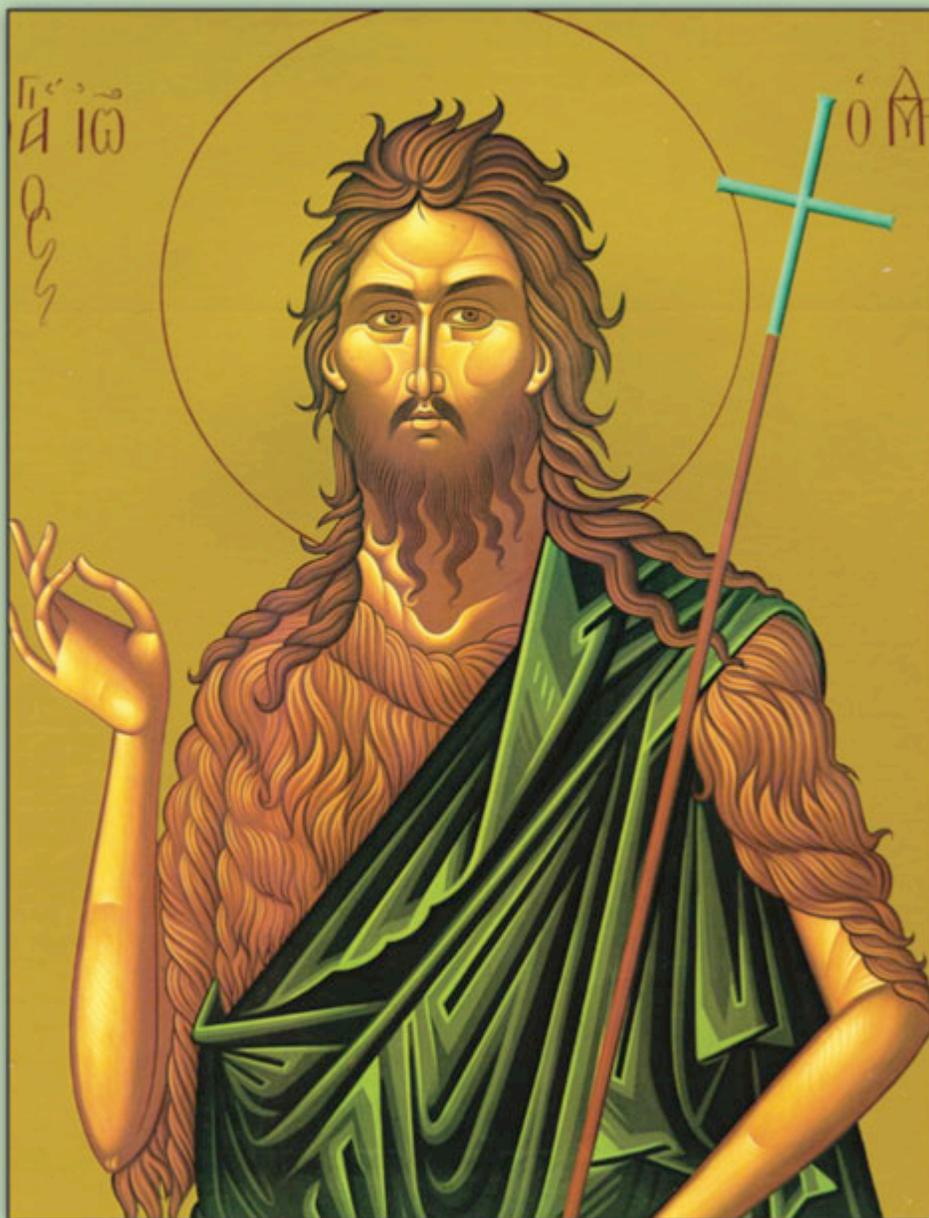




# THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN January 10th, 2021  
V. Rev. Archimandrite Eugene N. Pappas

## SUNDAY AFTER THE THEOPHANY/EPIPHANY OF OUR LORD



*Icon of Saint John the Baptist*

**Prokeimenon. Mode 1.**

**Psalm 32.22,1**

Let your mercy, O Lord, be upon us.

Verse: Rejoice in the Lord, O ye righteous.

The reading is from St. Paul's Letter to the Ephesians 4:7-13

BRETHREN, grace was given to each of us according to the measure of Christ's gift. Therefore it is said, "When he ascended on high he led a host of captives, and he gave gifts to men." (in saying, "He ascended," what does it mean but that he had also descended into the lower parts of the earth? He who descended is he who also ascended far above all the heavens, that he might fill all things.) And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.

**Προκείμενον. Ἦχος α'.**

**ΨΑΛΜΟΙ 32.22,1**

Γένοιτο, Κύριε, τὸ ἔλεός σου ἐφ' ἡμᾶς.

Στίχ. Ἀγαλλιᾶσθε δίκαιοι ἐν Κυρίῳ

Πρὸς Ἐφεσίους 4:7-13 τὸ ἀνάγνωσμα

Ἀδελφοί, ἐνὶ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. Διὸ λέγει, Ἀναβὰς εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν, καὶ ἔδωκεν δόματα τοῖς ἀνθρώποις. Τὸ δέ, Ἀνέβη, τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη πρῶτον εἰς τὰ κατώτερα μέρη τῆς γῆς; Ὁ καταβάς, αὐτὸς ἐστὶν καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα. Καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους, πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ· μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ.

**Ἐκ τοῦ Κατὰ Ματθαῖον 4:12-17 Εὐαγγελίου τὸ Ἀνάγνωσμα**

At that time, when Jesus heard that John had been arrested, he withdrew into Galilee; and leaving Nazareth he went and dwelt in Capernaum by the sea, in the territory of Zebulun and Naphtali, that what was spoken by the prophet Isaiah might be fulfilled: "The land of Zebulun and the land of Naphtali, toward the sea, across the Jordan, Galilee of the Gentiles, the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned." From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand."

Τῷ καιρῷ ἐκείνῳ, ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν, καὶ καταλιπὼν τὴν Ναζαρέτ ἐλθὼν κατώκησεν εἰς Καπερναοὺμ τὴν παραθαλασσίαν ἐν ὀρίοις Ζαβουλῶν καὶ Νεφθαλείμ, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος· γῆ Ζαβουλῶν καὶ γῆ Νεφθαλείμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, ὁ λαὸς ὁ καθήμενος ἐν σκότεινῳ φῶς μέγα, καὶ τοῖς καθημένοις ἐν χώρα καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς. Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν· μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.

**WE'RE BACK IN THE SADDLE AGAIN! Yes! After a three week hiatus in church services due to the adherence of ecclesiastical, civil and logical precautions to safeguard our beloved faithful during a surge of the CORONA PANDEMIC we welcome our congregation to the reopening of our beloved house of worship. Unfortunately, we were among many other Greek Orthodox Houses of Worship that were directed to be closed in order to professionally disinfect. Our entire complex of church, school, halls, and gymnasium were declared Bristol clean for re-entry and resumption of activities. We are most grateful to our people who demonstrated a generosity of understanding, patience and hopeful prayer.**

**CHRISTMASTIDE DECORATIONS** which were installed on the eve of the actual shutdown will remain on display through the month of January including our Patronal Feast of the Three Holy Hierarchs on Friday evening, January 29th, GREAT VESPER and on Saturday morning, January 30th for the PATRONAL LITURGY. It has been determined by the Parish Council that this year's typical receptions on the service of VESPER and the PATRONAL LITURGY, hosted by the Philoptochos Society and the DAUGHTERS of PENELOPE be suspended until next year 2022! All of these precautionary elements are in light of the ongoing PANDEMIC and the assessment NOT TO GATHER LARGE GROUPS in a confined area. IT IS EXPECTED THAT HIS EMINENCE THE ARCHBISHOP WILL BE WITH US FOR THE VESPERAL FRIDAY NIGHT SERVICE.

**TODAY:** An Artoklasia is honoring St. John the Baptist by the Lambrakis family to all named John and Joanna.

**TODAY:** We are celebrating the post feast of the EPIPHANY and SAINT JOHN the BAPTIST. Congratulations to all those celebrating their name-day patronal saint with the names, THEOPHANIS, THEOPHANIA, PHOTIOS, PHOTINI, EPIPHANIOS, EPIHANIA, JOHN, JOANNA, JOAN. CHRONIA POLLA!

**WE ARE ALSO** observing and celebrating the Feast of Saint Eleutherios which was postponed due to the closure. Many happy years of health, life, peace, and joy to MRS. ELEUTHERIA XENAKIS and family for this presentation.

**SAINT ANTHONY** will be celebrated and observed NEXT SUNDAY – January 17th. An artoklasia would be most appropriate. PLEASE CALL THE OFFICE TO REGISTER.

**ACKNOWLEDGEMENT and BLESSING** are extended to our parish florists who at each occasion serve to beautify the House of the Lord: HENRY'S FLORIST, AVENUE 'J', BENS'S FLORIST, MADISON FLORIST, PLAZA FLORIST, MARINE FLORIST, IRENE FLORIST, ELLINGVILLE FLORIST and the GUS CHRISTAKOS FAMILY !

**MEMORIALS TODAY:** + CONSTANTINE APOSTOLOU + CHRYSOULA SAKKETOS + CHRISTOS PAPADERATSAKIS + ANTONIA TSARNAS + MARITSA KONSTAS + DESPOINA KONSTAS + MARGARET ERNEST SERRAS + MARC MIGDAL + STEPHEN & THELMA YEONAS. May the memories of the faithfully departed rest in the embrace of God ! Here in the heavenly and earthly churches unite in prayer and nostalgic thanksgiving

**FASTEN YOUR SEAT BELTS FOR A FLIGHT TO HEAVEN!**

**Good Morning and welcome to Flight 2021.** We are prepared to take off into the New Year. Please make sure your Positive Attitude and Gratitude are secured and locked in the upright position. All self-destruct devices pity, anger, selfishness and resentment should be turned off at this time. All negativity, hurt and discouragement should be put away. Should you lose your positive Attitude under pressure during this flight, reach up and pull down a prayer. Prayers will automatically be activated by Faith. Once your Faith is activated, you can assist other passengers who are of little faith. There will BE NO BAGGAGE allowed on this flight. God, our Captain has cleared us for take-off. Destination ---GREATNESS! WISHING YOU A NEW YEAR FILLED WITH NEW HOPE, NEW JOY AND NEW beginnings ! Stay Blessed !  
Welcome aboard flight 2021 !!!

VERY REVEREND FATHER EUGENE PAPPAS

## TICK-TOCK, TICK-TOCK!

*"Hickory-dickory dock, the mouse ran up the clock.  
The clock struck one, and down he ran. Hickory-dickory  
dock."*

So, with this rhyme, as children we gathered a concept of time. It is, save the Almighty Divine, the only other **constant** in the universe. It neither will progress nor regress, neither hesitate nor stop. It is the universal constant in existence. As the New Year 2021 extends aspirations of hope, we are encouraged by the mystery of the Incarnation that Eternity traversed the frontier of time and pierced the veil of human history. God assumes flesh and partakes of His masterwork. What manifestation can speak more of Divine outreach in time?

Consequently, through time and cosmic space, God reveals Himself, concerned for those created "in His Image and Likeness." Through this extraordinary condescension, God extends to all the gift of spiritual adoption as sons and daughters of Light. The creature becomes intimate with the masterful Creator. The canvas incorporates humanity and divinity in a fresco of harmony. This intangible, infinite, and incalculable thing called time is the supreme, unsolicited gift. No matter how much our personal time may comprise, and for each the balance varies, we are compelled by conscience to use time wisely and avoid its abuse.

Exemplary is Saint Augustine's spiritual exercise, in which he admonishes "I must appoint set times, set aside certain hours, for the health of my soul." Here, we ponder how much time do you reserve and harbor for the health of your soul?

The Holy, Almighty, and Immortal gathers like stardust the fullness of time—past, present, and future—and offers this gift to you and me. May we have the common sense to acknowledge with thanksgiving this treasured "Time" of every hour of every day, in every circumstance and every condition.

This is His consummate outreach of Agape that seeks no recompense. God simply entertains our participation in his paternal intimacy. Extend yourselves in whatever time is left to share this intimacy with those whom you love and those who love you.

Yes! If truly sharing in charity, this divine time, then present it, even to those who rebuke you. Time is on your side.



A Blessed New Year,

A handwritten signature in black ink, appearing to read "Eugene N. Pappas". The signature is written in a cursive style and is enclosed in a rectangular box.

V. Rev. Eugene N. Pappas,  
Archimandrite



## A BREAK IN YOUR DAY

People who work in customer service should be allowed to fight one customer per day.

Two men were hotly discussing the merits of a book. Finally, one of them—himself an author—said to the other, “You can’t appreciate it because you never wrote a book yourself.”

“No,” the other man retorted, “and I never laid an egg, but I’m still a better judge of an omelet than any hen.”

The noise of an all-night poker game in the next hotel room kept a tired tourist from sleeping. At 3 a.m., he started pounding on the wall, hoping to silence the revelers.

“Hey,” one of the gamblers shouted. “This is a heck of a time to be hanging pictures!”

Where did people hang their children’s drawings before the refrigerator was invented?

A customer ordered a Swiss cheese sandwich. then changed his mind. “Would it be possible to change that to an American cheese sandwich?” he asked. “Naturalize that Swiss,” the counterman called to the cook.

A struggling author called

on a publisher to ask about a manuscript she had submitted.

“This is quite good,” the publisher admitted. “but we publish works only by writers with well-known names.”

“That’s great!” the author exclaimed. “My name’s Smith.”

I’m going to order a pizza five minutes before the New Year, and when it arrives, I will say, hey, I ordered this a year ago. I had dinner with a world chess champion and there was a checkered tablecloth. It took him two hours to pass the salt.

A mother asked her son, “What did your father say when you wrecked the new car?”

“Shall I leave out the swear words?” he replied.

“Please.”

“Not a thing.”

“When someone tries to hand me a flyer, it’s kinda like they’re saying, ‘Here, you throw this away.’”

—Mitch Hedberg

I can’t wait until New Year’s 2021. Then, I can truly say that hindsight is 2020.

I’m not buying a 2021 Year-Planner until I see the trailer for the year.

Next week has been exhausting.



Due to Coronavirus, my summer body will be delayed until 2021. Thank you for understanding.

The fight club’s first rule of 2021: Never talk about 2020.



# ΚΥΡΙΑΚΗ

## ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



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

Εκδίδεται ἀπὸ τὴν Κοινοβιακὴ Γραμματεία τῆρᾳ Μονῆ Ἁγίου Αὐγουστίνου Φλωρίνης – 531 00 ΦΛΩΡΙΝΑ – τηλ. 23850-29510 – [info@yahoo.gr](mailto:info@yahoo.gr)

Περίοδος Δ' - Ἔτος ΚΔ' Φλώρινα - ἀριθμ. φύλλου 1315'	Κυριακὴ μετὰ τὰ Φῶτα (Ματθ. 4, 12-17) 10 Ἰανουαρίου 2021 (2007)	Συντάκτης (†) ἐπίσκοπος Αὐγουστίνος Ν. Καντιώτης
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### Τί εἶνε μετάνοια;

«Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν· Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν» (Ματθ. 4, 17)

Κατὰ τὸ ἔλεος τοῦ Θεοῦ, ἀγαπητοί μου, εἰσ-  
κήλθαμε σὲ νέο ἔτος. Θὰ φτάσουμε ἄραγε  
καὶ στὸ τέλος του; Μὲ πολλοὺς ἐρωτάσαμε  
πέρυσσι μαζί, σήμερα ὁμως δὲν βρίσκονται ἀνά-  
μεσά μας. Γι' αὐτὸ κρίνω καλὸ τώρα νὰ ὑπεν-  
θυμίσω, ὅτι ἔχουμε ἓνα καθῆκον. Σήμερα, Κυ-  
ριακὴ μετὰ τὰ Φῶτα, μᾶς τὸ ὑπενθυμίζει ὁ Κύ-  
ριος ἡμῶν Ἰησοῦς Χριστός. Εἶνε μία λέξι, ποὺ  
ἂν θελήσουμε νὰ τὴ ζήσουμε χιλιάδες λευκά  
περιστέρια θὰ πετάξουν πάνω ἀπὸ τὸν χαϊώδη  
κόσμο. Εἶνε τὸ «**Μετανοεῖτε**» (Ματθ. 4, 17).

Γνωρίζω, ὅτι σήμερα ἡ **μετάνοια δὲν εἶνε εὐ-  
χάριστη**. Ὑποτιμᾶται, δὲν θέλουν οὔτε νὰ τὴν  
ἀκούσουν, ὅπως ἓνας ἀσθενὴς δὲν θέλει ν' ἀ-  
κούσῃ γιὰ φάρμακα πικρά. Γι' αὐτὸ ὁμως εἶμα-  
στ' ἐδῶ ὄχι νὰ κάνουμε μοντέρνο κήρυγμα,  
σύμφωνα μὲ τὶς ἐπιθυμίες τοῦ κόσμου, ἀλλὰ  
γιὰ νὰ κηρύξουμε τὶς ἀλήθειες τῆς πίστεώς μας.  
Εἶμαστε ὑποχρεωμένοι νὰ φωνάξουμε κ' ἐμεῖς  
μὲ τὴν ἀσθενῆ φωνή μας τὸ «**Μετανοεῖτε**».

Θὰ χρειάζοταν κανεὶς πολὺ χρόνο γιὰ ν' ἀ-  
ναπτύξῃ τὸ βάθος τῆς λέξεως αὐτῆς. Ἡ καλύ-  
τερα θὰ ἴταν νὰ μιλήσῃ γι' αὐτὴν **κάποιος ἀπὸ  
τοὺς ἁγίους** ποὺ τὴν ἔζησαν. Ἐν πάσῃ περιπτώ-  
σει θὰ προσπαθῆσω ὅσο μπορῶ νὰ δώσω τὴν εἰ-  
κόνα τῆς μετανοίας ὅπως τὴν συνιστᾷ ὁ Κύριος.

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**Τί εἶνε μετάνοια;** Ἡ μετάνοια, ἀγαπητοί μου,  
περιέχει πολλὰ πράγματα. Εἶνε ἓνας ἐγκάρδι-  
ος πόνος γιὰτὶ λυπήσαμε τὸ Θεό, μία συναίσθη-  
σι ὅτι εἶμαστε ἀμαρτωλοὶ ἄξιοι μυρίων τιμωρι-  
ῶν. Κάτι περισσότερο· ἡ μετάνοια εἶνε μία ἐ-  
πανάστασι, ποὺ διαφέρει ἀπὸ ὅλες τὶς ἐπανα-  
στάσεις τοῦ κόσμου· στρέφεται ὄχι ἐναντίον  
ἄλλων, ἀλλ' ἐναντίον τοῦ ἑαυτοῦ μας, τοῦ δι-  
εφθαρμένου ἐγώ μας. Εἶνε ἀκόμη πόλεμος  
ἐναντίον τοῦ ἑωσφόρου, ποὺ στήνει τὸ θρόνο  
του μέσα μας. Ὅπως χρειάζεται ἀγώνας γιὰ νὰ  
ἐκθρονισθῇ ἓνας τύραννος καὶ νὰ ἐγκαταστα-

θῇ μία φιλελεύθερη κυβέρνησι, ἔτσι κι ἀκόμα  
περισσότερο χρειάζεται μόχθος γιὰ νὰ κατορ-  
θώσουν οἱ ψυχές νὰ ἐκθρονίσουν ἀπὸ μέσα  
τοὺς τὸν διάβολο, ποὺ κάθεται διπλοπόδι πά-  
νω στὶς καρδιές καὶ τυραννεῖ τὸν κόσμο, καὶ  
νὰ ἐκθρονίσουν – ποιόν· τὸν Κύριον ἡμῶν Ἰη-  
σοῦν Χριστόν· νὰ πέσουν μπροστὰ στὰ πόδια  
του καὶ νὰ ποῦν, ὄχι ὑποκριτικὰ ἀλλὰ μὲ συναί-  
σθησι καὶ λατρεία «Χαῖρε, ὁ βασιλεὺς ἡμῶν!».

Ἡ μετάνοια εἶνε τὸ ἥρωικό ὄχι, ποὺ πρέπει  
ἐπὶ τέλους ἡ ψυχὴ νὰ πῆ στὰ πάθη καὶ τὶς κα-  
κίες, εἶνε μία **ἀντίστασι ἐναντίον τῶν παθῶν**  
μας. Μὲ ἄλλα λόγια αὐτὸς ποὺ μετανοεῖ πρέ-  
πει νὰ πῆ· Μάτια, δὲν θὰ σᾶς ἀφήσω πιά νὰ  
κοιτάζετε δεξιὰ κι ἀριστερὰ καὶ νὰ «τρῶτε»  
τὴν ἀμαρτία. Αὐτιά, δὲν θὰ σᾶς ἀφήσω πιά ν'  
ἀκούτε ὅ,τι αἰσχροὺ κι ἀνήθικο. Πόδια, δὲν θὰ  
σᾶς ἀφήσω πιά νὰ τρέχετε σὲ τόπους ἀμαρ-  
τίας καὶ διαφθορᾶς. Χέρια, δὲν θὰ σᾶς ἀφή-  
σω πιά ν' ἀπλώνεστε, θὰ προτιμῆσω νὰ σᾶς κό-  
ψω παρὰ νὰ ἐπιτρέψω ν' ἀγγίξετε τὴ φωτιά.  
Κορμί, βασανισμένο κορμί, ποὺ μέχρι τώρα ἤ-  
σουν ὄργανο τοῦ διαβόλου, δὲν σ' ἀφήνω πιά  
νὰ κολυμπᾶς στὸ βόρβορο καὶ στὴ διαφθορά.  
Πέρα ὁμως ἀπὸ τὰ μέλη ἡ μετάνοια προχωρεῖ  
στοὺς διαλογισμούς, **στὶς σκέψεις**. Καὶ ἐδῶ εἶ-  
νε τὸ δυσκολώτερο ἀπ' ὅλα. Τὰ μάτια μπορεῖ  
νὰ τὰ περιορίσῃς, τ' αὐτιά μπορεῖ νὰ τὰ κλεί-  
σῃς, τὰ χέρια μπορεῖ νὰ τὰ δεομεύσῃς, τὰ πό-  
δια μπορεῖ νὰ τὰ ἐμποδίσῃς, ἀλλὰ τὴ σκέψι;  
Ἐδῶ εἶνε ὁ μεγαλύτερος ἀγώνας μας. Καὶ ἀ-  
κριβῶς ἀπὸ τὴ σκέψι, τὴ **διά-νοια**, βγήκε καὶ ἡ  
λέξι **μετά-νοια**. Σημαίνει τὸ νὰ ἀλλάξῃς νοῦ,  
μυαλό, τὸ νὰ πῆ ἡ ψυχὴ στὸ μυαλό· Δὲν θὰ  
σκέπτεσαι πλέον αὐτὰ ποὺ σκεπτόσουν μέ-  
χρι χθές.

Ἄλλ', ἀγαπητοί μου, ἡ μετάνοια **δὲν εἶνε  
μόνο ἄρνησις**, δὲν εἶνε μόνο ὄχι. Ἡ μετάνοια  
**εἶνε καὶ θέσις**. Εἶνε μία μεταβολή, μία στροφὴ

180 μοιρών. Είπε μεταβολή ριζική πρέπει δηλαδή ο άνθρωπος να κάνει τα αντίθετα από 'κεινά που έκανε ως τώρα. Τί έκανε, εκλεβε; από έδω κ' εμπρός δέν θ' άγγίξη πλέον ξένο πράγμα· και χρυσάφι αν τρέχη μπροστά στα πόδια του, να μην τό άγγίξη. Καί όχι μόνο να μην κλέβη, αλλά και να έλεψ, όπως συνιστά ο Μέγας Βασίλειος. Τί άλλο έκανε μέχρι τώρα ο άμαρτωλός, υπερχανευόταν; τώρα να ταπεινωθή. Έλεγε ψέματα, έτρεχε στα δικαστήρια κ' έδινε ψεύτικους όρκους; από δώ κ' εμπρός να λέη μόνο την άλήθεια. Άνοιγε τό βρωμερό του στόμα και βλαστημούσε τό Θεό; στο έξής, αν πραγματικά μετενόησε, να προτιμήση να ξεριζώση τή γλώσσα του και να τή δώση στα σκυλιά παρά να έσκομίση βλασφημία· τώρα, αντιθέτως, να ύμνη και δοξολογή τό Θεό. Αυτό θα πη **ριζική μεταβολή**.

Όλα αυτά, τα όποια είπαμε ως έδω, αναφέρονται στο πώς θα ζήση κάποιος απ' έδω κ' εμπρός, στο μέλλον. Η μετάνοια όμως θεραπεύει και τό παρελθόν. Έχουμε και παρελθόν· και τό παρελθόν τής ζωής μας είναι **οί άμαρτίες μας**. Δέν ξέρω, αγαπητοί μου, αν σκεφτήκατε ποτέ τις άμαρτίες που έχουμε όλοι. Κρύβουμε ένα κόσμο, που δέν τόν γνωρίζει ούτε ή μητέρα ούτε ο πατέρας ούτε οί αδελφοί ούτε ο σύζυγός μας. Υπάρχουν μυστικά τρομερά, κ' έμεις ζούμε στο ψέμα και την υποκρισία. Αν αυτή τή στιγμή ο καθένας μας απέκάλυπτε τις άμαρτίες του, θα 'πρεπε ν' άνοιξη ή γή ή μās καταπιψ. Ό οί άμαρτίες μας! Τί είναι οί άμαρτίες μας; Είναι αίσχη που μās εκθέτουν, είναι φίδια φαρμακερά που μās δαγκώνουν, είναι άγκάθια μυτερά που μās κεντούν, είναι βουνά - όρη καιόμενα που μās πιέζουν, είναι χρέος που πρέπει να έξοφλήσουμε προτού να κλείσουμε τα μάτια στο μάταιο αυτό κόσμο. Πώς όμως θα τό έξοφλήσουμε; Χίλια χρόνια να άσκητεύης μέσα στην έρημο, δέν έξοφλείς ούτε ένα άμάρτημα. Έαν μπορούσε ο άνθρωπος μόνος του ν' άπαλλαγί από τα άμαρτήματά του, δέν θα κατέβαινε ο Χριστός στον κόσμο.

Άλλ' εύλογητός ο Θεός και δοξασμένο τό άγιο όνομά του, διότι μās έδωσε τή μετάνοια. Η ειλικρινής μετάνοια δείχνει τό σταυρό του Κυρίου και μās λέει: **Ό σταυρός είναι ή συγχώρησις τών άμαρτιών μας**. Από τή ρίζα του σταυρού ρέει ο άνεξάντλητος ποταμός τής άφέσεως. Από 'κει άντλεί δύναμι και ο πνευματικός πατέρας για να δώση τήν άφει εν όνόματι του Κυρίου.

Ναί, άδελφοί μου! Άς ύποτιμά ο κόσμος τό

**μυστήριο τής μετανοίας και έξομολογήσεως**· έμεις πιστεύουμε, ότι τό πετραχήλι και του πιό ταπεινού παπα, που άπλώνεται πάνω στην κεφαλή του έξομολογουμένου, είναι Ιορδάνης ποταμός, μέσα στον όποιο πλένονται όλα τα άμαρτήματα.

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«Μετανοείτε» λοιπόν, μās είπε σήμερα ο Κύριος (Ματθ 4,17). «Μετανοείτε», φώναξε ο Ιωάννης ο Πρόδρομος (Εβ 32). «Μετανοείτε», κηρύττει συνεχώς ή Έκκλησία. **Δυστυχώς δέν έχουμε μετаноήσι**. Μετάνοια, όπως είπαμε, είναι να εκθρονίσουμε τόν διάβολο και να ενθρονίσουμε τό Χριστό, ν' αλλάξη ή ζωή μας. Αν ο Μέγας Άντώνιος στην έρημο έλεγε τήν παραμονή του θανάτου του στους μαθητάς του «Παρακαλέστε τό Θεό να μου δώση μετάνοια, γιατί δέν έχω μετаноήσι», τί να πούμε έμεις; Χρειάζεται άγώνας ισόβιος και προσπάθεια μέχρι τέλους τής ζωής μας. Είμαστε άμετανόητοι, σαν τους Έβραίους τής έποχής του Χριστού. Άμφιβάλλω αν, μέσα σε χίλιους ανθρώπους, πέντε έχουν μετаноήσι ειλικρινά.

Ξέρεις τί θα πη μετάνοια; Ένας βράχος δέν σπάει με τα νύχια ούτε και με σφυριά. Μόνο αν κατορθώσης ν' άνοίξης τρύπα και βάλης δυναμίτη, τότε θα δής ο γρανίτης να γίνεται κομμάτια. Και για τή σκληρή καρδιά ή πραγματική μετάνοια είναι δυναμίτης, ο **δυναμίτης του Χριστού**· δι, χιτίζει χρόνια ο διάβολος, τό τινάζει στον άέρα σε μία στιγμή.

Άδελφοί μου, να πω κάτι; (τρέμω, γιατί κ' έγώ άμαρτωλός είμαι). **Δέν βλέπω καλά τα πράγματα**· ούτε στή χώρα μας, ούτε στον κόσμο όλο. Οί Έβραίοι σταύρωσαν τό Χριστό μία φορά, έμεις τόν σταυρώνουμε κάθε μέρα με τις άσβειές μας. Πώς μās άνέχεται ο Θεός! Μακροθυμεί. Φοβάμαι όμως. Αν δέν μετаноήσουμε, γράψτε το -μην κοιμάστε, μη μαζεύετε χρήματα, μην αγοράζετε άκίνητα- αν έξακολουθήση αυτή ή άμετаноήσι, κάποια συμφορά μεγάλη θα 'ρθή!

«Ό Κύριε, σώσον δή, ώ Κύριε, εύόδωσον δή» (Ψαλμ 117,21). Ό Παναγία και πάντες άγιοι, προσεύσατε υπέρ ήμών τών άμαρτωλών. Η μετάνοια, μέσ' στή θύελλα αυτή, είναι τό σωσίβιο, τό **άλεξικέραυνο**. Όπως έκει που υπάρχει άλεξικέραυνο δέν πιάνουν οί κεραυνοί, έτσι στα σπίτια μας, στην κοινωνία μας, στο έθνος μας, άς στήσουμε τό άλεξικέραυνο, τό «Μετανοείτε», για να σωθοΰμε.

Ό δέ Κύριος ήμών Ήσους Χριστός άς έλεψ πάντας ήμās· άμήν.

(†) **έπίσκοπος Αύγουστίνος**

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

### *John the Baptist and Forerunner*

For the Church, John was a prophetic and tragic figure. He is called the 'Baptist' because he baptized those who came to him; he is called the 'Forerunner' because he went before Christ and prepared His way, making His paths straight, in accordance with the words of the prophet: "The voice of one crying in the wilderness ... make his paths straight (Mark 1:3). In the Old Testament, he is prophesied as "the voice of him that cries in the wilderness," in the passage from Isaiah quoted above. In other texts, he is referred to as 'the voice of the Word', 'the lamp of the Light', 'the friend of the Bridegroom', 'the morning star before the Sun'.

John began his work at the age of 30, in the fifteenth year of the reign of the Emperor Tiberius (27 or 29 AD). To begin, he journeyed

around the southern part of Judah, near the river Jordan, preaching and prophesying. The central theme of his preaching was repentance: he called upon men to repent and to change their ways of thinking, so that they would be ready to receive the teaching of Christ, their Savior – "Repent, for the kingdom of heaven is at hand" (Matthew 3:2).

At the same time, he was severe in his rebuking of evil and sin. Another element of his teaching was that of the practical form – how each of us should love our fellow brothers and sisters.

As we anticipate the coming Great Fast in a few weeks, are we prepared to repent and change our ways, and rebuke evil and sin as Saint John taught?

**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)**

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)