



DIRECT ARCHDIOCESAN
DISTRICT

THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN September 6th, 2020
V. Rev. Archimandrite Eugene N. Pappas

THIRTEENTH SUNDAY OF MATTHEW



Icon of the Wicked Tenent Farmers (Matthew 21:33-42)

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 First Letter to the Corinthians 16:13-24

Brethren, be watchful, stand firm in your faith, be courageous, be strong. Let all that you do be done in love. Now, brethren, you know that the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints; I urge you to be subject to such men and to every fellow worker and laborer. I rejoice at the coming of Stephanas and Fortunatus and Achaicos, because they have made up for your absence; for they refreshed my spirit as well as yours. Give recognition to such men. The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord. All the brethren send greetings. Greet one another with a holy kiss. I, Paul, write this greeting with my own hand. If any one has no love for the Lord, let him be accursed. Our Lord, come! The grace of the Lord Jesus be with you. My love be with you all in Christ Jesus. Amen.

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 Κορινθίους α' 16:13-24 τὸ ἀνάγνωσμα

Ἀδελφοί, γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε. Πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω. Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί - οἶδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτοὺς - ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιοῦτοις, καὶ παντὶ τῷ συνεργούντι καὶ κοπιῶντι. Χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φουρτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμῶν ὑστέρημα οὗτοι ἀνεπλήρωσαν. Ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν· ἐπιγινώσκετε οὖν τοὺς τοιοῦτους. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας· ἀσπάζονται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκιλλα, σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ. Ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. Ἀσπασασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. Εἴ τις οὐ φιλεῖ τὸν κύριον Ἰησοῦν Χριστόν, ἦτω ἀνάθεμα. Μαρὰν ἀθά. Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. Ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ. Ἀμήν

13th Sunday of Matthew

The Gospel According to Matthew 21:33-42

The Lord said this parable, "There was a householder who planted a vineyard, and set a hedge around it, and dug a wine press in it, and built a tower, and let it out to tenants, and went into another country. When the season of fruit drew near, he sent his servants to the tenants, to get his fruit; and the tenants took his servants and beat one, killed another, and stoned another. Again he sent other servants, more than the first; and they did the same to them. Afterward he sent his son to them, saying 'They will respect my son.' But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and have his inheritance.' And they took him and cast him out of the vineyard and killed him. When therefore the owner of the vineyard comes, what will he do to those tenants?" They said to him, "He will put those wretches to a miserable death, and let out the vineyard to other tenants who will give him the fruits in their seasons." Jesus said to them, "Have you never read in the scriptures: 'The very stone which the builders rejected has become the head of the corner; this was the Lord's doing, and it is marvelous in our eyes?'"

13th Sunday of Matthew

Ἐκ τοῦ Κατὰ Ματθαῖον 21:33-42 Εὐαγγελίου τὸ Ἀνάγνωσμα

Εἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην· Ἄλλην παραβολὴν ἀκούσατε. ἄνθρωπός τις ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα καὶ φραγμὸν αὐτῷ περιέθηκε καὶ ὠρυξεν ἐν αὐτῷ ληνὸν καὶ ὠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν. ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρπούς αὐτοῦ. καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὄν μὲν ἔδειραν, ὄν δ' ἐἀπέκτειναν, ὄν δ' ἐλίθοβόλησαν. πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως. ὕστερον δ' ἐἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων· ἐντραπήσονται τὸν υἱὸν μου. οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς· οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ κατάσχωμεν τὴν κληρονομίαν αὐτοῦ. καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος, καὶ ἀπέκτειναν. ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις; λέγουσιν αὐτῷ· κακοὺς κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρπούς ἐν τοῖς καιροῖς αὐτῶν. λέγει αὐτοῖς ὁ Ἰησοῦς· οὐδέποτε ἀνέγνωτε ἐν



LAUGHTER IS GOOD FOR THE HEART AND SOUL



"Could you give Satan a few minutes rest while you fix my kitchen faucet?"



"When I asked him to tithe, I didn't know he ran a penny arcade!"



"Now eat YOUR cereal if you want to be a great BIG PASTOR"

A young Bride loved her husband so much that she would do anything to please him: He always talk about his mother's pasticho, how delicious it was. So one day she met with her mother-in-law and begged her for the recipe. She returned home with recipe and all the ingredients. The very next day, following the recipe to the letter she baked her first pasticho. That evening when he got home she surprised him.

Well after eating she ask him how is it? He answer it's good, but it is not like my mother's. A few days later she tried again and received the same answer. Naturally, she was disappointed and annoyed. So she said to herself, I'll fix him yet. So she baked a third pasticho, but this time she made sure to burn it. That evening when he got home, she again served her burnt pasticho to him and she asked again did you like it? He jump up and Kiss her saying its just like my mother's now you got right. **AND they lived happily ever after.**

SMARTEST PEOPLE IN THE WORLD

A doctor, a lawyer, a little boy and a priest were out for a Sunday afternoon flight on a small private plane. Suddenly, the plane developed engine trouble. In spite of the best efforts of the pilot, the plane started to go down. Finally, the pilot grabbed a parachute, yelled to the passengers that they had better jump, and then he bailed out.

Unfortunately, there were only three parachutes remaining. The doctor grabbed one and said "I'm a doctor, I save lives, so I must live," and jumped out.

The lawyer then said, "I'm a lawyer and lawyers are the smartest people in the world. I deserve to live." He also grabbed a parachute and jumped.

The priest looked at the little boy and said, My son, I've lived a long and full life. You are young and have your whole life ahead of you. Take the last parachute and live in peace." The little boy handed the parachute back to the priest and said. "Not to worry Father. The smartest man in the world just took off with my back pack."

CHURCH BULLETIN BLOOPERS

The scouts are saving aluminum cans, bottles and other to be recycled. Proceeds will be used to cripple children.

For those of you who have children and don't know it, we have a nursery downstairs.

Our youth basketball team is back in action Wednesday at 8 p.m. in the recreation hall. Come out and watch us kill Christ the King.

Next Thursday there will be tryouts for the choir. They need all the help they can get.

Don't let worry kill you off, let the Church help.



In a generous act of ecumenical support, outreach and witnessing for Christ, our Three Hierarchs Parish was the sacred venue for the funeral memorial rites of a grand benefactor of the ETHIOPIAN ORTHODOX CHRISTIAN CHURCH in AMERICA. The services were observed through the blessings of the Holy Archdiocese and Archbishop Markos of the Ethiopian Archdiocese in New York. Priests and deacons chanted the rituals in English and the ancient language of the Queen of Sheba. It was indeed inspiring.



During the conclusion of the services, Father Eugene was invited to address the attentive congregation on the occasion of 'eternal life in Christ'. The Ethiopian Orthodox Christians still observe the separation of genders in the church proper. Male and female congregants were separately seated in church, with women on the right bank of pews while men sat on the left bank of pews. Umbrellas decorated with ancient Christian symbolism were carried by deacons as is traditional under the hot desert Sun of Ethiopia. All women had their heads covered with fine linen scarves draped around their shoulders. Piety, respect and veneration was indeed evident.



ΚΥΡΙΑΚΗ

ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



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

Εκδίδεται ἀπὸ τὴν Κοινοβιακὴ Γυναικαία Τετρὴ Μονὴ Ἁγίου Αὐγουστίνου Φλωρίνης - 531 00 ΦΑΛΩΡΙΝΑ - τηλ. 23850-28610 - info@ioyaho.gr

Περίοδος Δ' - Ἔτος ΑΖ' Φλώρινα - ἀριθμ. φύλλου 2319	Κυριακὴ ΙΓ' Ματθαίου (Ματθ. 21,33-42) 6 Σεπτεμβρίου 2020	Συντάκτης (†) ἐπίσκοπος Αὐγουστίνος Ν. Καντιώτης
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Ἔργατες ἀνάξιοι ἐμπιστοσύνης

«Κακοὺς κακῶς ἀπολέσει αὐτούς» (Ματθ. 21,41)

Τὸ εὐαγγέλιο πού διαβάζεται σήμερα σὲ δόλους τοὺς ναοὺς τῆς Ὁρθοδοξίας βλ. [Ματθ. 21,33-42](#) περιέχει, ἀγαπητοί μου, μία **παραβολή**. Σὰς ὑπενθυμίζω τὴν ὑπόθεσί της, γιὰ νὰ δοῦμε ἐν συνεχείᾳ τὴν ἐρμηνεία της.

Ἡ ὑπόθεσις. Ἐνας πλούσιος «οἰκοδεσπότης», νοικοκύρης, εἶχε στὴν κατοχὴ του πολλὰ χωράφια. Ἀπ' ὅλα αὐτὰ διάλεξε ἓνα καὶ ἀποφάσισε νὰ τὸ κἀν «ἀμπελώνα», ἀμπέλι. Φύτεψε ἐκεῖ κλήματα καὶ σήκωσε γύρω - γύρω «φραγμόν», φράχτη, γιὰ νὰ μὴ μπαίνουν μέσα ζῶα καὶ τοῦ κάνουν ζημιὰ. Μέσα στὸ ἀμπέλι ἔσκαψε κι ἀνοίξε στὴ γῆ «ληνόν», στέρνα, κι ἀπὸ πάνω κατασκεύασε πατητήρι, ὥστε νὰ συνθλίβουν μέσα σ' αὐτὸ τὰ σταφύλια κι ἀπὸ κάτω νὰ συλλέγουν τὸ μούστο ἀπ' τὸν ὁποῖο γίνεται τὸ κρασί. Ἐχτισε ἀκόμη ἓναν ὑψηλὸ «πύργον» μὲ παρατηρητήριον, γιὰ νὰ βλέπουν ἀπὸ 'κεῖ ὅλο τὸν ἀμπελώνα μὲ τὴ γύρω περιοχὴ καὶ νὰ φρουροῦν καλὰ ἀπὸ κλέφτες. Τὸ ζηλευτὸ αὐτὸ ἀμπέλι τὸ ἐμπιστεύθηκε σὲ «γεωργοὺς», καλλιεργητὰς πού εἶχε στὴν ὑπηρεσία του, καὶ ἐτοιμάστηκε ν' ἀναχωρήσῃ. Προτοῦ νὰ φύγῃ κάλεσε τοὺς ἐργάτες καὶ τοὺς εἶπε: Ἐνῶ θὰ λείπω, θέλω ἑσεῖς νὰ περιποιηθῆτε τὸ ἀμπέλι ὅσο καλύτερα μπορεῖτε.

Πέρασε ἀρκετὸ διάστημα, ἦρθε ὁ καιρὸς πού ὠριμάζουν τὰ σταφύλια, καὶ τότε ὁ νοικοκύρης, πού ποτε δὲν σταμάτησε νὰ σκέπτεται τὸ ἀμπέλι του, ἐπέστρεψε καὶ ἔστειλε ὑπηρετὰς ζητώντας νὰ τοῦ φέρουν τοὺς καρπούς. Οἱ ἀμπελοῦργοι ὁμως δὲν φέρθηκαν καθόλου καλὰ: ἔπιασαν τοὺς ὑπηρετὰς καὶ τοὺς κακοποίησαν: ἄλλον τὸν ἔδειραν, ἄλλον τὸν σκότωσαν, ἄλλον τὸν πῆραν μὲ τις πέτρες. Τὸ ἀφεντικὸ δείχνοντας μιά ἀπίστευτη ἐπιείκεια ἀπέφυγε νὰ τοὺς τιμωρήσῃ ἀμέσως, ὅπως θὰ περίμενε κανεὶς. Στέλνει πάλι ἄλλους ὑπηρετὰς περισσότερους ἀπὸ τοὺς πρώτους, μὰ οἱ κα-

κοὶ ἐργάτες ἀμετανόητοι κάνουν καὶ σ' αὐτοὺς τὰ ἴδια. Στὸ τέλος πλέον τοὺς ἔστειλε τὸν ἴδιο τὸ γιὸ τοῦ κάνοντας τὴ σκέψι: Πιστεύω τώρα θὰ ντραποῦν. Οἱ γεωργοὶ ὁμως, ὅταν εἶδαν τὸν γιὸ τοῦ ἰδιοκτῆτη, σκέφτηκαν πολὺ σατανικά. Αὐτὸς, συλλογίστηκαν, εἶνε ὁ αὐριανὸς κληρονόμος: ἔλατε νὰ τὸν βγάλουμε ἀπ' τὴ μέση καὶ τὸ ἀμπέλι νὰ ῥθῆ στὰ χέρια μας... Ἔτσι καὶ ἐγένε: τὸν ἀρπάζουν τὸν βγάζουν ἔξω ἀπὸ τ' ἀμπέλι καὶ τὸν σκοτώνουν!

Αὐτὴ ἦταν ἡ παραβολή. Κι ὅταν τελείωσε τὴ διήγησί του ὁ Κύριος, ἐρωτᾷ: Ὅταν λοιπὸν ἔρθῃ ὁ ἰδιοκτῆτης τοῦ ἀμπελώνα, τί θὰ κἀν τοὺς γεωργοὺς ἐκείνους; Καὶ οἱ ἄκροαταὶ τοῦ ἀποκρίνονται: «Κακοὺς κακῶς ἀπολέσει αὐτούς» (Ματθ. 21,41), τέτοιοι πού εἶνε τοὺς πρέπει σκληρὴ τιμωρία: ἀφοῦ φέρθηκαν ἐγκληματικά, θὰ τοὺς τιμωρήσῃ αὐστηρά: θὰ τοὺς διώξῃ καὶ θὰ παραδώσῃ τὸν ἀμπελώνα σὲ ἄλλους γεωργοὺς, πού θὰ τὸν καλλιεργήσουν ὅπως ἐπιθυμῆ καὶ θὰ τοῦ παραδώσουν τοὺς καρπούς στὸν καιρὸ τους.

Καὶ τώρα, ἀγαπητοί μου, ἡ ἐξήγησις. Ποιὸς εἶνε ὁ «οἰκοδεσπότης»; ποιὸς εἶνε ὁ «ἀμπελώνας»; ποιὸς ὁ «φραγμός»; ποιὸς εἶνε ὁ «ληνός», τὸ πατητήρι; ποιὸς εἶνε ὁ «πύργος»; καὶ ποιοὶ εἶνε οἱ κακοὶ «γεωργοί»;

«Οἰκοδεσπότης» εἶνε ὁ Θεός: αὐτὸς ἐξουσιάζει ὄλους τοὺς λαοὺς καὶ τὰ ἔθνη. Ἀπ' ὅλα τὰ ἔθνη διάλεξε τοὺς Ἑβραίους. Κανένα ἄλλο ἔθνος δὲν ἀγάπησε τόσο ὁ Θεὸς ὅσο αὐτό. Αὐτὸ ἦταν ὁ «ἀμπελώνας», τὸ ἀμπέλι πού μέρα καὶ νύχτα καλλιεργοῦσε ἡ θεία Πρόνοια. Καὶ τί δὲν ἔκανε γι' αὐτό! «Φραγμός», φράχτης, ἦταν ὁ Μωσαϊκὸς Νόμος μὲ τις 10 ἐντολές, πού τοὺς προφύλασσε ἀπὸ τὴν εἰδωλολατρία. «Ληνός» ἦταν τὸ θυσιαστήριον. Καὶ «πύργος» ἦταν ὁ ναὸς τοῦ Σολομῶντος.

Ἀλλὰ τὸ ἀμπέλι ἔπεσε στὰ χέρια κακῶν γε-

ωργών. Αὐτοὶ ἦταν οἱ διδασκαλοὶ τοῦ Ἰσραὴλ, γραμματεῖς, φαρισαῖοι, ἀρχιερεῖς. Αὐτοὶ δὲν τὸ περιποιούντο ὅπως τοὺς εἶπε. Καὶ ὅταν ἔστειλε τοὺς «ὕπηρέτας» του, τοὺς προφήτες, τὰ κλήματα ἦταν ξερά. Καὶ οἱ κακοὶ γεωργοὶ ὄχι μόνο δὲν ἔδωσαν καρποὺς ἀλλὰ καὶ κακοποίησαν κατ' ἐπανάληψιν τοὺς ἀπεσταλμένους προφήτες· π.χ. τὸ Μιχαῖά τὸν ἔδειραν (βλ. Γ Βασιλ. 22:24), τὸν Ἰσοαῖά τὸν θανάτωσαν (βλ. Ἰββ. 1:37), τὸν Ζαχαρία τὸν λιθοβολήσαν (βλ. Β Παρ. 24:20-22 Ματθ. 23:35 / Λουκ. 11:51).

Τέλος στέλνει τὸν Υἱό του, καὶ τότε ἡ κακία κορυφώθηκε· τὸν σταύρωσαν καὶ αὐτὸν ἔξω ἀπ' τὰ Ἱεροσόλυμα. Ὁ Θεὸς πλέον τοὺς τιμωρεῖ· διώχνει τοὺς κακοὺς ἐργάτες καὶ παραδίδει τὸν ἀμπελῶνα σὲ ἄλλους, **στοὺς ἀποστόλους, ποιμένες καὶ διδασκάλους τῆς Ἐκκλησίας.**

Ποῖο εἶνε τὸ **δίδαγμα**, ἀδελφοί μου; Ὁ Θεὸς ζητάει ἀπὸ κάθε πλάσμα του καὶ κάθε οἰκογένεια, ἀπὸ τὴν κοινωνία κι ἀπὸ τὸ ἔθνος μας **ἔργα πίστεως καὶ ἀρετῆς**. Μέσα στὴν Ἐκκλησία τὸ γένος μας, μετὰ τὴν ἀποδοκμασία τοῦ παλαιοῦ Ἰσραὴλ, εἶνε λαὸς ἐκλεκτός. Ἔχουμε ὅμως ἀραγε νὰ τοῦ δώσουμε αὐτὰ ποὺ περιμένει; Φοβοῦμαι πὼς ὄχι.

✓ Ζητάει καρπὸ πίστεως· κ' ἐνῶ καὶ οἱ ἄγριοι σέβονται τὴ θρησκεία τους, ἐμεῖς ἀσεβοῦμε, ὀλιγοπιστοῦμε, ἀπιστοῦμε, ὑβρίζουμε, βλαστημοῦμε, ψευδορκοῦμε, προκαλοῦμε τὸν Κύριο.

✓ Ζητάει καρπὸ λατρείας· μὰ ἐμεῖς οὔτε προσευχομαστε οὔτε ἐκκλησιαζόμεστε. Σὲ ποῖο σπῆτι ἡ οἰκογένεια μαζεύεται μπρὸς στὸ εἰκονοστάσι; Πόσοι ἀκοῦνε τὴν καμπάνα καὶ τρέχουν στὸ ναό; Τί κάνεις, Χριστιανέ; ἢ σάλπιγγα τοῦ Θεοῦ σὲ καλεῖ, κ' ἐσύ κοιμᾶσαι ἢ ἐργάζεσαι; ✓ Ζητάει καρπὸ ἀγιότητος, νὰ διατηροῦμε σῶμα καὶ ψυχὴ καθαρὰ· μὰ ἐμεῖς κυλιόμαστε μέσ' στὴν ἁμαρτία, πόλεις καὶ χωριά συναγωνίζονται τὴ Δύσι στὴ διαφθορά. Μέσα σὲ 100 σπῆτια ἐλάχιστα μένουν γερά· καὶ γέμισαν νοσοκομεῖα καὶ φρενοκομεῖα ἀπὸ πλάσματα καχεκτικά.

✓ Ζητάει καρπὸ τιμιότητος· κ' ἐμεῖς; σεβόμαστε τὴν περιουσία, τὰ πράγματα τοῦ ἄλλου; Παλαιὰ ναί, δὲν χρειαζόταν καὶ δὲν ὑπῆρχε στὰ χωριά ἀγροφύλακας. Ὑστερα; βγάλαμε ἀλλοίμονο κακὸ ὄνομα. Ἡ ὀκνηρία φέρνει τὴ φτώχεια, καὶ ἡ φτώχεια ὁδηγεῖ στὴν κλοπῆ. Κλέβουν ὅλοι, μικροὶ - μεγάλοι.

✓ Ζητάει τέλος καρπὸ ἀγάπης. Ποῦ εἶνε ἡ ἀγάπη; Οὔτε μέσα στὴν ἴδια οἰκογένεια. Στὸ σπῆτι, ποῦ ἔπρεπε νὰ 'νε παράδεισος, ὁ πατέρας χτυπάει, ἡ μητέρα βρίζει, τὰ παιδιὰ ἔχουν σηκώσει παντιέρα καὶ δὲν ἀκοῦνε κανένα.

Ἐπιθεωρεῖ λοιπὸν ὁ Θεὸς τὸ λαὸ μας. Καὶ τί βλέπει, τί ἀκοῦει; Ἀντὶ καρποῦς πίστεως καὶ ἀρετῆς, βλασφημίες, ψευδομαρτυρίες, συκοφαντίες, ψέματα, πορνείες, μοιχεῖες... Μοιάζουμε μὲ **δέντρο ἄκαρπο**. Τί τὰ κάνει τὰ ἄκαρπα δέντρα ὁ ἀμπελουργὸς κι ὁ κηπουρὸς; Τὰ ξερριζώνει, τὰ κάνει ξύλα, τὰ ρίχνει στὴ φωτιά. Ἔ, αὐτὸ θὰ συμβῆ καὶ σ' ἐμᾶς, ἂν δὲν μετανοήσουμε. Εἶνε φοβερὴ ἡ ὀργὴ τοῦ Θεοῦ. Τὸν καιρὸ τοῦ Νῶε περίμενε πάνω ἀπὸ ἑκατὸ χρόνια, ὅταν ὅμως εἶδε πὼς δὲν ὑπάρχει μετάνοια, ξέσπασε καὶ ἐπνίξε τὴν ἀνθρωπότητα.

Μακροθυμεῖ καὶ σ' ἐμᾶς, περιμένει τὴ μετάνοιά μας. **Μᾶς τιμωρεῖ παιδαγωγικά.** Τέτοιες τιμωρίες εἶνε οἱ θεομηνίες (ἀνομβρία, πλημμύρα, χαλάζι, πάγος, σεισμός), οἱ πληγές (ἀσθένειες ἀνθρώπων, ζῶων, καλλιερχειῶν), ἄλλες συμφορές (ζημιὰ, ληστεία, πυρκαϊά, ἐργατικὸ ἢ τροχαῖο δυστύχημα)· ἀλλὰ ἡ μεγαλύτερη τιμωρία τῶν ἁμαρτωλῶν κοινωνιῶν εἶνε ὁ πόλεμος, ποὺ καταστρέφει πολιτείες, ἀφήνει συντρίμια, χήρες καὶ ὄρφανὰ, σκορπίζει συμφορά. Ἀλλὰ τί νὰ γίνῃ, ἀφοῦ δὲν μετανοοῦμε;

Ἔτσι μετανοοῦν σῶζονται. Παράδειγμα ἡ ἀρχαία Νινευί. «Ἐτι τρεῖς ἡμέραι καὶ Νινευί καταστραφήσεται» κήρυξε ὁ Ἰωνᾶς βλ., ἔπασαν ὅλοι σὲ βαθεῖα μετάνοια καὶ πένθος· καὶ σῶθηκαν. Ἔτσι κ' ἐμεῖς. Νὰ στάξῃ δάκρυ ἀπὸ τὸ μάτι μας, νὰ ἱκετεύσουμε τὸν Κύριο νὰ σηκώσῃ τὴν ὀργὴ του, ν' ἀποφασίσουμε νὰ **ἀλλάξουμε ζωὴ**. Λέγαμε ὡς τώρα ψέματα; στὸ ἔξῃς νὰ λέμε τὴν ἀλήθεια. Κλέβαμε; νὰ ἐπιστρέψουμε τὰ κλεμμένα καὶ στὸ ἔξῃς νὰ σεβώμαστε τὸ ξένο πρᾶγμα. Τρέφαμε μῖσος; τώρα ν' ἀγαπηθοῦμε καὶ νὰ συγχωρηθοῦμε. Δὲν πατούσαμε στὴν ἐκκλησία; ν' ἀρχίσουμε νὰ ἐκκλησιαζόμεστε. Δὲν ξέραμε τί εἶνε προσευχή; ν' ἀρχίσουμε πιά νὰ προσευχώμαστε. Τότε ὑπάρχει ἐλπίδα νὰ μᾶς λυπηθῇ ὁ Θεός, νὰ μᾶς δώσῃ νέα παράτασι ζωῆς.

Ἀδελφοί μου, ὁ κόσμος θὰ ζήσῃ ἐὰν μετανοήσῃ. Δὲν ξέρω τί θὰ κάνουν οἱ μεγάλοι καὶ τρανοὶ. Ἐγὼ σήμερα, ταπεινὸς κήρυκας τοῦ θείου λόγου ποὺ ἔχει χρέος νὰ κρούῃ τὸν κώδωνα τοῦ κινδύνου, **κηρύττω μετάνοια**. Ἀπευθύνομαι σὲ ὄλους Καλῶ ἄντρες - γυναῖκες - παιδιὰ σὲ μετάνοια.

Ἄς κλάψουμε γιὰ τὶς ἁμαρτίες τὶς δικές μας, τοῦ λαοῦ μας, τῆς ἀνθρωπότητος.

Εἶθε ὅλοι νὰ καταλάβουμε πόσο ἁμαρτωλοὶ εἴμαστε, νὰ συναισθανθοῦμε τὴ θέσι μας καὶ νὰ **ζητήσουμε τὸ θεῖο ἔλεος.**

(†) **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 2020 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

He Who is not With Me is Against Me

When our Lord spoke in parables, He often used allegory familiar to His listeners. In today's Gospel reading, the vineyard represents Israel; the vineyard owner represents God; and, the managers (the tenants) of the vineyard represent the political and religious leaders of the time. Just as the responsibility of the vineyard managers was to produce a profit for the vineyard owner, so was it the responsibility of the religious leaders in the time of Jesus to bring God's people to fruitfulness in knowing, loving and serving God. But, they failed in this, just as the vineyard managers in the parable failed to bring a profit to the vineyard owner.

In response to this, the vineyard owner sent his servants to the vineyard, just as God sent the prophets into the world. However, like the

prophets, the servants in the parable were rejected, mistreated, ignored, even killed. Finally, the vineyard owner sent his son to reason with the managers, but they killed him out of jealousy. Jesus, too, was rejected and ultimately crucified at the hands of devious and jealous men.

Are we, at times, like the managers of the vineyard who rejected the Son? How often do we knowingly distance ourselves from God and His commandments? There is a pride in the human heart that urges us to take control of our own lives even if it means disobedience to all that we know to be right and true. Our Lord tells us that "he who is not for Me is against Me." (Matthew 12:30) When we act in such a way we really are no different from the tenant farmers in the parable.

RADIO MINISTRY: Each Saturday at 1:15 PM Fr. Eugene hosts the radio broadcast MATTERS OF CONSCIENCE NOW IN ITS 22nd 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 radio)

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