



DIRECT ARCHDIOCESAN
DISTRICT

THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN April 24th, 2022

V. Rev. Archimandrite Eugene N. Pappas

PASCHA - THE RESURRECTION OF THE LORD



Icon of the Resurrection

Prokeimenon. Mode Plagal 4.

Psalm 117.24,29

This is the day which the LORD has made; let us rejoice and be glad in it.

Verse: Give thanks to the LORD, for he is good; for his mercy endures for ever.

The reading is from Acts of the Apostles 1:1-8

In the first book, O Theophilos, I have dealt with all that Jesus began to do and teach, until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God. And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit." So when they had come together, they asked him, "Lord, will you at this time restore the kingdom of Israel?" He said to them, "it is not for you to know times or seasons which the Father has fixed by his own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

Προκείμενον. Ἦχος πλ. δ'.

ΨΑΛΜΟΙ 117.24,29

αὕτη ἡ ἡμέρα, ἣν ἐποίησεν ὁ Κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ

Στίχ. ἐξομολογεῖσθε τῷ Κυρίῳ, ὅτι ἀγαθός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ

Πράξεις Ἀποστόλων 1:1-8 τὸ ἀνάγνωσμα

Τὸν μὲν πρῶτον λόγον ἐποιήσαμην περὶ πάντων, ὦ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, ἄχρι ἣς ἡμέρας, ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὓς ἐξελέξατο, ἀνελήφθη· οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ. Καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἠκούσατέ μου· ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν λέγοντες, Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ; Εἶπεν δὲ πρὸς αὐτούς, Οὐχ ὑμῶν ἐστὶν γινῶναι χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ. Ἀλλὰ λήψεσθε δύναμιν, ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς· καὶ ἔσεσθέ μοι μάρτυρες ἐν τε Ἱερουσαλὴμ, καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἐσχάτου τῆς γῆς.

Great and Holy Pascha

Ἐκ τοῦ Κατὰ Ἰωάννην 1:1-17 Εὐαγγελίου τὸ Ἀνάγνωσμα

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but came to bear witness to the light. The true light that enlightens every man was coming into the world. He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. (John bore witness to him, and cried, "This was he of whom I said, 'He who comes after me ranks before me, for he was before me.'") And from his fullness have we all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ.

Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν. Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. Καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης· οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. Εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, οἳ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. Καὶ ὁ Λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας. Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγε λέγων· Οὗτος ἦν ὃν εἶπον, ὃ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.



GREEK ORTHODOX ARCHDIOCESE OF AMERICA

ARCHDIOCESAN DISTRICT

CHRISTOS ANESTI! CHRIST IS RISEN! ALITHOS ANESTI! TRULY HE IS RISEN!

PASCHAL GREETING CARD: is up and running. Please refer to the enclosed flyer and inscribe your family in the salutation of **CHRISTOS ANESTI! ALITHOS ANESTI! CHRIST IS RISEN! TRULY HE IS RISEN!** This card will reach over 1,000 faithful communicants. As we search for our name, we'll search for yours too!

TODAY IS EASTER SUNDAY! We celebrate the **AGAPE VESPERS** this morning at 11:00 – 12:30 P.M. This is by far one of the happiest, joyous and celebratory services of the Holy Mother Church all year long. We dedicate this particular liturgical practice to everyone but in particular to the youngsters in the church congregation. Before you venture out in the journey to your Paschal Dinner somewhere, plan on having the kids come to the service and share in the joy they missed last night as they slept.

Morning Dawn beckons a new day and a renewed creation. Everything in the world is made new. The Easter morning service of **AGAPE** is an expression of love focusing on renewed life. Children bedecked in spring finery, bright eyed with excitement hold their Easter candle waiting to hear the sounding of church bells. Their voices shout in deep belief. I urge you to let your young children share the paschal joy. It is a memory that they shall long remember with happy nostalgia.

Tomorrow: Monday April 25th is designated as **SAINT GEORGE DAY!** Come and share the Paschal celebration once again at Liturgy 10:00 A.M. -11:30 A.M. Second Liturgy of the day will be celebrated by Fr. Vasili at noon (12:00 P.M.)

Join in the declaration that the Lord is Resurrected and the cosmos is renewed.

SENIOR CLUB: will celebrate **PASCHA** on Wednesday, April 27th, with their traditional Easter Dinner, with tsourekia, red eggs and so much more. All members are invited to share the fellowship and the breaking of bread.

Friday: April 29th is the **FEAST of ZODOCHOS PEGHE (FONT BONNE)** The Life Giving Fountain with Liturgy at 10:00-11:30 A.M. Chronia Polla to those baptized **ZOE**, and **ZOIS**. Artoklasies are most welcomed to offer the appropriate thanksgiving on he name-day!

NEXT SUNDAY: Our Three Hierarchs Ladies Philoptochos Society will host their **ANNUAL LUNCHEON** in Rosehall directly after Divine Liturgy 1:00 – 5:00 P.M. Please refer to the flyer enclosed for all details. What a superb opportunity to salute your friends and fellow congregants with the Paschal greeting **CHRISTOS ANESTI!**

AGIASMOS FOR MAY: will be offered on Monday-May 02 at 11:00-11:30 A.M. Come and enjoy the festivity and receive the Paschal waters of renewal, restoration an resurrection. **HE LIVES! and...HE WILL COME AGAIN!** Alleluja!

GRATITUDE is expressed to all our parochial florists for the magnificence of their decorative expertise and generosity to the Church this **HOLY WEEK**. **EUCCHARISTO! AVENUE 'J', MADISON, HENRY'S, BEN'S, PLAZA, MARINE, IRENE'S, ELTINGVILLE, MODERN FLORISTS.**

SPECIAL THANKS to our Psaltai (**CHANTORS**) Leonidas Koutsouflakis and Konstantinos Skordelis for their rendering the Byzantine hymnology of Holy Week. We also offer gratitude to the many ladies and gentlemen who prepared the **THOUSANDS** of Palm crosses and **CRIMSON RED EGGS** distributed to the faithful. We also acknowledge the linen sheets offered for the burial of the Christ by many families. Donations of olive oil, wine, and aromatics and rose water were graciously submitted for the sacred rites.

ANNOUNCING: PLEASE TAKE NOTE! This year's **BI-CENTENNIAL GREEK INDEPENDENCE DAY NEW YORK CITY 5th Avenue PARADE** is scheduled for **SUNDAY – JUNE 05th**. Mark our calendars from now. We wish to have a large contingent to represent our **PARISH** at the Parade route. Men, women, and children of all ages are invited to join in the festive celebration of 200 years of **INDEPENDENCE** from the tyranny of the **OTTOMAN EMPIRE**.

MEMORIAL COMMEMORATIONS : begin again on Mother's Day May 08th. St. John Evangelist
+ JENNIFER MELLAS + PANAGIOTA VIRIS +MARY RIGAS



You're Invited !

89th

Three Hierarchs Ladies Philoptochos Annual Luncheon



Admit 1 ~ Table 3
Your Invitation to a
spectacular event.
Music, raffles, prizes, laughter.
Take your seat and have the time
of your life.
Thank you for coming.

V.I.P.



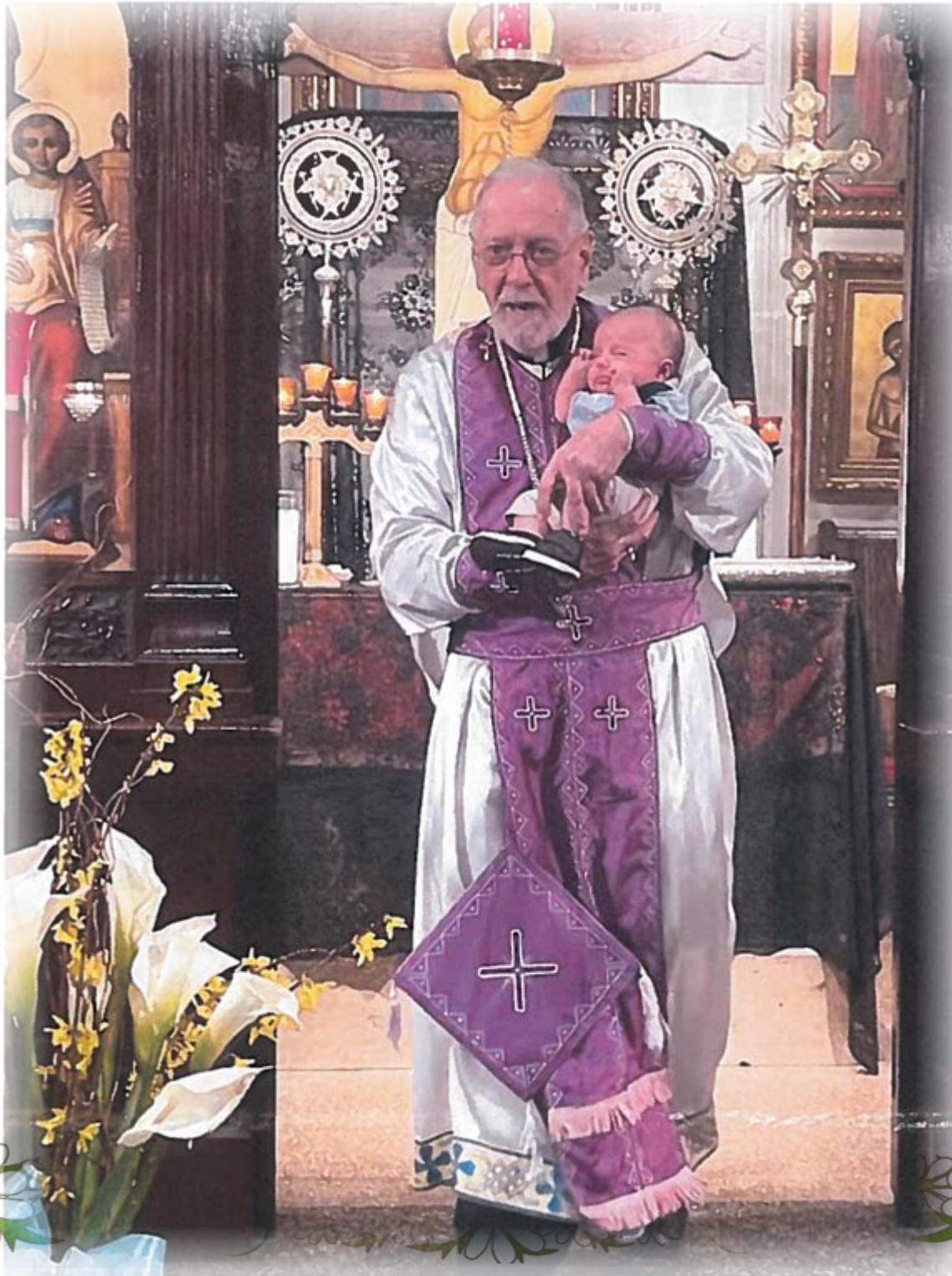
*Dancing , Raffles, Prizes
Sunday May 1st, 2022
1:00 P.M.*

Three Hierarchs RoseHall Brooklyn, New York



*For Reservations call
Effie Paraponiaris
(718) 253-7219*

Donation \$65.00



During the three year period of the COVID PANDEMIC many things changed and social distancing had a bit of effect. However, the increase of births and churching of new babies has indeed given us encouragement. LIFE GOES ON! Here, 'EVANGELOS FRANCIS' is embraced forty days after his cosmic birth on the journey to baptism !



ΚΥΡΙΑΚΗ

ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



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

Ἐκδίδεται ἀπὸ τὴν Κοινοβιακὴ Γενναϊκία Ἱερὰ Μονὴ Ἁγίου Αὐγουστίνου Θλαρινῆς – 531 00 ΦΛΩΡΙΝΑ – τηλ. 23850-28510 – info@synthoma.gr

Περίοδος Δ' - Ἔτος ΛΘ' Φλώρινα - ἀριθμ. φύλλου 2468	Κυριακὴ Πάσχα (Ἰω. 1,1-17) 24 Ἀπριλίου 2022 στὴν 8. λειτουργία	Συντάκτης (†) ἐπίσκοπος Αὐγουστίνος Ν. Κανπώτης
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Εἶνε γνωστὸς καὶ δεκτὸς σήμερα;

«Καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον» (Ἰω. 1,10-11)

Ἀπόψε, ἀγαπητοί μου, σὲ δλους τοὺς ναοὺς τῆς Ὁρθοδόξου Ἐκκλησίας μας ψάλλονται οἱ ὕμνοι τῆς Ἀναστάσεως, ποὺ εἶνε ἀριστουργήματα· διακρίνονται γιὰ τὴ λογοτεχνικὴ πλοκὴ τους, τὸ κάλλος τῶν ἀληθειῶν, τὴ θέρμη τοῦ συναισθήματος. Καὶ μόνοι τους οἱ ὕμνοι αὐτοὶ δείχνουν, ὅτι ἡ πίστι μας, ἡ ὁποία τοὺς ἐνέπνευσε καὶ παρήγαγε τέτοια ὑπέροχα νοήματα καὶ αἰσθήματα, δὲν εἶνε μιὰ θρησκεία ποὺ δημιουργήθηκε ἀπὸ ἀνθρώπους· ἡ προέλευσί της εἶνε ἐκ τοῦ Θεοῦ.

Οἱ ὕμνοι αὐτοὶ –πρὸς τιμὴν τοῦ ἔθνους μας– εἶνε γραμμένοι στὰ ἑλληνικά, εἶνε ὕμνοι ἑλληνικοί, ὕμνοι τοῦ εὐσεβοῦς Βυζαντίου. Ἐπειτα μεταφράστηκαν σὲ ὅλες τὶς γλώσσες τῶν Βαλκανίων καὶ στὴ ῥωσικὴ ἀκόμα· κ' ἐκεῖ σήμερα στοὺς ναοὺς ἀκοῦνε μὲ γλυκύτερη συναισθησι τοὺς ὕμνους αὐτοῦς. Τελευταίως οἱ ὕμνοι αὐτοὶ μεταφράστηκαν καὶ στὴ γλώσσα τῶν Ἀμερικανῶν. Ἀριστουργήματα, καυχήματα καὶ τοῦ ἔθνους μας· ἀλλὰ δυστυχῶς εἶνε ἀπρόσιτοι σήμερα στὸ λαὸ μας γιὰ λόγους ποὺ δὲν εἶνε τῆς ὥρας ν' ἀναπτύξω.

Οἱ ὕμνοι αὐτοί, ποὺ ἀκούγονται σήμερα, δείχνουν τὴν θειότητα τῆς πίστεώς μας. Παραπάνω ὁμως ἀπὸ τοὺς ὕμνους, σ' ἓνα ὕψος ἀπλησίαστο, εἶνε κάτι ἄλλο· εἶνε τὸ σημερινὸ εὐαγγέλιο, ἡ περίφημη περικοπὴ τοῦ εὐαγγελιστοῦ Ἰωάννου (βλ. Ἰω. 1,1-17). Τὴν ἀκούσατε;

Στὴν παγκόσμιο φιλολογία δὲν ὑπάρχει κείμενο ἀνώτερο ἀπὸ αὐτό. Εἶνε ὑψίστη φιλοσοφία. Καὶ ὁ ἄνθρωπος, ἀκόμα καὶ ὁ χωρικὸς καὶ ὁ ψαρᾶς, ἔχει ἀνάγκη νὰ φιλοσοφῇ· ἀλλοίμονο ἂν δὲν φιλοσοφῇ. Φιλοσοφεῖτε φιλοσοφεῖτε, λέει κάπου κι ὁ Πλάτων, περισσότερο κι ἀπ' τὸ νὰ ἀναπνέετε. Ἀλλοίμονο στὸν ἄνθρωπο ποὺ οἱ σκέψεις του σέρνονται στὰ χαμηλά.

Εἶνε λοιπὸν ὑψίστη φιλοσοφία, ὑψίστη θεολογία, καὶ θὰ ἔπρεπε στὴ θέσι μου νὰ ἔνε μιὰ διάνοια ὑψηλὴ καὶ εὐγλωττη, Χρυσσοστόμου

καὶ Βασιλείου· καὶ θὰ ἔπρεπε βέβαια καὶ οἱ ἀκροαταὶ νὰ βρίσκωνται σὲ ἀνάλογο πνευματικὸ ὕψος, γιὰ νὰ θεολογήσουμε ἀπόψε. Γι' αὐτὸ τ' ἀφήνω αὐτὰ καὶ λέω μόνο τὰ ἔξῃς.

Ἐὰν παρατηρήσετε, ἀγαπητοί μου, τὶς εἰκόνες τῶν εὐαγγελιστῶν, καθένας τους ζωγραφίζεται ἔχοντας δίπλα του ἓνα ζῶο. Καὶ ὁ εὐαγγελιστὴς Ἰωάννης ζωγραφίζεται μὲ ἓναν ἀετό, ποὺ εἶνε σύμβολο τῆς πτήσεως. Ὁ ἀετὸς τῆς Πάτμου λοιπὸν, ὅπως χαρακτηρίζεται ὁ εὐαγγελιστὴς Ἰωάννης, μᾶς παίρνει στὰ μέγала ἀυλα φτερά του, μᾶς ὑψώνει πάνω ἀπὸ τ' ἀστέρια καὶ τοὺς γαλαξίες, φτάνει σὲ ἀπροσπέλαστα ὕψη καὶ μᾶς κάνει ν' ἀκοῦμε τὸ Ἀλληλοῦσια τῶν ἀγγέλων. Λέει κάπου καὶ ὁ Δάντη· Δὲν συνάντησα ὕψηλότερο κείμενο ἀπὸ αὐτὸ τὸ προοίμιο τοῦ εὐαγγελιστοῦ Ἰωάννου.

Ἐκεῖνο τὸ χωρίο ποὺ λέει «Καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον» (Ἰω. 1,10-11), τὸ ἔχω διαβάσει ἀπὸ τὰ μικρά μου χρόνια. Τὸ διαβάζω, τὸ ξαναδιαβάζω, καὶ μοῦ ῥχονται δάκρυα στὰ μάτια. Θὰ ἤθελα νὰ εἶχα χρόνο, νὰ εἶχα καὶ ἀνάλογη διάθεσι ἀπὸ σᾶς, καὶ νὰ καθήσουμε νὰ τὸ ἀναλύσουμε. Τί σημαίνει; Ὅτι ὁ κόσμος δὲν τὸν γνώρισε καὶ δὲν τὸν δέχτηκε. Ποιὸν; Τὸν Χριστό. Γιατί; Ἄς προσπαθήσουμε κάπως ν' ἀνεβοῦμε τὶς βαθμίδες τῶν νοημάτων.

Ἐπῆρχε, ἀδελφοί μου, ἐποχὴ –τὸ λέει τώρα καὶ ἡ ἐπιστήμη– κατὰ τὴν ὁποία δὲν ὑπῆρχε ἄνθρωπος, δὲν ὑπῆρχαν δέντρα, δὲν ὑπῆρχε χλόη, δὲν ὑπῆρχαν ποταμοὶ καὶ θάλασσες, δὲν ὑπῆρχε αὐτὸ τὸ εὐτελὲς χῶμα· μ' ἓνα λόγο δὲν ὑπῆρχε ὕλη – ἐμεῖς δὲν πιστεύουμε στὸ αἰδιον τῆς ὕλης. Δὲν ὑπῆρχε ὕλη, ἀλλὰ τί ὑπῆρχε; ὑπῆρχε πνεῦμα. Ὅχι πνεῦμα (μὲ πῖ μικρό), ἀλλὰ Πνεῦμα (μὲ Πῖ κεφαλαῖο). Ἐπῆρχε ὁ Θεός. Ἐμεῖς διαφωνοῦμε ριζικῶς μὲ τοὺς ἀθέους ποὺ λένε ὅτι «ἐκ τῆς ὕλης τὸ πνεῦμα».

Ἐμεῖς λέμε «ἐκ τοῦ Πνεύματος ἢ ὕλη». Καὶ ὁ ἀετός τῆς Πάτμου μᾶς λέει, ὅτι ὁ Θεὸς Λόγος, ὅπως τὸν ὀνομάζει – πάλι ἢ λέει Λόγος εἶνε ἑλληνική· εἶνε ἀπὸ τοὺς ἀρχαίους, ἀλλὰ ἐδῶ ἔχει νέο περιεχόμενο καὶ ὕψος–, «ὁ Λόγος σὰρξ ἐγένετο» (Ἰω. 1,14), σαρκώθηκε· τὸ δεύτερο πρόσωπο τῆς ἁγίας Τριάδος ἔλαβε σάρκα ἀπὸ τὰ πάναγμα αἵματα τῆς ἀειπαρθένου Μαρίας καὶ ἐμφανίστηκε στὴ γῆ ὡς Υἱὸς τῆς Παρθένου.

Ἀλλὰ τί ὑποδοχὴ τοῦ ἐπιφύλαξε ὁ κόσμος; τὸν ἀναγνώρισαν, τὸν δέχτηκαν; Λίγοι καὶ ἐκλεκτοὶ ἀνοιξαν τίς ψυχές τους, τὸν ἀποδέχτηκαν καὶ τὸν ἀκολούθησαν. Οἱ πολλοὶ ὁμως δὲν ἔμειναν ἀπλῶς ἀδιάφοροι, ἀλλὰ καὶ τὸν κατεδίωξαν μέχρι ἐξοντώσεως. Πρὸς κατανόησιν τοῦ χωρίου αὐτοῦ τῆς σημερινῆς περικοπῆς ἀναφέρω δύο ἱστορικὰ περιστατικά.

✓ Στὴν ἀκριτικὴ μας Φλώρινα τὸ Νοέμβριο τοῦ 1912 ἔμεινε γιὰ ἓνα τριήμερο, φιλοξενούμενος στὸ οἶκμα τῆς μητροπόλεως, ὁ νικητῆς στρατηλάτης Κωνσταντῖνος, τότε διάδοχος καὶ μετὰ βασιλεὺς. Διανυκτέρευε μέχρι τίς πρωινές ὥρες καταρτίζοντας τὰ σχέδια τῆς περαιτέρω ἐκστρατείας μὲ τὸν ἀείμνηστο Μεταξά. Κάποια ὥρα βγήκε ἀπέριττος γιὰ ἓνα περίπατο στὰ σοκάκια μέχρι τὰ ἄκρα τῆς πόλεως, χωρὶς τὰ διάσημα, ἀξύριστος – ὑπῆρχε τότε καὶ φόβος δολοφονίας–, μὲ ἓνα ἀπλὸ στρατιωτικὸ πληθῆκος ἐκστρατείας τοῦ '12 καὶ ἓνα μανδύκα. Κ' ἔκει πού περπατοῦσε μόνος, χωρὶς ὑπασιπότη, ἓνας φαντάρος τὸν ἀναγνώρισε καὶ εἶπε «Ὁ Κωσταντῖνος!». Καὶ τότε ἔτρεξαν γύρω του νὰ τὸν φρουρήσουν.

Κάτι τέτοιο συνέβη καὶ μὲ τὸ Χριστό. Κατέβηκε στὸν κόσμον ταπεινός, χωρὶς τὰ διάσημα καὶ χωρὶς τὸ θεϊκὸ στέμμα του, αὐτὸς ὁ βασιλεὺς τῶν ἀγγέλων, ὡς ὁ ταπεινότερος τῶν ἀνθρώπων, «καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω», ὁ κόσμος δὲν τὸν ἀναγνώρισε.

✓ Καὶ τὸ ἄλλο περιστατικὸ ἀπὸ τὸν Ὅμηρο. Ὁ Ὀδυσσεὺς ὁ βασιλεὺς τῆς Ἰθάκης ἔφυγε ἀπὸ 'κεῖ ἀφήνοντας πίσω τὴν πιστὴ του Πηνελόπη νὰ πλέκη τὸν ἱστό της. Περιπλανήθηκε. Μετὰ ἀπὸ εἴκοσι χρόνια τὸ κύμα τὸν ἐξέβρασε στὴς ἀκτὲς τῶν Φαιάκων, καὶ τέλος πάτησε στὸ νησί του. Ἐφυγε νέος ἐνδοξος ἀκμαῖος, γύρισε γερασμένος ταλαιπωρημένος. Ποιὸς νὰ τὸν ἀναγνώριση; Μόνο ἓνα σκυλί, πού τ' ἄφησε μικρὸ κουτάβι καὶ τώρα κι αὐτὸ μόλις ἀνέπνεε, ὅταν εἶδε τὸν ἀφέντη του, τὸν ἀντελήφθηκε, κούνησε τὴν οὐρά του καὶ φόφησε.

Ἔτσι καὶ ὁ βασιλεὺς Χριστὸς, ὅταν ἦλθε στὸν κόσμον, ἔσκυψαν πάνω ἀπὸ τὴ φάτνη του τὰ ζῶα κατὰ τὴν προφητεία· «Ἔγνω βούς τὸν

κτησόμενον καὶ ὄνος τὴν φάτνην τοῦ κυρίου αὐτοῦ· γοραθὴ δέ με οὐκ ἔγνω καὶ ὁ λαὸς με οὐ συνήκεν» (Ἰα. 13). Τὰ ἄλογα ζῶα τὸν ἀναγνώρισαν· οἱ ἄνθρωποι, οἱ λογικοί; τί κρίμα!

Ὁ Χριστὸς ἔμεινε ἄγνωστος· ἄγνωστος κατὰ κανόνα στοὺς νομικούς, γραμματεῖς, φαρισαίους, σαδδουκαίους, στοὺς διανοουμένους τῶν Ἰουδαίων, στὴν θεωρουμένη ἐλίτ. Καὶ ποῦ ἔγινε γνωστός; Στοὺς βοσκούς τῆς Βηθλεέμ, στοὺς ψαράδες τῆς Γαλιλαίας, στὰ ἄθῳα παιδιὰ, στὴς ταπεινὲς γυναῖκες, στοὺς πιστοὺς μαθητὰς του. Ἐνας μικρὸς ἀριθμὸς τὸν ἀναγνώρισε, τὸν πίστεψε, τὸν ἀκολούθησε· οἱ ἄλλοι, «ὁ κόσμος αὐτὸν οὐκ ἔγνω».

Ἄς ἔλθουμε τώρα στὴν ἐποχὴ μας. Ἐρωτῶ τὸν ἑαυτὸ μου, ἐρωτῶ κ' ἐσᾶς· σήμερον εἶνε γνωστός καὶ ἀποδεκτὸς ὁ Χριστὸς;

Ἀλλοίμονο, ἀδέρφια μου. Πόσοι εἶνε στὸν κόσμον οἱ Χριστιανοί – κατ' ὄνομα ἐννοεῖται; Τὸ ἓνα τρίτο τῆς ἀνθρωπότητος; Τὰ ἄλλα δύο τρίτα ἐξακολουθοῦν νὰ ζοῦν στὸ σκοτάδι δαιμόνων, εἰδώλων, προλήψεων, δεισιδαιμονιῶν. Ὁ Χριστὸς τοὺς εἶνε ἄγνωστος. Πότε ἄραγε θὰ ξαναβγοῦν ἱεραπόστολοι, ὅπως κάποτε ἀπὸ τὴ Θεσσαλονίκη ὁ Κύριλλος καὶ ὁ Μεθόδιος πού ἔκαναν τὰ Βαλκάνια χριστιανικά! Θὰ ἔρθῃ ἄραγε ἡμέρα, πού ὄλος ὁ πλανήτης θὰ εἶνε χριστιανικός καὶ ἡ οἰκουμένη θὰ εἶνε μία ποιμνὴ ὑπὸ ἓνα Ποιμένα; Ἄγνωστο.

Ἀλλὰ μήπως εἶνε γνωστός καὶ ἀποδεκτὸς ὁ Χριστὸς στὰ χριστιανικὰ ἔθνη; Ἄν πάρουμε κόσκινον καὶ κοσκινίσουμε τὰ ἑκατομμύρια τῶν λεγομένων χριστιανῶν, θὰ διαπιστώσουμε μὲ κατάπληξι μίαν φοβερὴ αἱμορραγία τοῦ χριστιανικοῦ κόσμου. Γιατί; Διότι εἶνε χριστιανοὶ κατ' ὄνομα, ὄχι στὴν πραγματικότητα.

Μήπως τέλος ὁ Χριστὸς εἶνε γνωστός καὶ ἀποδεκτὸς στὸν Ὀρθόδοξο κόσμον; Δυστυχῶς! Χριστιανὸς λέγεται ὁ ἄλλος, ἀλλὰ ἐκκλησία δὲν πατάει, σταυρὸ δὲν κάνει, εὐαγγέλιον δὲν ἔχει ἀνοίξει, δὲν πάει νὰ ἐξομολογηθῇ, δὲν ἐτοιμάζεται νὰ κοινωνήσῃ, δουλεύει στὰ πάθη του κι αὐτός. Εἶνε χριστιανὸς «λαμπριάτικος», ὅπως εἶπε γιὰ κάποιον ὁ Παπαδιαμάντης. Βλέπετε καὶ σήμερον· γιὰ λίγο παρουσιάζονται, ν' ἀκούσουν τὸ «Χριστὸς ἀνέστη», καὶ μετὰ σὺν ἀγέλη νὰ τραποῦν – ποῦ; στὰ φαγητὰ. Γι' αὐτοὺς τὸ Πάσχα δὲν εἶνε ἑορτὴ πνεύματος· εἶνε ἑορτὴ κοιλίας, γαστρονομικὴ ἑορτή.

«Ὁ κόσμος αὐτὸν οὐκ ἔγνω». «Ὅσοι πιστοί», ὁμως, δεῦτε «ἀπολαύετε τοῦ συμποσίου τῆς πίστεως» (κατχ. λόγ.). Ἀδελφοί, «Χριστὸς ἀνέστη»!

(†) 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 2022 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

Love Conquers All

A story is told of a man who, while he lived upon the earth, was unconcerned about the state of his soul, or spiritual growth, or eternity. When he died he found himself not enjoying eternal happiness but, rather, suffering eternal torment.

His friends and relatives went down to the gates of hell and tried to intercede for him, giving him a positive endorsement and a good character reference, but the gates of hell would not open to release him. Likewise, his parish priest tried to plead for him saying that he really wasn't all that bad. Still, the gates of hell remained closed. Finally, came his mother. She did not plead for him, she did not try to bargain for him, she did not make excuses for him. She simply said, "Let me in." The gates

of hell opened immediately because they could not withstand the force of love.

Our Father among the Saints, John Chrysostom writes: "Let no one fear death, for our Savior's death has set us free. He has destroyed death by enduring it. He has despoiled death by going down to its kingdom. O Death where is your sting, O Hades where is your victory? Christ is risen and you are abolished! Christ is risen and life is freed! Christ is risen and the tomb is emptied of the dead, for Christ has become the Leader and Reviver of those who had fallen asleep. To Him be glory and honor forever!" (*Paschal Sermon*)

**Christ is Risen! Indeed He Risen!
Christos Voskrese! Voistinu Voskrese!**

RADIO MINISTRY: Each Saturday at 1:15 PM Fr. Eugene hosts the radio broadcast **MATTERS OF CONSCIENCE NOW IN ITS 23rd 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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