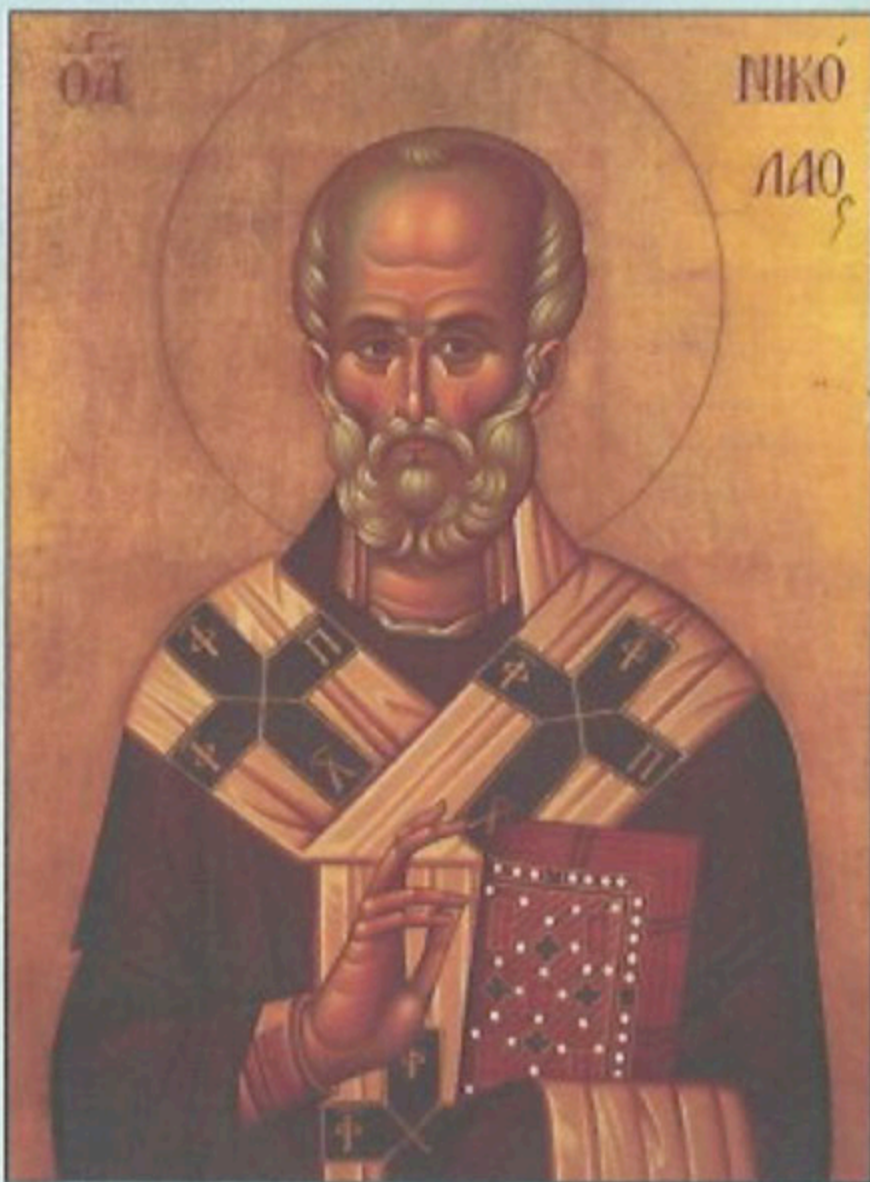




THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN December 03rd, 2017
V. Rev. Archimandrite Eugene N. Pappas

TWENTY-SIXTH SUNDAY AFTER PENTECOST
FOURTEENTH SUNDAY OF LUKE



Icon of Saint Nicholas the Wonderworker -- December 6th

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 Ephesians 5:8-19

Brethren, walk as children of light (for the fruit of light is found in all that is good and right and true), and try to learn what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is a shame even to speak of the things that they do in secret; but when anything is exposed by the light it becomes visible, for anything that becomes visible is light. Therefore it is said, "Awake, O sleeper, and arise from the dead, and Christ shall give you light." Look carefully then how you walk, not as unwise men but as wise, making the most of the time, because the days are evil. Therefore do not be foolish, but understand what the will of the Lord is. And do not get drunk with wine, for that is debauchery; but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart.

Πρὸς Ἐφεσίους 5:8-19

Προκείμενον. Ἦχος α'.
ΨΑΛΜΟΙ 32.22,1

Γένοιτο, Κύριε, τὸ ἔλεός σου ἐφ' ἡμᾶς.
Στίχ. Ἀγαλλιᾶσθε δίκαιοι ἐν Κυρίῳ

Πρὸς Ἐφεσίους 5:8-19 τὸ ἀνάγνωσμα εἶναι ἀπο

Ἀδελφοί, ὡς τέκνα φωτὸς περιπατεῖτε - ὁ γὰρ καρπὸς τοῦ πνεύματος ἐν πάσῃ ἀγαθῶσυνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ - δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ κυρίῳ· καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε· τὰ γὰρ κρυφῆ γινόμενα ὑπ' αὐτῶν αἰσχρὸν ἐστὶν καὶ λέγειν. Τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦνται· πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν. Διὸ λέγει, Ἐγειρε ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφάσει σοὶ ὁ Χριστός. Βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε, μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοί, ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσιν. Διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνιέντες τί τὸ θέλημα τοῦ κυρίου. Καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστὶν ἀσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι, λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ.

14th Sunday of Luke
The Gospel According to Luke 18:35-43

At that time, as Jesus drew near to Jericho, a blind man was sitting by the roadside begging; and hearing a multitude going by, he inquired what this meant. They told him, "Jesus of Nazareth is passing by." And he cried, "Jesus, Son of David, have mercy on me!" And those who were in front rebuked him, telling him to be silent; but he cried out all the more, "Son of David, have mercy on me!" And Jesus stopped, and commanded him to be brought to him; and when he came near, he asked him, "What do you want me to do for you?" He said, "Lord, let me receive my sight." And Jesus said to him, "Receive your sight; your faith has made you well." And immediately he received his sight and followed him, glorifying God; and all the people, when they saw it, gave praise to God

14th Sunday of Luke
Ἐκ τοῦ Κατὰ Λουκᾶν 18:35-43 Εὐαγγελίου τὸ Ἀνάγνωσμα

Τῷ καιρῷ ἐκείνῳ, Ἐγένετο δὲ ἐν τῷ ἐγγίσειν αὐτὸν εἰς Ἱεριχὼ τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν· ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἴη ταῦτα. ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. καὶ ἐβόησε λέγων· Ἰησοῦ υἱὲ Δαυῖδ, ἐλέησόν με· καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῶ μᾶλλον ἐκράζεν· υἱὲ Δαυῖδ, ἐλέησόν με. σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτὸν λέγων· τί σοὶ θέλεις ποιήσω; ὁ δὲ εἶπε· Κύριε, ἵνα ἀναβλέψω. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἀνάβλεψον· ἡ πίστις σου σέσωκέ σε. καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ Θεῷ.

DEVOTIONS THIS WEEK:

Sunday	December 03rd,	Great Vesper of SAINT BARBARA Shrine of Saint Barbara—CHINATOWN N.Y.C.	7:00 P.M.
Saint Barbara will be hosted in festal observance on SUNDAY – December 03rd, at			
Monday	December 04th,	Saint Barbara Feast was anticipated on Sunday the 03rd, The sacred ‘Icon’ will be available for veneration.	
Tuesday	December 05th,	GREAT VESPER of SAINT NICHOLAS FLUSHING shrine church, Queens.	7:00 P.M.
Wednesday	December 06th,	Liturgy of SAINT NICHOLAS (Three Hierarchs) (ARTOKLASIA available?)	9:30 A.M.
Saturday	December 09th,	Conception by Saint Anne of the BLESSED VIRGIN MARY- Icon on Sanctuary wall!	
Sunday	December 10th,	Liturgy of Saint Menas	10:30 A.M.

AGAPE COFFEE FELLOWSHIP: this Sunday is being hosted by the HOLY ORDER of Three Hierarchs. Please join us in Whitehall.

ARTOKLASIES TODAY: by the HOLY ORDER for their living members Saint Andrew ARTOKLASIA is being offered in thanksgiving by MARY NICHOLAS in tribute the ‘brother of St. Peter’ and first Patriarch of Constantinople.

UNION THEOLOGICAL SEMINARY: Conversation and film presentation by Dr. Conrad Fischer on the theme MODERN CHRISTIAN MARTYRDOM IN ASIA MINOR from 6:00-8:00P.M. Father Eugene will be one of the respondents to the talk, tomorrow evening Monday, December 04th, OPEN TO ALL FREE

ADVENT: The Christmas fast period of 40 days until Christmas has commenced since November 15th. The strict fast is observed 12 days before Christmas on December 13th – coincidentally **SAINT EUGENE DAY!**

SENIOR CLUB: on Wednesday, December 06th, will host a Saint Nicholas party with a light Lenten luncheon for MEMBERS! Why not join us and register as a member for these weekly Wednesday EVENTS 1:00-4:00 P.M. See you there?

WINE: (altar supply) is very limited. We are grateful for any and all donations for the purchase of the appropriate wine. Please see Father Eugene or visit KINGSWAY LIQUORS – our supplier.

MANY THANKS: EVCHARISTO! MERCI! GRAZIE! GRACIAS! DANKE! SPASIBA!
to an anonymous lady in the Parish who hosts the Prayer and Healing Service coffee – sweets each month. The ‘ home made ‘ sweets and treats (Grecian delights) are enjoyed by all. May our Lord continue to extend grace abundantly to her!

GEORGIAN ORTHODOX BASKETBALL: The Georgian Consulate has established a basketball league **TRAINING SESSION** for young boys and girls which meets on Monday and Thursday evenings at Three Hierarchs gymnasium from 5:30 to 8:00 P.M. Interested youths may see the coach **GEORGI** at any session.

TOY DRIVE COMMENCES TODAY: as each year, anonymous boy and girl ‘toys’ ranging from infants to 12 years old (UNWRAPPED) may be placed at the icon of the Virgin Mary before the altar. The collected items are distributed to children outside the parish community. God blesses the cheerful giver. ARTS and CRAFTS inspire genius in young and eager minds.

DEMETRA CHAPTER of the Daughters of Penelope are featured in the centerfold as they celebrated “FOUNDERS DAY “ a week ago with a sumptuous luncheon and table loaded with 50 RAFFLE GIFTS.

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](#))

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 .

MEMORIALS TODAY: + THEODORE and + JOAN PAVLOUNIS
+ ELENI PAPADATOS + OLGA TUNKEVICH

MEMORIALS NEXT WEEK: + FOTIOS and +KALLIOPE LOUZAKOS



DAUGHTERS OF PENELOPE 'DEMETRA CHAPTER #33' celebrating the Founder's Day observance on the 88th ANNIVERSARY of the Sisters' inauguration. As Mistress of ceremonies, the local President EFFIE GALIATSATOS introduced the officers and devoted members of the philanthropic Hellenic organization.



Attending the festive ceremonies and beautiful luncheon which was held in Whitehall are the OFFICERS of the MAIDS of ATHENA 'Olga Moutselos Chapter' # 255. The younger ladies 'maidens' are the junior auxiliary to the Daughters organization. We are proud as a PARISH to host and house both groups in Brooklyn.



ΚΥΡΙΑΚΗ

ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



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

Ἐκδίδεται ἀπὸ τὴν Κοινοβιακὴ Γραμματεία Ἐκτὸς Μονῆς Ἁγίου Αὐγουστίνου Ὁλωρίνης - 531 00 ΦΛΩΡΙΝΑ - τηλ. 23850-23810 - imaxflo@yahoo.gr

Περίοδος Δ' - Ἔτος ΛΔ' Φλώρινα - ἀριθμ. φύλλου 2054	Κυριακὴ ΙΔ' Λουκᾶ (Λουκ. 18,35-43) 3 Δεκεμβρίου 2017	Συντάκτης (†) ἐπίσκοπος Αὐγουστίνος Ν. Καντιώτης
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Σταθεροὶ στὴν ὁμολογία μας

«Καὶ ἐβόησε λέγων Ἰησοῦ υἱὲ Δαυὶδ, ἐλέησόν με» (Λουκ. 18,38)

Ο Ἰησοῦς, ἀγαπητοί μου, βαδίζει πρὸς τὴν Ἱερικὴν. Ὅταν πλησίασε στὴν πόλι, ἐκεῖ ἓνας τυφλὸς ζητιάνος, μόλις πληροφορήθηκε ἀπὸ τὸ πλῆθος ὅτι ἐκεῖ μπροστὰ του περνάει ὁ Ἰησοῦς ὁ Ναζωραῖος, ἄρχισε νὰ φωνάζει· «Ἰησοῦ υἱὲ Δαυὶδ, ἐλέησόν με» (Λουκ. 18,38). Ἀλλὰ οἱ ὄχλοι, ποὺ δὲν μπορούσαν νὰ νιώσουν τὸν πόνο αὐτοῦ τοῦ δυστυχισμένου ἀνθρώπου, δυσφοροῦν γιὰ τὶς φωνές του, τὸν παρατηροῦν καὶ τὸν διατάζουν νὰ σωπάσει.

Νὰ σωπάσει! Ἄλλὰ σωπαίνει τὸ βρέφος δὲταν εἶνε ἡ ὥρα του νὰ θηλάσει καὶ πεινασμένο ζητᾷ τὸ μαστὸ τῆς μητέρας; σωπαίνει ὁ ναυαγὸς ὅταν παλεύει μὲ τὰ κύματα καὶ κινδυνεύει νὰ πνιγῇ καὶ βλέπει στὴν ἀκτὴ κάποιον ποὺ μπορεῖ νὰ τὸν σώσει; Ἄλλο τόσο μπορούσε νὰ σωπάσει καὶ ὁ τυφλὸς αὐτός, ποὺ ἤξερε ὅτι τόσο κοντὰ του, σὲ μικρὴ ἀπόσταση ἀπ' αὐτόν, βρισκόταν ὁ Φωτοδότης τοῦ παντός, ὁ Σωτήρας τοῦ κόσμου. Φωνάζει λοιπὸν τὸν Ἰησοῦ δυνατὰ, ἐπανειλημμένα, καὶ ἀδιαφορεῖ ἂν οἱ θερμὲς παρακλήσεις του προκαλοῦν τὴν δυσαρέσκεια, τὸ θυμὸ, τὴν ἀγανάκτησι τοῦ κόσμου.

Μὲ τὰ λόγια ποὺ λέει φωνάζοντας ὁμολογεῖ τὸν Ἰησοῦ «υἱὸ τοῦ Δαυὶδ», ἀπόγονο δηλαδὴ τοῦ ἐνδόξου βασιλέως Δαυὶδ. Μὲ τὴν προσφώνησί του αὐτῇ, «υἱὲ Δαυὶδ», τί φανερώνει; φανερώνει ὅτι θεωρεῖ τὸν Ἰησοῦ Μεσσία, γιατί γιὰ τὸ Μεσσία προέλεγαν οἱ προφητείες ὅτι θὰ καταγόταν ἀπὸ τὸ γένος τοῦ Δαυὶδ. Τὸ «υἱὲ Δαυὶδ» λοιπὸν σημαίνει «Μεσσία».

«Ἐλέησόν με», τοῦ φωνάζει. Καὶ μὲ τὸ αἶτημα αὐτό, μὲ τὴ θερμὴ αὐτὴ παράκλησι, τὴν ἔντονη καὶ σταθερὴ, φανερώνει ὅτι πιστεύει στὴ θεότητα τοῦ ταπεινοῦ Ἰησοῦ. Αὐτὸ συμπεραίνει κανεὶς ἂν κάνη τὴν ἀκόλουθη σύγκρισιν· ὅπως κάποτε ὁ Δαυὶδ μὲ τὸ «Ἐλέησόν με, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου...» ἄρχι-

ζε τὸ γνωστὸ ψαλμὸ του, τὸν ψαλμὸ τῆς μετανοίας (Ψαλμ. 51), ἔτσι τώρα καὶ ὁ τυφλὸς αὐτός, ποὺ νιώθει ὅτι βρίσκεται ἤδη μπροστὰ στὸν ἐνανθρωπήσαντα Θεό, ζητᾷ τὸ ἔλεός του λέγοντας τὸν ἴδιο ἐκεῖνο θεόπνευστο λόγο, «Ἐλέησόν με»· ἀπευθύνει στὸν Ἰησοῦ τὴν ἴδια παράκλησι μὲ τὸ Δαυὶδ, ποὺ σημαίνει ὅτι τὸν πιστεύει ὡς Θεὸ ἀληθινὸ ποὺ ἐνανθρώπησε καὶ ἦρθε στὸν κόσμον γιὰ νὰ μᾶς σώσει.

Ἄς θαυμάσουμε, ἀγαπητοί μου, τὴ σταθερότητα τοῦ τυφλοῦ. Στὴ μέση τοῦ δρόμου κι ἀνάμεσα σὲ κόσμον μὲ ἐχθρικές διαθέσεις ἀπέναντί του, δὲν διστάζει πρῶτον μὲν νὰ ὁμολογήσῃ τὸ Χριστό· καὶ δεύτερον μὲ ταπεινωσι, σὰν ἐλάχιστος δούλος τῆς Θεῆς Μεγαλωσύνης, νὰ ζητήσῃ τὸ ἔλεός του. **Στερεὸς** σ' αὐτὴ τὴν ὁμολογία του ὁ τυφλός, διδάσκει ὅτι παρόμοια σταθερότητα πρέπει νὰ ἔχουμε καὶ ἐμεῖς ὅταν πρόκειται νὰ ὁμολογήσουμε τὸ Χριστὸ μέσα στὴ σημερινὴ γενεά μας.

Γιατὶ μήπως καὶ σήμερον ὁ κόσμος δὲν ἐνοχλεῖται ὅταν ἀκούη τὰ παιδιὰ τοῦ Θεοῦ ν' ἀναφέρουν τὸ ὄνομα τοῦ Ἰησοῦ, νὰ ὑποστηρίζουν τὴν πίστι τους; Χαμόγελα, μορφασμοί, εἰρωνεῖες, ἠχηρὰ γέλια καὶ καγχασμοί, νὰ τί -τὸ λιγώτερο- περιμένουν τὸ Χριστιανὸ ποὺ θὰ τολμήσῃ π.χ. μέσα σ' ἓνα κοσμικὸ κέντρο νὰ σηκωθῇ ὀρθος καὶ νὰ κάνῃ τὸ σημεῖο τοῦ σταυροῦ, ἢ σὲ μιὰ ὁποιαδήποτε συνάντησι νὰ πῇ δυὸ θρησκευτικὲς λέξεις, ν' ἀναφέρῃ τὸ ὄνομα τοῦ Θεοῦ. Ὁ κόσμος ποὺ ζῆ μακριὰ ἀπὸ τὸν Κύριον θὰ ἐπιθυμοῦσε νὰ μὴν ἀκούγεται πουθενὰ ἡ λέξι «Χριστός» καί, ἂν εἶχε τὸ δικαίωμα, θὰ ἔβαζε φίμωτρο στὰ στόματα ὄλων τῶν ἱεροκηρύκων· γιατί δὲν μπορεῖ ν' ἀκούη ἀλήθειες ποὺ ταραίζουν τὴν ἡσυχία του, τὴν ἀνάπαυσί του. Ὁ κόσμος τῆς ἀπιστίας καὶ τῆς πλάνης δὲν διστάζει νὰ χρησιμοποιήσῃ

ἀκόμη και μέσα βίας για να κλείση τὰ στόματα τῶν Χριστιανῶν, ὥστε να μὴ ἀκούγεται ἡ φωνὴ τῆς ἀληθείας. Αὐτὸ δὲν γινόταν ἀνεκαθεν στὴν ἱστορία τῆς Ἐκκλησίας;

Ὅταν οἱ ἀπόστολοι Πέτρος καὶ Ἰωάννης μετὰ τὴν Πεντηκοστὴ κήρυτταν μὲ μεγάλη δύναμι τὸ λόγο τοῦ Θεοῦ στὰ Ἱερσόλυμα, οἱ κοσμικοὶ καὶ θρησκευτικοὶ ἄρχοντες τῶν Ἰουδαίων ἀνησύχσαν. Ταράχτηκαν βλέποντας τὴν ταχεῖα διάδοσι τῆς νέας πίστεως «καὶ καλέσαντες αὐτοὺς παρήγγειλαν αὐτοῖς τὸ καθόλου μὴ φθέγγεσθαι, μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ» ἀπηγόρευσαν δηλαδὴ αὐστηρὰ στοὺς δύο ἀποστόλους να μιλοῦν καὶ να διδάσκουν γιὰ τὸν Ἰησοῦ, τοὺς εἶπαν οὔτε κὰν ν' ἀνοίγουν τὸ στόμα τους να ποῦν τὸ ὄνομά του, οὔτε κὰν ἡ γλῶσσα τους να προφέρῃ τὴν γλυκύτατη λέξι «Ἰησοῦς». Ἀλλὰ οἱ ἀπόστολοι τί ἀπαντοῦν Ἄρχοντες τοῦ Ἰσραήλ, τί λέτε; οὐδὲ φαίνεται σωστὸ μπροστὰ στὸ Θεό, να ὑπακοῦμε περισσότερο σ' ἐσθὲς παρὰ σ' Ἐκεῖνον; Ἐμεῖς πάντως δὲν μπορούμε να μὴ λέμε αὐτὰ ποὺ εἶδαν τὰ μάτια μας καὶ αὐτὰ ποὺ ἄκουσαν τ' αὐτιά μας. «*Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ Θεοῦ ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ, κρίνατε. οὐ δυνάμεθα γὰρ ἡμεῖς ἂ εἶδομεν καὶ ἠκούσαμεν μὴ λαλεῖν*», δὲν μπορούμε ἡμεῖς να μὴ κηρύττουμε ὅσα εἶδαμε καὶ ἀκούσαμε (Πρξ 4:18-20).

Καὶ πράγματι, ἀντὶ να κλείσουν τὸ στόμα τους καὶ να σωπάσουν, αὐτοὶ ἐπαναλαμβάνουν τὸ κήρυγμα μὲ μεγαλύτερο ζῆλο. **Ἐκκानαν**, δηλαδὴ, **ὁ,τι ἔκανε καὶ ὁ τυφλὸς** τοῦ σημερινοῦ εὐαγγελίου, ὁ ὁποῖος, στὶς φωνὲς τοῦ ὄχλου ποὺ τοῦ ἔλεγε να σωπάσῃ, αὐτὸς διπλασίαζε καὶ τριπλασίαζε τὴ φωνὴ του καὶ δυνάμωνε τὴν ἔντασί της λέγοντας· «*Ἰησοῦ υἱὲ Δαυὶδ, ἐλέησόν με*».

Τέτοια σταθερότητα στὴν ὁμολογία πρέπει να ἔχουμε ὅλοι οἱ πιστοί. **Μακριὰ ἀπὸ μᾶς ἡ δειλία**. Κι ὅλος ὁ κόσμος ἀν φωνάζῃ καὶ διαμαρτύρεται ἐναντίον μας γιὰτὶ ὁμολογοῦμε τὸ Χριστό, ἡμεῖς θὰ ὑψώσουμε τὴ φωνὴ τῆς πίστεώς μας τόσο ἔντονη καὶ τόσο θερμὴ καὶ τόσο σταθερὴ, ὥστε μέσα στὴ σύγχυσι τοῦ αἰῶνος τούτου ν' ἀκούγεται καθαρὰ ἡ ὁμολογία τῆς πίστεώς μας.

Ἄν ἡ πίστι ἐπιασε καλὰ καὶ καίῃ σταθερὰ μέσα μας **σὰν τὴ φωτιά**, καμμιὰ δύναμι δὲν θὰ μπορέσῃ να μᾶς τὴ σβῆσῃ· οἱ πειρασμοὶ καὶ οἱ ἀντιδράσεις τοῦ κόσμου ἀντὶ να τὴν καταστέλλουν θὰ τὴ γιγαντώνουν περισσότερο, ὅπως ὅταν σὲ ὦρα πυρκαγιᾶς τύχῃ να φυσᾷ σφοδρὸς ἀνεμος καὶ τότε, ἀντὶ να σβῆνῃ τὴ

φλόγα, τὴν κάνει ν' ἀναρριπίζεται, να φουτώνῃ περισσότερο καὶ νέες πύρινες γλώσσες να ξεπηδοῦν ἀπὸ τὴν ἀρχικὴ ἐστία. Ἄν ἡ πίστι ριζώσῃ βαθειὰ στὴν καρδιά, καμμιὰ δύναμι δὲν θὰ μπορέσῃ να τὴν ξερριζώσῃ· ἡ θύελλα τῆς ἀπιστίας, μὲ ὄλες τὶς εἰρωνεῖες της καὶ μ' ὄλες τὶς ἀπειλές της, μὲ τὰ γελοῖα ἐπιχειρήματά της καὶ μὲ τὰ ψεύτικα φόβητρά της, θὰ δυναμῶνῃ πιὸ πολὺ τὸ δέντρο τῆς πίστεως· ὅπως ὁ ἀνεμος ποῦ, ὅταν τὸ δέντρο κἀνῃ γερὲς ρίζες, τότε μὲ τὸ φύσημά του ἀντὶ να τὸ ξερριζώσῃ, τὸ σταθεροποιεῖ ἀκόμη περισσότερο, κάνει τὶς ρίζες του να πηγαινούν πιὸ βαθειὰ, να βγαίνουν νέα κλαδιὰ ποὺ ἀντλοῦν χυμὸ ἀπὸ τὴ ρίζα, καὶ να φυτρώνουν νέα ἀνθη ποὺ στολίζουν τὸ δέντρο.

Ἡ στερεὰ καὶ ἀκλόνητη ὁμολογία εἶνε **καρπὸς τῆς πίστεως**. Ἄς τὸ παραδεχτοῦμε, ἀγαπητοὶ μου· δὲν μπορούμε ἡμεῖς να ὁμολογήσουμε τὸ Χριστὸ μὲ τὸ θάρρος καὶ τὴν παρρησία ποὺ εἶχαν οἱ μάρτυρες τοῦ Χριστιανισμοῦ, οἱ παλαιότεροι καὶ οἱ νεώτεροι, γιὰτὶ· διότι δὲν ὑπάρχει μέσα μας ζωντανὴ ἡ πίστι ὅτι ὁ Ἰησοῦς εἶνε ὁ Μεσσίας, ὁ Λυτρωτὴς, ὁ Σωτὴρας τοῦ κόσμου. Μόνο ἀπὸ μιὰ τέτοια πίστι ξεπηδᾷ μόνῃ της ἡ ὁμολογία, ὅπως ξεπιδᾷ τὸ νερὸ ἀπὸ τὴν πηγὴ. Ἡ πίστι μας, ἐφ' ὅσον εἶνε βαθειὰ καὶ εὐλικρινὴς, θὰ ἐξεκρίνησθῃ, θὰ ἐξωτερικευθῇ, θὰ ξεπηδήσῃ σὰν μιὰ διάπυρη ὁμολογία τοῦ γλυκυτάτου ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

«**Ἐπίστευσα, διὸ ἐλάλησα**», λέει ὁ προφήτης Δαυὶδ καὶ τὸ ἐπαναλαμβάνει ὁ ἀπόστολος Παῦλος (Πρξ 13:1 = Β' Κορ. 4:13)· πίστεψα δηλαδὴ, καὶ γι' αὐτὸ μίλησα· ὅταν ἐνωσα δυνατὴ τὴν πίστι μου, τότε ἀνοίξα τὸ στόμα μου καὶ τὴν ἐξέφρασα· τὰ λόγια μου δὲν ἔχουν ἄλλο κίνητρο ἐκτὸς ἀπὸ τὴν πίστι.

Ὁ τυφλὸς ἔξω ἀπ' τὴν Ἱεριχὼ μίλησε ὅπως μίλησε, γιὰτὶ πίστευε στὸ Χριστό. Δὲν ἐξηγεῖται ἀλλιῶς ὁ τολμηρὸς του λόγος.

Οἱ μάρτυρες διὰ μέσου τῶν αἰῶνων ὑψώσαν τὴ φωνὴ τους μπροστὰ στὰ δικαστήρια καὶ μέσα στὰ ἀμφιθέατρα καὶ μέσα στὶς φυλακὲς – γιὰτὶ· διότι πίστευαν στὸ Χριστό.

Καὶ ἡμεῖς τότε θὰ ὁμολογήσουμε μὲ παρρησία, μὲ σταθερότητα καὶ μὲ ἀνδρεία τὸ Χριστό, ἐὰν **πιστέψουμε** σ' αὐτὸν καὶ σὰν τὸν τυφλὸ τῆς Ἱεριχοῦς **συναισθανθοῦμε** κ' ἡμεῖς τὴν τύφλωσί μας καὶ στείλουμε σ' αὐτὸν τὴν **προσευχὴ** μας· «*Ἰησοῦ υἱὲ Δαυὶδ, ἐλέησόν μας*».

(f) **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

Thy Kingdom Come. Thy Will Be Done

Your kingdom come. We pray that God's kingdom will become present for us in the same way that we ask for His name to be hallowed among us. For when does God not reign, when could there be in Him a beginning of what always was and what will never cease to be? What we pray for is that the kingdom promised to us by God will come, the kingdom won by Christ's blood and passion. Then we who formerly were slaves in this world will reign from now on under the dominion of Christ, in accordance with His promise: Come, O blessed of my Father, receive the kingdom which was prepared for you from the foundation of the world.

However, my dear friends, it could also be that the kingdom of God whose coming we daily wish for is Christ Himself, since it is His coming that we long for. He is our resurrection, since we rise again in Him; so too He can be thought of as the kingdom of God because we are to reign in Him. And it is good that we pray for God's kingdom; for though it is a heavenly kingdom, it is also an earthly one. But those who have already renounced the world are made greater by holding positions of authority in that kingdom.

After this we add: Your will be done on earth as it is in heaven; we pray not that God should do His will, but that we may carry out His will. How could anyone prevent the Lord from doing what He wills? But in our prayer we ask that God's will be done in us, because the devil throws up obstacles to prevent our mind and our conduct from obeying God in all things. So if His will is to be done in us we have need of His will, that is, His help and protection. No one can be strong by his own strength or secure save by God's mercy and forgiveness. Even the Lord, to show the weakness of the human nature which He bore, said: Father, if it be possible, let this cup pass from Me, and then, by way of giving example to His disciples that they should do God's will and not their own, he added: Nevertheless, not as I will, but as You will.

St. Cyprian of Carthage

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