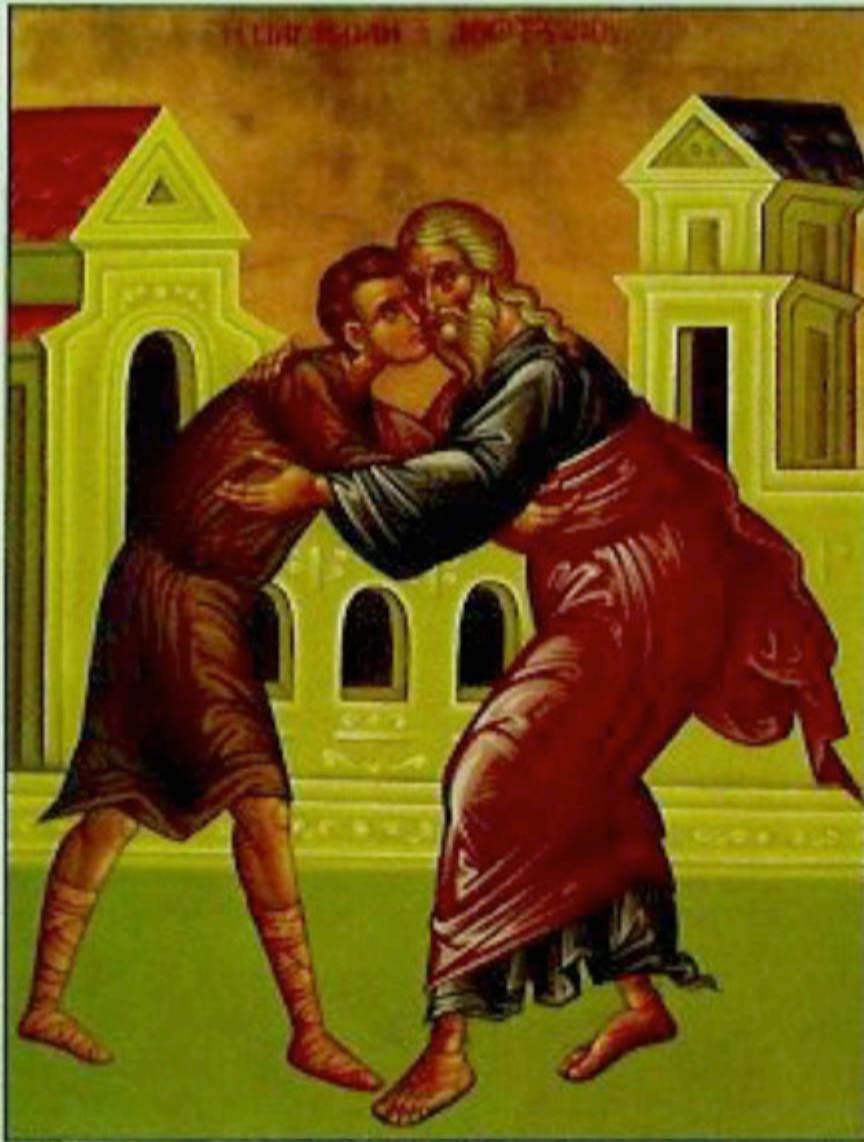


SUNDAY WEEKLY BULLETIN February 4th, 2018
V. Rev. Archimandrite Eugene N. Pappas

SUNDAY OF THE PRODIGAL SON



Icon of the Prodigal Son

Prokeimenon. Mode 2. Psalm 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 6:12-20

Brethren, "all things are lawful for me," but not all things are helpful. "All things are lawful for me," but I will not be enslaved by anything. "Food is meant for the stomach and the stomach for food" -- and God will destroy both one and the other. The body is not meant for immorality, but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us up by his power. Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that he who joins himself to a prostitute becomes one body with her? For, as it is written, "The two shall become one flesh." But he who is united to the Lord becomes one spirit with him. Shun immorality. Every other sin, which a man commits, is outside the body; but the immoral man sins against his own body. Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body and in your spirit, which belong to God.

Πρὸς Κορινθίους α' 6:12-20 **Προκείμενον. Ἦχος β'. ΨΑΛΜΟΙ 117.14,18** Ἰσχύς μου καὶ ὕμνησίς μου ὁ Κύριος.

Στίχ. Παιδεύων ἐπαίδευσέ με ὁ Κύριος, Πρὸς Κορινθίους α' 6:12-20 τὸ ἀνάγνωσμα εἶναι ἀπο

Ἀδελφοί, πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τινος. Τὰ βρώματα τῆ κοιλίας, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. Τὸ δὲ σῶμα οὐ τῆ πορνεία, ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι· ὁ δὲ θεὸς καὶ τὸν κύριον ἤγειρεν καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ. Οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν; Ἄρα οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη; Μὴ γένοιτο. Οὐκ οἴδατε ὅτι ὁ κολλώμενος τῆ πόρνη ἐν σώματι ἐστίν; Ἔσονται γάρ, φησὶν, οἱ δύο εἰς σάρκα μίαν. Ὁ δὲ κολλώμενος τῷ κυρίῳ ἐν πνευμᾷ ἐστίν. Φεύγετε τὴν πορνείαν. Πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος ἐκτὸς τοῦ σώματός ἐστίν· ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. Ἡ οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστίν, οὗ ἔχετε ἀπὸ θεοῦ; Καὶ οὐκ ἐστὲ ἑαυτῶν, ἠγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν, καὶ ἐν τῷ πνεύματι ὑμῶν, ἅτινά ἐστιν τοῦ θεοῦ.

Sunday of the Prodigal Son The Gospel According to Luke 15:11-32

The Lord said this parable: "There was a man who had two sons; and the younger of them said to his father, 'Father, give me the share of the property that falls to me.' And he divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly have filled his belly with the pods that the swine ate; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my father, and I will say to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants.' And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his servants, 'Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.' And they began to make merry. Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what this meant. And he said to him, 'Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound.' But he was angry and refused to go in. His father came out and entreated him, but he answered his father, 'Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid, that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!' And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found.'"

Εἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην· Ἄνθρωπός τις εἶχε δύο υἱούς, καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί· πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας, καὶ διεῖλεν αὐτοῖς τὸν βίον. καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακρὰν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως, δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἠρξάτο ὑστερεῖσθαι. καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους, καὶ ἐπεθύμει γεμίσει τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἦσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ. εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε· πόσοι μισθιοὶ τοῦ πατρός μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι! ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· πάτερ, ἤμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου. οὐκέτι εἰμι ἄξιος κληθῆναι υἱὸς σου· ποιήσόν με ὡς ἓνα τῶν μισθίων σου. καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα αὐτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατήρ αὐτοῦ καὶ ἐσπλαγγίσθη, καὶ δραμῶν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. εἶπε δὲ αὐτῷ ὁ υἱός· πάτερ, ἤμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμι ἄξιος κληθῆναι υἱὸς σου. εἶπε δὲ ὁ πατήρ πρὸς τοὺς δούλους αὐτοῦ· ἐξενέγκατε τὴν στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας, καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν, ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησε, καὶ ἀπολωλὼς ἦν καὶ εὗρέθη. καὶ ἠρξάντο εὐφραίνεσθαι. Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν, καὶ προσκαλεσάμενος ἓνα τῶν παιδίων ἐπυνθάνετο τί εἶη ταῦτα. ὁ δὲ εἶπεν αὐτῷ ὅτι ὁ ἀδελφός σου ἦκει καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ οὖν πατήρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρί· ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἓνα μετὰ τῶν φίλων μου εὐφρανθῶ· ὅτε δὲ ὁ υἱός σου οὗτος, ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν, ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν. ὁ δὲ εἶπεν αὐτῷ· τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν· εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἀνέζησε, καὶ ἀπολωλὼς ἦν καὶ εὗρέθη.

WELCOME: to Fr. Vasyl Shak the newly appointed priest of the Ukrainian Orthodox Community of Saint Panteleimon Mission at Three Hierarchs. Fr Vasyl is replacing Fr. Mykola (NIKOLAI). Fr. Vasyl works in the Consistory Administration of the Metropolia. We embrace him with prayers for his success in shepherding our Ukrainian Orthodox brothers and sisters in the faith.

DEVOTIONS THIS WEEK:

Sunday	February 04,	Liturgy of Saint Isidore (Gospel of the Prodigal Son)	10:30 A.M.
Monday & Tuesday	February 05, & 06,	Archdiocesan Clergy Retreat Huntington, L. I. Seminary of the IMMACULATE CONCEPTION	2 days
Thursday	February 08,	MEATFARE WEEK ‘ Tsiknopempti ‘ – last day to eat meat products in preparation for Great and Holy LENT	
Saturday	February 10,	FIRST PSYCHO – SABBATON (Saturday of ALL SOULS)	9:00 A.M.
Sunday	February 11,	Carnivale (APOKREES) Liturgy of Saint Blaise	10:30 A.M.

AGAPE COFFEE FELLOWSHIP: is hosted and served by the AHEPA! .PLEASE JOIN US!

PSYCHOSABBATA: There are three Saturdays of ALL SOULS (February 10, 17, and 24th.) Tradition dictates that our faithfully departed be memorialized in prayers and intonation of their name at the sacred high altar. Early Christians expressed their concern for the repose of the soul of their beloved one by personal and communal (liturgical) prayer. Saint John Chrysostom (our Patron) recommended that prayers for the well-being of the faithfully departed also benefit the person offering the prayers (you and me). Saint Cyril of Jerusalem also expresses that memorial prayers tied to the Divine Liturgy greatly benefit the clemency of God towards our faithfully departed. The CHURCH is NOT only constituted of the living members on earth (church militant) but ALSO of the members who have fallen ‘asleep ‘ - in the Lord (triumphant church) in heaven. The APOSTOLIC CONSTITUTIONS of the early church encourage ‘MEMORAL SERVICES’ for the deceased on the 3rd, 9th, and 40th day after their demise, as well as annual tributes as close to the day of passing.

PLEASE TAKE NOTE: Enclosed with the bulletin is a memorial form to be filled out and given to the clergy for proper commemoration. Each Saturday a NEW FORM must be completed in the subsequent Saturdays or Sundays. The names will be intoned aloud in the order of reception. Come early and listen for your names to be commemorated.

RETREAT SPEAKER: for the Archdiocesan Clergy will be FR. STEPHANOS ALEXOPOULOS, Ph. D. Professor of liturgical and sacramental theology.

LADIES PHILOPOCHOS SOCIETY: will have their monthly meeting on MONDAY – February 05th, in Whitehall at 7:00 P.M. They are preparing for the ANNUAL BASILOPITA LIGHT LUNCHEON on SUNDAY, FEBRUARY 11TH. (next week) at 12:30 P.M Whitehall. Proceeds of \$10 (ten dollars) a ticket will benefit St. Basil Academy. They will also be offering a LENTEN’POT LUCK’ DINNER after the pre-sanctified liturgy of Wednesday – March 14th at 7:00 p.m. it is FREE and open to all! HOME COOKED GREEK LENTEN FOODwhat could be better than that!

SENIOR CLUB: is preparing for SAINT VALENTINE DAY celebrations at their Wednesday afternoon meeting February 14th, at 1:00 P.M. (cards, candies, hearts, roses and secret admirers) WOW! What a party, NOT to be missed . Be my Valentine?

GRATITUDE is expressed to EVERYONE who assisted in making our Three Hierarchs Patronal Feast a success. Our President John Eugenis and Parish Council, the Psaltal, the Choir, the Acolytes (altar boys), the Philoptochos Ladies and Daughters of Penelope DEMETRA CHAPTER , AND OUR PARISH FLORISTS, AVENUE “J” , MADISON, MARINE PARK and HENRY’S II florist to mention a few. Special acknowledgement to our Greek School Faculty and students for their participation, and Boy scouts /Cub scout troops at the altar.

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.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 8:30A.M. through 2:30 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: + JOHN SR. and + JOHN JR. ELEFTHERAKIS
+ ANASTASIA KATSAROS +DESPINA PAIZIS

MEMORIALS NEXT WEEK: + CHRISTOS VLAHOS + ROSARIO and + ROSEMARY CANGELOSI



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PASTA LUNCHEON



HOSTED BY: TROOP 531

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\$15.00 PER PERSON

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ΚΥΡΙΑΚΗ

ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



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

Ἐκδίδεται ἀπὸ τὴν Κοινοβιακὴ Γεννακία Τετρὰ Μονὴ Ἁγίου Αὐγουστίνου Φλωρίνης - 531 00 ΦΛΩΡΙΝΑ - τηλ. 23850-28610 - imasflo@yashoo.gr

Περίοδος Δ' - Ἔτος ΛΕ' Φλώρινα - ἀριθμ. φύλλου 2066	Κυριακὴ τοῦ Ἀσώτου (Α' Κορ. 6,12-20) 4 Φεβρουαρίου 2018	Συντάκτης (†) ἐπίσκοπος Αὐγουστίνος Ν. Καντιώτης
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Εἶσαι κύριος;

«Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τινος» (Α' Κορ. 6,12)

Υπάρχουν, ἀγαπητοί μου, πράγματα, τὰ ὁποῖα σαφῶς ἀπαγορεύει ὁ Νόμος τοῦ Θεοῦ, ὅπως εἶνε π.χ. τὸ «οὐ φονεύσεις», τὸ «οὐ μοιχεύσεις», τὸ «οὐ ψευδομαρτυρήσεις», τὸ «οὐ κλέψεις», τὸ «οὐκ ἐπιθυμήσεις ... ὅσα τῶ πλησίον σου ἐστί» (Ἰε, 20,15,13,20,14,17. Δευτ. 5,17,18,20,19,21). Αὐτά, ὅπως καὶ κάθε τι ἄλλο πού δὲν ἐπιτρέπεται ἀπὸ τὸν θεῖο Νόμο, ἀποτελοῦν τρόπον τινὰ μία **ἀπαγορευμένη ζώνη**, στὴν ὁποία ἐπὶ ποινῇ θανάτου δὲν ἐπιτρέπεται νὰ εἰσχωρήσῃ ὁ Χριστιανός.

Ὁ τρόπος πού εἶνε διατυπωμένες οἱ σωτηριεῖς ἐντολὲς ἀπὸ ὠρισμένους ἀπίστους χλευάζεται, καὶ οἱ ἐπικρίσεις τους ἔχουν ἐπηρεάζει πολλοὺς ἄλλους πού σκέπτονται κάπως ἐπιπόλαια. Τοὺς ἔχουν ἀφήσει μία λανθασμένη ἐντύπωσι ὅτι ἡ ζωὴ ἐκείνου πού πιστεύει καὶ σέβεται τὸ Θεὸ εἶνε μιὰ ζωὴ καταθλιπτικὴ καὶ στερημένη ἀπὸ κάθε εἶδους χαρὰ καὶ ἀπόλαυσι, ἀφοῦ χαρακτηρίζεται ἀπὸ συνεχεῖς **περιορισμούς** κ' εἶνε **γεμάτη ἀπὸ «μὴ» καὶ ἀπαγορεύσεις** σὲ κάθε βῆμα. Εἶνε γνωστὲς οἱ κατηγορίες αὐτὲς καὶ ὅλοι λίγο - πολὺ τίς ἔχουμε ἀκούσει. Λησμονοῦν ὅμως οἱ κύριοι πού ξέρουν νὰ πετοῦν τέτοιες κατηγορίες, ὅτι καὶ οἱ ἴδιοι δὲν πάνε πίσω. Θέτουν καὶ αὐτοὶ στὸ σπίτι τους ὄχι λιγώτερους περιορισμούς καὶ ἀπαγορεύσεις. -Μὴ τὸ χέρι σου στὴν πρίζα! φωνάζουν στὸ νήπιο. -Μὴν ἀνβαίνεις ἐκεῖ γιατί θὰ πέσης, λένε στὸ παιδί τους. -Μὴν κάθεσαι στὸ ρεῦμα γιατί θὰ κρυώσης. -Μὴν τὸ τρώς αὐτό, θὰ σὲ πειράξῃ...

Δὲν τοὺς κατηγορεῖ κανεὶς ὅτι μὲ τὴν τακτικὴ αὐτὴ κάνουν τὸ παιδί τους δυστυχισμένο. Κάθε ἄλλο· ὅλοι καταλαβαίνουμε ὅτι οἱ ἀπαγορεύσεις πού θέτουν ἀποβλέπουν στὸ καλὸ τοῦ παιδιοῦ τους. Ὅπως λοιπὸν ὁ καλὸς πατέρας καὶ ὁ καλὸς δάσκαλος θέτουν περιορισμούς, τὸ ἴδιο κάνει καὶ ὁ Κύριος, ὁ πα-

νάγαθος Πατέρας καὶ πάνσοφος Διδάσκαλός μας· ἔδωσε **ἐντολὲς πού ἀσφαλίζουν καὶ σώζουν** τὸν ἄνθρωπο.

Ἄλλὰ πλὴν τῶν πραγμάτων ἐκείνων πού ἀπαγορεύονται **ὑπάρχουν καὶ πολλὰ ἄλλα**, τὰ ὁποῖα ὁ Νόμος τοῦ Θεοῦ **δὲν τὰ ἀπαγορεύει**, εἶνε ἠθικῶς οὐδέτερα καὶ ἀδιάφορα, καὶ μπορεῖ ἐπομένως ὁ Χριστιανὸς νὰ τὰ μεταχειρίζεται ἐλεύθερα, χωρὶς νὰ διατρέχῃ τὸν κίνδυνο ὅτι θὰ ἁμαρτήσῃ. Προσοχὴ ὅμως, διότι **μεταξὺ χρήσεως καὶ καταχρήσεως ὑπάρχει διαφορὰ**· καὶ ἐπειδὴ καὶ σ' αὐτὰ τὰ ἠθικῶς οὐδέτερα καὶ ἀδιάφορα πράγματα ἡ κατάχρησις ἐνδέχεται νὰ ἀποβῇ σὲ ψυχικὴ βλάβη τοῦ ἀπρόσεκτου Χριστιανοῦ, γι' αὐτὸ σήμερὰ ὁ ἀπόστολος μᾶς δίνει ἕνα χρυσὸ κανόνα, ἐπὶ τῇ βάσει τοῦ ὁποῖου οἱ Χριστιανοὶ κάθε ἐποχῆς πρέπει νὰ ρυθμίζουν τὴ συμπεριφορὰ τους στὶς διάφορες περιπτώσεις τῆς ζωῆς. Καὶ ὁ χρυσὸς αὐτὸς κανόνας εἶνε· *«Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τινος»*, δηλαδὴ· Ὅλα μπορῶ νὰ τὰ κάνω, ἀλλὰ δὲν μὲ συμφέρουν ὅλα· ὅλα μπορῶ νὰ τὰ κάνω, ἀλλὰ ἐγὼ δὲν θ' ἀφήσω τὸν ἑαυτό μου νὰ γίνῃ ὑποχέιριο κανενός (Α' Κορ. 6,12).

Τί σημαίνουν τὰ σοφὰ αὐτὰ λόγια τοῦ ἀποστόλου Παύλου; Σημαίνουν, ὅτι στὴ διάθεσι τοῦ Χριστιανοῦ βρίσκονται πολλὰ πράγματα (ὅπως π.χ. τὸ φαγητό, τὸ ποτό, τὸ ἐνδυμα, ὁ ὕπνος κ.τ.λ.), ἀλλὰ ἡ νόμιμη χρῆσις αὐτῶν γιὰ κανένα λόγο δὲν πρέπει νὰ γίνῃ ἀφορμὴ νὰ πάθουμε **ζημιὰ**, οὔτε νὰ καταντήσῃ **κατάχρησις** πού καταστρέφει τὴν ἐλευθερία μας καὶ μᾶς μεταβάλλει σὲ δούλους. Μὲ ἄλλα λόγια ὁ Παῦλος βροντοφωνάζει· Χριστιανοί, ὁ Θεὸς σᾶς ἀπαγορεύει λίγα καὶ σᾶς ἐπιτρέπει πολλὰ. Ἄλλὰ προσέξτε τώρα· ἡ **φρόνησις** ἧς σᾶς διδάξῃ μέχρι ποιοῦ σημείου πρέπει νὰ προ-

χωρήτε. Αποφεύγετε λοιπόν κάθε τι που μπορεί να βλάψη την ψυχή σας και να καταστρέψη την ελευθερία σας. Πρέπει έσείς να είστε σε όλα κυρίαρχοι του εαυτού σας, **πάντοτε κύριοι και ουδέποτε δούλοι**».

Πόσο ωραία, αγαπητοί μου, θα ήταν η ζωή μας, αν ρυθμιζόταν σύμφωνα με τον κανόνα αυτόν! Και νά μερικά παραδείγματα που θα φανερώσουν πόσο ωφέλιμος είναι ο κανόνας του θεοπνεύστου αποστόλου.

● Είμαστε ελεύθεροι να φάμε αυτό η εκείνο τὸ φαγητό, δὲν μᾶς συμφέρει ὅμως νὰ γίνουμε δούλοι τῆς κοιλιάς. Ἡ κοιλιά δὲν πρέπει νὰ γίνῃ ὁ κυρίαρχος στὴ ζωὴ μας, νὰ γίνῃ ὁ Θεός μας *ἡβλ. φλ. 3,18*. Ἀλλοίμονο ἂν καταντήσουμε νὰ «ζοῦμε γιὰ νὰ τρῶμε»! Ἡ τροφή εἶνε μέσον, ὄχι σκοπός. Θὰ δίνουμε λοιπὸν στὴν γαστέρα ὄχι ὅ, τι ὀρέγεται καὶ λαχταρᾷ, ἀλλὰ ὅ, τι συμφέρει στὴν καλὴ λειτουργία τοῦ ὀργανισμοῦ μας καὶ δὲν πρόκειται νὰ βλάψῃ τὴν υἰεῖα του. Μακριὰ ἀπὸ μᾶς ἡ λαιμαργία, ἡ γαστριμαργία, ἡ ἀδηφαγία.

● Θὰ ἔχουμε μέτρο στὸ φαγητό μας, ἀλλὰ μέτρο καὶ στὸ ποτό μας. Ἐλεύθεροι εἴμαστε νὰ πιούμε κρασί, ἀποφεύγοντας ὅμως τὴν ὑπερβολὴ καὶ τὴ μέθη. Γνωρίζουμε καλὰ τί προκαλεῖ τὸ οἰνόπνευμα· γιὰ ν' ἀποφύγουμε λοιπὸν τὸ πάθος, ἄς ἀκολουθοῦμε τὴ σύστασι τοῦ ἀποστόλου Παύλου· «*μὴ μεθύσκεσθε οἴνω, ἐν ᾧ ἐστὶν ἀσωτία*» *(ἡ 5,18)*. Ἄν τὰ ποτήρια στὴν ταβέρνα πρόκειται νὰ δεσμεύσουν τὴ θέλησί μας καὶ νὰ καταστρέψουν τὴν υἰεῖα μας, τότε νὰ λείπουν. Προτιμότερο νὰ σπάσουμε τὰ ποτήρια αὐτὰ καὶ νὰ κόψουμε κάθε σχέσι μὲ τὰ οἰνοπωλεῖα· κάθε μέρα που περνᾶμε μέσα ἐκεῖ, στὰ ὑπόγεια τοῦ Βάκχου, προσθέτει κ' ἓνα νέο κρίκο στὴν ἀλυσίδα τοῦ πάθους μας.

● Μέτρο στὸ φαγητό, μέτρο στὸ ποτό, ἀλλὰ μέτρο καὶ στὸ ντύσιμο. Καὶ ἐδῶ ελεύθεροι εἴμαστε νὰ φορέσουμε ὅ, τι θέλουμε· ἀλλὰ δὲν ἐπιτρέπεται ἡ μόδα νὰ καταντήσῃ θεὰ μας, κυρίαρχός μας, καὶ ὅλος ὁ χρόνος μας νὰ δαπανᾶται σὲ ἐπισκέψεις ἐμπορικῶν καταστημάτων καὶ οἰκῶν ραπτικής. Δούλοι τῆς ἐμφάνισης δὲν πρέπει νὰ γίνουμε. Τὸ ροῦχο μας, ὡς ελεύθεροι ἄνθρωποι, θὰ τὸ ρυθμίζουμε ἐμεῖς σύμφωνα μὲ τὶς πραγματικὲς ἀνάγκες μας καὶ ὄχι σύμφωνα μὲ τὶς ὑποδείξεις τῆς μόδας, ἡ ὁποία κάθε τόσο δὲν διστάζει νὰ ἐκδίδῃ διαταγὰς πρὸς τοὺς δούλους καὶ τὶς δούλες τῆς. Ἀνάμεσα σ' αὐτοὺς δὲν ἐπιτρέπεται νὰ συγκαταλέγονται οἱ Χριστιανοί.

● Ἄλλὰ τὸν κανόνα αὐτὸν πρέπει νὰ τὸν ἔχη ὑπ' ὄψιν τοῦ ὁ Χριστιανὸς καὶ σὲ πολλὰς ἄλλες περιπτώσεις τῆς προσωπικῆς καὶ τῆς οικογενειακῆς του ζωῆς. Γιατὶ ελεύθερος εἶνε φέρ' εἰπεῖν νὰ καπνίσῃ –τὸ κάπνισμα αὐτὸ καθ' ἑαυτὸ δὲν ἀποτελεῖ ἁμαρτία–, νὰ διαβάζῃ βιβλία, ἐφημερίδες καὶ περιοδικὰ, ν' ἀκούῃ μουσικὴ ἢ νὰ τραγουδᾷ, νὰ παρακολουθῇ θεατρικὲς παραστάσεις καὶ κινηματογραφικὰ ἔργα –μὲ διδακτικὲς ἐννοεῖται καὶ ἠθοπλαστικὲς ὑποθέσεις, ὄχι ἄσεμνα καὶ χυδαῖα θεάματα–, νὰ ἀθλῆται, νὰ κάνῃ περιπάτους καὶ ἐκδρομὰς, καὶ γενικὰ νὰ κάνῃ κάθε τι ποὺ δὲν προσκρούει στὸ Νόμο τοῦ Θεοῦ, ὅπως αὐτὸς εἶνε διατυπωμένος στὴν ἁγία Γραφή καὶ ἐξηγεῖται ἀπὸ τὴν Ἐκκλησία. Σὲ ὅλα αὐτὰ εἶνε ελεύθερος. Ἄν ὅμως βλέπῃ ὅτι κάπου ἡ ψυχὴ του προσκολλᾶται, σ' ἓνα πρόσωπο ἢ πρᾶγμα, σὲ μιὰ ἰδέα ἢ συνήθεια, σὲ μιὰ ἐπιθυμία ἢ πάθος, κὶ ὅτι ἐξ αἰτίας τῆς προσκολλήσεως αὐτῆς νιώθῃ νὰ δεσμεύεται, κὶ ἀρχίζῃ νὰ παραπατᾷ, νὰ παραμελῇ τὰ χρέη του, νὰ ζημιώνεται πνευματικὰ καὶ νὰ βλάπτῃ τὴν υἰεῖα του, τότε ἄς λάβῃ τὰ μέτρα του· ἄς περιορίσῃ τὸν ἑαυτὸ του στὰ κανονικὰ ὄρια, προκειμένου νὰ περιφρουρήσῃ τὴν ελευθερία του.

Ἄκουε κάθε μέρα, αγαπητοί μου, τίς προσφωνήσεις «κύριε» – «κυρία». Ἄλλ' ἄραγε σκεφτήκαμε ποτὲ ἂν ἡ προσφώνησις αὐτὴ ἀνταποκρίνεται στὴν πραγματικότητα; Εἴμαστε πράγματι κύριοι; Γιατὶ, γιὰ νὰ εἴμαστε ἄξιοι τοῦ τίτλου «κύριος», πρέπει νὰ κυριαρχοῦμε στὸν ἑαυτὸ μας, ἐπάνω στὸ σῶμά μας, νὰ ὑποτάσσουμε τὴν ὕλη στὸ πνεῦμα, νὰ ρυθμίζουμε τὴ ζωὴ μας κατὰ τὸν κανόνα τοῦ Παύλου «*Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τινος*».

Διαφορετικὰ, ἐὰν τὰ ἐλάχιστα μᾶς παρασύρουν καὶ εἴμαστε «*κάλαμοι ὑπὸ (παντὸς) ἀνέμου σαλευόμενοι*» *(βλ. Ματθ. 11,7. Λουκ. 7,24)*, τότε μάταια θέλουμε νὰ ὀνομαζώμαστε «κύριοι». Μᾶλλον θὰ μᾶς ἄρμοζε τὸ ὄνομα «**δούλοι**»· γιατί δούλος πράγματι, καὶ ὄχι κύριος, εἶνε καθένας ποὺ ἔχει τὴ θέλησί του ὑποταγμένη ὄχι στὸ Θεὸ ἀλλὰ σὲ πρόσωπα καὶ πράγματα τοῦ κόσμου τούτου, καὶ σ' αὐτὰ, σὰν σὲ ἄλλους θεοὺς καὶ αὐθέντες, ὑποτάσσεται τυφλά, θυσιάζοντας τὰ πάντα γιὰ χάρι τους. Ὁ ἄνθρωπος αὐτὸς εἶνε δούλος, χειρότερος ἀπὸ κάθε ἄλλον δούλο τῶν ἀρχαίων καὶ τῶν νεωτέρων χρόνων.

(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

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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 2018 commitment **TODAY!** The benefits you shall receive beyond grace include the satisfaction and knowledge that this Church and community thrive thanks to your outreach.

YOU ARE PART OF THE GREAT FRESCO OF FAITH

What the Prodigal Son Really Wanted

The prodigal son is as impatient as the father was kind. He is weary of his father's being alive. Since he cannot shorten his father's life, he strives to get possession of his property. He was not content to possess his father's wealth in company with his father; and he deserved to lose the privileges of a son.

But let us make some inquiries. What reason brought the son to such attempts? What bold prospect raised his spirits to make so startling a request? What reason? Clearly, the fact that the Father in heaven cannot be bounded by any limit, or shut in by any time, or destroyed by any power of death. The son could not await his father's death to get his wealth. So he conceived the desire to get his pleasure from the generosity of his father still alive. That was the insult which lay in his request, as the father's

very bounty proved.

"And he divided his means between them," the text states. At the request of the one son he soon divided all his means between the two. He wanted both sons to know the fact that up till then he had been holding on to his property because of love, not miserliness; that foresight, not jealousy, was the reason he had not given it away. He retained control of his property to preserve it for his sons; not to refuse it to them. He did not want his fortune to perish, but to remain intact for his sons.

Oh, happy are the sons whose entire property rests in the love of their father! Happy are the sons whose whole wealth consists in showing allegiance and honor to a father!

St. Peter Chrysologus

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