



DIRECT ARCHDIOCESAN
DISTRICT

THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN June 18th, 2017
V. Rev. Archimandrite Eugene N. Pappas

SECOND SUNDAY AFTER PENTECOST SECOND SUNDAY OF MATTHEW



Icon of Saints Peter and Andrew, the First Called

. Paul's Letter to the Romans 2:10-16

Prokeimenon. Mode 1.

Psalm 32.22,1

Let your mercy, O Lord, be upon us.

Verse: Rejoice in the Lord, O ye righteous.

The reading is from St. Paul's Letter to the Romans 2:10-16

Brethren, glory and honor and peace for every one who does good, the Jew first and also the Greek. For God shows no partiality. All who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. When Gentiles who have not the law do by nature what the law requires, they are a law to themselves, even though they do not have the law. They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

Προκείμενον. Ἦχος α'.

ΨΑΛΜΟΙ 32.22,1

Γένοιτο, Κύριε, τὸ ἔλεός σου ἐφ' ἡμᾶς.

Στίχ. Ἀγαλλιᾶσθε δίκαιοι ἐν Κυρίῳ

Πρὸς Ῥωμαίους 2:10-16 τὸ ἀνάγνωσμα εἶναι ἀπο

Ἀδελφοί, δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι· οὐ γὰρ ἐστὶν προσωποληψία παρὰ τῷ θεῷ. Ὅσοι γὰρ ἀνόμως ἤμαρτον, ἀνόμως καὶ ἀπολοῦνται· καὶ ὅσοι ἐν νόμῳ ἤμαρτον, διὰ νόμου κριθήσονται· οὐ γὰρ οἱ ἄκροαταὶ τοῦ νόμου δίκαιοι παρὰ τῷ θεῷ, ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιοθήσονται. Ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῇ, οὗτοι, νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσὶν νόμος· οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως, καὶ μεταξύ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων, ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιόν μου, διὰ Ἰησοῦ Χριστοῦ.

2nd Sunday of Matthew

The Gospel According to Matthew 4:18-23

At that time, as Jesus walked by the Sea of Galilee, he saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And he said to them, "Follow me, and I will make you fishers of men." Immediately they left their nets and followed him. And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. Immediately they left their boat and their father, and followed him. And he went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people.

2nd Sunday of Matthew

Ἐκ τοῦ Κατὰ Ματθαῖον 4:18-23 Εὐαγγελίου τὸ Ἀνάγνωσμα

Τῷ καιρῷ ἐκείνῳ, περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδε δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλιεῖς· καὶ λέγει αὐτοῖς· δεῦτε ὀπίσω μου καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων. οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. Καὶ προβάς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς. οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ. Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπέων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.

JUNE 18th

TODAY: AGAPE COFFEE FELLOWSHIP: today is being hosted and served by the MR. MS. and Mrs. CLUB under the able supervision of Mrs. Sylvia Vellios.

TODAY: We honor all the FATHERS in our life. We begin with the Lord God . Give Him due honor, respect, and reverence as He sustains us as nostalgia all the significant men in our life from early childhood? Let us hail the sacrifices, labors, time, talent and treasure that was expended for us by our paternal FATHER, GRAND-FATHER, GOD-FATHER, UNCLE, NEPHEWS, BROTHERS, and SONS which make up the wreath of love encircling our family table. GOD BLESS ONE AND ALL on this national day of observance and tribute.

ORTHODOX CHRISTIAN PRISON MINISTRY
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" I was in prison and you came to me..."
Mathew 25:36

"REMEMBER THOSE – who are in prison as though you we in prison with them; those who suffer evil, as though you yourselves were suffering."
Hebrews 13:3

DID YOU KNOW?

The u.s. has well over 2.2 million adults incarcerated at this time. According to the latest figures from The International Center For Prison Studies, The U.S. has an incarceration rate of 716 people per 100.000 making it #1 in the world. To put that into perspective, here are the rates for some other countries Mexico-210 Turkey-170 China-121: Greece 111.

According to the National Re-entry Resource center. "708,677 sentenced prisoners were released from state and federal prisons in one year and approximately 4.9 million individuals are on probation or parole.

If the number of Orthodox men and women is only 0.5% of the entire prison population, then over 3,500 Orthodox people would be coming out of prison and into our communities each year.

OUR MISSION.

To Bring the love of christ to those who are in prison by providing encouragement, material support transition and reintegration services christian education, spiritual guidance and the sacramental life.

Quick Facts

Five men have been tonsured orthodox monks in prison and several others have become Iconographers

Man of the men and women whose lives have been touched by OCPM are now out of prison and leading productive, Christ-centered lives as active members of their local parishes.

OCPM has published 8 books and distributed more that one million copies to prisons.

NEXT SUNDAY: June 25th we shall honor the memory of SAINT FEVRONIA whose rare and unique icon graces the back wall of the nave of the church. We are indeed privileged to have her icon for veneration.

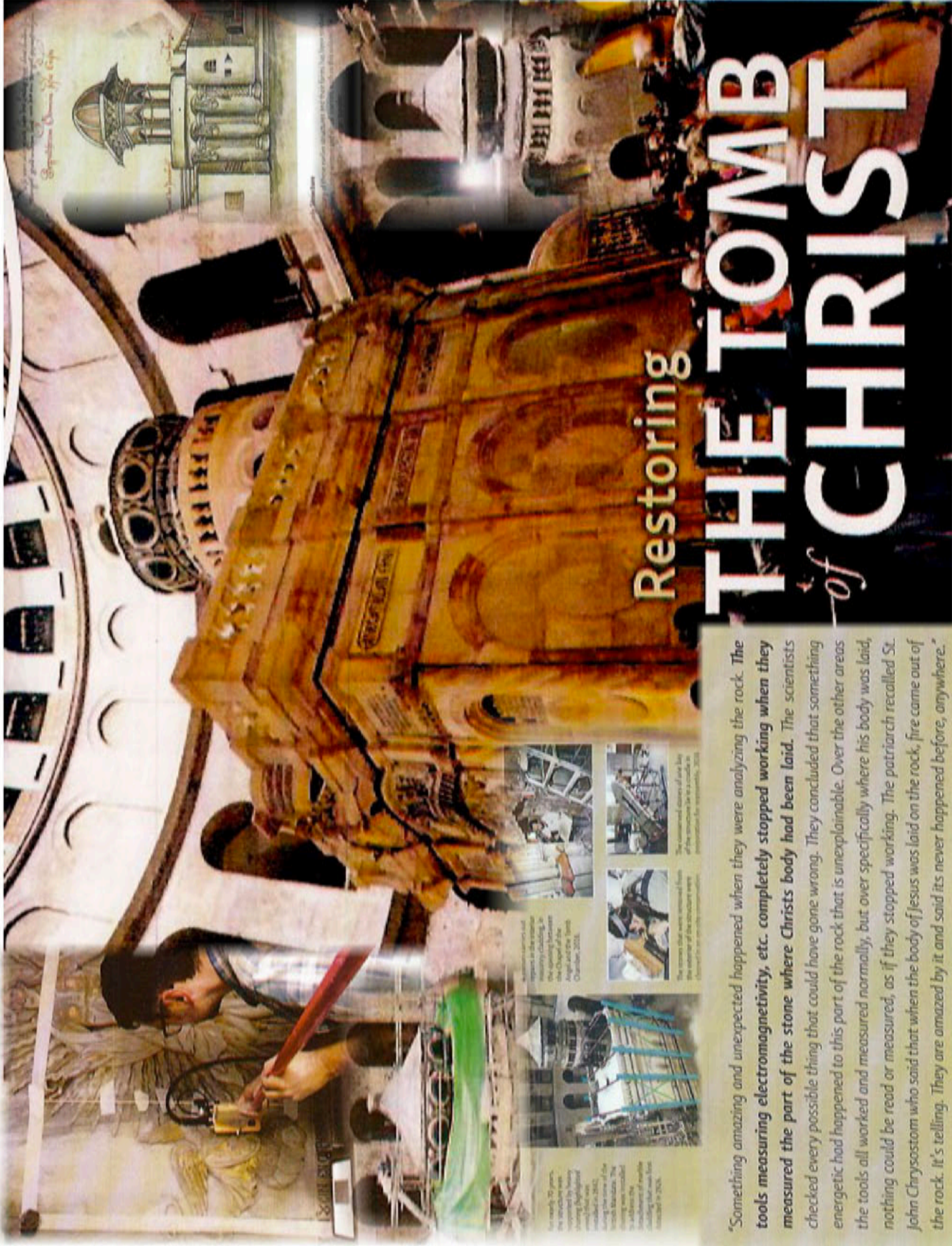
VACATION PLANS: Fr. Eugene will be absent from Parochial duties for the next two Sundays June 11th and June 18th. He will be back the week of June 20th. In his absence we are pleased to welcome Rev. Fr. Nicholas Sotoropoulos who will cover the parochial liturgical needs these two Sundays. Please receive Fr. Nicholas with our loving hospitality and gratitude.

GENERAL ASSEMBLY MEETING: is scheduled for Sunday –June 25th at 12:30 p.m. Please join us to share in the progress of our faith based community.

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.

MEMORIAL TODAY: + HELEN CONSTANTOPOULOS



Restoring

THE TOMB of CHRIST


“Something amazing and unexpected happened when they were analyzing the rock. The tools measuring electromagnetivity, etc. completely stopped working when they measured the part of the stone where Christ’s body had been laid. The scientists checked every possible thing that could have gone wrong. They concluded that something energetic had happened to this part of the rock that is unexplainable. Over the other areas the tools all worked and measured normally, but over specifically where his body was laid, nothing could be read or measured, as if they stopped working. The patriarch recalled St. John Chrysostom who said that when the body of Jesus was laid on the rock, fire came out of the rock. It’s telling. They are amazed by it and said its never happened before, anywhere.”



For nearly 20 years, the structure was supported by heavy iron beams. The beams were replaced with steel beams to support the building that was first erected in 2006.

The corners that were removed from the structure were replaced with steel beams to support the building that was first erected in 2006.

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The Edicule of the HOLY SEPULCHRE

World Monuments
Fund's Historic
Collaboration at the
Church of the Holy
Sepulchre Launched
with Lead Funding from
WMF Trustee Mica
Ertegun

The Greek Orthodox, Armenian, and Franciscan communities today unveiled the restoration of the Edicule surrounding the Tomb of Christ, inside the Church of the Holy Sepulchre. "This is a historic moment of collaboration between the major Christian communities, and others around the world, to ensure the preservation of the unique for Christianity, Holy Place of Anastasis," stated His Beatitude Theophilos III, Greek Orthodox Patriarch of Jerusalem.

Joshua David, President and CEO of World Monuments Fund, stated: "It is thanks to the great generosity and inspirational vision of WMF Trustee Mica Ertegun, and her catalytic leadership gift, that this extraordinary project has been realized. Mica's passion for the project inspired another Trustee, Jack Shear, to make a subsequent contribution for the project." Mrs. Ertegun commented: "I wanted people to come together to preserve this holy site which is so important to all religions. Its restoration is extraordinary."

The Church of the Holy Sepulchre is built on the site that was identified in the fourth century as the tomb where Jesus was laid following his crucifixion. The remains of the rock-cut tomb are encased in the Edicule, a small building that lies in the center of the main Rotunda of the church. The Edicule has been damaged or destroyed on several occasions since its construction. The current structure was built in 1809 by the architect Nikolaos Kominos of Lesvos, following a fire. Over time, its structural stability was undermined due to groundwater and water that used to enter the church through an open oculus in the Rotunda. In addition, its cream and pink stone exterior was darkened by the burning of wax candles. The candles used to be systematically placed on a heavy steel shoring structure that was installed around it in 1947, at the time of the British Mandate for Palestine. →

"The monument that contains
the entire universe" — His All-Holiness



ΚΥΡΙΑΚΗ

ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



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

Ἐκδίδεται ἀπὸ τὴν Κοινοβιακὴ Γραμματεία Ἱερὰ Μονὴ Ἁγίου Αὐγουστίνου Φλωρίνης – 531 00 ΦΛΩΡΙΝΑ – τηλ. 23850-23610 – imazfio@yahoo.gr

Περίοδος Δ' - Ἔτος ΛΔ' Φλώρινα - ἀριθμ. φύλλου 2021	Κυριακὴ Β' Ματθαίου (Ματθ. 4,18-23) 18 Ἰουνίου 2017	Συντάκτης (†) ἐπίσκοπος Αὐγουστίνος Ν. Καντιώτης
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Ποῦ πνεῦμα συνεργασίας;

Στὴν παραλία τῆς λίμνης Γεννησαρέτ, ἀγαπητοί μου, περπατάει ὁ Κύριος. Καὶ ἀπὸ τὸν ἐκεῖ κόσμον τῶν ψαράδων πρόκειται νὰ ἐκλέξη τοὺς πρώτους ἀποστόλους, ποὺ μαθητεύοντας κοντὰ του γιὰ τρία χρόνια θὰ μάθαιναν τὴν τέχνη, τὴν ἐπιστήμη ἐκείνη, ποὺ εἶνε ἡ δυσκολώτερη ἀλλὰ καὶ ἡ εὐγενέστερη ἀπ' ὅλες τὶς τέχνες καὶ τὶς ἐπιστήμες· τὴν τέχνη καὶ τὴν ἐπιστήμη τῆς σωτηρίας τῶν ψυχῶν. Στὸ ἔργο αὐτὸ θὰ ἐξασκούνηται καὶ θ' ἀφωσιώνονταν ἐξ ὀλοκλήρου ὅσοι θὰ ἐκλέγονταν ἀπὸ τὸν Κύριο ὡς ἀπόστολοί του.

Καὶ τώρα ὁ Κύριος ἐκλέγει! Μὰ πόσο ἀπλήξ εἶνε ἡ διήγησι τοῦ εὐαγγελιστοῦ Ματθαίου γιὰ τὴν πρώτη αὐτῆ ἐκλογή καὶ κλησι τῶν τεσσάρων μαθητῶν! Ἄς τὴν ἀκούσουμε καὶ πάλι: «*Περιπατῶν (ὁ Ἰησοῦς) παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδε δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλιεῖς· καὶ λέγει αὐτοῖς· Δεῦτε ὀπίσω μου καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων. οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. Καὶ προβάς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς. οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ*» (Ματθ. 4,18-22).

Τί ἄραγε νὰ εἴλκυσε τόσο δυνατὰ τὸ βλέμμα τοῦ Κυρίου, ὥστε ἀπ' ὅλους τοὺς ψαράδες ποὺ ζοῦσαν καὶ ἐργάζονταν στὴ λίμνη αὐτῆ νὰ ἐκλέξη τοὺς τέσσερις αὐτοὺς ψαράδες; **Τί τὸ ἔκτακτο εἶδε σ' αὐτούς;**

«*Εἶδε*» ὁ Κύριος! εἶδε ὄχι τὴν ἐξωτερικὴ ἐμφάνισι καὶ τὸ φυσικὸ παρουσιαστικὸ τῶν ψαράδων αὐτῶν, ἀλλὰ τὸν πλοῦτον ποὺ ἦταν κρυμμένος μέσα στὶς καρδιές τους. «*Εἶδε*»

ὅτι οἱ φτωχοὶ αὐτοὶ ψαράδες ἔκλειναν μέσα στὰ στήθη τους ἓνα **ψυχικὸ μεγαλεῖο**, ποὺ μάταια θὰ τὸ ἀναζητοῦσε κανεὶς στὶς καρδιές τῶν πλουσίων τάξεων καὶ τῶν μορφωμένων κύκλων τῆς πρωτεύουσας τοῦ Ἰσραὴλ. «*Εἶδε*» διαμάντια, ποὺ κανεὶς δὲν θὰ μπορούσε νὰ ὑποπτευθῆ τὴν ἀξία τους, γιὰ τὴν τὰ διαμάντια αὐτὰ δὲν ἦταν τοποθετημένα σὲ στέμματα βασιλιάδων καὶ ἀρχόντων, ἀπ' ὅπου θὰ ἔλαμπαν καὶ θὰ θάμπωναν τὰ μάτια, ἀλλὰ ἦταν σκεπασμένα μὲ παχὺ στρώμα εὐτελοῦς γῆς. «*Εἶδε*» ἀρετὴ· ἐργατικότητα, φιλοσοργία, ὑπομονή, προθυμία, ὑπακοή, συνεργασία.

Γιὰ τὴ **συνεργασία**, τὴν ὁποία ἀναφέραμε ὡς τελευταία ἐνδειξι τῆς ἀρετῆς τῶν ἀποστόλων, θέλουμε τώρα νὰ ποῦμε ἐδῶ λίγα λόγια, ἐπιφυλασσόμενοι ν' ἀσχοληθοῦμε κάποια ἄλλη φορὰ καὶ μὲ τὶς ὑπόλοιπες ἐνδείξεις τῆς ἀρετῆς τῶν ψαράδων αὐτῶν, οἱ ὁποιοὶ ἀξιώθηκαν αὐτῆ τὴν τόσο μεγάλη τιμὴ νὰ γίνουν συνεργάτες τοῦ Θεανθρώπου στὸ ἔργο τῆς σωτηρίας ψυχῶν.

Ὁ Κύριος, ἀγαπητοί μου, τὴ στιγμὴ ἐκείνη ποὺ κατέβηκε στὴν ἀκρογιαλιά καὶ πλησίασε πρῶτα τὸν Πέτρο καὶ τὸν Ἀνδρέα, καὶ μετὰ τὸν Ἰάκωβο καὶ τὸν Ἰωάννη, τοὺς βρῆκε νὰ ἐργάζονται καὶ ὄχι ἀπλῶς νὰ ἐργάζονται, ἀλλὰ νὰ **συνεργάζονται**. Τί ὠραῖο τὸ θέαμα ποὺ παρουσίαζε ἡ συνεργασία τῶν ψαράδων αὐτῶν τῆς Γεννησαρέτ! Καθένας τους δὲν ἐργαζόταν ξεχωριστὰ, δὲν ἐργαζόταν μόνο γιὰ τὸν ἑαυτό του· ἐργαζόταν μαζὶ μὲ ἄλλους, ὁ Πέτρος μὲ τὸν Ἀνδρέα, ὁ Ἰωάννης μὲ τὸν Ἰάκωβο καὶ μὲ τὸν πατέρα τους.

Ὅλα τὰ εἶχαν μαζὶ. Τὴν περίφημη **κοινοκτημοσύνη**, ποὺ κατὰ τὰ νεώτερα χρόνια θὰ ἐθεωρεῖτο τόσο μεγάλη ἐπινόησις καὶ κατάκτησις καὶ θ' ἀποτελοῦσε τὸ ἔμβλημα καὶ τὸ καύχημα ἐνὸς ὀλοκλήρου ὑλιστικοῦ κοινωνικοῦ

συστήματος, αυτοί ήδη από τότε την είχαν καθημερινό βίωμά τους. Χωρίς να επιδεικνύονται σε κανένα και χωρίς να επαίρωνται για καμμία «προδευτικότητα», είχαν από τότε κοινά τα πάντα, όπως άλλωστε όλη η αποστολική Έκκλησία μετά την Πεντηκοστή (πβλ. Πράξ. 2#42). Οί άπλοϊκοί εκείνοι ψαράδες είχαν κοινά τα καΐκια, κοινά τα δίχτυα, κοινούς τούς κόπους, κοινά τα κέρδη, κοινές τις ζημιές.

Ένα τέτοιο εύλογημένο σύνολο αδελφών που συνεργάζονται ποιός δεν το ζηλεύει και δεν το θαυμάζει; Τα αδέρφια αυτά ήταν συνδεδεμένα με τον Ιερό και άγιο **δεσμό της αγάπης**, ή όποια όπου υπάρχει ενώνει τούς ανθρώπους σε συνεργασία για το καλό και τών ιδίων και άλλης της κοινωνίας.

Η σημερινή κοινωνία έχει άραγε να μάς παρουσιάσει τέτοια **θεάματα συνεργασίας**; Και τί; εάν ό Θεάνθρωπος έφερνε πάλι τα βήματά του στη Γη, όπως τότε που περπατούσε «*παρά την θάλασσαν της Γαλιλαίας*» (Ματθ. 4#1, θ' αναπαύοταν άραγε το βλέμμα του και ή αγία καρδιά του σε θεάματα αδελφικής συνεργασίας οικογενειών, κοινωνικών τάξεων και έθνών; Αλλοίμονο! Θέαμα όχι συνεργασίας, αλλά «**πύργο Βαβέλ**» βλέπει σήμερα ό Κύριος να ύψώνεται στην ανθρωπότητα. Από πού ν' αρχίσουμε;

Άς αρχίσουμε από την **Άγία Γη**, την Παλαιστίνη. Τί βλέπουμε εκεί; Όχι πνεύμα συνεργασίας, αλλά πνεύμα άλληλοεξοντώσεως μεταξύ τών δύο λαών, τών Έβραίων και τών Αράβων· τα δύο αυτά έθνη, ενώ θα μπορούσαν να συνεργασθούν και να συζητήσουν εύτυχησμένα σαν αδελφοί, τώρα συμπλέκονται και τό ένα άπ' αυτά ζητάει να έκτοπίση τό άλλο.

Αλλά τό θέαμα της Παλαιστίνης είναι μικρό μπροστά στο άλλο εκείνο θέαμα που παρουσιάζει σήμερα **ολόκληρη ή ανθρωπότητα**, ή όποία, έπειδή άκριβώς λείπει τό πνεύμα της συνεργασίας μεταξύ τών διαφόρων λαών, κινδυνεύει να διαιρεθής σε δύο παρατάξεις που σαν άγρια θηρία θ' άλληλοσπαράσσονται μέσα στο άπαισίο θέατρο του σατανά, τό θέατρο του μίσους. Ένώ, εάν τα έθνη και οί λαοί ήταν άναμεταξύ τους συνδεδεμένοι με τη δύναμη όχι ψευδών συνθηκών, αλλά με τη δύναμη της αγάπης του Χριστού, θα μπορούσαν άριστα να συνεργασθούν και να βρούν από κοινού πολλά μέσα για την κοινή εύτυχία.

Αλλά μήπως τό πνεύμα της συνεργασίας τό συναντούμε τουλάχιστον **στούς κόλπους**

του χριστιανικού κόσμου; Δυστυχώς και ό χώρος αυτός έμφανίζεται κομματιασμένος. Ό χριστιανικός κόσμος, λόγω τών αίρέσεων που παρουσιάστηκαν, έχει διαιρεθής σε διάφορα δόγματα, καθένα από τα όποια ρίχνει μόνο του τα δίχτυα και εργάζεται προσηλυτιστικά εις βάρος της μόνης Έκκλησίας του Χριστού, της Όρθοδοξίας, για δική του άποκλειστικά πρόοδο και δόξα. Γνωστοί δε είναι και οί φρικαλέοι θρησκευτικοί πόλεμοι στην Εύρώπη μεταξύ παπισμού και προτεσταντισμού.

Αλλά γιατί μιλάμε για συνεργασία ολόκληρου του χριστιανικού κόσμου, όταν τό πνεύμα της συνεργασίας λείπει δυστυχώς και από τις τάξεις της μίας και μόνης άληθινής Έκκλησίας; **Νά ή Αυτόκέφαλος Έλληνική Έκκλησία**. Έρωτώ· οί ποιμένες και διδάσκαλοι της Έκκλησίας μας μιμοούνται τό παράδειγμα τών τεσσάρων άλιέων της Γεννησαρέτ; Συνεργάζονται αδελφικά; Ρίχνουν συστηματικά τα δίχτυα τους στην Έλληνική κοινωνία; Η εύτυχία του ενός είναι ή χαρά του άλλου; Σπεύδει ό ένας να βοηθήση τόν άλλο; Συσκέπτονται με πνεύμα αδελφικής αγάπης πώς να καταρτίσουν τελειότερα τα άποστολικά τους δίχτυα; **Νά έρωτήματα**, στα όποια, εάν μου επιτρεπόταν, οί άπαντήσεις θα ήταν θλιβερές, θλιβερώτατες. Διότι «**μέγα τό περι ήμῶς**» χάος στα της διοικούσης Έκκλησίας. Και εάν τα έκκλησιαστικά όργανα δεν συνεργάζονται για την εύόδωσι του κοινού σκοπού της Έκκλησίας, πώς θα τολμήσουμε να διδάξουμε και να ζητήσουμε από τις κοινωνικές τάξεις, από τούς κοσμικούς άρχοντες και από τα άλλόδοξα και άλλόθρησκα έθνη την όμόνοια, την αγάπη, τη συνεργασία; Αλλοίμονο! Η Έκκλησία του Χριστού θα έπρεπε πρώτη αυτή να δίνη στους λαούς του κόσμου τό παράδειγμα της αδελφικής συνεργασίας...

Άλλ' άς σιωπήσουμε! Άς ύψώσουμε καλύτερα τό νοῦ και την καρδιά μας προς τα Άνω. Άς παρακαλέσουμε τόν Κύριο, να **καταλύση τούς πύργους της Βαβέλ** και να έμφυσηση στούς διοικούντας τούς λαούς και την Έκκλησία του τό πνεύμα εκείνο της συνεργασίας, τό όποιο τόσο καλά είχαν συλλάβει και εφαρμόσει οί τέσσερις άγράμματοι άλιείς της Γαλιλαίας, αλλά τόσο έχει λησμονήσει ή καυχόμενη για σοφία και δύναμη και πλοῦτο σύγχρονη ανθρωπότης.

(†) **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 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

Called to be Disciples

Taking Peter with him, Andrew brought his brother to the Lord, thus making him his fellow-disciple. This was Andrew's first achievement: he increased the number of the apostles by bringing Peter to Christ, so that Christ might find in him the disciples' leader. When later on Peter won approval, it was thanks to the seed sown by Andrew. But the commendation given to the one rebounded to the other, for the virtues of each belonged to both, and each was proud of the other's merits. Indeed, when Peter promptly answered the master's question, how much joy he gave to all the disciples by breaking their embarrassed silence! Peter alone acted as the mouthpiece of those to whom the question was addressed. As though all spoke through him, he replied clearly on their behalf: You are the Christ, the Son of the

living God. In one sentence he acknowledged both the Savior and his saving plan.

Notice how these words echo Andrew's. By prompting Peter the Father endorsed from above the words Andrew used when he led Peter to Christ. Andrew had said: We have found the Messiah. The Father said, prompting Peter: You are the Christ, the Son of the living God, almost forcing these words on Peter. "Peter," he said, "when you are questioned, use Andrew's words in reply. Show yourself very prompt in answering your master. Andrew did not lie to you when he said: We have found the Messiah. Turn the Hebrew words into Greek and cry out: You are the Christ, the Son of the living God!"

St. Basil of Seleucia

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