



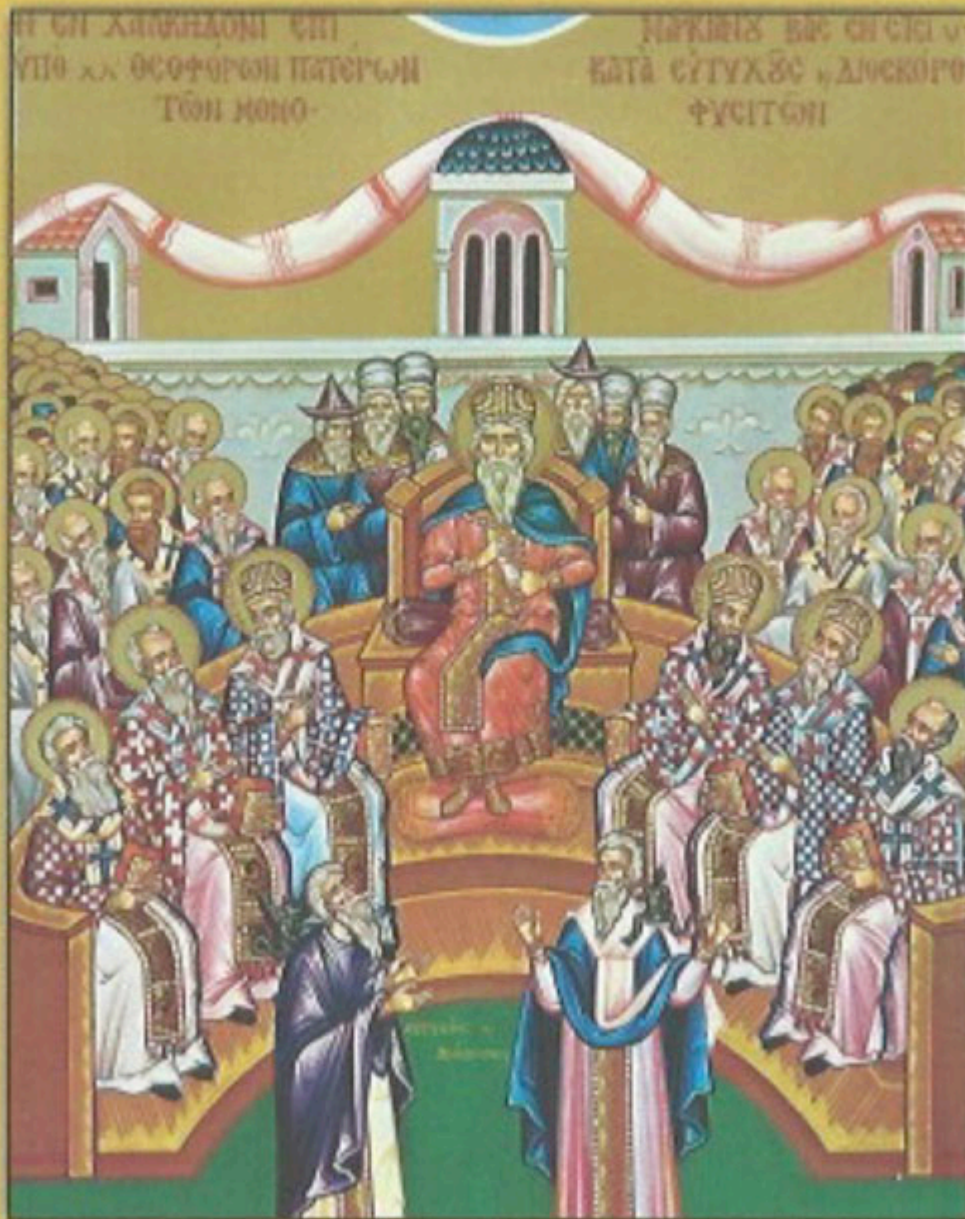
DIRECT ARCHDIOCESAN  
DISTRICT

# THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN July 14th, 2019

V. Rev. Archimandrite Eugene N. Pappas

## SUNDAY OF THE FATHERS OF THE FIRST SIX ECUMENICAL COUNCILS



*Icon of the Holy Fathers*

St. Paul's Letter to Titus 3:8-15

**Prokeimenon. Mode Plagal 2.**

**Psalm 31.11,1**

Be glad in the Lord, and rejoice, O righteous.

Verse: Blessed are they whose transgressions have been forgiven.

The reading is from St. Paul's Letter to Titus 3:8-15

Titus, my son, the saying is sure. I desire you to insist on these things, so that those who have believed in God may be careful to apply themselves to good deeds; these are excellent and profitable to men. But avoid stupid controversies, genealogies, dissensions, and quarrels over the law, for they are unprofitable and futile. As for a man who is factious, after admonishing him once or twice, have nothing more to do with him, knowing that such a person is perverted and sinful; he is self-condemned.

When I send Artemas or Tychicos to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. And let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful.

All who are with me send greeting to you. Greet those who love us in the faith. Grace be with you all. Amen.

**Προκείμενον. Ἦχος πλ. β'.**

**ΨΑΛΜΟΙ 31.11,1**

Εὐφράνθητι ἐπὶ Κύριον, καὶ ἀγαλλιᾶσθε δίκαιοι.

Στίχ. Μακάριοι, ὧν ἀφέθησαν αἱ ἀνομίαι.

Πρὸς Τίτον 3:8-15 τὸ ἀνάγνωσμα

Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαι σε διαβεβαιοῦσθαι, ἵνα φροντίζωσιν καλῶν ἔργων προϊστασθαι οἱ πεπιστευκότες θεῷ. ταῦτά ἐστιν καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις · μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔριν καὶ μάχας νομικὰς περιίστασο, εἰσὶν γὰρ ἀνωφελεῖς καὶ μάταιοι. αἰρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἀμαρτάνει, ὧν αὐτοκατάκριτος. Ὅταν πέμψω Ἀρτεμᾶν πρὸς σὲ ἢ Τυχικόν, σπουδάσον ἐλθεῖν πρὸς με εἰς Νικόπολιν, ἐκεῖ γὰρ κέκρικα παραχειμάσαι. Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶν σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπῃ. Μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προϊστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ᾧσιν ἄκαρποι. Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες. Ἀσπασαί τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. ἡ χάρις μετὰ πάντων ὑμῶν.

The Gospel According to Matthew 5:14-19

The Lord said to his disciples, "You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven. Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven."

Ἐκ τοῦ Κατὰ Ματθαῖον 5:14-19 Εὐαγγελίου τὸ Ἀνάγνωσμα

Εἶπεν ὁ Κύριος τοῖς ἑαυτοῦ μαθηταῖς· Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὅρους κειμένη· οὐδὲ καίουσι λύχνον καὶ τιθέασι αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς. Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι. ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου ἕως ἂν πάντα γένηται. ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

**AGAPE COFFEE HOUR:** is being sponsored and hosted by the Parish Council today. Please join us in WHITEHALL for refreshments and fellowship.

**TODAY:** is Bastille Day all over the globe. This celebration heralds 1789 the motto, LIBERTE, EGALITE, FRATERNITE (Liberty, equality and brotherhood) for all people everywhere. This inspiration was ignited by the American Revolution and War of Independence of 1776. All of this sparked the Hellenic cry for freedom from the Ottoman yoke in 1821.

**'GIVE ME FREEDOM OR GIVE ME DEATH!'**

**TODAY:** we welcome Father Stephen who is replacing Fr. Vasyl who is attending a ceremony elsewhere. Fr. Stephen who comes to us from the Ukrainian Chancery will be with us two weeks, including next Sunday.

**SACRAMENTS TODAY:**

Baptism of "Raegan Lourdes Helen" daughter of Marc and Nicole( nee SERBES) Nickley 2:00 P.M.

Wedding of Ms. Natia Kolotashvili to Mr. Noshrevani Rubashvili 3:00 PM

Baptism, of 'Aksel Nikolas" son of Jacob Colbey and Maria Greitzer (nee KOROCHENKO) 4:00 P.M.

**LIFE GOES ON AND WE REJOICE IN IT !**

**CONGRATULATIONS** to Carrie (KALLIOPE DIONYSIA) Gericitno who will be wed to Mr. Daniel Di Filippo next Saturday – July 20th, at Holy Trinity Church on Staten Island. The bride is the grandchild of the MANDOUKOS FAMILY of our parish. Father Eugene will be the celebrant officiating at the nuptials, having married and baptized the family for three generations. **K A L A S T E P H A N A !**

**Two mile-stones** July 01st, this past week were celebrated by our Pastor Father Eugene. This commences his 36th, (THIRTY-SIX) year as pastor and shepherd of the Three Hierarchs faith community and parish. It also marks his 21st, (TWENTY FIRST) year broadcasting live each Saturday on W.N.Y.E. Cosmos F.M. RADIO (91.5 FM) as host and producer of his program Matters of Conscience. The broadcast is live-steamed globally and has a varied and international listening audience.

**PILGRIMAGE TO CONSTANTINOPLE**, NICAEA, and SILIVRIA is scheduled for Sunday, November 10th, through Saturday November 16th. Please see enclosed flyer for details.

**YOU'RE INVITED:** On Sunday July 21, we will celebrate the annual birthday anniversary of .....you know whom! The good-shepherd of Kings Highway will be #\_\_\_\_\_ years of youthful vibrancy. Come and share the party in WHITEHALL directly after church services. Young and old alike share in the jubilee of years well spent. Cakes, cookies, ice-cream soda and balloons for everyone. **HAPPY BIRTHDAY.**

**UP-COMING EVENTS:**

CHURCHING of the first child and daughter KATERINA ELENI of Jimmy (Demetri) and Calliope Kokotas. NA SAS ZESE! The baby is honorably named after the two YIAYIAS! Sunday – July 28th.  
CHURCHING of the first child and daughter GIA MARIE of Anthony Joseph and Lena Marie (nee Poulos) RUSSO. NA SAS ZESE! Sunday – July 28th.

**GRATITUDE** is extended to GEORGIA BOUZAKIS for her generous donation of the 'prayer placards' of the CREED (PISTEVO) and the LORD'S PRAYER (PATER IMON) which are in the pew book racks. please use these beautifully illustrated bi-lingual prayer assist at the sacred services. Please do not remove from the pews! If you are desirous of a personal copy, they are available for \$3.(three dollars) upon request of the clergy. **ASK AND YOU WILL RECEIVE! THANK YOU DEAR GEORGIA!**

**RADIO MINISTRY:** Each Saturday at 1:15PM Fr. Eugene hosts and produces the radio broadcast **MATTERS OF CONSCIENCE NOW IN it's 21st 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](http://W.W.W.gaepis.org) ([Click live audio](#))





# THE ENTHRONEMENT OF ARCHBISHOP ELPIDOPHOROS OF AMERICA

JUNE 22, 2019







Enthronement of Archbishop Epiphanius (I)  
Holy Trinity Cathedral \* M.C. \* June 22, 2019





# ΚΥΡΙΑΚΗ

## ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



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

Ἐκδίδεται ἀπὸ τὴν Κοινοβιακὴ Γυναικεία Ἱερὰ Μονὴ Ἁγίου Λύγουστίνου Φλωρίνης - 531 00 ΦΛΩΡΙΝΑ - τηλ. 23850-28510 - [imazflo@yahoo.gr](mailto:imazflo@yahoo.gr)

Περίοδος Δ' - Ἔτος ΛΣΤ' Φλώρινα - ἀριθμ. φύλλου 2205	Κυριακὴ τῶν ἁγ. Πατέρων τῆς Δ' Οἰκ. Συν. 14 Ἰουλίου 2019 ἑσπέρas	Συντάκτης (†) ἐπίσκοπος Αὐγουστίνος Ν. Καντιώτης
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## Φλογέρα, ἀλλὰ καὶ σφενδόνη

(Πρὶν ἀπὸ 70 σχεδὸν χρόνια ὁ π. Αὐγουστίνος κήρυττε, ἐκτὸς ἀπὸ τὸ λαό, καὶ στοὺς συναδέλφους τοῦ ἱεροκήρυκες. Εἶχε νὰ πῇ καὶ σ' αὐτοὺς σοβαρὰ πράγματα. Ἄς τὸν ἀκούσουμε)

... **Ἀ**κούγονται, ἀγαπητοί μου, κουδουνίσματα προβάτων καὶ **φλογέρα** βοσκοῦ νὰ παίξῃ γλυκά. Οἱ Ἕλληνες ἔκαναν τὸν ἦχο τῆς σῆμα τοῦ ραδιοφωνικοῦ σταθμοῦ· στὸ ἄκουσμά της ἡ φαντασία πετᾷ στὴν Πίνδο, ἀλλὰ καὶ στὴ Βηθλεὲμ ὅπου ἀντήχησε τὸ «*Δόξα ἐν ὑψίστοις Θεῷ...*» (Λουκ. 2,14). Ὅταν ὁμως ἐμφανισθῇ **λύκος**, ὁ βοσκὸς ἀφήνει τὴ φλογέρα, παίρνει **σφεντόνα**, ρίχνει πέτρες, καὶ μόνο ὅταν ὁ λύκος ἀπομακρυνθῇ τότε ξαναπιάνει τὴ φλογέρα. Ἀλλοίμονο ἂν ὁ βοσκὸς εἶχε μόνο φλογέρα. Οἱ λύκοι δὲν φεύγουν μὲ φλογέρα, θὰ τοῦ φᾶνε τὰ πρόβατα. Ὑπάρχει βοσκός, ποὺ παίζει φλογέρα τὴν ὥρα ποὺ χρειάζονται σφεντόνες καὶ ρόπαλα;

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Οἱ βοσκοὶ εἶνε εἰκόνα τῶν **κληρικῶν καὶ τῶν ἱεροκηρύκων**, ποὺ ἔχουν ἀναλάβει τὴ μέριμνα γιὰ τὰ λογικὰ πρόβατα τῆς ποιμνίας τοῦ Χριστοῦ. Κρατοῦν φλογέρα, μιλοῦν δηλαδὴ ἡσυχά, περιγράφουν τὸ κάλλος τῆς ἀρετῆς ἢ τὴν ἀσχημία τῆς ἀμαρτίας. Σὲ καιρὸ εἰρήνης ποίος μπορεῖ νὰ τοὺς κατηγορήσῃ; Ἀλλ' ἐνῶ παίζουν τὴ φλογέρα τοὺς νὰ καὶ παρουσιάζονται **λύκοι**: λύκοι πεινασμένοι, αἰμοβόροι, ἀραβικοὶ ὅπως λέει ὁ προφήτης (Ψαλμ. 148), **λύκοι διαφόρων χρωμάτων** καὶ προελεύσεων. Καὶ τέτοιοι εἶνε ἐκεῖνοι ποὺ μὲ διαφόρους τρόπους βλάπτουν σωματικὰ ἢ πνευματικὰ τὸ λαό. Νάτους· ὁ ἕνας συντηρεῖ κακόφημα σπίτια, ὁ ἄλλος χαρτοπαικτικὴς λέσχης, ὁ τρίτος κινηματογράφος καὶ μὲ κακὲς ταινίες καταστρέφει παιδιὰ, ποὺ τὰ κόκκαλά τους θὰ «διασκορπιστοῦν παρὰ τὸν ἄδην» (Ψαλμ. 140,7), ὁ ἄλλος ἐκμεταλλεύεται ἐργάτες, ὁ ἄλλος ὀργανώνει καλλιστεῖα, ὁ ἄλλος ἐκδίδει αἰσχρὰ περιοδικά, ὁ ἄλλος σκορπάει προσηλυτιστικὰ ἐντυπα διαφόρων αἱρέσεων. «*Λύκοι βαρεῖς*» (Παύλ. 20,29), ἀλλὰ **προβατόσχημοι** ξέρουν νὰ ὑποκρίνονται κ' ἐξαπατοῦν.

Κακὸ ἕνας λύκος νὰ ὑποδύεται τὸ πρόβατο· μὰ τὸ χειρότερο εἶνε, ὅταν ἕνας ποιμένας τῶν προβάτων γίνεται λύκος! Τέτοιοι λύκοι εἶνε οἱ ποιμένες ἐκεῖνοι ποὺ ὄχι «*διὰ τῆς θύρας*» (Ἰω. 10,12) ἀλλὰ μὲ ποικίλα ἄτιμα μέσα κατάρθωσαν νὰ καταλάβουν ἀξιώματα στὴν ἐκκλησία καὶ τὴν πολιτεία. Κάνεις τὸ λύκο βοσκὸ καὶ περιμένεις προκοπή; **Βοσκοὶ λύκοι!** αὐτοὶ κατὰ τὸν ἀπόστολο Παῦλο εἶνε οἱ φοβερώτεροι ἐχθροὶ τῆς Ἐκκλησίας, δὲν «*φείδονται τοῦ ποιμνίου*» (Παύλ. 20,29). Ὁ Δαυὶδ τοὺς ζωγραφίζει (Ψαλμ. 92,33) καὶ παρακαλεῖ τὸ Θεὸ νὰ προστατεύῃ τοὺς φτωχοὺς ἀπ' αὐτοὺς· «*Ἀνάστηθι, Κύριε ὁ Θεός, ... μὴ ἐπιλάβῃ τῶν πενήτων*» (Ψαλμ. 93,33). Ἡ ἀθεόφοβη ἀριστοκρατία εἶνε ὁ μεγάλος κίνδυνος μιᾶς χώρας, γιὰ τὴν ὁποία ὁ προφήτης θὰ ἔλεγε· «*Οἱ ἀρχοντες αὐτῆς ἐν μέσῳ αὐτῆς ὡς λύκοι ἀρπάζοντες ἀρπάγματα τοῦ ἐκχέαι αἷμα, ὅπως πλεονεξία πλεονεκτῶσι*» (Ἰεζ. 22,7).

Ὅλες αὐτὲς τίς ἀδικίες, τίς δημόσιες προσβολὲς τοῦ ἡθικοῦ νόμου, πρέπει νὰ τίς καυτηριάσουν οἱ κήρυκες τοῦ Θεοῦ. **Ἐχουν χρέος νὰ ἐλέγχουν τοὺς δρᾶστες** τοῦ κακοῦ σύμφωνά μὲ τὴν ἐντολὴ τοῦ ἀποστόλου Παύλου στὸν Τιμόθεο· «*Τοὺς ἀμαρτάνοντας ἐνώπιον πάντων ἔλεγγε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσι*» (1 Τιμ. 5,20). Ἀκοῦτε; δὲν λέει «τὴν ἀμαρτίαν», λέει «*τοὺς ἀμαρτάνοντας*», αὐτοὺς ποὺ ἀρπάζουν τὰ πρόβατα. -Μὰ ἡ φλογέρα εἶνε εὐχάριστη, ἀπαντοῦν οἱ κήρυκες, πῶς νὰ τὴν ἀφήσουμε;...

**Ἀκοῦστε** λοιπὸν ὄχι ἐμένα ἀλλὰ **τὸν ἱερὸ Χρυσόστομο**. Καυτηρίαζε τοὺς πλεονέκτες ποὺ ἄφηναν γυμνὸ τὸ φτωχὸ μέσ' στὸ χιονιᾷ. Κ' ἐπειδὴ καταλάβαινε ὅτι δυσαρρεστοῦνται, εἶπε· Ξέρω ὅτι οἱ στενοχωρῶν ἀλλ' οὔτε ἐγώ, πιστέψτε με, ἀρέσκομαι νὰ ἐλέγχω. Θὰ μοῦ ἄρεσε νὰ μιλῶ γιὰ εὐχάριστα θέματα, γιὰ τὴν ἀγάπη τοῦ Χριστοῦ, τὴ βασιλεία τῶν οὐρανῶν, γιὰ τὸ ψαλμικὸ «*Εἰς τόπον χλόης ἐκεῖ με κατεσκή-*

νωσεν, ἐπὶ ὕδατος ἀναπαύσεως ἐξέθρεψέ με» (Ψλμ. 22). Ἀλλά ὅταν ἔχω ἓνα κατάδικο μελλοθάνατο, δὲν μπορῶ νὰ τοῦ μιλάω γιὰ τιμὲς καὶ ἀξιώματα· ἐπείγει νὰ φροντίσω πρῶτα ν' ἀπαλλαγῇ ἀπὸ τὴν καταδίκη, καὶ μετὰ τὰ ἄλλα· τὸ ἴδιο καὶ στὸν ἄρρωστο ποῦ ἔχει πυρετὸ αὐτὸ ποῦ πρωτεύει εἶναι, ν' ἀπαλλαγῇ ἀπ' τὴν ἀρρώστια· κ' ἐγὼ μὲ τὸν ἐλεγχό μου **ἐτοιμάζω φάρμακα** γιὰ νὰ θεραπευθῇ. Ναί, ὁ σκληρὸς ἐλεγκτικὸς λόγος διορθώνει ψυχές. Προτιμότερο νὰ κατῇ προσωρινὰ ἀπ' τοὺς ἐλέγχους μου παρὰ νὰ καίγεται αἰωνίως ἀπ' τὴ φωτιά τῆς κολάσεως.

Ἄλλοτε πάλι ὁ ἱερὸς πατήρ, ἐνῶ ἐρμήνευε τὸν ὕμνο «Ἅγιος, ἅγιος, ἅγιος Κύριος σαβαώθ...» (Ψα 68), διακόπτει τὴν ἐποικοδομητικὴ ἐκείνη ὁμιλία καὶ **ἀσκεῖ ἔλεγχον** ἐναντίον τῶν Ἰουδαίων ποὺ τάραζαν τὴν εἰρήνῃ τοῦ ποιμνίου.

Καὶ ἄλλοτε λέει τὰ ἐξῆς. Ὅσο δὲν μᾶς ἐνωχλοῦσε κανένας, δὲν μιλούσαμε ἐπιθετικά· τώρα ὅμως, ποῦ **«λύκοι βαρεῖς»** ζητοῦν νὰ παραπλανήσουν τὰ πρόβατά μας, εἴμαστε ὑποχρεωμένοι ν' ἀφήσουμε τὸν ἥσυχο λόγο καὶ ν' ἀγωνιστοῦμε κατὰ τῶν αἰρετικῶν, γιὰ νὰ μὴν πάρουν οὔτε ἓνα πρόβατο τῆς μάνδρας μας. Ὁ Χρυσόστομος καὶ τὴ φλογέρα ἔπαιζε ὑπέροχα, ἀλλὰ καὶ τὴ σφενδὸν χρησιμοποιοῦσε γενναῖα. Κανόνας του ἦταν· ὅποιος καταπατᾷ δημοσίως τὸ νόμο τῆς Ἐκκλησίας καὶ σκανδαλίζει τὸ λαό, πρέπει νὰ ἐλέγχεται. **Δὲν χαριζόταν σὲ κανένα.** Ὅταν αὐλοκόλακες ἔστησαν ἔξω ἀπ' τὸ ναὸ τῆς τοῦ Θεοῦ Σοφίας ἀγαλμα τῆς αὐτοκρατείας Εὐδοξίας κ' οἱ φωνές τους ἔφταναν ὡς τὸ ἱερὸ θυσιαστήριο, ἤλεγξε γι' αὐτὸ καὶ ἐκείνους καὶ τὴ βασίλισσα.

Ὅλοι οἱ πατέρες τῆς Ἐκκλησίας χρησιμοποιοῦσαν τὸν ἐλεγκτικὸ λόγο γιὰ ἄρχοντες· καὶ ἔχασαν ἄμβωνες καὶ θρόνους, καὶ πέθαναν σὲ φυλακὲς καὶ ἐξορίες. **Ἐμεῖς** τώρα ξέρουμε νὰ ἐγκωμιάζουμε τοὺς πατέρες, ἀλλὰ δὲν τοὺς μιμούμεθα. Κι ὁ λαὸς ἐνδομύχως γελάει εἰς βάρος μας. Δὲν ἐλέγχουμε τὸν ἓνα γιατί ἔχει ἀξίωμα, τὸν ἄλλο γιατί εἶναι πλούσιος, τὸν ἄλλο γιατί εἶναι φίλος, τὸν ἄλλο γιατί κινδυνεύουν τὰ συμφέροντά μας... **Ἐνας ἐφάρματος μη-μουσπιασμός ἐπικρατεῖ.** Κολακεύουμε καὶ κολακευόμεθα. Βλέπουμε ἀδικίες καὶ ἐγκλήματα, καὶ τὰ προσπερνοῦμε ὅπως ὁ ἱερεὺς καὶ ὁ λευίτης τῆς γνωστῆς παραβολῆς (βλ. Λουκ. 10,30-35). Καμμία εἰλικρίνεια· ὑποκρισία βασιλεύει στὶς σχέσεις κλήρου καὶ λαοῦ, οἱ ὑφιστάμενοι ἐξαντλοῦνται σὲ ἐμετικὲς κολακεῖες. Ἀκοῦς καὶ ὀνομάζουν ἀπὸ ἄμβωνος σοφὸ τὸν ἄσοφο, ἐλεήμονα τὸ φιλάργυρο, εὐσεβεῖ τὸν ἀσεβεῖ, φύλακα τῆς Ὁρθοδοξί-

ας τὸ νεωτεριστὴ· ἓνα θρησκευτικὸ ψέμα ἐπιπλέει ἐπάνω στὴν κοινωνικὴ ἀβυσσο.

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Ἀδελφοὶ καὶ πατέρες, θεολόγοι καὶ ἱεροκήρυκες! ἀφήστε γιὰ λίγο τὶς φλογέρες καὶ πάρτε τὶς σφεντόνες, κηρύξτε ἐλεγκτικά. —Ἐμεῖς, θὰ πῆτε, δὲν εἴμαστε Χρυσόστομοι, εἴμαστε ἀδύνατοι... Δὲν διαβάσατε ὅμως **πῶς ὁ Δαυὶδ νίκησε τὸ Γολιάθ**; ἔρριξε κάτω τὸ γίγαντα μὲ ἓναν ἀπ' τοὺς **πέντε λίθους** ποῦ πῆρε ἀπ' τὸ χεῖμαρρο (βλ. Α' Βαυ. 17,40-48). Τὴ σφενδὸν καὶ τοὺς πέντε λίθους ἄφησε ὡς σύμβολο ὁ Δαυὶδ στοὺς ἀγωνιστάς. Ἀντὶ τῶν πέντε λίθων εἶναι οἱ **«πέντε λόγοι»** (Α' Κορ. 14,19), ποῦ ἠθελε νὰ πῇ στοὺς Χριστιανοὺς ὁ Παῦλος καὶ τοὺς ἐρμήνευσε ὁ Νικηφόρος Θεοτόκης. Τοὺς χρησιμοποίησαμε; Ἄν χρησιμοποιούσαμε τὴν ἀπλὴ καὶ οὐσιώδη ἐλεγκτικὴ διδασκαλία, θὰ βλέπαμε συγχρόνους Γολιάθ θὰ νικῶνται. Δὲν ὑπάρχει κακὸ ποῦ νὰ μὴν τὸ νικᾷ ἡ πίστις, ἡ ὁποία καὶ βουνὰ σηκώνει καὶ τὰ ρίχνει στὴ θάλασσα κατὰ τὸ λόγο τοῦ Κυρίου (βλ. Μαρτ. 21,21. Μάρκ. 16,29).

**Καιρὸς σφενδόνῃς** τώρα, ἀδελφοί μου. Ὑπάρχουν πολλὲς φλογέρες στὴν Ἐκκλησία, λείπουν ὅμως σφεντόνες, κηρύγματα Φλαμιάτου καὶ Παπουλάκου, κηρύκων μὲ ἀπόφασι θανάτου. Τὰ κηρύγματα αὐτὰ δυστυχῶς δὲν ἐκτιμῶνται ἀπὸ τὴν ἐπίσημη ἐκκλησία. Οἱ λύκοι τρῶνε τὰ πρόβατα κ' ἐμεῖς φλοῦ - φλοῦ παίζουμε τὴ φλογερίτσα μας. Ἔτσι ἀγωνίστηκαν οἱ ἅγιοι πατέρες; Τί λέει ὁ ὕμνογράφος γι' αὐτοὺς; **«Ὁλην συλλεξάμενοι ποιμαντικὴν ἐπιστήμην καὶ θυμὸν κινήσαντες νῦν τὸν δικαιοτάτον ἐνδικώτατα, τοὺς βαρεῖς ἤλασαν καὶ λοιμώδεις λύκους τῇ σφενδόνῃ τῇ τοῦ Πνεύματος ἐκσφενδονήσαντες τοῦ τῆς Ἐκκλησίας πληρώματος...»** (ἀν. ἁγ. Περ.). Ἄν παρ' ὅλα αὐτὰ οἱ ἱεροκήρυκές μας ἐξακολουθοῦν νὰ παίζουν φλογέρα, τότε ἓνας βοσκὸς τῆς Πίνδου θὰ εἶναι κατήγορός μας ἐν ἡμέρᾳ κρίσεως. Διότι **«καιρὸς παντὶ πράγματι»** (Ἐκλ. 3,1). Καλὴ ἡ φλογέρα ἐν καιρῷ εἰρήνης· ἀλλὰ τὸ νὰ παίξης φλογέρα σὲ καιρὸ μάχης, τότε ποῦ κατὰ τὸν προφήτη πρέπει καὶ **«ὁ πρᾶυς νὰ γίνῃ μαχητὴς»** (Ψλμ. 141), κι ὅχι μόνο αὐτὸ ἀλλὰ καὶ νὰ ἀποτρέπῃ καὶ τοὺς ἄλλους νὰ πάρουν σφενδὸν καὶ νὰ τοὺς κατηγορῇ ὡς τρελλοὺς, αὐτὸ ἀποτελεῖ πρᾶξι ποῦ ἀποφεύγω νὰ τὴ χαρακτηρίσω.

Ἀρκετὰ τὰ φλοῦ-φλοῦ· τώρα εἶναι καιρὸς γιὰ σφεντόνα Δαυὶδ **μὲ πέντε λίθους**. Τοὺς ἔχουμε; θὰ νικήσουμε· δὲν τοὺς ἔχουμε, δὲν μᾶς σφάζουν οἱ φλογέρες ποῦ παίζουν σὲ αὐλὲς ἀρχιερέων, ἱερατικῶν καὶ θεολογικῶν σχολῶν, θρησκευτικῶν συλλόγων καὶ ἀδελφοτήτων.

(†) **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: \$300 PER YEAR**

**SINGLE MEMBERSHIP: \$250 PER YEAR**

**SENIOR CITIZEN INDIVIDUAL MEMBERSHIP \$200 PER YEAR**

**SENIOR CITIZEN HUSBAND & WIFE MEMBERSHIP: \$225 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 2019 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**

### *Authority of the Council - Authority of the Church*

The authority of the Councils is based also on their ecclesiological grounding. A council is not an independent, autonomous body, additional, coming from outside, acting unilaterally. It is not the product of accidental circumstances in history and imposed afterwards. It is closely, or rather organically, related with the very essence of the Church. This body of Christ is a living organism, destined to grow, to face difficulties during this process, to be implanted in other regions of the world needing inculturation and a certain adaptation.

Such embodiment and multifaceted ministry creates problems, tensions, even divisions and in spite of the good will of the local bish-

op and pastors, the convocation of a major assembly is considered as a natural instrument, salutary and indispensable.

The official voice of the catholicity and the koinonia of all the other sister churches, in harmony and guided by the Spirit, would only provide the new assessments, possible remedies and solutions. The functioning of such a council was such that the opinions and requests at issue found expression from the very womb of the Church. Once the decision was made, the people had a part in receiving it and publicizing it (Acts 15:22) as is seen in the first assembly of Jerusalem.

*Metropolitan Emilianos*

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](http://www.threehierarchsbrooklynny.org)