



THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN January 3rd, 2021
V. Rev. Archimandrite Eugene N. Pappas

SUNDAY BEFORE THE THEOPHANY/EPIPHANY OF OUR LORD



Icon of the Theophany of Our Lord -- January 6th

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 Second Letter to Timothy 4:5-8

TIMOTHY, my son, always be steady, endure suffering, do the work of an evangelist, fulfil your ministry.

For I am already on the point of being sacrificed; the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing.

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 Τιμόθεον β' 4:5-8 τὸ ἀνάγνωσμα

Τέκνον Τιμόθεε, νῆφε ἐν πᾶσιν, κακοπάθησον, ἔργον ποιήσον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον. Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκεν. Τὸν ἀγῶνα τὸν καλὸν ἠγωνίσαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα· λοιπόν, ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής· οὐ μόνον δὲ ἐμοί, ἀλλὰ καὶ πᾶσιν τοῖς ἠγαπηκόσιν τὴν ἐπιφάνειαν αὐτοῦ.

Sunday before Epiphany

The Gospel According to Mark 1:1-8

The beginning of the Gospel of Jesus Christ, the Son of God. As it is written in the prophets, 'Behold, I send my messenger before your face, who shall prepare your way; the voice of one crying in the wilderness: prepare the way of the Lord, make his paths straight.' John was baptizing in the wilderness, preaching a baptism of repentance for the forgiveness of sins. And there went out to him all the country of Judea, and all the people of Jerusalem; and they were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel's hair, and had a leather girdle around his waist, and ate locusts and wild honey. And he preached, saying, "After me comes he who is mightier than I, the thong of whose sandals I am not worthy to stoop down and untie. I have baptized you with water; but he will baptize you with the Holy Spirit."

Ἐκ τοῦ Κατὰ Μάρκον 1:1-8 Εὐαγγελίου τὸ Ἀνάγνωσμα

Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ Θεοῦ. Ὡς γέγραπται ἐν τοῖς προφήταις, ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. Καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμίται, καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπὲρ αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. Ἦν δὲ ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. Καὶ ἐκήρυσσε λέγων· ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἰκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν Πνεύματι Ἁγίῳ.



*Happy New
Year*

2021



Happy New Year!
Welcome

2021



ΚΥΡΙΑΚΗ

ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



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

Ἐκδίδεται ἀπὸ τὴν Κοινοβιακὴ Γυναικία Ἱερὰ Μονὴ Ἁγίου Αὐγουστίνου Φλωρίνης - 531 00 ΦΛΩΡΙΝΑ - τηλ. 23850-28610 - imsaflo@yahoo.gr

Περίοδος Δ' - Ἔτος ΛΗ'
Φλώρινα - ἀριθμ. φύλλου 2345

Κυριακὴ πρὸ τῶν Φώτων (Β' Τιμ. 4,5-8)
3 Ἰανουαρίου 2021

Συντάκτης (†) ἐπίσκοπος
Αὐγουστίνος Ν. Καντιώτης

Φρόνημα θυσίας!

«*Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε. τὸν ἀγῶνα τὸν καλὸν ἠγωνίσαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα· λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτῆς*» (Β' Τιμ. 4,6-8)

Τί νὰ ποῦμε σήμερα, ἀγαπητοί μου; νὰ ἐρμηνεύσουμε τὸ εὐαγγέλιο (βλ. Μάρκ. 1,1-8); Μιλήσαμε ἄλλοτε ἐπ' αὐτοῦ. Τώρα ἂς προσπαθήσουμε νὰ ρίξουμε μιὰ ματιὰ στὸν ἀπόστολο (βλ. Β' Τιμ. 4,5-8). Εἶνε μία ωραία περικοπὴ ἀπὸ τὴ Δευτέρα (Β') ἐπιστολὴ πού ἔστειλε ὁ ἀπόστολος Παῦλος στὸν ἀγαπητὸ μαθητὴ του τὸν Τιμόθεο, ὁ ὁποῖος ἦταν ἐπίσκοπος Ἐφέσου.

Ποῦ βρίσκεται ὁ ἀπόστολος Παῦλος τὴν ὥρα πού γράφει; Μέσα στὶς φυλακὲς τῆς Ῥώμης, δέσμιος καὶ καταδικασμένος ἀπὸ τὸ Νέρωνα. Ζῆ τίς παραμονὲς τοῦ τέλους, τοῦ μαρτυρίου του. Ἀπὸ ὥρα σὲ ὥρα μπορεῖ ν' ἀνοίξῃ ἢ πόρτα τοῦ κελλιοῦ καὶ νὰ τὸν πάρουν γιὰ νὰ ἐκτελεσθῇ. Παρὰ τὰ ἔντονα συναισθήματά του ὁμως ἔχει ἡρεμία καὶ νηφαλιότητα, ἔχει πρὸ παντὸς τὸν φωτισμὸ τοῦ ἁγίου Πνεύματος, καὶ συντάσσει τὴ σπουδαία αὐτὴ ἐπιστολή, πού εἶνε τὸ κύκνειο ἄσμα του.

Γιὰ λίγο ἀκόμη, γράφει στὸ μαθητὴ του, θὰ εἶμαι στὴ ζωὴ· ὁ κύκλος τῆς ζωῆς μου κλείνει, δίνω ἔτσι καὶ τὸ τελευταῖο ἀπόθεμα τῆς ὑπάρξεώς μου γιὰ τὴν ἀλήθεια τοῦ εὐαγγελίου. Κι αὐτὸ τὸ ἐκφράζει μὲ μιὰ εἰκόνα, μιὰ λέξι τῆς ἀφθαστῆς γλώσσας μας, πού δυστυχῶς καταργήθηκε (κάποιος στὴ βουλή, ἀντὶ νὰ ντρέπεται, καυχῆθηκε ὅτι «Σήμερα ἐνταφιάζουμε τὴν ἀρχαία ἑλληνικὴ γλῶσσα»!) Μεταχειρίζεται λοιπὸν ὁ Παῦλος μιὰ ἀρχαία λέξι καὶ λέει: «*Ἐγὼ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε*» (Β' Τιμ. 4,5). «*Ἀνάλυσις*» σημαίνει θάνατος· φτάνει, λέει, ἡ ὥρα τοῦ θανάτου μου.

Τί θὰ πῇ «*σπένδομαι*»; Κάνω σπονδὴ. Καὶ τί ἦταν ἡ σπονδὴ; Πρέπει νὰ ἔχουμε ὑπ' ὄψιν ὅτι στὴν ἀρχαιότητα, καὶ οἱ Ἑβραῖοι, προσέφε-

συνήθως ὄχι ὀλόκληρο· ἔμενε καὶ ἓνα μέρος, πού τὸ ἔδιναν στοὺς τελετουργοὺς ἱερεῖς (βλ. Λευτ. 18,3). Ἡ **σπονδὴ** ὁμως ἦταν κάτι ἀνώτερο. Μάζευαν τὸ αἷμα τοῦ ζώου, τὸ ὁποῖο ἐνιωθάν ὅτι εἶνε ἡ πηγὴ τῆς ζωῆς του, γέμιζαν ἓνα ποτήρι καὶ μ' αὐτὸ ράντιζαν τὸ θυσιαστήριο. Ἦταν δηλαδὴ μιὰ **ὀλοκληρωτικὴ προσφορά**. Ἔτσι λοιπὸν κ' ἐγὼ, λέει ὁ Παῦλος, τώρα προσφέρω τὸν ἑαυτό μου ὀλοκληρωτικὰ γιὰ τὴν ἀγάπη τοῦ Χριστοῦ. Κοπίασα, μόχθησα, τὰ ἔδωσα ὅλα· τώρα δὲν ἔχω τίποτα ἄλλο, προσφέρω καὶ τὴν τελευταία ρανίδα τῆς ζωῆς μου.

Τί εἶνε αὐτὴ ἡ ζωὴ; Ἄν ρωτήσουμε ἓνα νέο, θὰ μᾶς πῇ· ἡ ζωὴ εἶνε χαρὰ, διασκέδασι, ἀπόλαυσι τῶν αἰσθήσεων, ἡδονή· «*Φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν*» (1 Κορ. 15,32). Ἄν ρωτήσουμε τὸν Παῦλο, μᾶς ἀπαντᾷ· «*Ἐγὼ σπένδομαι*», ἡ ζωὴ μου ὅλη ἦταν θυσία γιὰ τὴ χάρι καὶ τὴν ἀλήθεια τοῦ εὐαγγελίου, καὶ ἔτσι κλείνει τώρα. Ἡ ἀνώτερη θυσία εἶνε, νὰ πεθαίνῃ κανεὶς γιὰ τὸ Χριστό, τὸν ἐσταυρωμένο καὶ Θεό, πού πρῶτα αὐτὸς προσέφερε γιὰ μᾶς τὸν ἑαυτό του θυσία «*ἄμωμον τῷ Θεῷ*» (Ἑβρ. 9,14).

Καὶ συνεχίζει ὁ Παῦλος· «*τὸν ἀγῶνα τὸν καλὸν ἠγωνίσαι*» (Β' Τιμ. 4,7). Χρησιμοποιεῖ ἔκφρασι κατανοητὴ ἰδίως στοὺς νέους πού ἀγαποῦν τὰ ἀθλήματα· τὸ ἄλμα, τὸ πῆδημα, τὸν δίσκο, τὸ πένταθλον κ.λπ.. Ἐχω ἀγωνιστῆ, λέει, τὸν ὠραῖο ἀγῶνα τοῦ ἀποστόλου. Τὸ λέει ὄχι καυχώμενος ἀλλὰ γιὰ νὰ παρηγορήσῃ τὸ παιδί του, τὸν Τιμόθεο πού σὲ λίγο θὰ μείνῃ ὀρφανός.

Μετὰ προσθέτει· «*τὸν δρόμον τετέλεκα*» (βλ.). Τὸ πιὸ γνωστὸ ἀθλημα εἶνε ὁ δρόμος, τὸ τρέξιμο, κι ὁ ἀθλητῆς λέγεται *δρομεύς*. Ὁ Παῦλος ἔχει φτάσει ὡς δρομεύς στὸ τέρμα καὶ κόβει τὸ νῆμα τῆς νίκης. Ποιὸς ἦταν ὁ δρόμος του;

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

Celebrating Theophany Every Day

The Feast of Christ's Theophany (or Epiphany) is celebrated with great solemnity in the Byzantine Church. The word "theophany" means a divine "manifestation" or "revealing." Jesus of Nazareth - a carpenter - was revealed on the banks of the Jordan River to be the Son of God and the long-awaited Messiah - the "Christ." A voice came from the heavens that said, "This is My beloved Son, My favor rests on Him." (Matthew 3: 17)

Let us imagine ourselves standing on the banks of the River Jordan. We are witnessing the baptism of Jesus at the hands of Saint John the Baptist and the revelation of Jesus as God in the flesh. What a privilege that would have been!

Yet, God is revealed to us each and every

day. God manifests Himself to us not just on the banks of the River Jordan but at the bus stop, the grocery store, and in the work place. His image is within each of us. He is in our co-workers, our spouses, our children - even in our enemies.

The real challenge of Christian discipleship is to endeavor to see the image of Christ in all people and to allow them to see that same Godly image within us. The celebration of the Great Feast of Theophany is not a one-day occasion commemorating an event that took place some two thousand years ago. Rather, it is living, day-to-day, the conviction that God is within each human being, and that each human being ought to be treated as though he or she is the living image of Christ.

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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