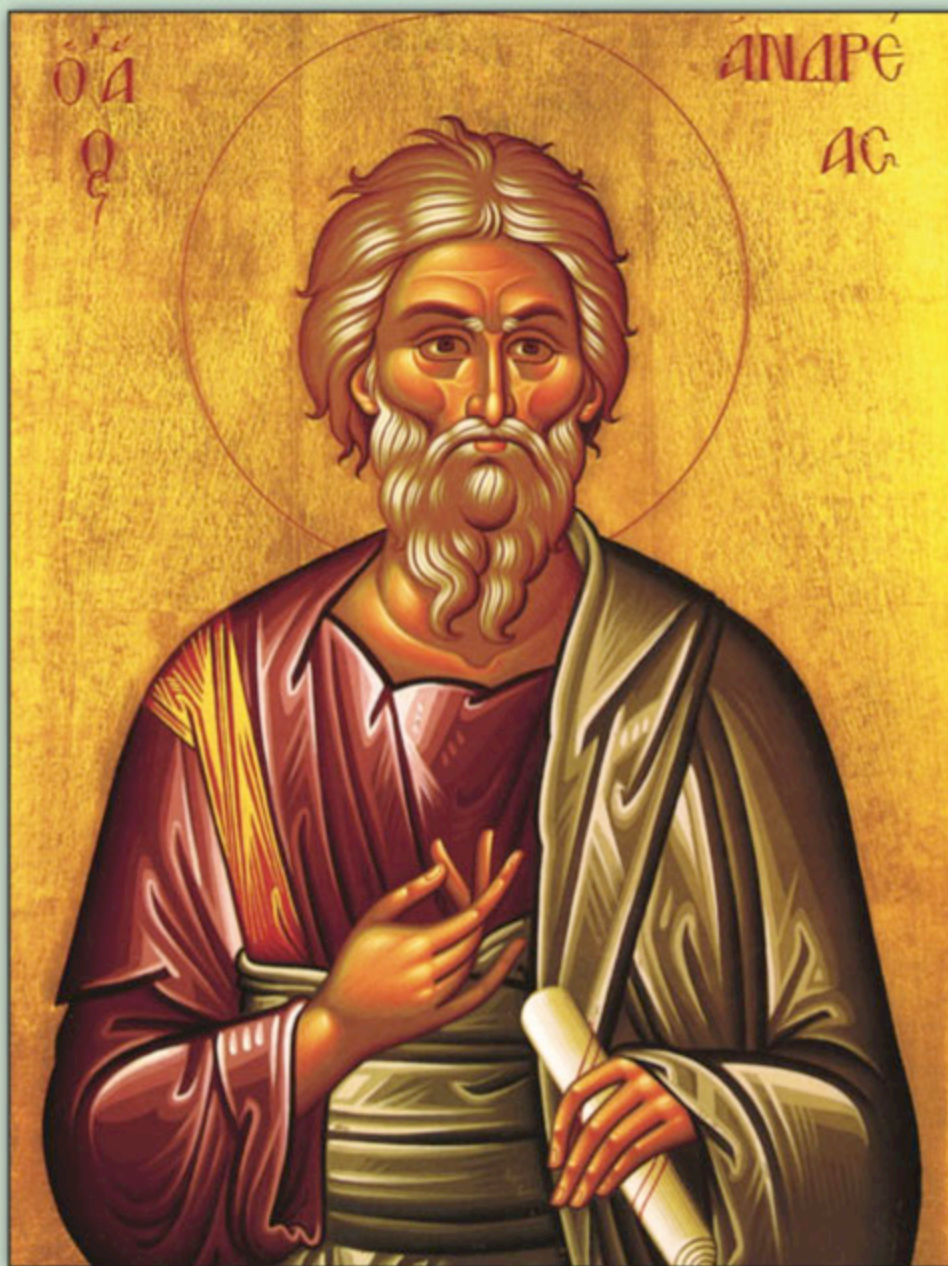




THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN November 24th, 2019
V. Rev. Archimandrite Eugene N. Pappas

THIRTEENTH SUNDAY OF LUKE



Icon of Saint Andrew -- November 30th

Prokeimenon. Mode Plagal 2.

Psalm 27.9,1

O Lord, save your people and bless your inheritance.

Verse: To you, O Lord, I have cried, O my God.

The reading is from St. Paul's Letter to the Ephesians 2:4-10

Brethren, God who is rich in mercy, out of the great love with which he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved), and raised us up with him, and made us sit with him in the heavenly places in Christ Jesus, that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith; and this is not your own doing, it is the gift of God: not because of works, lest any man should boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

Προκείμενον. Ἦχος πλ. β'.

ΨΑΛΜΟΙ 27.9,1

Σῶσον, Κύριε τὸν λαὸν σου καὶ εὐλόγησον τὴν κληρονομίαν σου.

Στίχ. Πρὸς σέ, Κύριε, κεκράξομαι ὁ Θεός μου.

Πρὸς Ἐφεσίους 2:4-10 τὸ ἀνάγνωσμα

Ἀδελφοί, ὁ θεός, πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἠγάπησεν ἡμᾶς, καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν συνεζωοποίησεν τῷ Χριστῷ - χάριτί ἐστε σεσωσμένοι - καὶ συνήγειρεν, καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ· ἵνα ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις τὸν ὑπερβάλλοντα πλοῦτον τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ· τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως, καὶ τοῦτο οὐκ ἐξ ὑμῶν· θεοῦ τὸ δῶρον· οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχῆσται. Αὐτοῦ γὰρ ἔσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ θεός, ἵνα ἐν αὐτοῖς περιπατήσωμεν.

The Gospel According to Luke 18:18-27

At that time, a ruler came to Jesus and asked him, "Good Teacher, what shall I do to inherit eternal life?" And Jesus said to him, "Why do you call me good? No one is good but God alone. You know the commandments: 'Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor your father and mother.' " And he said, "All these I have observed from my youth." And when Jesus heard it, he said to him, "One thing you still lack. Sell all that you have and distribute it to the poor, and you will have treasure in heaven; and come, follow me." But when he heard this he became sad, for he was very rich. Jesus looking at him said, "How hard it is for those who have riches to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." Those who heard it said, "Then who can be saved?" But he said, "What is impossible with men is possible with God."

Ἐκ τοῦ Κατὰ Λουκᾶν 18:18-27 Εὐαγγελίου τὸ Ἀνάγνωσμα

Τῷ καιρῷ ἐκείνῳ, ἄρχων λέγων· διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ Θεός. τὰς ἐντολὰς οἶδας· μὴ μοιχεύσης, μὴ φονεύσης, μὴ κλέψης, μὴ ψευδομαρτυρήσης, τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου. ὁ δὲ εἶπε· ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου. ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ· ἔτι ἓν σοι λείπει· πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι. ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγένετο· ἦν γὰρ πλούσιος σφόδρα. ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περίλυπον γενόμενον εἶπε· πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ Θεοῦ! εὐκοπώτερον γὰρ ἐστὶ κάμηλον διὰ τρυμαλῖας ραφίδος εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. εἶπον δὲ οἱ ἀκούσαντες· καὶ τίς δύναται σωθῆναι; ὁ δὲ εἶπε· τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ Θεῷ ἐστίν.

COFFEE FELLOWSHIP HOUR: is being hosted at the Whitehall by Sophia of the Romanian Orthodox Community. Please join us.

TODAY: THE LADIES PHILOPTOCHOS SOCIETY will host a GENERAL MEETING of their membership and anyone interested in joining the 'SOCIETY' and mobilizing for their philanthropic efforts within and without the Church! Refreshments will be served to all.

NOTE WELL: There will NOT be a Senior Club Meeting on Wednesday, November 27th, (Thanksgiving Eve).....everyone is home preparing the – turkey ' for the feast.

HOLY WATER BLESSING is scheduled for MONDAY – DECEMBER 02ND, AT 11:00 A.M. Agiasmos will be distributed for the Christmas season.

AGIASMOS – BLESSNG of the HOLY WATER: is celebrated on the FIRST of each MONTH from 11:00 - 11:30 A.M. When the first of the month is a SUNDAY the blessing is transferred to MONDAY (next day). Come and receive HOLY WATER for the festivities of DECEMBER and early JANUARY. Ring in the NEW YEAR by blessing the home and car with Holy Water's grace and protection

NEW YORK CATHEDRAL of the Holy Trinity will host a 100th Birthday Memorial Tribute to + MARIA CALLAS on Monday evening December 02, at 7:00 P.M. Please see centerfold insert.

BOY SCOUT CAMPING: Our Golden Greeks Troop #531 will be Friday through Sunday November 22, 23, 24 camping in East Stroudsburg, Pennsylvania. We encourage all parents to submit their children to our extensive "SCOUTING PROGRAM" FOR BOYS AND GIRLS. Dozens of youngsters are enrolled! ARE YOUR 'KIDS' PART OF THE OUTREACH. Get them off the computer and the phone.....and experience life, nature and social communication with their peers. EVERY FRIDAY NIGHT 7-8 P.M.

SAINT ANDREW FEAST DAY is Saturday, November 30th . The first called of the apostles patron saint observance will be commemorated on Sunday – December 01st for the convenience of the faithful.

SCHOOL – CHURCH COMPLEX: will be closed from Wednesday afternoon, November 27th through Saturday, November 30th in the observance of the NATIONAL THANKSGIVING festivities.

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!

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 COMMENCED Friday, November 15th, 40 days before the Holy Nativity to the Lord Jesus Christ. Prepare ye the way. Confession, anointing, prayers, absolution is all yours just for a visit. Call now and make an appointment.

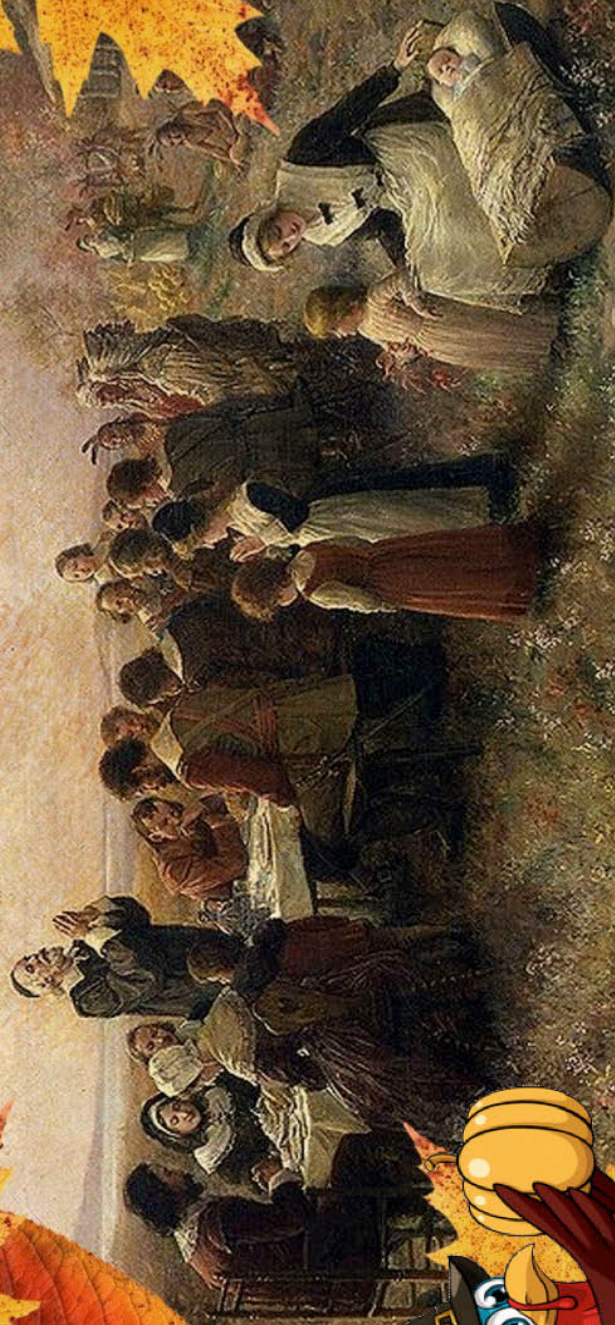
CHRISTMAS CARD APPEAL: At the conclusion of the Divine Liturgy TODAY altar boys will be distributing the slip forms to be filled out and submitted to the Church Office for the inclusion of your 'NATIVITY GREETING' which will be posted to 1,000 families in the parish community. For only \$20. (TWENTY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

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: + CONSTANTINOS LOGUS + JOHN HASKOPOULOS + THEOPHANIS VAFAKOS
MEMORIAL NEXT WEEK: + ANNA SARRIS

○ Lord that lends me life,
Lend me a heart replete with thankfulness.

~ William Shakespeare





Amazing Grace

Amazing Grace, how sweet the sound,
that saved a wretch like me....
I once was lost but now am found,
Was found but now I see.

T'was Grace that taught...
my heart to fear.
And grace, my fears relieved.
How precious did that Grace appear...
the hour I first believed.

Through many dangers, toils and snares...
we have already come.
T'was Grace that brought us safe thus far...
and Grace will lead us home.

The Lord has promised good to me...
His word my hope secures.
He will my shield and portion be...
as long as life endures.

When we've been here ten thousand years...
bright shining as the sun.
We've no less days to sing God's praise...
then when we've first begun.

Amazing race , how sweet the sound,
That saved a wretch like me...
I once was lost but now am found,
Was blind, but now, i see.



We Gather Together Hymn

We gather together to ask the Lords' Blessing
He chastens and hastens His will to make known.
The wicked oppressing now cease from distressing
Sing praises to His Name: He forgets not His own.

Beside us to guide us, our God with us joining.
Ordaining , maintaining His kingdom divine;
So from the beginning the fight we were winning:
Thou , Lord , were at our side , all glory be Thine@

We- all do extol Thee, Thou Leader – triumphant,
And pray that Thou still our Defender will be.
Let Thy congregation escape tribulation:
Thy Name be ever praised! O Lord , make us free!





ΚΥΡΙΑΚΗ

ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



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

Ἐκδίδεται ἀπὸ τὴν Κοινοβιακὴ Γυναικίᾳ Ἱερὰ Μονὴ Ἁγίου Αὐγουστίνου Φλωρίνης - 531 00 ΦΛΩΡΙΝΑ - τηλ. 23850-28610 - info@yghoo.gr

Περίοδος Γ' - Ἔτος ΙΣΤ'
Ἀριθμ. φύλλου 700

Κυριακὴ ΙΓ' Λουκᾶ (Λουκ. 18,18-27)
24 Νοεμβρίου 2019 (1999)

Συντάκτης (†) ἐπίσκοπος
Αὐγουστίνος Ν. Καντιώτης

Περὶ πλούτου

«Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύ-
σονται εἰς τὴν βασιλείαν τοῦ Θεοῦ!» (Λουκ. 18,24)

Ἀκούσατε, ἀγαπητοί μου, τὸ ἱερὸ καὶ ἅγιο
Εὐαγγέλιο. Θὰ σᾶς παρακαλέσω, νὰ προσ-
έξουμε ἓνα λόγο τοῦ Χριστοῦ, **μία προειδο-
ποίησις** τὴν ἀπευθύνει ὁ Κύριος πρὸς ὅλους
τοὺς ἀνθρώπους ὁλῶν τῶν αἰώνων, ἀλλὰ ἰδι-
αιτέρως πρὸς τοὺς πλουσίους.

Τὸ Εὐαγγέλιο δὲν εἶνε ἓνα συνηθισμένο
βιβλίον· εἶνε τρομερὸ βιβλίον. Θέτει στὸν κα-
θένα μας, εἴτε φτωχὸς εἶνε εἴτε πλούσιος, εἴ-
τε βασιλιάς εἴτε ζητιάνος, θέτει **ἓνα δίλημμα**.
Τὸ Εὐαγγέλιο ἢ εἶνε ψέμα, ἢ εἶνε ἀλήθεια· ἓ-
να ἀπὸ τὰ δυό. Ἐάν εἶνε ψέμα, ἃς ἐνωθούμε
κ' ἐμεῖς με τοὺς ἀθέους καὶ ὑλιστὰς καὶ ἃς τὸ
ρίξουμε στὴ φωτιά· ἀλλὰ τότε θὰ ἔρθῃ ὥρα
ποῦ θὰ καταλάβουμε, ὅτι «**σκληρόν πρὸς κέ-
ντρα λακτίζειν**» (Πρὶν 23,14). Ἐάν ὅμως τὸ Εὐαγγέ-
λιο δὲν εἶνε ψέμα ἀλλὰ εἶνε ἀλήθεια τοῦ οὐ-
ρανοῦ, τότε εἴμαστε ὑποχρεωμένοι νὰ ἐκτε-
λέσουμε ὅ,τι λέει μέχρι κεραίας· καὶ ἀλλοί-
μονο ἂν δὲν τὰ ἐκτελέσουμε.

Ἐάν πιστεύουμε, ἀγαπητοί μου, τὸ Εὐαγ-
γέλιο, τότε θὰ προσέξουμε καὶ ἐκεῖνα τὰ λό-
για τοῦ ποῦ ἀκούσαμε σήμερα. Εἶνε τρομερὰ
γιὰ ὅποιους ἔχουν περίσσειμα ἀγαθῶν. Μᾶς
λέει ὁ Κύριος, ὅτι **εἶνε πολὺ δύσκολη ἡ σωτη-
ρία τῶν πλουσίων**. Πιὸ εὐκολο εἶνε, λέει, νὰ
περάσῃ μιὰ γκαμήλα ἀπὸ τὴν τρύπα μιᾶς βε-
λόνας, παρὰ νὰ μπηῇ ἓνας πλούσιος στὴ βασι-
λεία τῶν οὐρανῶν.

Ἐάν τώρα με ρωτήσετε, **γιατί εἶνε τόσο δύ-
σκολο** νὰ σωθοῦν οἱ πλούσιοι, γιὰ ν' ἀπαντή-
σω σ' αὐτὸ τὸ ἐρώτημά σας θὰ μοῦ ἐπιτρέ-
ψετε νὰ κάνω δύο ἄλλα ἐρωτήματα. Τὸ ἓνα
ἀφορᾷ στὰ **μέσα**, με τὰ ὅποια ἀποκτᾶται ὁ
πλοῦτος· πῶς ἀπέκτησαν τὰ πλούτη; Καὶ τὸ
ἄλλο ἐρώτημα ἀφορᾷ στὸν **τρόπο**, με τὸν ὁ-
ποῖο τὰ μεταχειρίζονται· πῶς καὶ ποῦ διαθέ-
τουν τὰ πλούτη τους;

Ὑποθέστε λοιπὸν ὅτι ἔχουμε μπροστὰ μας
ἓνα πλούσιο σὰν αὐτὸν ποῦ λέει σήμερα τὸ
εὐαγγέλιο, ποῦ ἦταν «**πλούσιος σφόδρα**» (Λουκ.
18,24). Ὑποθέστε ὅτι ἔχει οὔτια, ἐπαύλεις, μέ-
γαλα, πλοῖα, μετοχές, ἐργοστάσια, ράβδους
χρυσοῦ. Νὰ τὸν φθονήσουμε; Ἐγὼ τοῦλάχισ-
τον δὲν τὸν φθονῶ· τὸν λυπᾶμαι. Ἀλλὰ θέ-
λω νὰ τὸν πλησιάσω καὶ νὰ τοῦ θέσω ἓνα ἐ-
ρώτημα· Ἀγαπητὲ φίλε, **αὐτὰ ὅλα πῶς τὰ ἀπέ-
κτησες**; Ἐάν τὰ ἀπέκτησες με τὸν τίμιον ἰδρω-
τά σου, τότε δὲν μπορῶ νὰ σὲ κατηγορήσω.
Γεννᾶται ὅμως ἡ ἀπορία· Εἶνε δυνατόν, με τὸ
Εὐαγγέλιο στὸ χέρι, ν' ἀποκτήσῃ ἄνθρωπος
τεράστια περιουσία; Τὰ μέσα, με τὰ ὅποια σή-
μερα οἱ πλούσιοι ἀποκτοῦν τὰ μεγάλα πλού-
τη, εἶνε γνωστά. Σήμερα στὸν κόσμον ἐπικρα-
τεῖ ὁ νόμος «**Ἀρπάξε νὰ φᾶς καὶ κλέψῃ νὰ
ᾄχῃς**». Σήμερα τὰ μέσα, με τὰ ὅποια ἀποκτᾶ-
ται ὁ πλοῦτος, εἶνε τὰ ψεύδη, οἱ ἀπάτες, οἱ
ἀρπαγές, οἱ κλοπές, οἱ πλαστογραφίες, ἡ ἀδι-
κία τοῦ ἄλλου, ἡ φοροδιαφυγή... Ἔτσι σχη-
ματίζεται τὸ κεφάλαιο, ἔτσι τὰ χρήματα μα-
ζεύονται σὲ λίγα χέρια. Καὶ εἶνε γεγονός, ὅτι
ὁ περισσότερος πλοῦτος, τὸ κεφάλαιο, εἶνε
στὰ χέρια λίγων οἰκογενειῶν. Καταργεῖ τις μι-
κρὲς ἐπιχειρήσεις, τὰ μικρὰ καταστήματα.
«**Τὸ μεγάλο ψάρι τρώει τὸ μικρό**». Ἡ ἐκμε-
τάλλευσι μειώνει τοὺς μισθοὺς. Ἐχει ἓνας
στὸ ἐργοστάσιό του ἑκατὸ ἐργάτες, ποῦ δου-
λεύουν καὶ ἀπὸ τὴν ἐργασία τους ὁ ἐργοστα-
σιάρχης κερδίζει τεράστια ποσά. Τὸ δίκαιο εἶ-
νε, νὰ λάβουν κι αὐτοὶ κατ' ἀναλογία στὴ δια-
νομή τοῦ κέρδους. Ἀλλὰ ὁ πλούσιος βιομή-
χανος παίρνει τὴ μερίδα τοῦ λέοντος, οἱ δὲ
ἐργάτες κάτι ψίχουλα... Ὅταν λοιπὸν λάβῃ
κανεὶς ὑπ' ὄψιν του τὰ σατανικὰ μέσα, ποῦ
χρησιμοποιοῦν σήμερα οἱ ἄνθρωποι γιὰ νὰ
συσσωρεύσουν πλοῦτο, τότε καταλαβαίνει
αὐτὸ ποῦ εἶπε ὁ Χριστός, ὅτι «**δυσκόλως οἱ**

τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ Θεοῦ» (ἔλ. 182). Καλὰ τὸ εἶπε κάποιος ὅτι, γιὰ νὰ πιάσης χρήματα πολλά, πρέπει νὰ ἔχῃς κάποιον συγγενὴ στὸ σπίτι τοῦ διαβόλου.

Ἀλλὰ ἂς ἀπευθύνουμε καὶ τὸ δεύτερο ἐρώτημα στὸν πλούσιον· **πῶς χρησιμοποιεῖς καὶ ποῦ διαθέτεις τὰ πλούτη σου;** Μήπως τὰ ἔχεις μόνο γιὰ τὸν ἑαυτὸ σου, μόνο γιὰ τὴν οἰκογένειά σου, μόνο γιὰ τὸ ἄτομό σου; Μήπως, τὴν ὥρα ποὺ ἄλλος εἶνε ἀστεγὸς ἢ κατοικεῖ σὲ παράπηγμα, ἐσύ χτίζεις σπίτια, πολυκατοικίες μέσ' στὴν πόλι καὶ ἐπαύλεις στὰ προάστια; Ἄν συμβαίῃ αὐτό, τότε δὲν εἶσαι Χριστιανός. Ἀνθρώπε, πῶς χρησιμοποιεῖς τὰ πλούτη σου; Μήπως ἔχεις αὐτοκίνητα πολυτελείας γιὰ νὰ κάνῃς ἐκδρομὲς καὶ διασκεδάσεις μὲ πόρνες καὶ παλλακίδες; καὶ δὲν πηγαίνεις παραπάνω, στὰ ὄρεινά, νὰ δῇς ἐκεῖ κάποιους ἀνθρώπους ποὺ δὲν ἔχουν οὔτε γαῖδουράκι; Ἄν συμβαίῃ αὐτό, τότε σὺ εἶσαι Χριστιανός; πιστεύεις ἐσὺ στὸ Εὐαγγέλιο; Ἀνθρώπε, πῶς χρησιμοποιεῖς τὰ πλούτη σου; Μήπως κάνεις χοροὺς καὶ διασκεδάσεις, ξεδεύεις μέσ' στὴ νύχτα ἑκατομμύρια δραχμές, κι ὁ ἄλλος, ὁ πολύτεκνος οἰκογενειάρχης, ἡ χήρα καὶ τὸ ὀρφανό, ὁ φτωχός, δὲν ἔχουν φάρμακο, δὲν ὑπάρχει γι' αὐτοὺς οὔτε ἓνα ποτήρι γάλα; Ἄν συμβαίῃ αὐτό, τότε σὺ εἶσαι Χριστιανός; Μήπως, πλούσιε, ἐσύ κάνεις ταξίδια στὸ ἐξωτερικό, κι ὁ ἄλλος δὲν ἔχει οὔτε τὸ εἰσιτήριο νὰ ἔρθῃ στὸ νοσοκομεῖο; Ἄν συμβαίῃ αὐτό, τότε σὺ εἶσαι Χριστιανός; Μήπως ἐσύ προικίζεις τὴν κόρη σου μὲ καράβια, τὴν πλουτίζεις μὲ ἑκατομμύρια, καὶ τὸ ἄλλο κορίτσι τὸ φτωχὸ δὲν ἔχει νὰ πληρώσῃ οὔτε τὴν ἄδεια τοῦ γάμου; Ἄν συμβαίῃ αὐτό, τότε ποῦ εἶνε ὁ χριστιανισμός μας, ποῦ εἶνε τὸ Εὐαγγέλιό μας;

Θὰ μοῦ πῇ κανεὶς, ὅτι αὐτὸ δὲν τὸ κάνουν ὅλοι· ὑπάρχει καὶ πλούσιος ποὺ δὲν σπαταλᾷ ἔτσι τὰ πλούτη του ἀλλὰ τὰ ἀποθηκεύει. Φύγαμε, λοιπόν, ἀπὸ τὸ ἓνα ἄκρο καὶ πῆγαμε στὸ ἄλλο· εἶνε δηλαδὴ φιλάργυρος, τσιγγούνης. Κάποιος ἀρχαῖος φιλόσοφος τῆς πατρίδος μας εἶπε, ὅτι ὁ φιλάργυρος, ποὺ δὲν δαπανᾷ οὔτε γιὰ τὸν ἑαυτὸ του, ἀλλὰ τὰ φυλάει ὅλα, αὐτὸς μοιάζει ὅχι μὲ τὸ πρόβατο, ποὺ δίνει τὸ μαλλὶ καὶ τὸ γάλα του, ἀλλὰ μὲ τὸ χοῖρο. Γιατί ὁ χοῖρος, ὅσο ζῇ, εἶνε ἀχρηστός· δὲν προσφέρει τίποτε παρὰ μόνο τὴ βρώμα του. Ὅταν τὸν σφάζῃς, τότε εἶνε χρήσιμος. Ἔτσι καὶ ὁ φιλάργυρος· ὅσο ζῇ, μόνο ἐπιβαρύνει τὸν κόσμον· ὅταν πεθάνῃ, τότε γίνεται χρήσι-

μος – ἂν, ἐννοεῖται, τὰ χρήματά του πέσουν στὰ χέρια καλῶν ἀνθρώπων. **Τί εἶνε ὁ φιλάργυρος;** Ὁ ἀρχαῖος φιλόσοφος τὸν ὠνόμασε χοῖρο ἀκάθαρτο καὶ ἀχρηστό. Ὁ μέγας Βασίλειος λέει, ὅτι φιλάργυρος ἴσον· **στάσιμο νερό.** Ὑπάρχει πιὸ χρήσιμο πρᾶγμα ἀπὸ τὸ νερό; Τρέχει τὸ ποτάμι, τρέχουν τὰ ρυάκια, ποτίζουν πεδιάδες, καὶ εἶνε εὐλογία Θεοῦ. Ἀλλ' ὅσο χρήσιμο εἶνε τὸ νερό ὅταν τρέχῃ, τόσο βλαβερὸ γίνεται ὅταν μείνῃ στάσιμο. Εἶδατε στάσιμα νερά; Πρασινίζουν, βρωμοῦν, εἶνε ἐστία μόλυνσεως. Ἔτσι καὶ τὸ **χρήμα**· ὅταν διατίθεται, εἶνε νερό ποὺ τρέχει. Στάσιμο νερό, λιμνάζον καὶ ἀκάθαρτο, εἶνε τὸ χρήμα στὰ χέρια τοῦ φιλαργύρου. Τὸ **χρήμα** (ἀπὸ τὸ ῥῆμα *χρῶμαι*, χρησιμοποιῶ) ὀνομάζεται χρήμα γιὰ νὰ φεύγῃ ἀπὸ χέρι σὲ χέρι, ἀπὸ πόλι σὲ πόλι, ἀπὸ κράτος σὲ κράτος, νὰ σκορπίζεται σὰν βροχή, σὰν εὐλογία.

Ἀδελφοί μου, τελειώνω. «**Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ Θεοῦ!**». Τὰ λόγια αὐτὰ τοῦ Κυρίου εἶνε φοβερά. Πρέπει νὰ τὰ προσέξουμε ὅλοι. **Ἰδιαιτέρως νὰ τὰ προσέξουν ἐκεῖνοι ποὺ ἔχουν περίσσευμα ἀγαθῶν.** Ἐρωτῶ· πόσοι ἀπὸ αὐτοὺς ποὺ ἔχουν βαρυφορτωμένα τὰ πορτοφόλια τους ἀπέκτησαν τιμίως τὰ χρήματά τους καὶ τὰ διαθέτουν μὲ δικαιοσύνη; Πόσοι χρησιμοποιοῦν τὰ χρήματά τους γιὰ ἀγαθοεργούς σκοπούς; Πόσοι ἀπὸ τοὺς πλουσίους ἀκοῦνε τὸ Εὐαγγέλιο καὶ τὸ ἐφαρμόζουν; Πόσοι μιμοῦνται τὰ παραδείγματα τῶν ἁγίων τῆς πίστεώς μας, ποὺ ἐσκόρπισαν τίς περιουσίες τους;

Τὸ συμπέρασμα. Ὅσοι εἶνε πλούσιοι, ἂς φοβηθοῦν. **Ἔρχεται ἡ φωτιά.** Φωτιά στὰ μαγαζιά τους, φωτιά στὰ ἐργοστάσιά τους. Τὸ φωνάζει τὸ Εὐαγγέλιο, τὸ φωνάζει ἡ Ἀποκάλυψις, τὸ φωνάζουν οἱ νεκροί. «Τὸν ἀσπλαχνο μὲ τοὺς ἀθέους θὰ κατακρίνῃ ὁ Χριστός».

Προτιμότερο ζητιάνος μὲ τὸ Χριστὸ παρὰ ἑκατομμυριούχου μὲ τὸ διάβολο. Ἀγκυρα καὶ σωσίβιό μας τὰ λόγια τοῦ Χριστοῦ, τοῦ ψαλμωδοῦ καὶ τῶν ἀποστόλων· «**Ἐπίρριψον ἐπὶ Κύριον τὴν μερίμνάν σου, καὶ αὐτὸς σε διαθρέψει**» (Ψαλμ. 54,23 Ἀ' Πέτρ. 5,7) καὶ «**Ἐχοντες διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθησόμεθα**» (Ἰ. Τιμ. 6,8). Νὰ κρατήσουμε τὰ λόγια αὐτά. Φτωχοί, ἀλλὰ Χριστιανοί· φτωχοί, ἀλλὰ μὲ τὸν Κύριό μας. Νὰ ποῦμε κ' ἐμεῖς· «**Πλούσιοι ἐπτάχευσαν καὶ ἐπείνασαν, οἱ δὲ ἐκζητοῦντες τὸν Κύριον οὐκ ἐλαττωθήσονται παντὸς ἀγαθοῦ**» (Ψαλμ. 33,10)· ἀμήν.

(f) **ἐπίσκοπος Αὐγουστίνος**

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

Many Calls for the Chosen

The first call that shaped St. Andrew's life was the very timing and place of his birth. The second call that shaped Andrew's life came through John the Baptist. Andrew must have been an alert young man longing for the coming of the Messiah when he first heard the preaching of John. Andrew's third call came from Jesus himself. The fourth call that shaped Andrew's life was to follow Jesus, to be his disciple, a student in daily contact with Jesus, walking and talking with him, listening and learning from the Master, as from a Rabbi. The fifth call that changed Andrew's life was his selection by Jesus as one of the twelve apostles, to give witness, to preach, to bring others to Christ. Andrew, the student, was chosen to become a teacher sent by Christ. His sixth call came through pious Greeks at the Passover in Jerusalem. They wanted to see Jesus, to be introduced to him. The boy from Bethsaida began using his language skills, his un-

derstanding of Greek and Roman culture, to bring Gentiles to Jesus. St. Gregory Nazianzen, St. Jerome, and St. Paulinus tell us that after Pentecost Andrew became an apostle to people in the land of Greece, the bordering lands, and as tradition tells us, ultimately to Byzantium. The final call in Andrew's life was to martyrdom by crucifixion on an X shaped cross at Patras in Achaia.

Saint Andrew's vocation, and ours as well, wasn't given all at once, but gradually. Seven calls from the Lord built one upon the other throughout the course of his life. Andrew's response to each call gave new shape to his life and prepared him for the next gift of God. This courageous young man, by purity of heart and docile obedience to God's will became in St. Bede's words, "The Introducer to Christ." He introduced his brother to Jesus, and the Greeks and Scythians.

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