

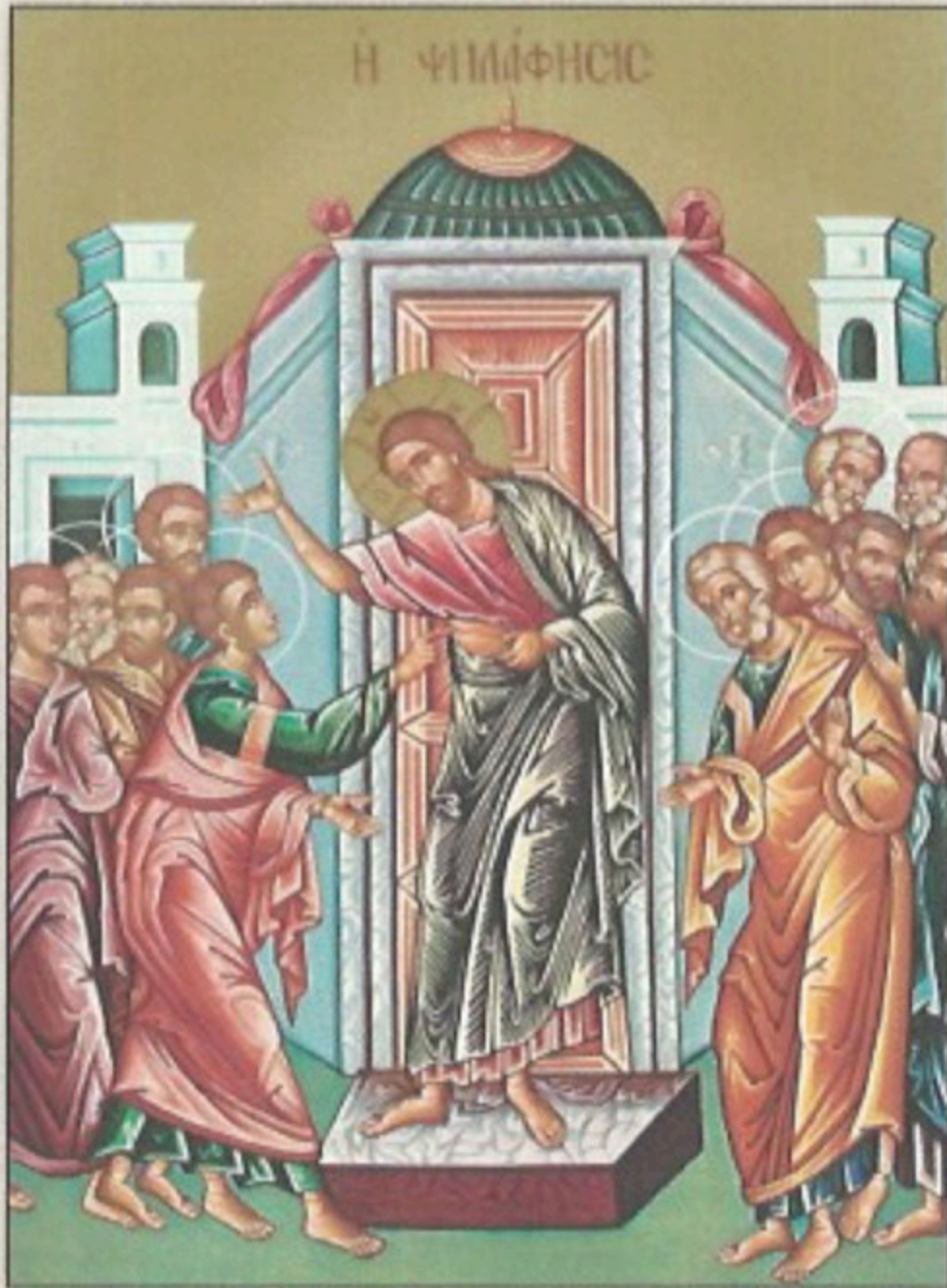


DIRECT ARCHDIOCESAN
DISTRICT

THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN April 15th, 2018
V. Rev. Archimandrite Eugene N. Pappas

THOMAS SUNDAY



Icon of Saint Thomas and the Lord

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Thomas Sunday
Acts of the Apostles 5:12-20

**Prokeimenon. Mode 4.
Psalm 146.5;134.3**

Great is our Lord, and great is his power.
Verse: Praise the Lord, for the Lord is good.

The reading is from Acts of the Apostles 5:12-20

In those days, many signs and wonders were done among the people by the hands of the apostles. And they were all together in Solomon's Portico. None of the rest dared join them, but the people held them in high honor. And more than ever believers were added to the Lord, multitudes both of men and women, so that they even carried out the sick into the streets, and laid them on beds and pallets, that as Peter came by at least his shadow might fall on some of them. The people also gathered from the towns around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed. But the high priest rose up and all who were with him, that is, the party of the Sadducees, and filled with jealousy they arrested the apostles and put them in the common prison. But at night an angel of the Lord opened the prison doors and brought them out and said, "Go and stand in the temple and speak to the people all the words of this Life."

**Προκείμενον. Ήχος δ'.
ΨΑΛΜΟΙ 146.5;134.3**

Μέγας ὁ Κύριος ἡμῶν, καὶ μεγάλη ἡ ἰσχύς αὐτοῦ.
Στίχ. Αἰνεῖτε τὸν Κύριον, ὅτι ἀγαθός.

Πράξεις Αποστόλων 5:12-20 τὸ ἀνάγνωσμα εἶναι ἀπο

Ἐν ταῖς ἡμεραῖς ἐκεῖναις, διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο β σημεῖα καὶ τέρατα ἐν τῷ λαῷ πολλά· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ Σολομῶντος. Τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός· μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν· ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τιθέναι ἐπὶ κλινῶν καὶ κραββάτων, ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιά ἐπισκιάσῃ τινὶ αὐτῶν. Συνήρχετο δὲ καὶ τὸ πλῆθος τῶν περὶ πόλεωσ εἰς Ἱερουσαλήμ, φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες. Ἀναστάς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ - ἡ οὐσα αἵρεσις τῶν Σαδδουκαίων - ἐπλήσθησαν ζήλου, καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους, καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. Ἄγγελος δὲ κυρίου διὰ τῆς νυκτὸς ἠνοιξεν τὰς θύρας τῆς φυλακῆς, ἐξαγαγὼν τε αὐτοὺς εἶπεν, Πορεύεσθε, καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης.

**Thomas Sunday
The Gospel According to John 20:19-31**

On the evening of that day, the first day of the week, the doors being shut where the disciples were for fear of the Jews, Jesus came and stood among them and said to them: "Peace be with you." When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." And when he had said this, he breathed on them, and said to them: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. So the other disciples told him: "We have seen the Lord." But he said to them: "Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe." Eight days later, his disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said: "Peace be with you." Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet believe." Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

Ἐκ τοῦ Κατὰ Ἰωάννην 20:19-31 Εὐαγγελίου τὸ Ἀνάγνωσμα

Οὔσης ὀψίας τῇ ἡμέρᾳ ἐκεῖνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς· Εἰρήνη ὑμῖν. Καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς ἅλιν· Εἰρήνη ὑμῖν. Καθὼς ἀπέσταλκέ με ὁ πατήρ, κἀγὼ πέμπω ὑμᾶς. Καὶ τοῦτο εἰπὼν ἐνεφύσησε καὶ λέγει αὐτοῖς· Λάβετε Πνεῦμα Ἅγιον· ἂν τινὼν ἀφήτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς, ἂν τινὼν κρατήτε, κεκράτηνται. Θωμᾶς δὲ εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς. Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταὶ· Ἐωράκαμεν τὸν Κύριον. Ὁ δὲ εἶπεν αὐτοῖς· Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλω τὴν χειρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω. Καὶ μεθ' ἡμέρας ὀκτὼ ἅλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν. Ἐρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν· Εἰρήνη ὑμῖν. Εἶτα λέγει τῷ Θωμᾷ· Φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χειρά σου καὶ βάλε εἰς τὴν πλευρὰν μου, καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός. Καὶ ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ· Ὁ Κύριός μου καὶ ὁ Θεός μου. Λέγει αὐτῷ ὁ Ἰησοῦς· Ὅτι ἐώρακάς με, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες. Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστὶν ὁ Χριστός ὁ Υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.



Christ Is Risen!



AGAPE COFFEE HOUR: is being hosted today by Pameley and Kenneth Kelly on the occasion of the birth of their new grandson, 'Thanasis Kenneth'.

CHURCHING TODAY: We welcome into the embrace of the CHURCH, 'THANASIS KENNETH' new born son of Robert and Donna (Antoniadis) Kelly. N A S A S Z E S E !

CHRONIA POLLA to all who celebrated ZODOCHOS PEGHE this past Friday April 13th, named ZOE, ZOIS, JOYCE.

CHOIR CONCERT: Mark your calendars for a repeat performance of our Choir singing at the 'JOURNEY TO PENTECOST' CONCERT FRIDAY - MAY 18th. 7:00 - 9:00 P.M. at SACRED HEART ROMAN CATHOLIC CHURCH in Carroll Gardens, Brooklyn, FREE TO ALL!

VOLUNTEERS: are needed for the GRECIAN FESTIVAL 2018 meeting on Wednesday evening 7:00 P.M. April 25th in Whitehall.

ARCHDIOCESAN PRESBYTERS' Council SPRING CONVOCATION: is scheduled for the 18 priests that represent the National Church in the United States for April 16-17-18th, in Boca Raton, Florida. We are distinguished to have Father Eugene our Pastor representing the NEW YORK ARCHDIOCESAN METROPOLIS. He is President of the Metropolitan Clergy. Father will be back in the office on Thursday morning.

GREEK INDEPENDENCE DAY PARADE: on Fifth Avenue, New York City will be held on SUNDAY - APRIL 22ND. The bus will depart from the Church at 12:30 P.M. that morning. Reserve your seat now!

SAINT GEORGE FEAST : will be observed on MONDAY - April 23rd, at 9:00 A.M. Artoklasies are always welcomed to honor the Patron Saint.

GRATITUDE IS EXPRESSED : to many florists who dutifully decorated our church's sacred rites and services with floral pieces. May we acknowledge the Avenue "J" Florist, Madison, Plaza, Marine Park, Henry's, Ben's, Marine Florist, Irene's Ellingville Florist, and Modern Florist. The LOWER CHURCH was spectacular as always thanks to the VELLIOS' OF AVENUE J.

CHOIR MEMBERS, Psaltai and altar servers are also to be commended for their efforts to beautify the services:

A: Special accolades to Antonios Paraskevopoulos and Leonidas Koutsouflakis our GRAND CANTOR who intoned the Byzantine hymns solemnly.

B: Maestra Katie Hambas and Choir did a superb rendition of the KASSIANI HYMN with drama and narration.

NIMBLE FINGERS: did all the weaving of the PALM SUNDAY CROSSES distributed to the faithful - (FIVE THOUSAND CROSSES)! Special recognition to MR. NICHOLAS CURTIS, GEORGIA STAMOS, NINA LEWNES, GEORGIA DEMAKAKOS, GEORGIA AGRAPIDES, FOTINI DANIL, GREEK SCHOOL STUDENTS AND FACULTY MARY HALKIAS and ZOE ANASTASAKOS, DEMETRA TSOROROS, LITSA PAPAPOPOULOS, MARY and SUSAN JANNACE, DINA REGAS, EVANTHEA KAROUNOS.

CHANDELIERS: were once again as in the many decades past, hand cleaned and polished by the generosity of labor by NICHOLAS SERRAS.

RED EGGS: for distribution on Pascha Night were the labor of love of the LADIES PHILOPTOCHOS SOCIETY. DID YOU GET ONE?

ALTAR SUPPLIES were most generous from incense, wine, prospora, olive oil fragrances, rose water, winding shroud sheets with special recognition of the donation by LISA and BILL PALOYMPIS for their rose essence and rose water.

TO ONE AND ALL WE EXTEND THE GREETING

**C H R I S T O S A N E S T I !
A L I T H O S A N E S T I !**

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](#))



God bless the nimble fingers of young and old alike, who prepared 5,000 woven palm crosses for Holy Week distribution.



Greek School students presented an historical pageant honoring Greek Independence 197th Anniversary. ΖΗΤΟ Η ΕΛΛΑΔΑ! ΖΗΤΟ ΤΟ ΕΘΝΟΣ!



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 Γυναικαία Τετρῆ Μονῆ Ἁγίου Αὐγουστίνου Φλωρίνης - 531 00 ΦΛΩΡΙΝΑ - τηλ. 23850-28610 - imzaflo@yahoo.gr

Περίοδος Δ' - Ἔτος ΛΕ' Φλώρινα - ἀριθμ. φύλλου 2086	Κυριακὴ τοῦ Θωμᾶ (Πράξ. 5,12-20) 15 Ἀπριλίου 2018	Συντάκτης (†) ἐπίσκοπος Αὐγουστίνος Ν. Καντιώτης
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Σαδδουκαῖοι

«Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἠ ὄσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους» (Πράξ. 5,17-18)

Σήμερα, ἀγαπητοί μου, εἶνε ἡ Κυριακὴ τοῦ Θωμᾶ. Ἐορτάζει ἕνας ἀπὸ τοὺς «πανευκλεεῖς» ἀποστόλους τοῦ Χριστοῦ, ὅπως ψάλλει ἡ Ἐκκλησία (ἀν.), ὁ ἅγιος Θωμᾶς. Καὶ μαζί του **εορτάζουν ὅλοι οἱ «Θωμάδες»**· ὅχι ὅσοι ἔχουν τὸ ὄνομα Θωμᾶς, ἀλλὰ ὅσοι εἶδαν κάποτε στὴ ζωὴ τους κάτι, πίστεψαν καὶ τότε εἶπαν κι αὐτοὶ «Ὁ Κύριός μου καὶ ὁ Θεός μου» (Ἰκ. 20,28).

Ἀκούσατε τὸν ἀπόστολο; καὶ ἂν σὰς ρωτήσω μπορεῖτε νὰ μοῦ πῆτε τί λέει; Δυστυχῶς, ἐνῶ εἶνε ἀνάγνωσμα, ἔτσι ὅπως τὸν τραγουδοῦν μερικοὶ δὲν τὸν καταλαβαίνει κανεὶς. Κάτι πρέπει ν' ἀλλάξη στὴ λατρεία μας, γιὰ νὰ εἶμαστε σύμφωνοι μ' ἐκεῖνο τὸ λόγο τοῦ Χριστοῦ «πνεῦμα ὁ Θεός, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν» (Ἰκ. 4,24). Γι' αὐτὸ ἀπ' ὅλο τὸν ἀπόστολο θὰ πάρω μία μόνο λέξι· γιατί φτάνει καὶ μία λέξι, ἅμα τὴ νιώσης, νὰ σὲ ὠφελήσῃ καὶ νὰ σὲ σώσῃ.

Πιάνομαι λοιπόν, ἀγαπητοί μου, ἀπὸ μία λέξι, τὴ λέξι «Σαδδουκαῖοι» γιὰ τοὺς Σαδδουκαίους λέει ὁ ἀπόστολος (Πράξ. 5,17), ὅτι αὐτοὶ ἄρπαξαν τοὺς ἀποστόλους, μεταξὺ τῶν ὁποίων καὶ τὸν Θωμᾶ, καὶ τοὺς ἔβαλαν στὴ φυλακὴ. Μὰ τί ἦταν αὐτοὶ οἱ Σαδδουκαῖοι; Ἦταν Ἕλληνες;

Δὲν ἦταν Ἕλληνες, Ἰουδαῖοι ἦταν. Γιατί ὠνομάστηκαν Σαδδουκαῖοι; Πήραν τὸ ὄνομα ἀπὸ κάποιον Ἑβραῖο ἀρχηγό τους πού λεγόταν Σαδδώκ. Ἦταν ἕνα κόμμα μᾶλλον οἰκονομικοπολιτικό μ' ἕνα ἐπίκρισμα θρησκευτικότητας. Ἐλεγαν ὅτι πιστεύουν στὸ Θεό, ἀλλὰ ἡ ζωὴ τους δὲν συμφωνοῦσε. Ζοῦσαν πλουσιοπάροχα, ἦταν μὴ ἀριστοκρατικὴ ἀφρόκρεμα μὲ ὑλιστικὴ ἰδεολογία. Δέχονταν πῶς ὑπάρχει μὴ ἀνωτέρα δύναμις πού κυβερνᾷ τὸν κόσμο, ἀλλὰ ἀπὸ τίς θεμελιώδεις ἀληθινοὺς τῆς πίστεως ἀρνοῦνταν τὴν ἀθανασία τῆς ψυχῆς, ὅτι ὁ ἄνθρωπος ἔχει ψυχὴ ἀθάνατη.

Ἄρνοῦνταν ἀκόμα ὅτι ὑπάρχει κρίσις καὶ ἀναπαύσις, κόλασι καὶ παράδεισος. Ἦταν μὴ βελτιωμένη ἔκδοσι τῶν δικῶν μας ἐπικουρείων φιλοσόφων, πού ἔλεγαν «Φάγωμεν καὶ πίνωμεν, αὔριον γὰρ ἀποθνήσκομεν» (Ἰκ. 22,13=Ἄ Κορ. 15,32).

Ἐχοντας μὴ τέτοια ὑλιστικὴ θεώρησι, ἔκαναν τὴ θρησκεία ἐμπόριο. Ἐνῶ δὲν πίστευαν, γίνονταν ἱερεῖς καὶ ἀρχιερεῖς, ἀνέβαιναν στὰ ἀνώτερα θρησκευτικὰ ἀξιώματα. Γνήσιοι ἐκπρόσωποί τους, Σαδδουκαῖοι, ἦταν ὁ Ἄννας κι ὁ Καϊάφας, αὐτοὶ πού δίκασαν τὸ Χριστό, ὁ ὁποῖος τοὺς ἤλεγχε γιὰ τὸ ἔκαναν τὸν οἶκο τοῦ Θεοῦ «οἶκον ἐμπορίου» καὶ «σπήλαιον ληστῶν» (Ἰκ. 2,16. Ματθ. 21,13). Αὐτοὶ κατ' οὐσίαν, μὲ τίς φωνές τους «Σταύρωσον σταύρωσον αὐτόν» (Ἰκκ. 23,21), ἦταν ἐκεῖνοι πού «ἔβρισαν τὸν κάλαμο τῆς καταδικαστικῆς ἀποφάσεως» (Ἰκ. Παρ. ἀπόστ. ἀν.).

Ἀλλὰ στὴ ζωὴ τῶν Σαδδουκαίων συνέβη κάτι ὁν σεισμός, πού τοὺς τάραξε. Ἐτυχα στὸ Μεσολόγγι πού ἔγινε μὴ φορὰ σεισμός, καὶ τότε ὅλοι οἱ ἐπίσημοι, πού μαζεμένοι κάπου ἔτρωγαν κ' ἔπιναν καὶ γελοῦσαν, ἄφησαν τὸ φαγοπότι, βγήκαν ἔξω κ' ἐπικαλοῦνταν τὸ Θεὸ καὶ τὴν Παναγία νὰ σωθοῦν. Καὶ στοὺς Σαδδουκαίους, ἐκεῖ πού ἔλεγαν «Φάγωμεν καὶ πίνωμεν», παρουσιάστηκε μπροστά τους ὁ Χριστός, ὁ ἀνιδιοτελὴς καὶ ἀσυμβίβαστος, ὁ ὁποῖος ἀνατρέπει τοὺς σαλιμπάγκους πού ἐκμεταλλεύονται τὰ ὄσια καὶ ἱερά τῶν ἀνθρώπων. Αὐτοὶ ἔλεγαν πῶς δὲν ὑπάρχει ψυχὴ ἀθάνατη καὶ ἀνάστασι νεκρῶν, καὶ ξαφνικὰ τὴ Μεγάλῃ Παρασκευῇ, δὲταν σεισθήκε ὁ Γολγοθᾶς, τότε ἀνοῖξαν τὰ μνήματα, ἀναστήθηκαν νεκροὶ καὶ ἐμφανίστηκαν κατόπιν στὴν πόλι σὲ πολλοὺς (Ἰκ. Ματθ. 27,53). Γιὰ φαντάσου, νὰ 'σαι τὴ νύχτα στὸ σπῆτι σου, νὰ χτυπήσῃ ἡ πόρτα καὶ ν' ἀκούσης ἀπ' ἔξω – τί; τὴ φωνὴ τῆς μάνας σου πού πέθανε πρὶν δέκα χρόνια ἢ τοῦ πατέρα σου πού πέθανε πρὶν εἴκοσι χρόνια! θὰ σὲ πιάσῃ τρόμος. Αὐτὸ ἔπα-

θαν οί Σαδδουκαῖοι· κι ακόμα πιὸ πολὺ τρόμαξαν ὅταν τὸ «*πρωὶ τῆς μιᾶς σαββάτων*» (Μκ 16) βούιξαν τὰ Ἱεροσόλυμα ὅτι ὁ Ἰησοῦς ἀναστήθηκε.

Κι αὐτὸ δὲν τὸ ἔπε μιὰ φωνή· εἶνε πλῆθος οἱ μαρτυρίες. Ὅτι «*ἀνέστη ὁ Κύριος*» τὸ εἶπαν οἱ ἄγγελοι στὸ μνημα, τὸ φώναξε ἡ Μαρία ἡ Μαγδαληνὴ κ' οἱ ἄλλες μυροφόρες, τὸ κήρυξαν οἱ ἀπόστολοι, τὸ ὠμολόγησε κι ὁ δύσπιστος Θωμᾶς, τὸ διαπίστωσε ἀκόμα καὶ ὁ μεγαλύτερος ἐχθρὸς τῆς Ἐκκλησίας, ὁ διώκτης Σαῦλος.

Τὸ φωνάζουν ἐπίσης *τὰ ὀθόνια καὶ τὸ σουδάριον*. Ὁ Πέτρος κι ὁ Ἰωάννης βρῆκαν στὸν τάφο «*τὰ ὀθόνια κείμενα, καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον*» (Μκ 20). Τί σημασία ἔχουν αὐτά; Ὅπως ἡ μάνα φάσκωνε τὸ μωρό, ἔτσι οἱ Ἑβραῖοι τύλιγαν τὸ νεκρό, ἀπ' τὸ λαιμὸ μέχρι τὰ πόδια, μὲ τὰ ὀθόνια, ταινίες βουτηγμένες σὲ κολλώδεις οὐσίες καὶ ἀρώματα, καὶ στὸ κεφάλι ἔβαζαν τὸ σουδάριον, κάτι σὰν φακιόλι. Τὰ ὀθόνια κολλοῦσαν τόσο δυνατὰ στὸ σῶμα τοῦ νεκροῦ, ὥστε γιὰ νὰ τὰ βγάλῃ κανεὶς θ' ἀποσπούσε καὶ σάρκες. Εἶδες πόσο πονᾶς ὅταν τραβᾶς νὰ ξεκολληθῆς ἓναν ἐπίδεσμο πού σοῦ ἔβαλαν πάνω σὲ μιὰ πληγή; Οἱ ἐχθροὶ τοῦ Ἀναστάσιου, γιὰ νὰ ἐξηγήσουν πῶς ὁ τάφος βρέθηκε κενός, εἶπαν ὅτι ἦρθαν οἱ μαθηταὶ του καὶ τὸν ἔκλειψαν. Ἄλλ' ἔὰν τὸν ἔκλειψαν, θὰ τὸν ἔπαιρναν ὅπως ἦταν· δὲν θ' ἄφηναν ἐκεῖ τὰ ὀθόνια· δὲν εἶχαν ἄλλωστε χρόνο νὰ ξεκολλοῦν τίς ταινίες βράζοντας νερά. Ὁ Χριστὸς ἄφησε τὰ ἐντάφια σπάργανα γλιστρώντας μὲς ἀπ' αὐτὰ ὅπως τὸ φίδι ἀφήνει τὸ πουκάμισό του σὲ στενὰ περάσματα.

Τὴν ἀνάστασι τοῦ Χριστοῦ, ἐκτὸς ἀπὸ τὰ ὀθόνια καὶ τὸ σουδάριο, βεβαιώνουν *θαύματα*, τὰ «*σημεῖα καὶ τέρατα*», πού γίνονταν στὸ ὄνομά του, ὅπως λέει ὁ ἀπόστολος σήμερα (Πράξ 5,12).

Ἐπειτα ἀπ' ὅλα αὐτὰ τί ἔπρεπε νὰ κάνουν οἱ Σαδδουκαῖοι; Νὰ πιστέψουν. Πίστεψαν; **Δὲν πίστεψαν**. Ἄς βούιζε ὅλη ἡ πόλις· «*στοῦ κουφοῦ τὴν πόρτα, ὅσο θέλεις βρόντα*». Ὅταν κάποιος δὲν θέλῃ νὰ πιστέψῃ, ὄχι ἐμεῖς νὰ τὸ λέμε πού δὲν εἴμαστε τίποτα, ὄχι Χρυσόστομος καὶ Βασίλειος, ὄχι ἄγγελοι κι ἀρχάγγελοι, δὲν πείθεται· κι ὁ Χριστὸς ὁ ἴδιος νὰ ἔρθῃ στὸν κόσμο, πάλι θὰ τὸν σταυρώσουν.

Οἱ Σαδδουκαῖοι λοιπὸν ὄχι μόνο δὲν πίστεψαν, ἀλλὰ συνέλαβαν τοὺς ἀποστόλους καὶ **τοὺς ἔβαλαν στὴ φυλακή**. Τὴ νύχτα ὅμως ἄγγελος Κυρίου τοὺς ἐλευθέρωσε, γιὰ νὰ συνεχίσουν τὸ κήρυγμα (Πράξ 5,17-20). Αὐτὰ μὲ λίγα λόγια λέει ὁ ἀπόστολος σήμερα.

Ἐρωτῶ, ἀγαπητοί μου· **σήμερα ὑπάρχουν Σαδδουκαῖοι**; Δὲν ὑπάρχει τὸ ὄνομα, **ὑπάρχει τὸ πρᾶγμα**. Κ' εἶνε πολλοί· πού νὰ τοὺς μετρήσῃς!

Εἶνε αὐτοὶ πού μιλᾶνε γιὰ «*πατρίδα*», μὰ πατρίδα ἔχουν τὸ χρέμα· μιλᾶνε γιὰ «*οἰκογένεια*», καὶ τὴν οἰκογένεια τὴν ἔχουν διαλύσει μὲ τὰ διαζύγια· μιλᾶνε γιὰ «*θρησκεία*», καὶ Θεὸς δὲν ἔχουν. Θεωροῦν ἀνόητο τὸ λαό, νομίζουν ὅτι δὲν τοὺς ἔχει καταλάβει. Σαδδουκαῖοι εἶνε αὐτοὶ πού λένε πῶς πιστεύουν, μὰ **ἔχουν κλονιστῆ**.

Στὸ Σύμβολο τῆς πίστεως λέμε «*προσδοκῶ ἀνάστασιν νεκρῶν*» (1). Ὅταν ὅμως στὸ νεκροταφεῖο κατεβάζετε στὸ χῶμα τὰ προσφιλή σας πρόσωπα, τί λέει τὴν ὥρα ἐκείνη ἡ καρδιά σας; **πιστεύετε ὅτι θὰ τὰ ξαναδῆτε, θ' ἀναστηθοῦν**;

Ἐλαβα ἓνα γράμμα καὶ βλέπω ὅτι ἡ ψῆφος τῆς ἀπιστίας προχώρησε· ἀπ' τὴν Ἀθήνα ἔφτασε ὡς τὰ τελευταῖα καλύβια. Μοῦ γράφει ἓνας παπᾶς ἀπὸ ἓνα νησί, ὅτι πρὸ ἡμερῶν ἓνας τσοπάνος ἔθαψε τὴ γυναῖκα του πού τὴν ἀγαποῦσε. —Μὴν κλαῖς, τοῦ λέει ὁ παπᾶς· στὸ «*Πιστεύω*» δὲν λέμε «*Προσδοκῶ ἀνάστασιν νεκρῶν*»; —Ἄσ' τα αὐτὰ, παπούλη, λέει ὁ τσοπάνος· ἢ τὸ πρόβατό μου ψοφήσῃ ἢ ἐγώ, τὸ ἴδιο εἶνε.

Ἐκεῖ καταντήσαμε, στὴν **ἀπιστία καὶ ἀθεΐα**. Μὲ τὴ διαφορά ὅτι ὑπάρχει δυὸ εἰδῶν ἀπιστία, λευκὴ καὶ ἐρυθρὰ. Κατάλαβες; ἄλλοι μὲν εἶνε στὸ ἀστικὸ καθεστῶς, κι ἄλλοι στὸ κομμουνιστικόν· εἶνε οἱ Σαδδουκαῖοι τῆς σημερινῆς ἐποχῆς. Οἱ πιστοὶ Χριστιανοὶ ἔμειναν λίγοι.

Ἀδέρφια μου, ἓνα πρᾶγμα σᾶς λέω, σὰν συμβουλή, κι ἂν θέλετε ἀκοῦστε με· **Μὴ μπάζετε στὰ σπῖτια σας ἄθεο**· οὔτε γαμπρό, οὔτε κουμπάρο, οὔτε κανέναν. Ἄνθρωπος πού δὲν πιστεύει στὸ Θεό, κακό θὰ κάνῃ. Κάποτε οἱ Ἕλληνες μυρμήγκι δὲν πατοῦσαν. Ἐπὶ Ὄθωνος ἔφεραν λαιμητόμο, νὰ ἐκτελοῦνται ἐγκληματίες, καὶ ζητοῦσαν δῆμιο, νὰ κόβῃ κεφάλια· Ἕλληνας δὲν βρέθηκε, ἔφεραν ἓναν ἀπὸ τὴν Ἰταλία, κι αὐτὸν δὲν τὸν πλησίαζε κανεὶς, καλημέρα δὲν τοῦ λέγανε. Πού κατήντησε τώρα ἡ ἀθεΐα ἓνα λαὸ πού ἔβγαλε ἥρωες καὶ μάρτυρες! Πού εἶνε ἡ πίστι τῶν πατέρων μας; Ἄς εἶχαμε τὴν πίστι τῆς γαλιᾶς μας, κι ἄς ἔλειπαν τὰ γράμματα καὶ οἱ τέχνες, οἱ δορυφόροι καὶ οἱ σπούτνικ.

Ὁ ἅγιος Κοσμάς ὁ Αἰτωλὸς προφήτευε, ὅτι θὰ ἔρθουν μέρες ἀπιστίας, θ' ἀδειάσουν οἱ ἐκκλησίες, θὰ γεμίσουν οἱ φυλακές. Καὶ νά, ἦρθαν.

Ἀδελφοί μου, ἄς πιστέψουμε στὸ Θεό, ἄς γονατίσουμε μπρὸς στὸν Ἐσταυρωμένο, τὴ λατρεία τῶν πατέρων τῆς φυλῆς μας· **νὰ πέσουμε μπροστὰ στὸ Χριστὸ** καὶ νὰ πῇ ὁ καθένας μας «*Ὁ Κύριός μου καὶ ὁ Θεός μου*»· ἀμήν.

(†) **ἐπίσκοπος Αὔγουστίνος**

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 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

Incorruptible but Touchable

The Lord's body that made its entrance to the disciples through closed doors was the same as that which issued before the eyes of people from the Virgin's closed womb at His birth.

Is it surprising that He who was now going to live forever made His entrance through closed doors after His resurrection, who on His coming in order to die made His appearance from the unopened womb of a virgin?

But because the faith of those who beheld it wavered concerning the body they could see, He showed them at once His hands and His side, offering them the body that He brought in through the closed doors to touch.

By this action He revealed two wonderful and, according to human reason, quite contradictory things. He showed them that after His resurrection His body was both incorruptible and yet could be touched ...

By showing us that it is incorruptible, He would urge us on toward our reward, and by offering it as touchable He would dispose us toward faith.

He manifested Himself as both incorruptible and touchable to show us that His body after His resurrection was of the same nature as ours but of a different sort of glory.

St. Gregory the Great

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