

THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN December 17th, 2017
V. Rev. Archimandrite Eugene N. Pappas

ELEVENTH SUNDAY OF LUKE



Icon of the Sunday of the Forefathers

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 St. Paul's Letter to the Colossians 3:4-11

Brethren, when Christ who is our life appears, then you also will appear with him in glory. Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these the wrath of God is coming upon the sons of disobedience. In these you once walked, when you lived in them. But now put them all away: anger, wrath, malice, slander, and foul talk from your mouth. Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its creator. Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all.

Προκείμενον. Ήχος δ'.
Δανιήλ 3.26-27

Εὐλογητὸς εἶ, Κύριε, ὁ Θεὸς τῶν Πατέρων ἡμῶν.
Στίχ. Ὅτι δίκαιος εἶ ἐπὶ πᾶσιν, οἷς ἐποίησας ἡμῖν.

Πρὸς Κολοσσαεῖς 3:4-11 τὸ ἀνάγνωσμα εἶναι ἀπο

Ἀδελφοί, ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ. Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία, δι' ἣ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας· Ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε, ὅτε ἐζήτε ἐν αὐτοῖς. Νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργὴν, θυμόν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν· μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν· ὅπου οὐκ ἔνι Ἑλλήν καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος· ἀλλὰ τὰ πάντα καὶ ἐν πᾶσιν Χριστός.

11th Sunday of Luke
The Gospel According to Luke 14:16-24

The Lord said this parable: "A man once gave a great banquet, and invited many; and at the time of the banquet he sent his servant to say to those who had been invited, 'Come; for all is now ready.' But they all alike began to make excuses. The first said to him, 'I have bought a field, and I go out and see it; I pray you, have me excused.' And another said, 'I have bought five yoke of oxen, and I must go to examine them; I pray you, have me excused.' And another said, 'I have married a wife, and therefore I cannot come.' So the servant came and reported this to his master. Then the householder in anger said to his servant, 'Go out quickly to the streets and lanes of the city, and bring in the poor and maimed and blind and lame.' And the servant said, 'Sir, what you commanded has been done, and there is still room.' And the master said to the servant, 'Go out to the highways and hedges, and compel people to come in, that my house may be filled. For I tell you, none of those men who were invited shall taste my banquet. For many are called, but few are chosen.'"

11th Sunday of Luke
Ἐκ τοῦ Κατὰ Λουκᾶν 14:16-24 Εὐαγγελίου τὸ Ἀνάγνωσμα

Εἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην· Ἄνθρωπός τις ἐποίησε δεῖπνον μέγα καὶ ἐκάλεσε πολλούς· καὶ ἀπέστειλε τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις· ἔρχεσθε, ὅτι ἡδὴ ἑτοιμὰ ἐστί πάντα. καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες. ὁ πρῶτος εἶπεν αὐτῷ· ἀγρόν ἠγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον. καὶ ἕτερος εἶπε· ζεύγη βοῶν ἠγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον. καὶ ἕτερος εἶπε· γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. καὶ παραγενόμενος ὁ δοῦλος ἐκεῖνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ· ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε. καὶ εἶπεν ὁ δοῦλος· κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστί. καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον· ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκος μου. λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου. Πολλοὶ γὰρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

DEVOTIONS THIS WEEK:

Sunday,	December 17th,	Liturgy of Saint Dionysios Feast of the Prophet Daniel	10:30 A.M.
Sunday	December 17th,	Commemoration of Saint Eleftherios- Artoklasia	12:00 Noon
Wednesday	December 20th,	Confessions heard 12 PM – 4 PM	
Thursday	December 21st,	Confessions heard 12 PM – 4 PM or by private arrangement appointment	
Friday	December 22nd,	SHUT IN COMMUNIONS by appointment	
Sunday	December 24th,	Pre-Festal Liturgy of the Holy Nativity	10:30 A.M.
Sunday	December 24th,	Vesperal Liturgical Observance	10:30 P.M.
Monday	December 25th,	CHRISTMAS NATIVITY LITURGY	10:30 A.M.

AGAPE COFFEE FELLOWSHIP: this Sunday is being hosted by the GREEK SCHOOL P.T.A. Please join us in **WHITEHALL FOR CHRISTMAS REFRESHMENTS. OPEN TO ALL**

GREEK SCHOOL PAGEANT : STUDENTS OF THE THREE HIERARCHS GREEK SCHOOL WILL PRESENT THEIR nativity program today December 17th, in the Church proper. Let's encourage our students with your presence.

ARTOKLASIES TODAY: Peggy Soumakis for Saint Dionysios in honor of her daughter's name-day ' Dionysia '.
Sylvia Raptis in honor of Saint Sylvia her patronal name and Saint Eleutherios . Eleutheria Xenakis)Philoptochos President) celebrating her patronal name-day of Saint Eleutherios

AHEPA NEWS: The Annual Men's Society CHRISTMAS DINNER will be hosted by the Coney Island Chapter #200 at ' PERRY'S ' TOMORROW EVENING DECEMBER 18TH , AT 7:00 P.M.

CHOIR NEWS: All Choir members and their spouse are invited to the CHRISTMAS DINNER on Thursday evening, December 21st at 7:00 PM.

NEW YEAR RESERVATIONS: for the Annual GALA REVEILLON in Rose-hall are being taken NOW. Please check the centerfold for further details. Our event is safe, convenient, friendly, festive, with an incredulous dinner and full top shelf open bar from 9:00 P.M till dawn! Will you join us? Call now and be assured.

QUIET DONOR: A lifelong member of the Parish, recently made a Christmas donation to his beloved parish. When asked for the specific direction of the gift, he humbly responded ' FOR THE GENERAL BENEFIT OF MY CHURCH'. He remains anonymous as requested, however we are indeed most appreciative of his TEN THOUSAND DOLLAR (\$10,000.) gift to Three Hierarchs . God Bless his intentions.

NAME DAY CELEBRATED: Father Eugene observed two Patron Saint days, December 06th (ST. NICHOLAS) and December 13th, (St. EUGENE) with festal liturgy and a reception for the well wishers on the holiday. Many blessings to those named Nicholas, Nicole, Niki, Eugenios and Eugenia. CHRONIA POLLA!

PAROCHIAL GREEK SCHOOL: will close for the Christmas recess from Friday December 22 through the FIRST of JANUARY. Classes will resume on Tuesday, January 02nd.

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.



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 : + JAMES PAVLIDES + VASILIKI PALOYMPIS



Our beloved Pastor Father Eugene observes and celebrates two (2) patronal saint feast days. Traditionally when a layman becomes an ordained priest he keeps his baptismal name in his priestly life. However, celibate clergy (priests, deacons and bishops) must take monastic orders prior to any ordination to higher clerical life. The monastic vows of celibacy , charity and obedience must be professed under the new tonsuring name of the NEW MONK. Hence at the service of profession of vows the young man is given his religious name by the ordaining abbot of the MONASTERY or the PROVINCIAL HIERARCH. The new name may be selected from the 'saint of the day' on the calendar, or may be the name of a former monk of the monastery who has passed away (fallen asleep in the Lord)or by taking the FIRST INITIAL of the baptismal name and giving the name of another saint with the same FIRST INITIAL: (NICHOLAS – NATHANIEL) In the case of Father Eugene he was named after the deceased ABBOT OF THE MONASTERY, TO HONOR HIS MEMORY IN NAME. Thus Nicholas became Eugenios (EUGENE).



Good Bye 2017, Hello 2018

TROOP 531 - "THE GOLDEN GREEKS" PRESENT:

NEW YEARS EVE

Sunday, December 31, 2017
At 9:00PM

Three Hierarchs Greek Orthodox Church
1724 Avenue P, Brooklyn, NY, 11229

21 and Older: \$125.00

Under 21: \$80.00

For Reservations, Please Call 347-305-5332

Price Includes:

Top Shelf Open Bar All Night
Gourmet Foods
Live DJ and Lighting





ΚΥΡΙΑΚΗ

ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



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

Ἐκδίδεται ἀπὸ τὴν Κοινοβιακὴ Γυναικίᾳ Τερὰ Μονὴ Ἁγίου Λύγουστίνου Φλωρίνης - 531 00 ΦΛΩΡΙΝΑ - τηλ. 23850-28610 - imkaflo@yahoo.gr

Περίοδος Δ' - Ἔτος ΛΔ'
Φλώρινα - ἀριθμ. φύλλου 2056

Κυριακὴ ΙΑ' Λουκά (Λκ. 14,16-24· Μθ. 22,14)
17 Δεκεμβρίου 2017

Συντάκτης (†) ἐπίσκοπος
Αὐγουστίνος Ν. Καντιώτης

Προφάσεις

«Ἀνθρωπὸς τις ἐποίησε δεῖπνον μέγα καὶ ἐκάλεσε πολλούς...» (Λκ. 14,16)

Ἀκούσατε, ἀγαπητοί μου, τὸ ἱερὸ καὶ ἅγιο εὐαγγέλιο. Τί μᾶς λέει; Κάπου **στρώθηκε ἓνα τραπέζι** μὲ δ,τι ἐκλεκτό· γλέντι τρικούβερο. Ἀλλὰ –περίεργο πρᾶγμα– **δὲν πάτησε κανένας**. Πολὺ περίεργο· σὲ τέτοιες διασκεδάσεις τρέχουν ὅλοι, πὼς ἐδῶ δὲν ἦρθαν;

Ἡ ἀπορία λύνεται ἂν λάβουμε ὑπ' ὄψιν ὅτι τὸ εὐαγγέλιο εἶνε **λόγος παραβολικός**, ἄλλα λέει καὶ ἄλλα ἐννοεῖ. Δὲν πρόκειται δηλαδὴ γιὰ κανένα γλέντι κοσμικόν, γιὰ διασκεδάσι ὅπως αὐτὲς ποὺ γίνονται στὰ κέντρα.

Ἡ παραβολὴ αὕτη διδάσκει, ὅτι ἔξω ἀπὸ τῆς κοσμικῆς χαρὲς ὑπάρχουν καὶ πνευματικὲς ἀπολαύσεις, ὑπάρχει κ' ἓνα συμπόσιο οὐράνιο. Μὲ τὴν παραβολὴ αὕτη τοῦ μεγάλου δεῖπνου ὁ Κύριος θέλει νὰ διδάξῃ, ὅτι ἡ θρησκεία μας χαρίζει τὴν χαρὰ. **Τὴ χαρὰ δὲν τὴ δίνει ὁ κόσμος, τὴ δίνει ὁ Χριστός**, ἀρκεῖ νὰ τὸν ἀκολουθήσουμε. Θέλεις νὰ αἰσθανθῇς χαρὰ πραγματική; δέξου τὴν πρόσκλησί του.

Οἱ ἄνθρωποι ὅμως, μὲ διάφορες προφάσεις, ἀρνοῦνται τὴν πρόσκλησι, νὰ συμμορφωθοῦν μὲ τῆς θεῖες ἐντολές. **Ποιὲς ἐντολές;**

Ἄς ἀναφέρουμε μερικές, ἀγαπητοί μου.

● Πρῶτα - πρῶτα ὁ **ἐκκλησιασμός**. Κάθε Χριστιανὸς ἔχει χρέος νὰ ἐκκλησιάζεται τοῦλάχιστον τὴν Κυριακὴ. Ἀπὸ τῆς 168 ὥρες ποὺ ἔχει ἡ ἐβδομάδα, ὁ Κύριος ζητᾷ νὰ διαθέσουμε μία μόνο ὥρα γιὰ νὰ ἔρθουμε στὴν ἐκκλησίαν νὰ ποῦμε ἓνα εὐχαριστῶ στὸ Μεγαλοδύναμο καὶ νὰ ζητήσουμε τὸ ἔλεός του. Κι ὅμως οἱ πολλοὶ δὲν ἔρχονται κ' οἱ ἐκκλησιάζονται εἶνε σχεδὸν ἀδελανές. Ἄν ἐκκλησιάζονταν ὅλοι, θὰ ᾤρεπε νὰ φτειάξουμε μεγαλύτερες ἐκκλησίες. Ἄν τώρα τοὺς ρωτήσης, γιατί δὲν ἐκκλησιάζονται, ἀκοῦς δικαιολογίες ποὺ δὲν στέκουν.

✓ Ὁ ἓνας θὰ πῇ· Δουλεύω, κουράζομαι, **ἔχω ἀνάγκη ν' ἀναπαυθῶ**, κ' ἔτσι τῆς πρωινῆς ὥρας κοιμᾶμαι. Μὰ ἐγὼ βλέπω πρωὶ - πρωὶ τὴν Κυ-

ριακὴν πληθεὺς ἄνθρωποι νὰ μπαίνουν σὲ αὐτοκίνητα καὶ νὰ φεύγουν γιὰ ἐκδρομὲς τὴν ὥρα ποὺ χτυπᾶνε οἱ καμπάνες. Γιὰ ἐκδρομὴ διακόπτουν τὸν ὕπνο τους, γιὰ τὴν ἐκκλησίαν ὀχι. ✓ **Κουράζονται**, λένε, **ὄρθιοι** στὴν ἐκκλησίαν, γι' αὐτὸ δὲν ἔρχονται. Μὰ ἐγὼ βλέπω στοὺς ναοὺς τὰ καθίσματα νὰ εἶνε ἀδειανὰ, κι αὐτοὺς ποὺ λένε πὼς δὲν μποροῦν νὰ σταθοῦν ἐδῶ μιὰ ὥρα, τοὺς βλέπω ὥρες ὁλόκληρες ὄρθιους στὸ γήπεδο καὶ νὰ τοὺς ψήνῃ ὁ ἥλιος ἢ νὰ τοὺς περονιάζῃ τὸ κρύο. Ἄρα ὁ λόγος ποὺ ἀπουσιάζουν δὲν εἶνε ἡ κούρασι, εἶνε ἡ ἀδιαφορία. ✓ **Λοιπόν· Ἔλα στὴν ἐκκλησίαν - Κουράζομαι.** Ἔλα στὴν ἐκκλησίαν - Δὲ βρίσκω κάθισμα. Ἔλα στὴν ἐκκλησίαν - Δὲ μ' ἀρέσει αὐτὸς ὁ παπᾶς. Ἔλα στὴν ἐκκλησίαν - Μ' ἐνοχλοῦν οἱ ἐπίτροποι. - Ἔλα στὴν ἐκκλησίαν - Βαριέμαι τὸ κήρυγμα... Δὲν ἔρχεσαι. Δηλαδὴ, προφάσεις.

● Καὶ μόνο γιὰ τὸν ἐκκλησιασμό; Νά, τώρα εἶνε περίοδος **νηστείας**, ποὺ εἶνε θεσμὸς τὸν ὁποῖον ὥρισε ἡ Ἐκκλησία μας ὡς μέσο προπαρασκευῆς γιὰ νὰ ἐορτάσουμε τὰ Χριστούγεννα. Νηστεύουν οἱ ἄνθρωποι; Οὔτε Τετάρτη, οὔτε Παρασκευὴ, οὔτε Μεγάλῃ Τεσσαρακοστή, οὔτε καὶ Μεγάλῃ Παρασκευῇ ἀκόμα. Μὰ γιατί; ✓ **Εἶμαι ἄρρωστος**, λέει. Ἄν εἶσαι ἄρρωστος, ἔχεις δικαιολογία· φιλόανθρωπε ἡ Ἐκκλησία μας σὲ ἐξαιρεῖ ἀπὸ τὸν κανόνα. Δὲν εἶνε ὅμως ὅλοι ἄρρωστοι. Ἐχουν ὑγείαν αἰδερένια, μποροῦν νὰ σπᾶσουν χαλίκι στὸ δημόσιο δρόμο. Προφασίζονται τὸν ἄρρωστο· αἰτία εἶνε ἡ κοιλοδουλία, θεοποίησαν τὴν κοιλιά (ἡβλ. Φλ. 3,19).

● Τώρα πλησιάζουν τὰ Χριστούγεννα. Ὁ Χριστὸς σοῦ ἔχει στρωμένο τραπέζι καὶ σὲ καλεῖ στὴν θεῖαν κοινωνίαν· ἔλα λοιπόν, **ἔλα νὰ κοινωνήσης** τὰ ἄχραντα μυστήρια. Τί ἀπαντᾷς; ✓ **Εἶμαι ἁμαρτωλός**, ἀκάθαρτος· ἔχω κάνει δι-
άφορες ἁμαρτίες, δὲν εἶμαι ἄγιος νὰ κοινωνήσω... Πρόφασι, ψευτοεὐλάβεια εἶνε αὕτη. Ἄν νιώθῃς ἀκάθαρτος, τρέξε στὸ λουτρό. Ὅπως

βάσεις στο πλυντήριο το ακάθαρτο ρούχο και το λερωμένο πιάτο, κι όπως κάνεις τακτικά μπάνιο και πλένεις το σώμα σου, έτσι να καθαρίσης και την ψυχή σου. —Μά ποῦ νὰ πάω νὰ καθαρίσω τὴν ψυχή μου; Πολύ κοντά. Δὲν εἶνε ἀνάγκη νὰ πῆς κάτω στὸν Ἰορδάνη ποταμό· ὁ Ἰορδάνης εἶνε δίπλα σου. Ἐνα δάκρυ μετανοίας, ποῦ πέφτει ἀπὸ τὰ μάτια ὄχι γιὰ κοσμικά πράγματα ἀλλὰ γιὰ τὶς πορνείες, τὶς μοιχεῖες, τὶς βλασφημίες καὶ τ' ἄλλα ἁμαρτήματά μας, γίνεται Ἰορδάνης καὶ μπορούμε νὰ πλυθούμε.

● Εἶσαι ἀκάθαρτος; **ἔλα στὴν ἱερὰ ἐξομολόγησι.** Ἄν πιστεύης, τὸ πετραχήλι τοῦ παπᾶ, ὅπως λένε τὰ βιβλία τῆς Ἐκκλησίας, εἶνε ὁ Ἰορδάνης, ὅπου καθαρίζονται οἱ ἁμαρτωλοί. Ἐλα στὸν πνευματικὸ πατέρα, ἀνοιξε τὴν καρδιά σου, πὲς τ' ἁμαρτήματά σου, νὰ λάβῃς ἄφεσι. Ὡς πᾶς στὸν πνευματικὸ; μὰ δὲν ὑπάρχουν πνευματικοί... Δὲν ὑπάρχουν; Πρόφασι κι αὐτό. Ἄν ἀρρωστήσης, ζητᾷς γιατρὸ στὴ γειτονιά; ἂν δὲν τὸν βρῇς στὴ γειτονιά, πῆς στὸ νοσοκομεῖο· κι ἂν δὲν βρῇς ἐδῶ, πῆς στὸ ἐξωτερικό, δανεῖξαι ἢ πούλῃς καὶ τὸ σπίτι σου, γιὰ νὰ θεραπεύσης τὸ κορμί, ποῦ αὐριο θὰ γίνῃ «σκωλήκων βρώμα καὶ δυσωδία» (ἡκολ. νεφρός, μαρ). Ὡστε λοιπὸν γιατρὸ γιὰ τὸ σῶμα βρίσκεις, γιὰ τὴν ψυχή δὲν βρίσκεις; Ἄν δὲν ὑπάρχει πνευματικὸς στὴν ἐνορία, ὑπάρχει παρακάτω. Δόξα τῷ Θεῷ στὴν πατρίδα μας ὑπάρχουν πνευματικοὶ εὐλαβεῖς καὶ ἅγιοι. Καὶ ἂν δὲν βρίσκῃς στὸν κόσμον, ἄντε στὸ Ἅγιον Ὄρος, νὰ βρῇς κάποιον ἀπὸ τοὺς ποὺ ἀσκητεύουν ἐκεῖ, νὰ πῆς τὰ κρίματά σου.

● Ἀλλὰ, ἀδελφοί μου, οἱ προφάσεις δὲν τελειώνουν. Τὸν καλεῖς στὴν ἐκκλησία — προφάσεις, τὸν καλεῖς νὰ νηστεύῃ — προφάσεις, τὸν καλεῖς νὰ κοινωνήσῃ — προφάσεις, τὸν καλεῖς νὰ ἐξομολογηθῇ — προφάσεις. Καὶ ὄχι μόνο γι' αὐτά. Θὰ μπορούσαμε νὰ μιλάμε γιὰ προφάσεις μέχρι τὸ βράδυ. Νά· λὲς στὸν ἄλλο ποῦ ἔχει χρήματα· Δῶσε κάτι γιὰ τὴν ἐκκλησία ἢ γιὰ τὸ σχολεῖο ἢ γιὰ τὸ γυμνάσιο, **δῶσε γιὰ τὸ φτωχό.** Καὶ τὸν βλέπεις καὶ σφίγγει τὸ χέρι καὶ προφασίζεται διάφορα γιὰ νὰ μὴν ἐλεήσῃ.

Προφάσεις ὁ φιλάργυρος γιὰ νὰ μὴν κἀν ἐλεημοσύνη, προφάσεις ὁ ἄλλος γιὰ νὰ μὴν κἀν προσευχή, προφάσεις ὁ ἄλλος γιὰ νὰ μὴν ἀνοίξῃ τὸ Εὐαγγέλιο, προφάσεις ὁ ἄλλος γιὰ νὰ μὴ συγχωρήσῃ τὸν πλησίον... Ἔχουμε **προφάσεις γιὰ ὅλα.** Δηλαδή τί καταλαβαίνω· ὁ διάβολος ἀνοιξε «φάμπρικα», διαρκῶς βγάζει προφάσεις καὶ τὶς βάζει στὰ στόματα τῶν ἀνθρώπων. Κάποιος σοφὸς εἶπε· «Εὐκολώτερα ὁ ἀνθρώπος μπορεῖ νὰ πᾶσῃ νὰ ἁμαρτάνῃ παρὰ

νὰ πᾶσῃ νὰ προφασίζεται». Γι' αὐτὸ καὶ στὸ Ψαλτήρι ὁ προφῆτης Δαυὶδ, ποῦ τὸ γνωρίζει τὸ κακὸ αὐτό, λέει· «*Μὴ ἐκκλίνῃς τὴν καρδίαν μου εἰς λόγους πονηρίας τοῦ προφασίζεσθαι προφάσεις ἐν ἁμαρτίαις*» (Ψαλμ. 140,4).

Αὐτά, ἀγαπητοί μου, τὰ λίγα — τὰ φτωχὰ λόγια εἶχα νὰ πῶ στὴν ἀγάπη σας. **Εἴμαστε ἀδικαιολόγητοι.** Κανένας δὲν ἔχει λόγον νὰ προφασίζεται ὡς Χριστιανοὶ εἴμαστε ὑποχρεωμένοι νὰ ἐκτελέσουμε τὰ ἱερά μας καθήκοντα.

Τώρα ὅμως ξέρεις τί θὰ ποῦν κάποιοι; Νά πάλι προφάσεις· —Καλὰ εἶνε ὅλα αὐτὰ ποῦ ἀκούσαμε, ἀλλὰ **τὰ κάνει αὐτὸς ποῦ τὰ λέει;**... Ἄλλος θὰ πῇ· —Καλὰ ἦταν αὐτά, μὰ γιὰ «*τῷ καιρῷ ἐκείνῳ*»... Τρίτος θὰ πῇ· —Καλὰ εἶνε αὐτά, ἀλλὰ **ποιὸς τὰ κάνει σήμερα;**... Ἄλλος θὰ πῇ· —Μωρὲ **σὰν αὐστηρὰ μᾶς τὰ εἶπε ὁ ἱεροκλήρυκας,** ἐμεῖς τὰ θέλουμε πιὸ μαλακά...

Ὡστε λοιπὸν αὐτὰ ποῦ εἶπαμε ἐδῶ δὲν θὰ ὑπάρξουν αὐτιά νὰ τ' ἀκούσουν; **Ἄχ, ἀναστενάξω**· γιατί μέσα στὶς μεγάλες πολιτείες δὲν ὑπάρχουν αὐτιά ν' ἀκούσουν. Θυμᾶμαι τὰ χρόνια ποῦ ἔζησα σὰν ἱεροκλήρυκας **στὰ ψηλὰ βουνά,** ἐπάνω στὰ σύνορα. Περνοῦσα ἀπὸ χωριὸ σὲ χωριό, πῆγαινα μέσ' στὶς στάνες, χτυποῦσα τὴν καμπάνα καὶ ἔρχονταν οἱ τσοπαναῖοι, ὁλος ὁ ἀπλὸς λαὸς τῆς Μακεδονίας. Δὲν εἶχαν ἀνάγκη αὐτοὶ ἀπὸ ῥητορεῖες· σὰν τὴ γῆ τὴ διψασμένη ποῦ ρομφάει τὸ νερό, ἔτσι ἀκουγαν.

Θυμᾶμαι **μιά φορὰ στὰ Γρεβενά.** Πῆγα σὲ ἓνα χωριὸ καὶ ἦταν νύχτα 10 ἢ ὥρα· χτύπησα τὴν καμπάνα, ξύπνησαν ἀπὸ τὰ κρεβάτια, ἀδείασαν τὰ σπῖτια, μπήκαν ὅλοι στὴν ἐκκλησία, καὶ τοὺς δίδαξα τὸ λόγο τοῦ Θεοῦ. Καὶ τοὺς λέω· Θὰ στήσω κολυμπήθρα. Μὲ κοιτάξαν. Τί κολυμπήθρα; Μία εἶνε αὐτὴ ποῦ βαπτίζονται τὰ μικρὰ παιδιά, καὶ δεύτερη εἶνε ἡ μετάνοια καὶ ἡ ἐξομολόγησις· ἐλάτε νὰ ἐξομολογηθῆτε. Καὶ εἶχαν ἄλλος 10, ἄλλος 20, ἄλλος 30, κι ἄλλος 50 χρόνια νὰ ἐξομολογηθοῦν. Καὶ κάθισα, ἀδέρφια μου, —ἀλήθεια σὰς λέω— κουρασμένος ὅπως ἦμουν ἀλλὰ νεώτερος καὶ ἄκμαῖος, κάθισα ἀπὸ τὶς 11 ἢ ὥρα τὴ νύχτα μέχρι τὸ πρωί· καὶ **ἐξομολογήθηκαν ὅλοι.**

Ἄχ πῶς ἤθελα τὶς ἁγίες αὐτὲς μέρες νὰ ἦμουν ἐκεῖ! Καὶ πόσο στενοχωριέμαι ποῦ **χίλια χωριὰ δὲν ἔχουν παπᾶ!** Θὰ ἦμουν εὐτυχισμένος, ἐγὼ ὁ γέρος, νὰ πάω ἄλλη μιά φορὰ ἐπάνω, νὰ χτυπήσω καμπάνα, ν' ἀκούσουν οἱ χωρικοὶ μας τὸ «Χριστὸς γεννᾶται...», νὰ ψάλλουμε κ' ἓνα μνημόσυνο στοὺς τάφους τῶν ἡρώων μας καὶ νὰ ποῦμε «*Αἰωνία αὐτῶν ἡ μνήμη*».

(†) **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

Come and Do Not Delay

Let no one delay in coming to the supper. Let us put aside all idle wicked excuses, and come to supper in which our souls are fed. Let no swelling of pride keep us back, or lift us above ourselves; and neither let unlawful superstition frighten us, or turn us away from God. Let not the delights of the senses keep us from the delights of the soul. Let us come, and let us be feasted. And who have come but the poor and the feeble and the lame and the blind? But the rich have not come there, nor the healthy, who as it were could walk well and see clearly, sure of themselves, and the more arrogant were they, the more endangered.

Let the poor come, for He who invites us, though rich, became poor for our sakes, that by His poverty we might be made rich.

Let the feeble come, for they who are in

health do not need the physician, but they that are ill. Let the lame come. Let the blind come.

Compel them to come in. I have prepared a great supper, a great house: I shall allow no place there to remain empty.

The Gentiles came from the streets and the lanes. Let the heretics come from the hedges; here they will find peace. For they who make hedges are seeking to bring about divisions. Let them be drawn from the hedges; let them be plucked free of the thorns. They refuse to be compelled, and they cling to their hedges. Let us, they say, come in of our will. But this is not what the Lord commanded. Compel them, He says, to come in.

St. Augustine of Hippo

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