

THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN August 20, 2017
V. Rev. Archimandrite Eugene N. Pappas

ELEVENTH SUNDAY AFTER PENTECOST
ELEVENTH SUNDAY OF MATTHEW



Icon of Samuel -- August 20th

Prokeimenon. Mode 2.

Psalms 117.14,18

The Lord is my strength and my song.

Verse: The Lord has chastened me sorely.

The reading is from St. Paul's First Letter to the Corinthians 9:2-12

Brethren, you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a sister as wife, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the law of Moses, "You shall not muzzle an ox when it is treading out the grain." Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ

Προκείμενον. Ύμνος β'.

ΨΑΛΜΟΙ 117.14,18

Ἰσχύς μου καὶ ὕμνησίς μου ὁ Κύριος.

Στίχ. Παιδεύων ἐπαίδευσέ με ὁ Κύριος.

Πρὸς Κορινθίους α' 9:2-12 τὸ ἀνάγνωσμα εἶναι ἀπο

Ἀδελφοί, ἡ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν κυρίῳ. Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν αὕτη ἐστίν. Μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν; Μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὥς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ κυρίου, καὶ Κηφᾶς; Ἡ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι; Τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; Τίς φυτεύει ἀμπελῶνα, καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; Ἡ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει; Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ; Ἡ οὐχὶ καὶ ὁ νόμος ταῦτα λέγει; Ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται, Οὐ φιμώσεις βοῦν ἄλοῶντα. Μὴ τῶν βοῶν μέλει τῷ θεῷ; Ἡ δι' ἡμᾶς πάντως λέγει; Δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἄλοῶν τῆς ἐλπίδος αὐτοῦ μετέχειν ἐπ' ἐλπίδι. Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν; Εἰ ἄλλοι τῆς ἐξουσίας ὑμῶν μετέχουσιν, οὐ μᾶλλον ἡμεῖς; Ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν, ἵνα μὴ ἐγκοπὴν τινα δώμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ.

11th Sunday of Matthew

The Gospel According to Matthew 18:23-35

The Lord said this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the torturers, till he should pay all his debt. So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart."

Εἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην· Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ. ἀρξαμένου δὲ αὐτοῦ συναίρειν προσηνέχθη αὐτῷ εἷς ὀφειλέτης μυρίων τάλαντων. μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πρᾶτθαι καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι. πεσὼν οὖν ὁ δοῦλος προσεκύνη αὐτῷ λέγων· κύριε, μακροθύμησον ἐπ' ἐμοὶ καὶ πάντα σοι ἀποδώσω. σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἓνα τῶν συνδούλων αὐτοῦ, ὃς ὠφείλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἐπινιγε λέγων· ἀπόδος μοι εἰ τι ὀφείλεις. πεσὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτὸν λέγων· μακροθύμησον ἐπ' ἐμοὶ καὶ ἀποδώσω σοι. ὁ δὲ οὐκ ἠθέλην, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως οὗ ἀποδῶ τὸ ὀφειλόμενον. ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ γενόμενα. τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ· δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με. οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὥς καὶ ἐγὼ σε ἠλέησα; καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον αὐτῷ. Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῇτε ἕκαστος τῷ ἀδελφῷ

DEVOTIONS AND COMMEMORATIONS THIS WEEK:

Today we are observing the feast day of the **PROPHET SAMUEL** of the Old Testament:

Orthos	9:00 AM – 10:00 AM
Liturgy of the Prophet Samuel	10:00 AM - 11:30 AM

Devotions up-coming: SAINT PHANOURIOS – SUNDAY AUGUST 27TH .!!!!

Monday	August 28th,	Great Vesper Saint John Baptist	7:00 P.M.
		Gramercy Park Parish (East 17th Street) New York City	
Tuesday	August 29th,	SAINT JOHN BAPTIST Divine liturgy	10:00 A.M.
		New York City, Gramercy Park	
Thursday	August 31st,	AGIASMOS (Holy Water Blessing)	11:00 A.M
Friday	September 01st,	INDICTUS NEW YEAR	
		Patriarchal Observance - Constantinople	

Agape Coffee Hour Fellowship: is being served on the PLAZA today providing the weather permits, otherwise we shall retire to WHITEHALL where we commemorate + ANTONIOS TSOUKALAS.

SAINT PHANOURIOS FEAST DAY: will be celebrated on Sunday August 27th with the traditional blessing of the sweet cakes (phanouro'-pites) at the Divine Liturgy. Each year dozens of faithful prepare, present and serve <<their>> pita (cake) to the parishioners in attendance. No matter how big or small the cake may be, it is served and shared by one baker to another baker. The pita is decorated, as you like with one candle in the center of the cake. This symbolizes the torch lantern carried by the martyred Roman centurion Phanourios who as a baptized "Christian did not renounce Christ as his King and God. He is portrayed in icons holding a candle as he searches <<eternity>> for his mother's lost soul because she refused to convert from the pagan idols to Christ Jesus. Phanourios is the Patron Saint of things lost. When something is missing or misplaced, one calls upon Phanourios to reveal the object, the person or the correct direction or decision. It always succeeds! He reveals all things if the request is made with faith.

WELCOME BACK: We are pleased to receive back to the PSALTERION (chanter's stand) Mr. ANTONIS PARASKEVOPOULOS who recently had total knee replacement and is as 'fit as a fiddle'. we are likewise indebted to Mr. LEONIDAS KOUTSOULAKIS and Mrs. ELIZABETH PERLEGIS for their on-going sacrifice of 'time and talent' as byzantine chanters of holy services.

GREEK SCHOOL: Registrations for the academic year have begun through the Church Office (718) 339-0280 . Please refer to the insert flyer.

BASILIKO potted plants or cuttings may be offered at the Epitaphion of the Blessed Virgin Mary for her blessed Assumption. Marigold flowers (yellow and orange) are also placed at her tomb as "Mary's Gold". Traditionally these flowers are in full bloom in our home gardens. Clip some ,and present a bouquet to the Virgin Mother and Bride of the Church at the Shrine Epitaphion.

MANY THANKS to faithful believers who demonstrated thanksgiving to the Mother of God on her feast day with offerings of altar wine, incense, candles, floral arrangements ,prasphora, artoklasies and olive oil for anointing. Was there something you wished to do or offer ? It's never late . The Lord blesses he who comes at the first hour as much as he who arrives at the eleventh hour with their sacrifice of love, thanksgiving and supplication.

RADIO MINISTRY: Each Saturday at 1:15PM Fr. Eugene hosts and produces the radio broadcast **MATTERS OF CONSCIENCE NOW IN ITS 19TH 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: + ANTONIOS TSOUKALAS

MEMORIALS NEXT WEEK: + CONSTANTO BELLAS + ATHANASIA LOUGARIS



PRAYER FOR THE BLESSING OF THE CAKE OF SAINT PHANOURIOS

Lord Jesus Christ, the Heavenly Bread, the abundant provider of constant nourishment through the centuries, the giver of good things, the one who gave to Prophet Elias the Nourishment which was not planted on the earth, the hope of the hopeless and the help of those in need, and the Savior of our souls. Bless these gifts and those that have brought them to the glory and honor of the glorious Great Martyr Phanourios. Grant the giver of this cake, O Good One, all earthly abundant graces. Grant them happiness by your grace and show them the way to salvation. Quickly provide their heart's petitions and all their requests. Guide them in fulfilling your commandments so that forever in penitence and in heartfelt joy, they may praise and glorify Thy Divine and Majestic Name, through the intercessions of the most Blessed Theotokos, the holy and glorious Martyr Phanourios, the miracle-worker and all Your Saints. Amen

ΕΠ' ΕΥΛΟΓΙΑ ΠΙΤΤΑΣ ΑΓΙΟΥ ΦΑΝΟΥΡΙΟΥ

Κυριε Ιησουν Χριστε' ο ουρανιος Αρτος, ο της Βρωσεως της μενουσης εις τον αιωνα πλουσιοπαροχος χορηγος, ο δοτηρ των αγαθων ο δι' Ηλιον τροφην αγεωργητον παρσας, η ελπις των απηλπισμενων, η βοηθεια των αβοηθητων και σωτηρια των ψυχων ημων. Ευλογησον τα δωρα ταυτα και τους ταυτα Σοι προσκομι σαντας. εις δοξαν Σου και τιμην του αγιου ενδοξου Μεγαλομαρτυρου Φανουριου Παρασχου δε, Αγαθε, τοις εντρεπασσαι τοις πλακουντας τουτους, παντα τα εγκοσμια και υπερκοσμια αγαθα Σου, δειξοην αυτοις οδοις προς σωτηριας. Τα αιτηματα των καρδιων αυτων και πασαν την βοθλην αθων ταχως πληρωσον, οδηγων αυτου προς εργασιαν των εντολων Σου, να δια παντος εν ευφροσυνη και αγαλιασι υμνωσι και δοξαζωσι το παντιμον και μεγαλοπρεπες ονομα Σου πρεβειαις της Υπερευλογημενης Θεοτοκου, του Αγιου ενδοξου νεομαρτυρου Φανουριου του Θαυματουργου και παντων Σου των Αγιων. Αμην

SAINT PHANOURIOS' CAKE PHANOUROPITA

Ingredients

1 c. orange juice
½ c. brandy
2 Tbsp. unsalted butter
2c. golden raisins
½ c. sugar
½ c. honey
½ c. salt
1 Tbsp. ground cinnamon

½ tsp. ground cloves
2 c. all – purpose flour
2 tsp. double – acting baking powder
½ tsp. baking soda
2 Tbsp. grated orange peel
½ c. sesame seeds (optional)
½ c. brandy



Preheat oven to 325 degrees F.

Combine orange juice, brandy, butter, raisins, sugar, honey, salt, cinnamon, and cloves in a large heavy – bottomed sauce pan. Bring to a boil, reduce heat, and simmer for 10 minutes, or until thick and syrupy. Set pot in cold water to cool mixture completely.

Sift flour, baking powder, and baking soda into cooled syrup. Beat vigorously for 8 to 10 minutes, or until batter is smooth and bubbly. Stir in grated orange peel.

Turn into well-buttered 7 inch fluted tube pan or 8 inch loaf pan. Sprinkle with sesame seeds. Bake for 1 – 1-1/2 hours, or until knife inserted in the center comes out clean. Sprinkle with brandy and cool cake in pan. Makes 12 to 16 servings.



SAINT PHANOURIOS

August 27th,

Saint Phanourios who lived during Roman times, was in conflict with an idolatrous world because his Christian belief in Jesus Christ would not permit him to deny His indisputable virtuous beginning. As a result, the twelve martyrdoms St. Phanourios suffered comprise for us, as Christians, a motivating strength to endure and adhere to an ethical Christian worthiness. Presently, Saint Phanourios is a constant inspiration for us to emerge victorious from an unceasing struggle against those who lack faith as well as modern day injustices. This Saint teaches us through practical sacrifices, that,



though we are not fighting a Roman army or sinister ruler, we must today confront the clever traps of materialism and secular atheism that collectively attempt to destroy the ranks of Christianity. There is one story about the saint that inspires us. It is said that his mother was a great pagan sinner who refused to accept Christianity. Saddened by her decision to deny Christ, St. Phanourios prayed fervently for his mother's salvation. While he was being tortured and about to surrender his soul to God, St. Phanourios prayed: "For the sake of these my sufferings, Lord, help all those who will pray to You for the salvation of Phanourios sinful mother". Lost and forgotten for many years, the recovery of his icon in Rhodes by the monks of a monastery revealed twelve scenes depicting the persecution that the saint had suffered. This is the reason that St. Phanourios is known as the patron saint of the lost things. He is depicted holding a candle searching for his mother's lost soul! The Pita is made so that the Saint will reveal to someone a lost object, or direct an unemployed person to a job, reveal action to be taken, restore health to someone who is sick and other similar situations. It is offered after vespers to approximately forty persons expressing the characteristic phrase: "May God grant rest to the soul of Saint Phanourios 'mother'".



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 Ἱερὰ Μονὴ Ἁγίου Αὐγουστίνου Φλωρίνης - 531 00 ΦΛΩΡΙΝΑ - τηλ. 23850-28610 - imaaflo@yahoo.gr

Περίοδος Δ' - Ἔτος ΛΔ'
Φλώρινα - ἀριθμ. φύλλου 2033

Κυριακὴ ΙΑ' Ματθαίου (Ματθ. 18,23-35)
20 Αὐγούστου 2017

Συντάκτης (†) ἐπίσκοπος
Αὐγουστίνος Ν. Καντιώτης

«Συγχώρησις», ἡ πιὸ ὠραία λέξι!

Εκτάκτως, ἀγαπητοί μου, βρίσκομαι ἐδῶ καὶ θὰ κάνω μιὰ σύντομη ὁμιλία.

Ἀκούσατε τὸ ἱερὸ εὐαγγέλιο. Ἐὰν τὰ λόγια του φυτεύονταν μέσ' στὴν καρδιά μας, θὰ ἤμασταν εὐτυχεῖς. Γι' αὐτὸ χρειάζεται **ἐρμηνεία**.

Τὸ εὐαγγέλιο σήμερα εἶνε μία παραβολὴ ἀπὸ τίς ὠραῖες παραβολές ποὺ εἶπε τὸ χαριτόβρυτο στόμα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Τί θὰ πῇ **παραβολή**; Ἄλλα λέει καὶ ἄλλα ἐννοεῖ ὁ Κύριος. Ἡ παραβολὴ μοιάζει μὲ τὸ ἀβγό, ποὺ ἔχει τσῶφλι, ἔχει καὶ περιεχόμενο· τὰ λόγια τῆς παραβολῆς εἶνε τὸ τσῶφλι, καὶ κάτω ἀπὸ τὰ ἀπλὰ λόγια τῆς κρύβονται μεγάλα νοήματα, ἡ οὐσία τῆς πίστεώς μας.

Ἡ παραβολὴ εἶνε γνωστὴ. Ἐνας βασιλιάς τῆς ἀρχαίας ἐποχῆς, λέει, εἶχε πολλοὺς δούλους, ποὺ τοὺς εἶχε ἀναθέσει διάφορες ἐργασίες, γιὰ τίς ὁποῖες εἶχαν τὸ δικαίωμα νὰ παίρνουν ἀπὸ τὸ ταμεῖο του διάφορα ποσά. Νόμισαν ὁμῶς, ὅτι ποτὲ δὲν θὰ δώσουν λόγο γιὰ τὴ διαχείρισί τους. Ἀλλὰ μιὰ μέρα ὁ βασιλιάς ἀποφάσισε νὰ λογαριαστῇ μαζί τους. Καὶ γιὰ τὸν πρῶτο δούλο, ποὺ παρουσιάστηκε μπροστά του, ὁ λογαριασμὸς ἔδειξε, ὅτι χρωστáει στὸ βασιλιά **«μύρια τάλαντα»** (Ματθ. 18,24).

Τί θὰ πῇ **τάλαντο**; Τὸ τάλαντο στὴν ἀρχαία ἐποχὴ ἰσοδυναμοῦσε μὲ ἑξὶ χιλιάδες (6.000) χρυσὰ νομίσματα, ἦταν δηλαδὴ ἴσο μὲ ἐξήντα ἑκατομμύρια (60.000.000). Καὶ τὰ **«μύρια»** (=10.000) τάλαντα, ἐὰν πολλαπλασιάσουμε τὰ ἐξήντα ἑκατομμύρια ἐπὶ χίλια, θὰ δοῦμε ὅτι ἰσοῦνται μὲ ἓνα ἱλιγγιώδες ποσό, ἐξήντα τρισεκατομμύρια! ἀριθμὸς ἀσύλληπτος, ὅσο εἶνε ὁ προϋπολογισμὸς ἐνὸς μεγάλου κράτους. **Τόσα πολλὰ χρωστοῦσε** αὐτὸς ὁ δούλος.

Ὁ βασιλιάς τὸν κάλεσε νὰ τὰ ἐπιστρέψῃ, μὰ αὐτὸς δὲν εἶχε οὔτε πεντάρα στὴν τσέπη, καὶ διέταξε νὰ τὸν ρίξουν στὴ φυλακὴ, ἕως ὅτου ἀποδώσῃ ὅ,τι ὀφείλει. Αὐτὸς ἔπεσε στὰ πόδια τοῦ βασιλιά ζητώντας ἀναβολὴ τῆς τιμω-

ρίας καὶ προθεσμία νὰ ἐξοφλήσῃ. Καὶ τότε ὁ βασιλιάς, καλοκάγαθος ὅπως ἦταν, τὸν λυπήθηκε καὶ δὲν τοῦ ἔδωσε ἀναβολή, ὅπως ζητοῦσε, ἀλλὰ **τοῦ χάρισε ὅλο τὸ χρέος!**

Βγαίνοντας ὁμῶς ὁ δούλος αὐτὸς ἀπὸ τὸ παλάτι συναντᾷ ἓνα συνάδελφό του, ὁ ὁποῖος χρωστοῦσε σ' αὐτὸν ἓνα μικρὸ ποσό, ἑκατὸ δηνάρια (δηλαδὴ χίλιες δραχμές), μικρὸ χρέος. Γι' αὐτὸ τὸ μικρὸ ποσό τὸν ἄρπαξε ἀπ' τὸ λαιμὸ καὶ τὸν ἐπνίγε λέγοντας: «Δὸς μου ἀμέσως ὅ,τι μοῦ χρωστᾷς. —Μὰ δὲν ἔχω, ἀφῆσέ μου ἓνα περιθώριο. —Δὲν ξέρω ἂν ἔχῃς, ἐγὼ τὰ θέλω τώρα. Καὶ τὸν **ἔρριξε στὴ φυλακὴ**».

Οἱ σύνδουλοί τους λυπήθηκαν καὶ εἶπαν τὰ συμβάντα στὸ βασιλιά. Τότε ἐκεῖνος τὸν κάλεσε καὶ τοῦ λέει: «Ἀσπλαχνε! ὅταν μὲ παρακάλεσες ἐγὼ σοῦ χάρισα τὸ μεγάλο χρέος· ἐσύ δὲν εἶχες τὴν καλωσύνη νὰ χαρίσῃς ἓνα ἀσήμαντο ποσό στὸν ἀδελφό σου; Εἶσαι ἀνθρώπος, **ἀνακαλῶ τὴ δωρεά**. Καὶ διέταξε νὰ τὸν ρίξουν στὴ φυλακὴ μέχρι νὰ ἐπιστρέψῃ ὅλο τὸ χρέος, δηλαδὴ γιὰ πάντα (βλ. Ματθ. 18,23-35).

Αὕτῃ εἶνε ἡ παραβολή, τὸ τσῶφλι, καὶ κάτω ἀπ' αὐτὸ ὑπάρχουν νοήματα ὑψηλά, ποὺ μᾶς ἐνδιαφέρουν ὅλους. Θέτουμε **τέσσερα ἐρωτήματα**. Πρῶτον, ποιὸς εἶνε ὁ βασιλιάς; Δεύτερον, ποιὸς εἶνε ὁ δούλος ποὺ χρωστοῦσε τὰ μύρια τάλαντα; Τρίτον, ποιὸς εἶνε τὸ χρέος αὐτό; Καὶ τέταρτον, ποιὸς εἶνε ὁ τελευταῖος δούλος ποὺ χρωστοῦσε τὰ ἑκατὸ δηνάρια;

● **Βασιλιάς** στὴν παραβολή, ἀφέντης πραγματικός ποὺ κυβερνᾷ καὶ ἐξουσιάζει τὸ σύμπαν, εἶνε ὁ Θεός. Αὐτὸς εἶνε **«βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριευόντων»** (1 Π. 6,15), καὶ δούλοι του ὅλοι ἐμεῖς, ποὺ ὀφείλουμε νὰ ἐκτελοῦμε τὸ θέλημά του.

● Ὁ πρῶτος δούλος, ὁ **ὀφειλέτης μυρίων τάλαντων**, ποιὸς εἶνε; Εἶπαν μερικοί, ὅτι εἶνε ὁ διάβολος, γιὰτὶ αὐτὸς ἀμαρτάνει περισσότερο ἀπ' ὅλους ἀνεξαιρέτως. Naί, ἀμαρτάνει, ἀλλὰ δὲν εἶνε αὕτῃ ἡ ὀρθὴ ἐρμηνεία. Ὅπως

έρμηνεύει ο ιερὸς Χρυσόστομος, αὐτὸς ποὺ ὤφειλε τὰ μύρια τάλαντα, τὸ μεγάλο ποσό, εἶνε ὁ κάθε ἁμαρτωλός· εἴμαστε ὅλοι μας.

● **Χρέος ποῖο εἶνε;** Τὰ ἁμαρτήματά μας. Εἶδατε, ὅταν ἔχουμε κάποιο χρέος, χρωστᾶμε κάπου, τί ἀγωνία ἔχουμε μέχρι νὰ τὸ ἐξοφλήσουμε, καὶ πόση χαρὰ νιώθουμε ὅταν τὸ ἐξοφλοῦμε; Ἀλλὰ γιὰ ἓνα ἄλλο χρέος δὲν ἐνδιαφερόμαστε, καὶ τὸ χρέος αὐτὸ εἶνε ἡ ἁμαρτία μας.

—Μά, θὰ πῇ κανεῖς, τόσο πολλὲς ἁμαρτίες ἔχει ὁ ἄνθρωπος; Μάλιστα. Ἀπὸ τὸν καιρὸ ποὺ θὰ πέση ἀπὸ τὴν κοιλιὰ τῆς μάνας του, ἔως ὅτου κλείσῃ τὰ μάτια στὸ μάταιο κόσμος, ὁ ἄνθρωπος ἁμαρτάνει. Ἔτσι λέει ὁ Ἰωβ: *Κανένας δὲν εἶνε καθαρὸς ἀπὸ τὸ ῥύπο τῆς ἁμαρτίας, ἔστω καὶ ἂν ἡ ζωὴ του διαρκέσῃ μιά μέρα πάνω στὴ γῆ* [βλ. Ψαλμ. 143]. **Ἀμαρτάνουμε** τὸ πρωῒ, τὸ μεσημέρι, τὸ βράδυ, τὴ νύχτα - τὰ μεσάνυχτα· ἁμαρτάνουμε στὸ δρόμο, στίς πλατεῖες, στὰ χωράφια, παντοῦ· ἁμαρτάνουμε τίς καθημερινές, ἁμαρτάνουμε καὶ τὴν Κυριακή.

Πῶς ἁμαρτάνουμε; Ἀκόμα καὶ στὴν ἐκκλησία, ὅταν τὰ κορμιά μας εἶνε μέσα μὰ τὸ πνεῦμα μας εἶνε ἔξω. Στὰ παλιὰ τὰ χρόνια περνοῦσαν τὰ ἄγια καὶ κλαίγανε. Ποῦ τώρα! Εἶδατε σεῖς κανένα δάκρυ; Ἔτσι, ἀδιάφοροι. Ἀμαρτάνουμε λοιπὸν κι αὐτὲς ἀκόμα τίς ἁγίες στιγμὲς τῆς λατρείας. Ἀμαρτάνουμε μὲ τὰ χέρια, μὲ τὰ πόδια, μὲ τὰ μάτια, μὲ τὰ αὐτιά, μὲ τὸ κορμὶ ὁλόκληρο. Κάνουμε ὅλες τίς ἁμαρτίες. Ποιὸς μπορεῖ νὰ τίς μετρήσῃ; πιὸ εὐκολο εἶνε νὰ μετρήσῃ τὴν ἄμμο τῆς θαλάσσης ἢ τὰ φύλλα τῶν δέντρων στὰ δάση. Αὐτὸς ποὺ λέει «δὲν ἔχω ἁμαρτίες» εἶνε ψεύτης! ἀγνοεῖ τὸν ἑαυτό του. Εἶνε σὰν ἓναν, ποὺ ἐνῶ ἔχει καρκίνιο λέει, Εἶμαι καλά. Μέσ' στοὺς χίλιους ἓναν θὰ βρῇς σήμερα νὰ συναισθάνεται ὅτι εἶνε ἁμαρτωλός, οἱ ἄλλοι ἐκδίδουν γιὰ τὸν ἑαυτό τους ...πιστοποιητικὰ ἀγιότητος.

Ἀφοῦ λοιπὸν ἁμαρτάνει ὁ ἄνθρωπος, τί θὰ ἔπρεπε συμβῇ γιὰ τίς ἁμαρτίες μας; Θὰ ἔπρεπε ἡ γῆ νὰ σειέται διαρκῶς, τὰ ποτάμια νὰ φουσκώσουν νὰ μᾶς πνίξουν ὅλους σὰν ποντίκια, τὰ ἄστρο τοῦ οὐρανοῦ νὰ γίνουν ἀστροπελέκια στὰ κεφάλια μας... **Θὰ ἔπρεπε νὰ τιμωρηθοῦμε**· καὶ ὅμως ὁ Θεὸς δὲν μᾶς τιμωρεῖ. Τί κάνει; Μακροθυμεῖ. «*Δόξα τῇ μακροθυμίᾳ σου, Κύριε*!» Εἶνε τόσο μακροθυμὸς, ὥστε μᾶς χαρίζει τὸ χρέος αὐτό, παίρνει σφουγγάρι καὶ μᾶς σβήνει ὅλα τ' ἁμαρτήματα. Ὅταν πᾶμε στὸν πνευματικὸ κ' ἐξομολογηθοῦμε, μᾶς δίνει ἄφεσι ἁμαρτιῶν.

* * *

Κ' ἐμεῖς τί κάνουμε, ἀγαπητοί μου; Ὅ,τι ἔκανε ὁ σκληρὸς δοῦλος. Εἴμαστε **μνησικάκοι**.

Κρατᾶμε τὸ κακὸ ποὺ μᾶς ἔκανε ὁ ἄλλος· δὲν μοιάζουμε μὲ τὸν οὐράνιο Πατέρα, μοιάζουμε μὲ τὴν ἐκδικητικὴ καμῖλα. Δὲν συγχωροῦμε. Πολλοὶ ἔρχονται στὴν ἐκκλησία, ἀνάβουν κερί, προσκυνᾶνε εἰκόνες, πηγαίνουν νὰ ἐξομολογηθοῦν, μὰ συγχώρησι δὲν δίνουν. Μία γριὰ πέθαινε σ' ἓνα χωριὸ καὶ πῆγε ἐκεῖ ὁ ἐξομολόγος. Ἀφοῦ εἶπε τ' ἁμαρτήματά της, τὴ ρωτᾷ ὁ πνευματικὸς: —Ἔχεις κανένα ἐχθρό; —Ἔχω. —Νὰ τὸν συγχωρέσῃς (κι ὁ ἐχθρὸς ἦταν ἀπ' ἐξω ἀπ' τὴν πόρτα καὶ τῆς ζητοῦσε συγγνώμη). —Ὅχι, δὲν τὸν συγχωρῶ! πές μου ὁ,τι ἄλλο θέ'ς, πάτερ, βάλε μου νηστεία, βάλε μου τὰ πάντα, ἀλλὰ δὲν τὸν συγχωρῶ... Καὶ δυστυχῶς πέθανε χωρὶς νὰ συγχωρήσῃ! Μὰ ὅλοι οἱ παπᾶδες καὶ δεσποτάδες νὰ διαβάσουν συγχωρητικὴ εὐχή, ἂν ἐσύ ὁ ἴδιος δὲν συγχωρήσῃς τὸν ἐχθρό σου, ὁ Θεὸς δὲν σὲ συγχωρεῖ.

Καὶ πόσο **λογικὸ εἶνε αὐτό!** Ὑποθέστε, ὅτι χρωστᾶτε σὲ κάποιον ἓνα ἑκατομμύριο, κι αὐτὸς σᾶς λέει «Σοῦ χαρίζω τὸ ἑκατομμύριο, ἂν χαρίσῃς μία δραχμὴ στὸ γείτονα»· ποιὸς δὲν θὰ τὸ δεχόταν; Κι ὅμως ἐμεῖς δὲν τὸ δεχόμαστε, ἀφοῦ δὲν ἐννοοῦμε νὰ συγχωρήσουμε.

Εἴμαστε ὅμως καὶ ψεῦτες. Γιατί; Διότι στὸ «*Πάτερ ἡμῶν*» λέμε: Κύριε, «συγχώρεσε τὰ ἁμαρτήματά μας, ὅπως κ' ἐμεῖς συγχωροῦμε τὰ ἁμαρτήματα τῶν ἄλλων σ' ἐμᾶς» [Ματθ. 6:12]. Αὐτὸ λέμε. Τὸ ἐφαρμόζουμε; Δὲν τὸ ἐφαρμόζουμε. Λοιπὸν ψευδόμεθα, ἀφοῦ ἔχουμε **μνησικακία**.

Ἡ ωραιότερη λέξι στὸν κόσμος εἶνε ἡ **συγχώρησις**. Ἀλλὰ οἱ ἄνθρωποι σήμερα εἶνε ἀχάριστοι καὶ μνησικάκοι. Δύο ῥήματα δὲν ξέρουν νὰ ποῦν· «εὐχαριστῶ» καὶ «συγχωρῶ». Ὅλα τὰ καλὰ νὰ τοὺς κάνῃς, εὐχαριστῶ δὲν λένε. Καὶ κανένας δὲν ζητάει συγγνώμη. Ἀλλοίμονό μας, ἀδέρφια μου, θὰ πᾶμε στὴν κόλασι· εἴμαστε ψεύτικοι Χριστιανοί. Πρέπει ν' ἀνοίξῃ ἡ καρδιά μας σὰν τὸ τριαντάφυλλο, νὰ πλατυνθῇ· τότε θὰ εἴμαστε παιδιὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ποὺ πάνω ἀπ' τὸ σταυρὸ συγχώρησε τοὺς σταυρωτάς του λέγοντας «*Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδασι τί ποιοῦσι*» [Λουκ. 23:34].

● **Ἄς συγχωρήσουμε λοιπὸν ὅλοι** — ἐδῶ εἶνε ὁ τελευταῖος δοῦλος· γονεῖς τὰ παιδιὰ καὶ παιδιὰ τοὺς γονεῖς, νύφες τίς πεθερὲς καὶ πεθερὲς τίς νύφες, λαῖκοι τοὺς κληρικούς καὶ κληρικοὶ τοὺς λαϊκούς. Ὅλοι, μικροὶ - μεγάλοι, νὰ συγχωροῦμε. Διότι **συγχωροῦμε; θὰ συγχωρηθοῦμε· δὲν συγχωροῦμε; δὲν θὰ συγχωρηθοῦμε**.

Εἴθε ὁ Κύριος διὰ πρεσβειῶν ὁλων τῶν ἁγίων νὰ μᾶς ἀξιώσῃ ν' ἀποκτήσουμε **πλατεῖα καρδιά**, ποὺ νὰ χωράῃ τὸν κόσμος ὅλο· 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

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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

St. Stephen of Hungary -- August 20th

While the year of his birth is uncertain, many details of Stephen's life suggest that he was born in or after 975 in Esztergom. He was a son of the Hungarian chief Géza and was baptized, together with his father, by Archbishop St. Adalbert of Prague in 985, on which occasion he changed his heathen name Valk (Vojk) to Stephen (István in Hungarian). In 995 he married Gisela, a sister of Duke Henry of Bavaria, the future Emperor St. Henry II, and in 997 succeeded to the throne of Hungary. In order to make Hungary a Christian nation and to establish himself more firmly as ruler, he sent Abbot Astricus to Rome to petition Pope Sylvester II for the royal dignity and the power to establish episcopal sees. The pope acceded to his wishes and, in addition, presented him with a royal crown with which he was crowned at Gran on August 17, 1001. He founded a monastery in Jerusalem and hospices for pilgrims at Rome, Ravenna,

and Constantinople. He was a personal friend of St. Bruno of Querfurt and corresponded with Abbot St. Odilo of Cluny.

The last years of St. Stephen's life were embittered by sickness and family troubles. When on September 2, 1031, his only son, St. Emeric, lost his life on a bear hunt, his cherished hope of transferring the reins of government into the hands of a pious Christian prince were shattered. During his lifetime a quarrel arose among his various nephews concerning the right of succession, and some of them even took part in a conspiracy against his life. He was buried beside his son at Székesfehérvár, and both were canonized together in 1083. In Hungary, his chief festival is observed on 20 August, the day on which his relics were transferred to Buda. His incorrupt right hand, venerated in the Basilica of St. Stephen in Budapest, is treasured as the most sacred relic in Hungary.

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