the Son as in an image and type of His own form, for the beauty of the archetype is seen in its image. The only Son then has made Himself known, and He is in His essence wisdom and life, the creator of the universe; He is immortal and incorruptible, pure, blameless, merciful, holy, good. His Father is known to be like Him, since He could not be different in nature from His offspring. The Father's glory is seen, as in an image and type of His own form, in the glory of the Son.

To call God "Father" is more exact than to call Him "God." The word "God" signifies His

dignity, but the word "Father" points to the distinctive attribute of his Person. If we say "God" we declare Him to be Lord of the universe. If we call him "Father" we show the way in which He is distinct as a Person, for we make known the fact that He has a Son. The Son himself gave God the name of Father, as being in some sense the more appropriate and truer appellation, when He said, not "I and God" but I and the Father are one, and also, with reference to Himself, On him has God the Father set his seal. And when He commanded His disciples to baptize all nations, He did not tell them to do this in the name of God, but expressly ordained that they were to do it in the name of the Father and of the Son and of the Holy Spirit.

St. Cyril of Alexandria

Visit 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