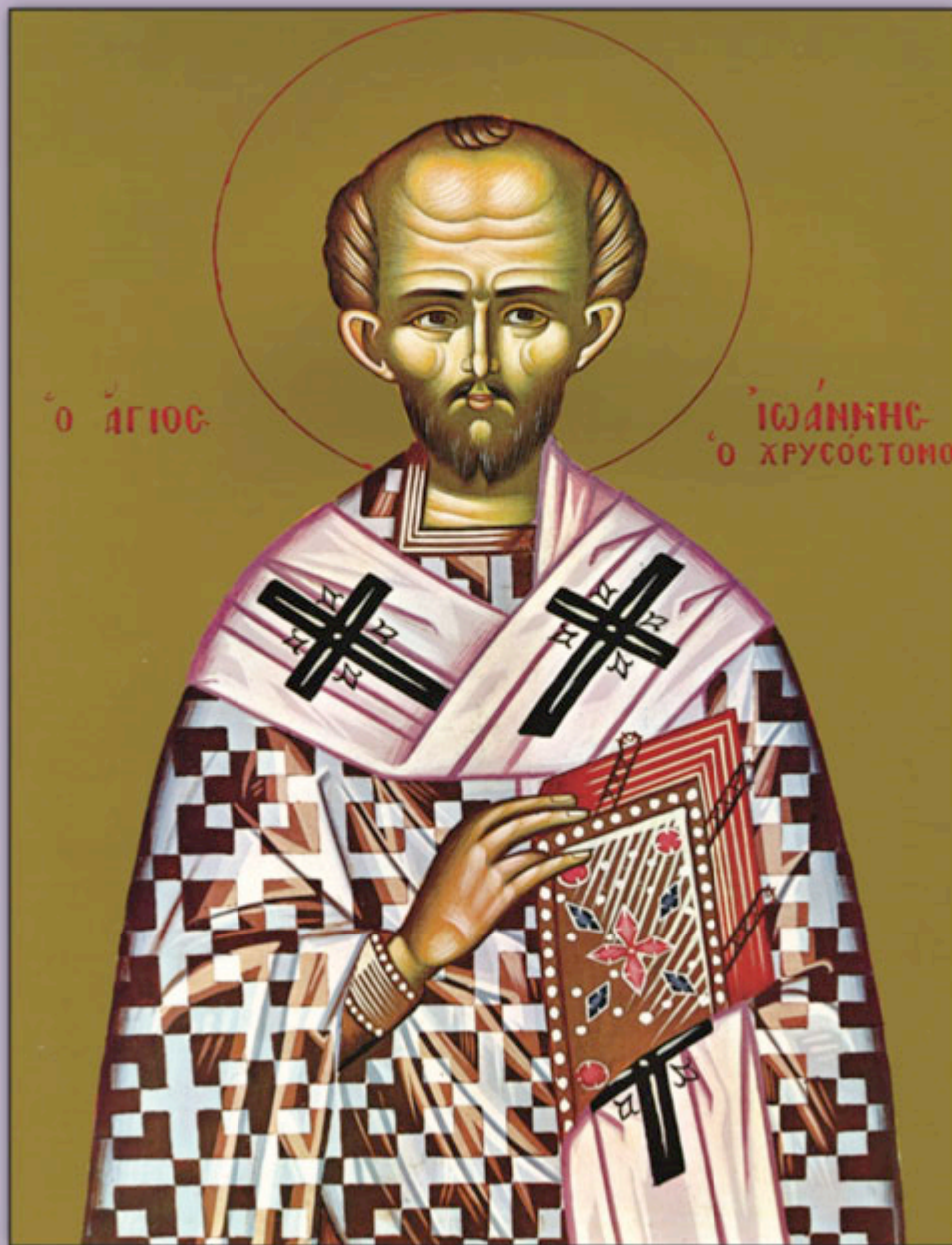




THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN November 10th, 2019
V. Rev. Archimandrite Eugene N. Pappas

EIGHTH SUNDAY OF LUKE



Icon of Saint John Chrysostom -- November 13th

Prokeimenon. Mode 4. Psalm 103.24,1

O Lord, how manifold are your works. You have made all things in wisdom.

Verse: Bless the Lord, O my soul.

The reading is from St. Paul's Letter to the Galatians 2:16-20

Brethren, knowing that a man is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the law died to the law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

Προκείμενον. Ἦχος δ'. ΨΑΛΜΟΙ 103.24,1

Ὡς ἐμεγαλύνθη τὰ ἔργα σου Κύριε, πάντα ἐν σοφίᾳ ἐποίησας.

Στίχ. Εὐλόγει ἡ ψυχὴ μου τὸν Κύριον.

Πρὸς Γαλάτας 2:16-20 τὸ ἀνάγνωσμα

Ἀδελφοί, εἰδότες ὅτι οὐ δικαιούται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου· διότι οὐ δικαιωθήσεται ἐξ ἔργων νόμου πᾶσα σὰρξ. Εἰ δέ, ζητοῦντες δικαιωθῆναι ἐν Χριστῷ, εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοὶ, ἅρα Χριστὸς ἁμαρτίας διάκονος; Μὴ γένοιτο. Εἰ γὰρ ἃ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἑμαυτὸν συνίστημι. Ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα θεῷ ζήσω. Χριστῷ συνεσταύρωμαι· ζῶ δέ, οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ Θεοῦ, τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.

8th Sunday of Luke

The Gospel According to Luke 10:25-37

At that time, a lawyer stood up to put Jesus to the test, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the law? How do you read?" And he answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And he said to him, "You have answered right; do this, and you will live." But he, desiring to justify himself, said to Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him; and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved neighbor to the man who fell among the robbers?" He said, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise."

Ἐκ τοῦ Κατὰ Λουκᾶν 10:25-37 Εὐαγγελίου τὸ Ἀνάγνωσμα

Τῷ καιρῷ ἐκείνῳ, νομικός τις ἀνέστη ἐκπειράζων αὐτὸν καὶ λέγων· διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; ὁ δὲ εἶπε πρὸς αὐτόν· ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; ὁ δὲ ἀποκριθεὶς εἶπεν· ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς ἰσχύος σου καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ τὸν πλησίον σου ὡς σεαυτόν· εἶπε δὲ αὐτῷ· ὀρθῶς ἀπεκρίθης· τοῦτο ποιεῖ καὶ ζήσῃ. ὁ δὲ θέλων δικαιοῦν ἑαυτὸν εἶπε πρὸς τὸν Ἰησοῦν· καὶ τίς ἐστὶ μου πλησίον; ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν· ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχά, καὶ λησταῖς περιέπεσεν· οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ τυγχάνοντα. κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρήλθεν. ὁμοίως δὲ καὶ Λευίτης γενόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ἀντιπαρήλθε. Σαμαρεΐτης δὲ τις ὁδεύων ἦλθε κατ' αὐτόν, καὶ ἰδὼν αὐτὸν ἐσπλαγχνίσθη, καὶ προσελθὼν κατέδησε τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιάσας δὲ αὐτόν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτόν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ· καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ πανδοχεῖ καὶ εἶπεν αὐτῷ· ἐπιμελήθητι αὐτοῦ, καὶ ὃ τι ἂν προσδαπανήσης, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι. τίς οὖν τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς ληστές; ὁ δὲ εἶπεν· ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς· πορεύου καὶ σὺ ποιεῖ ὁμοίως.

COFFEE FELLOWSHIP HOUR: is being hosted at the Whitehall by the Cub Scout Troop #531. Please join us.

TODAY: we celebrate the CHURCHING of the new born son and second child “ JASON ANTHONY “ of Robert and Christina (KRASANAKIS) Weisenfeld. NA SAS ZESE!

ARTOKLASIA TODAY: is being offered TODAY by MATINA PERLEGIS and beloved parents ELIZABETH and ANASTASIOS in honor and thanksgiving of the HOLY ARCHANGELS , MICHAEL, GABRIEL, RAPHAEL, URIEL, MURIEL and so many others (TAXIARCHON).. May the Lord bless the whole family.

ICON of the **PANTO-KRATOR CEFALU** (Sicily) will be offered by the students of the Greek School at the conclusion of the services. Each raffle is but \$1 (one dollar each). All donation proceeds are used exclusively for the student projects. HELP US – HELP THEM!

VETERAN’S DAY OBSERVANCE on Monday, November 11th. The Church and School Complex will be closed for all activities. PLEASE TAKE NOTE!

GENERAL ASSEMBLY of the Parish MEMBERSHIP will be convened today at 1;00 P.M.in Whitehall. All subscribed stewards of the parish community for 2018 and 2019 may participate if they are up to date in membership. You may check your status with the CHURCH OFFICE REGISTRY.

TODAY: Our Parish will host the annual VETERANS’ DAY OBSERVANCE honoring the last G.A.V.A. POST. (Greek American Veteran’s Association) since World War II. The Boy Scout Troop #531 Golden Greeks Color Guard will enhance the ceremonies at the memorial tribute with the laying of a wreath at the WAR MEMORIAL Monument in front of the church. The CUB SCOUT TROOP #531 of our church will distribute the Sunday Bulletin and help pass the basket at our Church services. Please join us and honor our heroes!

SENIOR CLUB: will celebrate their Annual Thanksgiving Luncheon on WEDNESDAY – NOVEMBER 13th

We ARE having a New Year’s Eve 2019 – 2020 Dinner Dance in Rosehall this year! Plan to share an evening of sumptuous dining and dancing until dawn.

CHRISTMAS ADVENT BEGINS: Friday, November 15th, 40 days before the Holy Nativity to the Lord Jesus Christ. Prepare ye the way.

BROOKLYN CATHEDRAL of SAINTS CONSTANTINE and HELEN will host their Annual Dinner/Dance on November 15th at 7:30 P.M. at the Brooklyn Law School FORCHELLI CENTER. Congratulations!

PHILOPTOCHOS SOCIETY: The ladies Philoptochos Society will host their ANNUAL SEMINARY HOLY CROSS luncheon on Sunday, November 17th, in the church Community Hall. Please support the SEMINARY, which trains and teaches the next generation of priests for our children’s children. Their NEXT GENERAL MEETING is on SUNDAY – NOVEMBER 24th. (just before Thanksgiving Day.) DO COME. Refreshments served.

CHRISTMAS CARD APPEAL: At the conclusion of the Divine Liturgy TODAY altar boys will be distributing the slip forms to be filled out and submitted to the Church Office for the inclusion of your ‘NATIVITY GREETING’ which will be posted to 1,000 families in the parish community. For only \$20. (TWENTY DOLLARS) your inscription will be a joy to all! PROCEED TO THE OFFICE NOW! TODAY! DON’T PROCRASTINATE!

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 (Click live audio)

MEMORIALS TODAY:

+ NICHOLAS ANASTASAKOS	+ MARY and + MICHAEL BOUZAKIS
+ G.A.V.A MEMBERS	+ TELEMACHOS and + DESPINA PAIZIS
+ ALEKSANDR KOTELINIKOV	+ JANICE KOORIE

MEMORIAL NEXT WEEK: + THEOPHANIS HANDJIMANOLIS



Good Bye 2019, Hello 2020

TROOP 531 - "THE GOLDEN GREEKS" PRESENTS:

NEW YEARS EVE

Tuesday, December 31, 2019
At 9:00PM

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

21 and Older: \$135.00

Under 21: \$90.00

For Reservations, Please Call 347-343-4244

Price Includes:

Premium Top-Shelf Open Bar
Gourmet Foods
Live DJ and Lighting



Philoptochos Society Annual Benefit



Hellenic College Holy Cross Seminary Luncheon

November 17th, 2019
After Liturgy, 12:30 PM - Whitehall

Roast Chicken, Manestra, Greek Salad
Dessert & Coffee

**All proceeds for
HELLENIC COLLEGE/HOLY CROSS SCHOOL OF THEOLOGY**

Donation \$ 20.00 adults
\$10.00 children under 12

Raffles

Call Church Office
718-339-0280





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. 23850-28610 - imassfo@yahoo.gr

Περίοδος Δ' - Ἔτος ΛΣΤ'
Φλώρινα - ἀριθμ. φύλλου 2238

Κυριακὴ Ἡ' Λουκᾶ (Λουκ. 10,25-37)
10 Νοεμβρίου 2019

Συντάκτης (†) ἐπίσκοπος
Αὐγουστίνος Ν. Καντιώτης

Ἡ εὐσπλαχνία τοῦ Θεοῦ

Ἀκούσατε, ἀγαπητοί μου, τὸ εὐαγγέλιο; Δὲν ἐννοῶ μὲ τὰ φυσικὰ αὐτιά, ἀλλὰ μὲ τὰ ἄλλα ἐκεῖνα αὐτιά ποὺ ἐννοοῦσε ὁ Χριστὸς ὅταν εἶπε **«Ὁ ἔχων ὦτα ἀκούειν ἀκούετω»** (Ματθ. 11,15-13,94; Μάρκ. 4,9 βλ. 8,429 7,16; Λουκ. 8,8 14,35), **τὰ αὐτιά τῆς ψυχῆς** δηλαδή. Ὅποιος ἀκούει τὰ λόγια τοῦ Χριστοῦ, τὰ βάζει βαθειὰ μέσα του καὶ προσπαθεῖ νὰ τὰ ἐφαρμόζη, εἶνε **εὐτυχισμένος**· ὁποιος δὲν τὰ ἐκτελεῖ ἀλλὰ τὰ περιφρονεῖ, εἶνε **δυστυχισμένος** (βλ. Ματθ. 7,24-27). Ἰσχύει γι' αὐτὸν ὁ βαρὺς ἐκεῖνος λόγος τοῦ Χριστοῦ γιὰ τὸν Ἰούδα· προτιμότερο νὰ μὴν εἶχε γεννηθῇ στὸν κόσμον (βλ. εἰδ. 26,24).

Δύσκολες οἱ ἐντολές στὴν ἐποχὴ μας, λένε μερικοί, ποῖός μπορεῖ νὰ τὰ κάνῃ αὐτά;...

Τί ν' ἀπαντήσουμε σ' αὐτούς; Τὰ λόγια τοῦ Χριστοῦ δὲν εἶνε δύσκολα· **φαίνονται δύσκολα, γιὰτὶ κακομάθαμε**. Ὁ σημερινὸς ἄνθρωπος ἐφυγε ἀπ' τὸ δρόμο τοῦ Θεοῦ, κόλλησε στὴν κακία καὶ διαφθορά, γι' αὐτὸ τοῦ φαίνονται δύσκολα. Ὅποιος εἶνε πολὺ ἀδύνατος, δὲν μπορεῖ νὰ σηκώσῃ οὔτε ἓνα χαλίκι. Ὁ Χριστὸς δὲν ἔδωσε ἐντολές τέτοιες ποὺ νὰ μὴ μπορούμε νὰ τὶς τηρήσουμε· ἓνα χαλικάκι μᾶς ἔδωσε, κι ὁ πιὸ ἀδύναμος μπορεῖ νὰ τὸ σηκώσῃ.

Ἀνοιξτε τὸ Εὐαγγέλιο, διαβάστε τὸ ὅλο καὶ τί θὰ δῆτε· **ὅλες οἱ ἐντολές τοῦ Κυρίου συνοψίζονται σὲ μία, σὲ μιὰ λέξη**. Δὲν εἴμαστε ἀξιοὶ νὰ τὴν ποῦμε, μόνο μικρὰ ἄθῳα παιδιά. Ποιὰ λέξη; **«Ἀγάπη»!** Ὅλο τὸ Εὐαγγέλιο αὐτὸ μᾶς λέει **νὰ ἀγαποῦμε**. Τί ν' ἀγαποῦμε; Πρῶτα καὶ πάνω ἀπ' ὅλα τὸ Θεό, τὸν «*βασιλέα τῶν βασιλευόντων καὶ κύριον τῶν κυριευόντων*» (1 Τίμ. 6,15). Καὶ μετὰ **τὸν πλησίον μας**· τὸν πατέρα, τὴ μητέρα, τὸν ἀδελφόν· τὸ συγγενή, τὸ χωριανόν, τὸ συμπατριώτη, τὸ συνάνθρωπον· τὸν εὐεργέτη· ἄλλ' ἀκόμα καὶ αὐτὸν ἐχθρό. Εἶνε δύσκολο αὐτό; Τὸ μῖσος εἶνε δύσκολο, ἡ ἀγάπη εἶνε εὐκολή.

Τὴν ἀγάπη κηρύττει ὁ Χριστὸς καὶ στὸ σημερινὸ εὐαγγέλιο. Πῶς; Μὲ μιὰ παραβολή, τὴν **παραβολὴ τοῦ καλοῦ Σαμαρείτου**. Τὴν εἶπε ὡς ἀπάντησι σὲ πειρακτικὸ ἐρώτημα ἐνὸς νομικοῦ.

Κάποιος, λέει, ποῦ ἔμενε σὲ πόλι χτισμένη ψηλά, πῆρε, ἀγαπητοί μου, τὸ δρόμο νὰ πάῃ σὲ ἄλλη πόλι ποὺ ἦταν πιὸ χαμηλά, ἀπ' τὰ ἱεροσόλυμα νὰ πάῃ στὴν Ἱεριχά. Καθὼς βάδιζε ἀνύποπτος, σὲ ἓνα σημεῖο τοῦ δρόμου πίσω ἀπὸ βράχους караδοκοῦσαν κρυμμένοι ληστές. Πετάγονται ξαφνικὰ μπροστά του ἀγριεμένοι, μὲ ἥλιοκαμένα πρόσωπα, καὶ φωνάζουν· Ἄλτ, ψηλά τὰ χέρια! Ἐρημος ὁ τόπος, ἄοπλος αὐτός. Πῆγε ν' ἀντισταθῇ. Τὸν χτύπησαν, τὸν ἔρριξαν κάτω, τοῦ πήραν ὅ,τι εἶχε, κι ἀφήνοντάς τον **μισόγυμνο καὶ πληγωμένο** ἐφυγαν στὸ δάσος.

Πεσμένος στὸ δρόμο τώρα, φωνάζει ζητώντας βοήθεια. Ποιὸς νὰ τὸν ἀκούσῃ σ' ἐκείνη τὴν ἐρημίᾳ; Νά ὅμως ποῦ κάποιος φαίνεται νὰ ῥχεταὶ καβάλλα. Πλησιάζει, τὸν κοιτάζει, βλέπει τὰ αἵματα, ἀκούει τὰ ἐλεεινὰ παρακάλια, κατοπτρεύει τὸ μέρος, μὰ ὡς ἐκεῖ κεντᾷ τὸ ζῶο κι ἀπομακρύνεται. Ἦταν δυστυχῶς **ἱερεύς**, ἄνθρωπος ὑποτίθεται τοῦ Θεοῦ, ποῦ ξέρει τὸ νόμο κι ἀπ' τὸν ὁποῖο περιμένει κανεῖς συμπόνια. Νά σὲ λίγο ἓνας ἄλλος πάνω σὲ ἄλογο· αὐτὸς εἶνε **λευίτης**, ὑπηρέτης τοῦ ναοῦ, ἄνθρωπος ἐπίσης θρησκευόμενος· ζωντανεύει πάλι ἡ ἐλπίδα τοῦ τραυματία. Κοντοστέκεται λίγο, ἀκούει τὸ θυμὸ ποῦ τοῦ ζητάει βοήθεια, γυρίζει ὅμως ἄλλου τὸ πρόσωπο, προσπερνᾷ, φεύγει κι αὐτός. Καὶ ὁ τραυματίας μένει πάλι ἐκεῖ ἀβοήθητος.

Ὁ ἥλιος κοντεύει νὰ βασιλέψῃ, ἔρχεται ἡ νύχτα. Θὰ μείνῃ λοιπὸν ἔτσι μέσ' στὸ δρόμο, νὰ τὸν φᾶνε οἱ λύκοι; Ἀλλὰ νὰ καὶ φαίνεται τώρα ἓνας ἄλλος. Δὲν εἶνε ὅμως οὔτε φίλος οὔτε συγγενὴς του· εἶνε ἀπὸ ἄλλου, Σαμαρείτης, δηλαδή ἐχθρὸς του! Τὸν βλέπει ὁ ταλαίπωρος μὲ τὰ σβησμένα του μάτια καὶ σκέπτεται· Πάει χάθηκα, τώρα αὐτὸς θὰ μὲ ἀποτελειώσῃ!... Ἐνῶ ὅμως αὐτὸς τρέμει, ὁ **Σαμαρείτης** σταματᾷ, ξεπεζεύει, σκύβει πάνω του μὲ καλωσύνη, τοῦ δίνει θάρρος, τὸν σκουπίζει καὶ τὸν περιποιεῖται σὰν νοσοκόμος· βγάζει ἓνα μπουκάλι μὲ κρασί (ποῦ περι-

έχει οινόπνευμα) και τοῦ ἀπολυμαίνει τὰ τραύματα, ἀλείφει μὲ λάδι τὶς πληγὲς καὶ τὶς δένει μὲ πανὶ ποῦ κόβει ἀπ' τὸ πουκάμισό του. Τέλος τὸν σηκώνει στὸν ὦμο σὰν χαμάλης, τὸν ἀνεβάζει στὸ ζῶο του καὶ τὸν ὀδηγεῖ σὰν ἀγωγιάτης σ' ἓνα πανδοχεῖο, χάνι. Μένει ὅλη νύχτα δίπλα του· καὶ τὸ πρωί, ὅταν ἦρθε ἡ ὥρα νὰ φύγῃ, λέει στὸ ξενοδόχο· Σοῦ ἐμπιστεύομαι τὸν τραυματία αὐτόν· περιποιήσου τον σὲ ὅ,τι χρειαστῇ, κ' ἐγὼ ὅταν ξαναγυρίσω θὰ σοῦ πληρώσω τὰ ἔξοδα.

Στὸ τέλος τῆς παραβολῆς ὁ Χριστὸς ρωτᾷ ἐπὶ τὸ νομικόν· «Ἀπὸ τοὺς τρεῖς ποῦ εἶδαν τὸν χτυπημένο, ποιὸς κατὰ τὴ γνώμη σου στάθηκε πλησίον του; – Αὐτὸς ποῦ τὸν σπλαχνίστηκε καὶ τοῦ ᾗδεξε ἀγάπη. Καὶ ὁ Κύριος τοῦ λέει· – Πήγαινε λοιπὸν καὶ κάνε κ' ἐσὺ τὸ ἴδιο.

Αὐτῇ, ἀδελφοί μου, εἶνε ἡ παραβολή. Ποιὰ εἶνε ἡ ἐρμηνεία της; ποιὸς εἶνε ὁ ὁδοιπόρος ποῦ ἔφυγε ἀπὸ τὰ ὑψηλά καὶ πῆγε στὰ χαμηλά; ποιοὶ εἶνε οἱ λησταὶ ποῦ τὸν τραυμάτισαν; ποιοὶ εἶνε ὁ ἱερεὺς καὶ ὁ λευίτης; ποιὸς εἶνε ὁ Σαμαρεῖτης; καὶ τέλος ποιὸς εἶνε τὸ πανδοχεῖο στὸ ὁποῖο ὠδηγήθηκε ὁ τραυματίας;

Ὁδοιπόρος εἶνε ὁ ἄνθρωπος. Ἐφυγε ἀπὸ ψηλά, γιατί κάποτε ζοῦσε στὸν παράδεισο· ὁ νοῦς του ἦταν καθαρὸς, ἡ καρδιά του εὐγενής, ἡ θέλησί του δυνατὴ στὸ καλόν, πετοῦσε σὰν ἀετός. Ἀλλὰ ἔπεσε χαμηλά. Ἄν πάρῃς ἓναν ἀετὸ καὶ τοῦ δέσης στὰ πόδια μολύβια, δὲν μπορεῖ νὰ πετάξῃ· πέφτει στὴ γῆ, προσπαθεῖ νὰ τινάξῃ τὶς φτεροῦγες του, ἀλλὰ μένει καθηλωμένος. Δυστυχισμένο πουλί! μολύβια εἶνε τὰ πάθη· κόψτε τοὺς τὰ μολύβια νὰ πετάξῃ πάλι ψηλά.

Ποιοὶ εἶνε οἱ λησταί; Οἱ δαίμονες, οἱ πειρασμοί, οἱ λογισμοί, οἱ ἐπιθυμίες. Αὐτὰ τραυματίζουν τὸν ἄνθρωπο. Ὁ νοῦς θολώνεται, δὲν μπορεῖ νὰ διακρίνῃ μεταξὺ ἀρετῆς καὶ κακίας· ἡ καρδιά του μολύνεται ἀπὸ πάθη, ἡ θέλησίς ἐξασθενεῖ· ὁ ἄνθρωπος γίνεται ἓνας τραυματίας.

Ἔτσι κατήντησε ὅλη ἡ ἀνθρωπότης. Ποιὸς νὰ τὴ σώσῃ; Πέρασαν ἀπὸ κοντά της διὰ μέσου τῶν αἰώνων, σὰν τὸν ἱερέα καὶ τὸ λευίτη, φιλόσοφοι, ποιηταί, κοινωνιολόγοι, ἰδρυταὶ θρησκειῶν· κανεὶς ἀπὸ αὐτοὺς δὲν μπόρεσε νὰ τῆς προσφέρῃ οὐσιαστικὴ βοήθεια.

Ἀλλὰ, εὐλογητὸς ὁ Θεός! ἦρθε ἐκεῖνος ποῦ οἱ Ἰουδαῖοι τῆς ἐποχῆς του τὸν ὠνόμασαν περιφρονητικὰ Σαμαρεῖτη (βλ. Ἰω. 8, 48)· εἶνε ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός. Τὸν ἔλεγαν ἔτσι, γιατί ἔθιγε Ἰουδαϊκὰ συνήθειες (π.χ. τὸ Σάββατο κ.λπ.), ὅπως ἔκαναν οἱ Σαμαρεῖτες. Ὁ Χριστὸς ἦταν ψηλά, πάνω ἀπὸ τὰ ἀστρα καὶ τοὺς οὐρανοὺς (εἶνε ὁ ἓνας ἀπὸ τὰ πρόσωπα τῆς ἁγίας Τριά-

δος), καὶ χαμήλωσε· «μᾶς ἐπισκέφθηκε ἀνατολὴ ἐξ ὕψους» (Λουκ. 1, 78). Ἦρθε ἐδῶ κάτω στὴ γῆ, βρέθηκε κοντὰ στὸν ἄνθρωπο, τόσο ὅσο κανεὶς ἄλλος. Εἶνε ἀληθινὰ «πλησίον», πὺλ κοντὰ κι ἀπ' τὴ μάνα, κι ἀπ' τὸ παιδί, ἀκόμη κι ἀπ' τὴ γυναῖκα ποῦ ἦταν «σὰρξ ἐκ τῆς σαρκὸς» τοῦ Ἀδάμ (Γέν. 2, 23). Τὸν ἀγγίζεις διὰ τῆς πίστεως.

Ποιὸ εἶνε τέλος τὸ πανδοχεῖο; Ἡ Ἐκκλησία τοῦ Χριστοῦ! Δέχεται ὅλους ὁποιαδήποτε ὥρα, χωρὶς καμμιά διάκρισι. Εἶνε τὸ ἀνάκτορο τοῦ οὐρανοῦ· «ὡς φοβερός ὁ τόπος οὗτος· οὐκ ἔστι τοῦτο ἄλλ' ἢ οἶκος Θεοῦ, καὶ αὐτὴ ἡ πύλη τοῦ οὐρανοῦ» (Ἰεζ. 63, 17). Κανένα δὲν διώχνει ἡ Ἐκκλησία· σὰν μάνα ἀγκαλιάζει ὅλα τὰ παιδιὰ της.

Μία Κυριακή, λέει ἓνα ἀνέκδοτο, ἔξω ἀπὸ μιὰ ἐκκλησία καθόταν ἓνας ἀσκητής, ποῦ εἶχε χάρισμα νὰ διακρίνῃ τὶς καρδιές. Ἐμπαιναν γυναῖκες - ἄντρες. Τοὺς ἔβλεπε ὅλους μαύρους. Ὅταν σκόλασε ἡ ἐκκλησία κ' ἐβγαίνουν μὲ τὸ ἀντίδωρο στὸ χέρι, ἦταν πάλι μαύροι. Κανεὶς δὲν ὠφελήθηκε; ἀποροῦσε ὁ ἀσκητής. Ἀλλὰ νὰ κ' ἓνας ποῦ μῆκε μαῦρος καὶ τώρα βγαίνει ἄσπρος. Τὸν πλησιάζει· Πές μου, τοῦ λέει, ποιὸς εἶσαι; – Χρόνια εἶχα νὰ μπῶ σ' ἐκκλησία, ἀπὸ τότε ποῦ παιδί μ' ἔφερνε ἡ μάνα μου. Μετὰ ἐμπλεξα, ἔγινα ληστής, ἔβαψα τὰ χέρια στὸ αἷμα. Σήμερα ὁμως, σὰν ἄκουσα καμπάνα, κάτι ξύπνησε μέσα μου. Δὲν πᾶω ὡς ἐκεῖ; σκέφτηκα. Δυὸ δυνάμεις πάλεψαν μέσα μου. Ἡ μία ἔλεγε «Ἐοῦ, τέτοιος ἁμαρτωλός, στὴν ἐκκλησιά;...». Ἡ ἄλλη μὲ τραβοῦσε δυνατὰ. Ἔτσι μῆκα. Ὅταν εἶδα τὶς εἰκόνες κι ἄκουσα τὰ λόγια τοῦ Χριστοῦ, ἔκλαψα. Εἶπα «Μνήσθητί μου, Κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου» (Λουκ. 23, 42), καὶ μυστικὰ ὑποσχέθηκα, νὰ μὴ ξαναγυρίσω στὸ βουδόν, νὰ γίνω κ' ἐγὼ ἄνθρωπος τοῦ Θεοῦ.

Βλέπετε, ἀγαπητοί μου; Ὅλοι οἱ ἄλλοι κοράκια μῆκαν, κοράκια βγῆκαν. Ἐμεῖς; μπαίνουμε μὲ κατάνυξι στὸν οἶκο τοῦ Θεοῦ;

Τελείωσα. Ἡ Ἐκκλησία εἶνε τὸ πανδοχεῖο τῶν πληγωμένων ψυχῶν. Καὶ μόνο αὐτό; Μὴ λησμονοῦμε οἱ Ἕλληνες ὅτι τῆς ὀφείλουμε καὶ πολλὰ ἄλλα. Στὰ χρόνια τῆς σκλαβιάς ποιὸς μᾶς κράτησε καὶ μᾶς παρηγόρησε; ποῖα ἦταν ἡ μάνα ποῦ ἔχυνε «βαθεῖα μας στὴν ψυχὴ γλυκὲς χρυσὲς ἐλπίδες»; (Κ. Κρηπίτης). Ἡ Ἐκκλησία!

Γι' αὐτό, ἀδελφοί μου, νὰ τρέχουμε στὴν Ἐκκλησία, νὰ πιστεύουμε στὸ Χριστό. Καὶ τότε, ἐφ' ὅσον ἀνατέλλει ἥλιος καὶ λάμπουν ἄστρα, ὁ τόπος αὐτὸς θὰ μείνῃ Ἑλληνικὸς καὶ Ὁρθόδοξος, εἰς ἔπαινον καὶ λατρείαν τοῦ Κυρίου, ὃ ἡ δόξα εἰς αἰῶνας αἰώνων· ἀμήν.

(†) 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

Be Merciful

Being a disciple of Christ means being meek and gentle. And from what source may we draw this meekness? If we are continually mindful of our sins, if we grieve for them, if we weep for them. A soul that habitually feels such contrition does not permit itself to become vexed and angry. In truth, where there is sorrow, anger cannot be. Where there is compunction, anger is altogether out of place. Where there is contrition of soul, there is no irritation. The soul that suffers the lash of contrition has no time to be aroused to anger, but it groans bitterly and weeps more bitterly.

Now, I know that many laugh when they hear these words, but I do not cease mourning for those who laugh. The present time is

the time for mourning and grieving, because we commit many sins in word and deed.

Hear what the Prophet said: "Have mercy on me, O God, according to your great mercy." Well, then, we also must have mercy on our neighbors in this way: according to the great mercy shown to us. For, we shall obtain the kind of treatment from our Lord that we give to our fellow servants. And what is "great mercy" like? When we give, not from superfluities, but from our necessities. But, if we do not even give from our superfluities, what hope will there be for us? When shall we be rid of those sins of ours? Where shall we be able to flee and find salvation?

St. John Chrysostom

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