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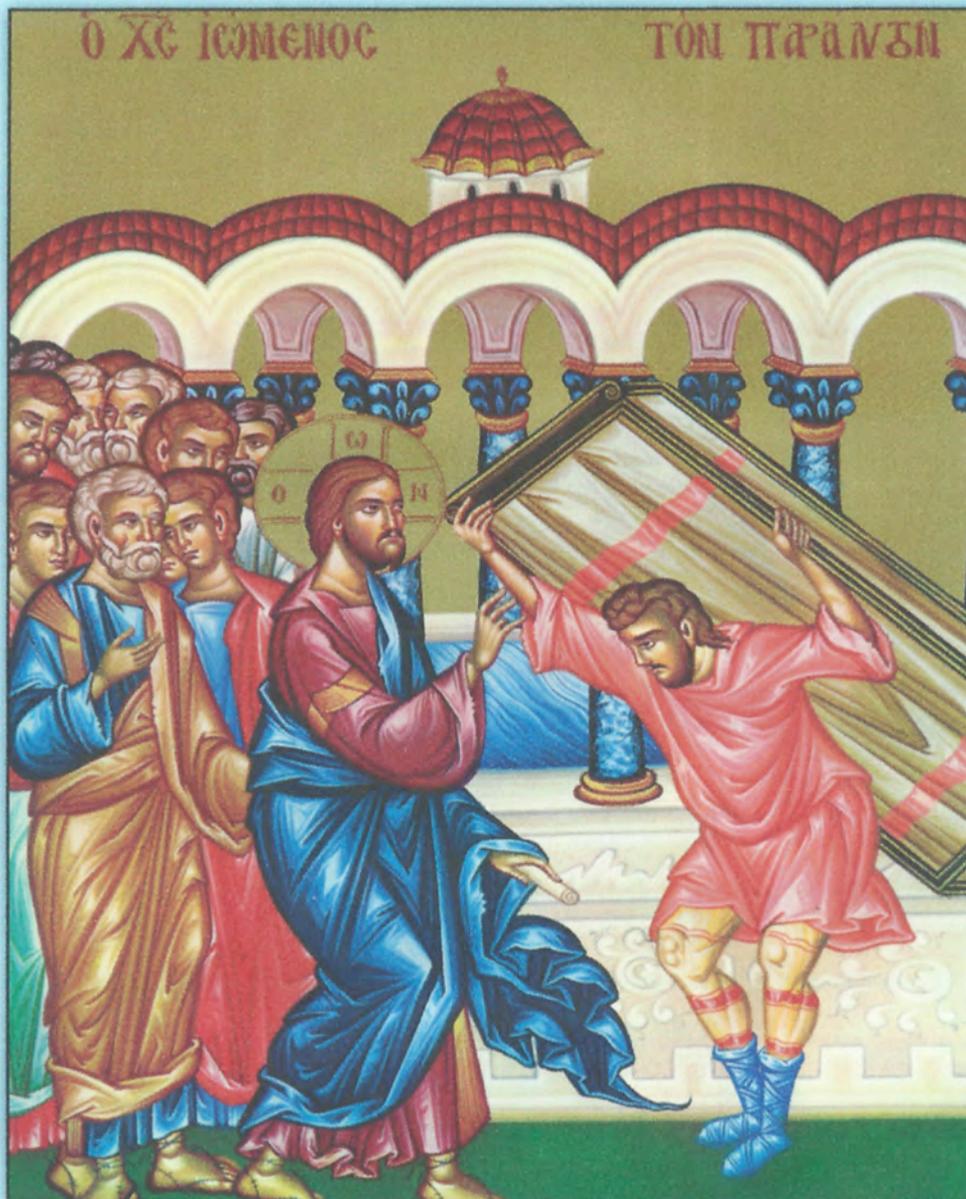
JUBILEE 85<sup>TH</sup> ANNIVERSARY

## THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN May 11th , 2014

V. Rev. Archimandrite Eugene N. Pappas

### SUNDAY OF THE PARALYTIC



*Icon of Christ and the Paralytic Man at the Pool of Bethesda*

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**Acts of the Apostles 9:32-42** Prokeimenon. Mode 3. Psalm 46.6,1

Sing praises to our God, sing praises. Verse: Clap your hands, all you nations.

IN THOSE DAYS, as Peter went here and there among them all, he came down also to the saints that lived at Lydda. There he found a man named Aeneas, who had been bedridden for eight years and was paralyzed. And Peter said to him, "Aeneas, Jesus Christ heals you; rise and make your bed." And immediately he rose. And all the residents of Lydda and Sharon saw him, and they turned to the Lord. Now there was at Joppa a disciple named Tabitha, which means Dorcas. She was full of good works and acts of charity. In those days she fell sick and died; and when they had washed her, they laid her in an upper room. Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him entreating him, "Please come to us without delay." So Peter rose and went with them. And when he had come, they took him to the upper room. All the widows stood beside him weeping, and showing tunics and other garments which Dorcas made while she was with them. But Peter put them all outside and knelt down and prayed; then turning to the body he said, "Tabitha, rise." And she opened her eyes, and when she saw Peter she sat up. And he gave her his hand and lifted her up. Then calling the saints and widows he presented her alive. And it became known throughout all Joppa, and many believed in the Lord.

**Πράξεις Ἀποστόλων 9:32-42** Προκείμενον. ᾠχος γ. ΨΑΛΜΟΙ 46.6,1

Ψάλατε τῷ Θεῷ ἡμῶν, ψάλατε. Στίχ. Πάντα τὰ ἔθνη κροτήσατε χεῖρας. Ἐν ταῖς ἡμεραῖς ἐκεῖναις, ἐγένετο Πέτρον διερχόμενον διὰ πάντων κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδαν. Εὗρεν δὲ ἐκεῖ ἄνθρωπὸν τινα Αἰνέαν ὀνόματι, ἐξ ἐτῶν ὀκτῶ κατακείμενον ἐπὶ κρᾶββάτῳ, ὃς ἦν παραλελυμένος. Καὶ εἶπεν αὐτῷ ὁ Πέτρος, Αἰνέα, ἰάται σε Ἰησοῦς ὁ Χριστός· ἀνάστηθι καὶ στρῶσον σεαυτῷ. Καὶ εὐθέως ἀνέστη. Καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν Ἀσσάρωνα, οἵτινες ἐπέστρεψαν ἐπὶ τὸν κύριον. Ἐν Ἰόππῃ δὲ τις ἦν μαθήτρια ὀνόματι Ταβηθά, ἣ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν ἔργων καὶ ἐλεημοσυνῶν ὧν ἐποίει. Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκεῖναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερῷῳ. Ἐγγὺς δὲ οὔσης Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν πρὸς αὐτόν, παρακαλοῦντες μὴ ὀκνησαὶ διελθεῖν ἕως αὐτῶν. Ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερῷον, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐποίει μετ' αὐτῶν οὕσα ἡ Δορκάς. Ἐκβαλὼν δὲ ἕξω πάντας ὁ Πέτρος θεῖς τὰ γόνατα προσηύξατο· καὶ ἐπιστρέψας πρὸς τὸ σῶμα, εἶπεν, Ταβηθά, ἀνάστηθι. Ἡ δὲ ἤνοιξεν τοὺς ὀφθαλμοὺς αὐτῆς· καὶ ἰδοῦσα τὸν Πέτρον, ἀνεκάθισεν. Δοὺς δὲ αὐτῇ χεῖρα, ἀνέστησεν αὐτήν· φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας, παρέστησεν αὐτὴν ζῶσαν. Γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης, καὶ πολλοὶ ἐπίστευσαν ἐπὶ τὸν Κύριον.

**Sunday of the Paralytic**

**The Gospel of John 5:1-15**

At that time, Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Bethesda which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed, waiting for the moving of the water; for an angel of the Lord went down at certain seasons into the pool, and troubled the water; whoever stepped in first after the troubling of the water was healed of whatever disease he had. One man was there, who had been ill for thirty-eight years. When Jesus saw him and knew that he had been lying there a long time, he said to him, "Do you want to be healed?" The sick man answered him, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me." Jesus said to him, "Rise, take up your pallet, and walk." And at once the man was healed, and he took up his pallet and walked. Now that day was the sabbath. So the Jews said to the man who was cured, "It is the sabbath, it is not lawful for you to carry your pallet." But he answered them, "The man who healed me said to me, 'Take up your pallet, and walk.' "They asked him, "Who is the man who said to you, 'Take up your pallet, and walk'?" Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. Afterward, Jesus found him in the temple, and said to him, "See, you are well! Sin no more, that nothing worse befall you." The man went away and told the Jews that it was Jesus who had healed him.

**Sunday of the Paralytic**

**Κατὰ Ἰωάννην 5.1-15**

Τῷ καιρῷ ἐκείνῳ, ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα. Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ, ἣ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδά, πέντε στοᾶς ἔχουσα. ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ἐταράσσετο τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος ὑγιὴς ἐγένετο ὃς δὴποτε κατείχετο νοσήματι. ἦν δὲ τις ἄνθρωπος ἐκεῖ τριάκοντα καὶ ὀκτῶ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ. τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ· θέλεις ὑγιὴς γενέσθαι; ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν· Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα ὅταν ταραχθῇ τὸ ὕδωρ, βάλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαίνει. λέγει αὐτῷ ὁ Ἰησοῦς· ἔγειρε, ἄρον τὸν κράβαττόν σου καὶ περιπάτει. καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος, καὶ ἦρε τὸν κράβαττον αὐτοῦ καὶ περιεπάτει. ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ· σάββατόν ἐστιν· οὐκ ἔξεστί σοι ἄραι τὸν κράβαττον. ἀπεκρίθη αὐτοῖς· ὁ ποιήσας με ὑγιῆ, ἐκείνός μοι εἶπεν· ἄρον τὸν κράβαττόν σου καὶ περιπάτει. ἠρώτησαν οὖν αὐτόν· τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν σοι, ἄρον τὸν κράβαττόν σου καὶ περιπάτει; ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν· ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ. μετὰ ταῦτα εὗρισκει αὐτόν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ· ἴδε ὑγιὴς γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χεῖρόν σοι τι γένηται. ἀπήλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλε τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας αὐτόν ὑγιῆ.

**COFFEE HOUR FELLOWSHIP:** Ladies Philoptochos Society as we share the Paschal joy and Easter Treats.  
Please join us.

**Protocol Liturgical Notes:**

1. Our salutations for the next 40 days will be **CHRISTOS ANESTI !** followed by **ALITHOS ANESTI !** rather than the secular cosmic greetings of ‘ good morning ‘ or ‘ good bye ‘ . This general reminder of the **reason for the season** will continue until ASCENSION THURSDAY MAY 29th. Which coincidentally falls on the same calendar date as the **FALL of CONSTANTINOPLE** ( MAY 29, 1453) and the end of the **HOLY ROMAN EMPIRE** in **CONSTANTINOPLE**.

2. During the **RESURRECTIONAL SEASON** until **PENTECOST (FIFTY DAYS AFTER PASCHA)** Sunday, June 08th, we are not obliged to kneel at the Divine Liturgy ‘ consecration ‘ as we traditionally observe. Kneeling resumes on Pentecost Sunday, resolving the conclusion of the Paschal period.

**SENIOR CLUB:** Invites all Senior Citizens to join them in their WEDNESDAY afternoon gatherings from 1:00 P.M. to 5:00 P.M for lunches, trips, activities, theater, coffee and sweets, guest lecturers and BINGO ! Come on down, you are most welcomed!

**MR, MRS, AND MS. CLUB** is celebrating the PASCHAL season with the Annual PASCHA on Tuesday evening MAY 13th, AT 7:00 P.M. in WHITEHALL. Please join us for a fun filled dinner observing the Greek tradition of Easter!

**TODAY: is Mothers’ Day National Observance.** We shall honor THE WOMAN of the YEAR 2014 with our traditional acknowledgements at the altar. The representative committee of 20 women representing the various philanthropic, social, service, youth and fraternal organizations (20) in our Parish have made the secret ballot nomination and choice. Who could it be.....!!!!?

**CENTERFOLD PHOTOS:** are but some of the beautiful moments of Christian agape and outreach witnessing of the faith on GOOD FRIDAY (MEGALI PARASKEVE) as THREE EPITAPHIA (3) processed with two thousand faithful through KINGS HIGHWAY STREETS declaring the PROTI-ANASTASIS IN HADES! Many thanks to all the good souls who braved the cold evening winds to carry the body of Christ into the main Church sanctuary. Can you see yourself in the crowd... were you there?

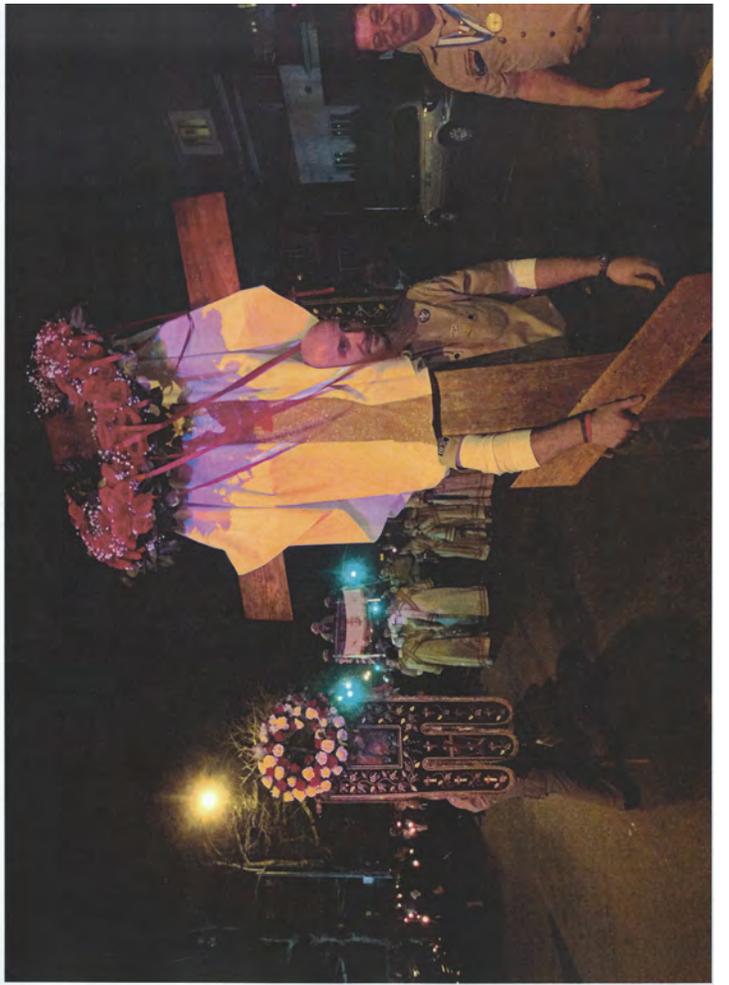
**CHICAGO CONFERENCE:** Father Eugene has just returned from a few days in the Chicago Metropolis where he attended the National Meeting of Board Members considering concerns of the elder retired clergy without pensions and the welfare requests for their needs. Many of our elder clergy in their late ‘80’s and 90’s served the immigrant church during the last century without proper compensation, pension and other benefits required in old age. **THIS COMMITTEE TAKES CARE OF THEM FROM COAST TO COAST!** Donations re always accepted for relief and welfare of these dedicated servants of the Lord. Checks may be made to the : **GREEK ARCHDIOCESAN RETIRED CLERGY WELFARE FUND** and mailed to our Church for proper disposition at the Archdiocese. Some of you may have been baptized by these same clergymen! Reach out and give a helping hand at any cost.

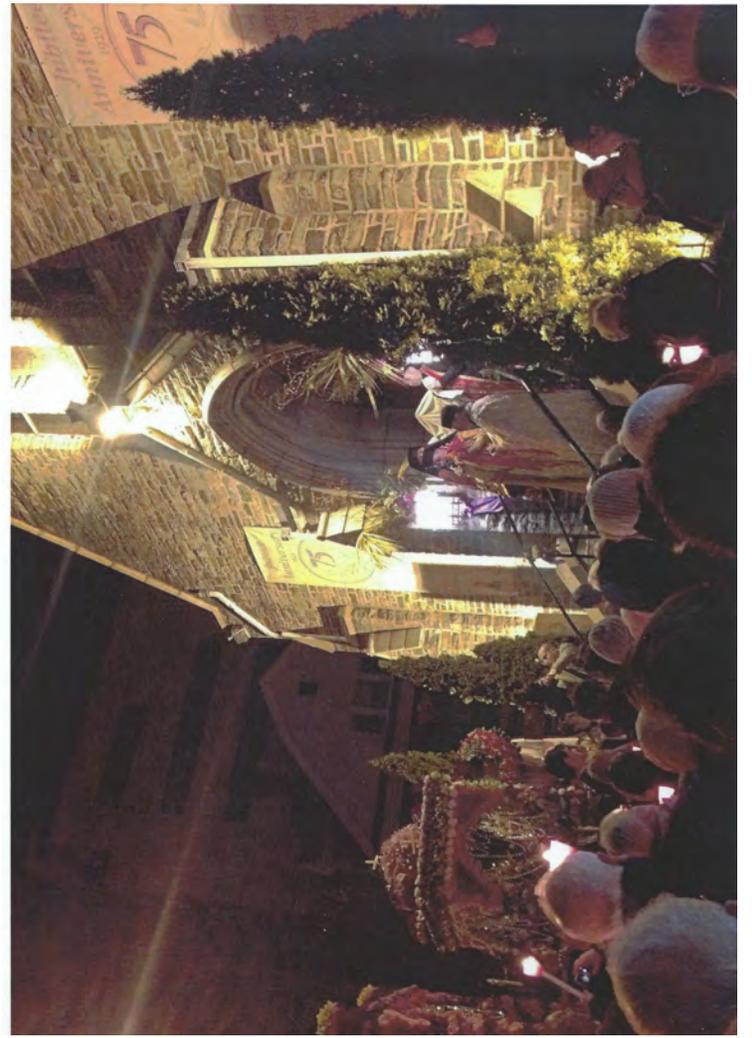
**NEW BROOKLYN CATHEDRAL:** The Roman Catholic Diocese Of Brooklyn/Queens is celebrating the ‘DEDICATION CONSECRATION’ of the new Cathedral of Saint Joseph. By personal written invitation, Father Eugene is invited on behalf of the Holy Archdiocese to represent the GREEK ORTHODOX FAITH at this historical event, Tuesday, May 13th. at 1 P.M.

**RADIO MINISTRY:** Each Saturday at 1:15 PM Fr. Eugene hosts and produces the radio broadcast MATTERS OF CONSCIENCE NOW IN ITS 14<sup>TH</sup> 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](http://LIVESTREAMINGPLAYER) . The website address. [W.W.W.gaepis.org](http://W.W.W.gaepis.org) ([Click live audio](#))

**MEMORIAL TODAY! + CHRISTOS VELLIOS**

**MEMORIALS NEXT WEEK; + DEMETRIOS ZAVOS, + GEORGE TSISMENAKIS**







# ΚΥΡΙΑΚΗ

## ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



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

Περίοδος Δ΄ - Ἔτος ΚΒ΄ Φλώρινα - ἀριθμ. φύλλου 1173 <sup>2</sup>	Κυριακὴ τοῦ Παραλύτου (Ἰω. 5,1-15) 11 Μαΐου 2014 (2005)	Συντάκτης (†) ἐπίσκοπος Αὐγουστῖνος Ν. Καντιώτης
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## Ψυχικὴ παραλυσία

**Ἀ**κούσατε, ἀγαπητοὶ ἀδελφοί, τὸ ἱερό καὶ ἅγιο εὐαγγέλιο; Ἡ σημερινὴ εὐαγγελικὴ περικοπὴ περιέχει ἓνα θαῦμα τοῦ Κυρίου. Ἀλλὰ γιὰ νὰ καταλάβουμε καλύτερα τὸ θαῦμα αὐτό, πρέπει νὰ γίνῃ ἀτομικό, νὰ τὸ κάνουμε προσωπικό, νὰ τὸ μεταφέρουμε στὸν ἑαυτό μας· πρέπει δηλαδὴ νὰ ἐπαναληφθῇ καὶ σ' ἐμᾶς. Πῶς θὰ γίνῃ αὐτό; Γιὰ νὰ ἐπαναληφθῇ τὸ θαῦμα, πρέπει ἡ δύναμις τοῦ Χριστοῦ νὰ ἐνεργήσῃ ἐπάνω μας. Τότε δὲν θὰ χρειάζεσαι ἄλλη βεβαίωσι γιὰ νὰ πιστεύῃς. Θὰ ἔχῃς ἀκράδαντη βεβαιότητα. Μεγαλύτερα ἀπόδειξις τῆς δυνάμεως τοῦ Χριστοῦ **θὰ εἶσαι σὺ ὁ ἴδιος.**

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Τί λέει, λοιπόν, τὸ ἱερό Εὐαγγέλιο; Στὰ Ἱεροσόλυμα, κοντὰ στὴν προβατικὴ πύλη, τὴν πύλη δηλαδὴ ἀπ' ὅπου περνοῦσαν τὰ πρόβατα ποὺ ἐπρόκειτο νὰ θυσιαστοῦν στὸ ναό, ὑπῆρχε μία δεξαμενὴ ποὺ λεγόταν Βηθεσδά. Τὸ **νερό** αὐτῆς τῆς δεξαμενῆς εἶχε μία θαυματουργικὴ ιδιότητα. Τί ιδιότητα· κατὰ ἀραιὰ χρονικὰ διαστήματα, μιὰ φορὰ τὸ χρόνο, κατέβαινε ἐκεῖ ἄγγελος Κυρίου καὶ τάραζε τὸ νερό. Τότε τὸ νερό ἀποκτοῦσε, προσωρινά, ἱαματικὴ ιδιότητα. Αὐτὸ διαρκοῦσε πολὺ λίγο· ἀμέσως κατόπιν τὸ νερό ἐπανερχόταν στὴν προηγούμενη φυσικὴ κατάστασι, ἦταν πάλι ἀπλὸ νερό ὅπως ὅλων τῶν ἄλλων πηγῶν. Ὅποιος λοιπόν ἀμέσως μετὰ τὴν κάθοδο τοῦ ἀγγέλου προλάβαινε νὰ πέσῃ πρῶτος μέσα στὸ ταραγμένο νερό, γινόταν ὑγιής, ὅποιαδήποτε καὶ ἂν ἦταν ἡ ἀσθένεια ἀπὸ τὴν ὁποία ἔπασχε.

Αὐτὸ ἔδινε ἐλπίδα σὲ ὅλους ὅσοι εἶχαν ἀπελπισθῇ ἀπὸ τοὺς γιατρούς. Ἔτσι γύρω ἀπὸ τὸ χεῖλος τῆς κολυμβήθρας ἦταν συγκεντρωμένο ἓνα **πλήθος ἀσθενῶν**, ποὺ ἔμεναν ἐκεῖ ξαπλωμένοι σὲ κρεβάτια ἢ φορεῖα. Εἶτε κρῦο ἔκανε εἶτε ζέστη, ὅλοι αὐτοὶ οἱ ταλαιπῶροι ἄνθρωποι δὲν ἀπομακρύνονταν ἀπὸ 'κεῖ. Γιὰ νὰ προστατεύωνται δὲ ἀπὸ τὴ βροχὴ καὶ τὸν ἥ-

λιο, εἶχαν χτιστῆ γύρω ἀπ' τὴ δεξαμενὴ πέντε στοῖες, πέντε ὑπόστεγα, ὅπου παρέμεναν οἱ ἀσθενεῖς καὶ ὅσοι τοὺς συνώδευαν.

Ἀνάμεσα στὸ πλήθος τῶν ἀσθενῶν, ποὺ περιέμεναν νὰ βροῦν τὴ θεραπεία τους, ἦταν καὶ ἓνας **παράλυτος**. Γιατρεῖα δὲν εἶδε ἀπὸ ἄνθρωπο. Ἀλλ' οὔτε καὶ στὴ θαυματουργὸ κολυμβήθρα τόσον καιρὸ εἶχε βρῆ τὴν θεραπεία του. Τριανταοχτῶ χρόνια περίμενε ἐκεῖ μὲ ὑπομονή. Στὸ μακρὸ αὐτὸ διάστημα πολλοὺς συνασθενεῖς εἶδε νὰ πέφτουν στὸ ταραγμένο νερό, νὰ βγαίνουν καὶ νὰ φεύγουν γιὰ τὰ σπίτια τους θεραπευμένοι. Αὐτὸς λόγῳ τῆς παθήσεώς του δὲν ἦταν εὐκίνητος· πάντα κάποιος ἄλλος τὸν προλάβαινε. Ἦταν μόνος καὶ ἀβοηθήτος. Ἔτσι τὸ μαρτύριό του συνεχιζόταν.

Μετὰ ἀπὸ τόσα χρόνια ἀποτυχιῶν, τί ἐλπίδα ὑπῆρχε πλέον; Μᾶλλον ἔπρεπε νὰ τὸ πάρῃ ἀπόφασι, ὅτι ἐκεῖ θὰ τὸν βρῆ ὁ θάνατος καὶ τότε ἀπὸ τὴν κολυμβήθρα θὰ μετακομίσῃ στὸ κοιμητήριο· κι ἀντὶ νὰ μῆ στὸ ἱαματικὸ νερό, θὰ τὸν βάλουν στὸ μαῦρο χῶμα. Ἐν τούτοις ἐξακολουθοῦσε νὰ ἐλπίζῃ, νὰ ὑπομένῃ, νὰ παραμένῃ ἐκεῖ. Σὰν κάποιον νὰ περίμενε! Κάποιο **μυστήριον** ἔκρυβε ἢ ταλαιπωρία του.

Καὶ ἦρθε ἐπὶ τέλους ἡ στιγμὴ νὰ λυθῇ τὸ δράμα του καὶ νὰ φωτισθῇ τὸ μυστήριον. Μετὰ ἀπὸ ἀγόγγυστη ὑπομονὴ τῶσων ἐτῶν, ἦρθε κοντά του ὁ μέγας ἰατρός, τὸ ἄριστο φάρμακο, καὶ τότε **βραβεύθηκε ἡ ἀρετὴ του**. Ἦρθε κοντά του ὁ Χριστός, ὁ παντοδύναμος καὶ πάνσοφος εὐεργέτης, τοῦ εἶπε ἓνα μόνον λόγο, καὶ μ' ἐκεῖνο τὸ λόγο ὁ παράλυτος ἀμέσως ἔγινε καλά. Μέγα τὸ θαῦμα· ἓνας ζωντανὸς νεκρὸς στάθηκε ὄρθιος· καὶ αὐτὸς ποὺ δὲν μπορούσε νὰ σηκώσῃ οὔτε ἓνα κουτάλι, πῆρε δύναμι καὶ σήκωσε ὀλόκληρο κρεβάτι.

Ὁ παραλυτικὸς αὐτὸς ἔμεινε ἐκεῖ τόσα χρόνια, γιὰ νὰ γίνῃ **διδάσκαλός μας**. Τριανταοχτῶ χρόνια δὲν γόγγυσε οὔτε βλαστήμησε,

ὅπως θὰ ἔκαναν ἄλλοι πού, ὄχι τόσο ἀλλὰ πολὺ λιγώτερο χρόνο ἔχουν στὸ κρεβάτι, καὶ τὰ βάζουν μὲ τὸ Θεό. Ὁ παραλυτικὸς εἶνε **παράδειγμα ὑπομονῆς**. Γι' αὐτὸ ἦρθε κοντὰ του ὄχι ἄνθρωπος, ἀλλὰ ὁ ἴδιος ὁ Χριστός· διότι τὸν σπλαχνίσθηκε. Ἐπειτα ὁ παραλυτικὸς αὐτός, ὅταν γιαιτρεύτηκε, δὲν πῆγε στὸ σπιτάκι του, ἀλλὰ πού πῆγε; **στὸ ναό**. Καὶ ὄχι μόνον αὐτό, ἀλλὰ ἔγινε καὶ **ἱεροκήρυκας**, σαλπικτῆς τῶν θαυμάτων τοῦ Κυρίου.

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Ἄλλα τώρα δὲν θέλω νὰ μιλήσω γιὰ τὸν παραλυτικὸ τοῦ εὐαγγελίου· θέλω νὰ μιλήσω γιὰ τοὺς **σημερινούς παραλύτους**.

–Μὰ ὑπάρχουν καὶ σήμερα παράλυτοι;

Ἕγινον. Καὶ δὲν ἐννοῶ μόνον τοὺς σωματικῶς παραλύτους. Ἐννοῶ κυρίως τοὺς **ψυχικῶς παραλύτους**. Αὐτοὶ εἶνε περισσότερο ἀξιολύπητοι. Διότι πᾶν ἀπὸ τῆ σωματικῆ ἀσθένεια ὑπάρχει ἡ ψυχικὴ ἀσθένεια, καὶ πᾶν ἀπὸ τῆ σωματικῆ παραλυσία ὑπάρχει ἡ ψυχικὴ παραλυσία.

Τί εἶνε **ψυχικὴ παραλυσία**; Μποροῦμε νὰ ποῦμε, ὅτι εἶνε ἡ πλέον συχνὴ καὶ ἡ πλέον διαδεδομένη νόσος. Ἄπὸ ποῦ ν' ἀρχίσω καὶ ποῦ νὰ τελειώσω; Μερικὲς φωτογραφίες τῶν σημερινῶν ψυχικῶς παραλύτων θὰ σᾶς παρουσιάσω καὶ θὰ τελειώσω.

● Πρῶτο παράδειγμα. Ὁ παράλυτος πού ἰατρεύσε ὁ Κύριος τριανταοχτῶ χρόνια εἶχε νὰ πάη στὸ ναὸ τοῦ Θεοῦ. Πῆγε μικρὸ παιδί, καὶ ξαναπῆγε τώρα, μετὰ τῆ θεραπείας του, μὲ ἄσπρα πλέον τὰ μαλλιά. Ἄλλ' ἐκεῖνος δικαιολογεῖται ἦταν ἀσθενής, δὲν εἶχε **πόδια**, καὶ παρέμενε ἀκίνητος ἐκεῖ παρὰ τὸ χεῖλος τῆς κολυμβήθρας. Οἱ σημερινοὶ ὅμως ψυχικῶς παράλυτοι, ἐνῶ σωματικῶς εἶνε ὑγιέστατοι καὶ κινουῦνται καὶ τρέχουν δεξιὰ κι ἀριστερά, ἔχουν ὅμως σαράντα καὶ πενήντα χρόνια νὰ πατήσουν τὸ πόδι τους στὸ σπῆτι τοῦ Θεοῦ. Ἦρθαν νήπια, ὅταν τοὺς ἔφερε ἡ μάνα νὰ βαπτισθοῦν, καὶ θὰ ἔρθουν ἄλλη μιὰ φορά, ὅταν σηκωτοὺς θὰ τοὺς φέρουν νὰ τοὺς κηδεύσουν. Στὴν ἐκκλησία τώρα δὲν ἔρχονται· ἀλλοῦ πηγαίνουν εὐχαρίστως. Πέσ τους γιὰ κληματογράφο, πέσ τους γιὰ θέατρο, νὰ δῆς πῶς τρέχουν. Λησμονοῦν τὸ Θεό, πού μᾶς δίνει ὅλα τὰ ἀγαθὰ, καὶ τὴν ὑγεία καὶ τὴν ἀρτιμέλεια, καὶ δὲν ἔρχονται νὰ τοῦ ποῦν ἕνα εὐχαριστῶ. Λησμονοῦν, ὅτι τὰ πόδια μᾶς δόθηκαν γιὰ τὸ Χριστὸ καὶ ὄχι γιὰ τὸ διάβολο.

● Θέλετε ἄλλο παράδειγμα ψυχικῶς παραλύτου; Οἱ προηγούμενοι ἔχουν παράλυτα τὰ πόδια, αὐτοὶ ἔχουν παράλυτα τὰ **χέρια** γιὰ τὸ

Θεό. Πέστε λ.χ. στὸν ἄλλο, τὸ φιλάργυρο καὶ ἰδιοτελεῖ, νὰ ἐλεήση. Ἀδύνατον. Αὐτός, ὅταν πρόκειται νὰ δώση κάτι σὲ φτωχό, αἰσθάνεται παράλυτο τὸ χέρι. Τὸν παραλύει ὁ δαίμων τῆς φιλαργυρίας. Προτιμότερο νὰ τοῦ κόψουν τὸ χέρι παρὰ νὰ δώση μιὰ δραχμὴ. Ἡ πέστε στὸ δειλὸ καὶ κρυπτοχριστιανὸ νὰ ὁμολογήσῃ τὴν πίστι τοῦ ὅταν χτυπᾶ ἡ καμπάνα ἢ ὅταν περνᾶ ἔξω ἀπὸ μιὰ ἐκκλησία. Ντρέπεται, φοβάται καὶ τὸν ἴσκιό του, καὶ σταυρὸ δὲν κάνει. Ἐ, σᾶς ἐρωτῶ· αὐτοὶ δὲν ἔχουν τὰ χέρια τους παράλυτα; Λησμονοῦν, ὅτι τὰ χέρια δόθηκαν γιὰ νὰ βοηθοῦν τὸν πλησίον, νὰ ἐλεοῦν, νὰ ἐργάζονται τὸ ἀγαθό, καὶ ὄχι νὰ μουντζώνουν καὶ νὰ πληγώνουν. Λησμονοῦν, ὅτι τὰ χέρια δόθηκαν γιὰ νὰ ὁμολογοῦν τὴν πίστι, γιὰ νὰ δοξάζουν τὸ Θεό, καὶ ὄχι νὰ τὸν ἀρνοῦνται μὲ τὴ δειλία τὴν ἰδιοτέλεια καὶ τὴς τόσες ἄνομες πράξεις καὶ ἄπρεπες χειρονομίες· τὰ χέρια δόθηκαν γιὰ νὰ ἐργάζονται τὴς θεῖες ἐντολές καὶ ὄχι νὰ τὴς καταργοῦν εἴτε κλέβοντας εἴτε παλαμίζοντας τὸ ἱερὸ Εὐαγγέλιο μὲ τοὺς ὄρκους.

● Ἄλλο ἕνα παράδειγμα ψυχικῶς παραλύτων. Εἶνε αὐτοὶ πού ἔχουν παράλυτη τὴ **γλῶσσα**. Ἡ γλῶσσα τοῦ ἀνθρώπου εἶνε τέλειο ὄργανο. Ὅχι μόνον ὡς μέλος καὶ ὄργανο τοῦ σώματος ἀλλὰ καὶ ὡς μέσο ἐπικοινωνίας. Λένε, ὅτι ἀνατομικῶς ὁ οὐρακοτάγκος ἔχει καλύτερη γλῶσσα ἀπὸ τὸν ἄνθρωπο, ἀλλὰ τί νὰ τὴν κάνης; ἡ γλῶσσα του δὲν μπορεῖ ν' ἀρθρώσῃ λέξι. Ἐνῶ ὁ ἄνθρωπος μὲ τὴ γλῶσσα του ὁμιλεῖ, συνεννοεῖται, ἐκφράζει τὰ συναισθήματα καὶ τὴς σκέψεις του. Πόσα λόγια λέει τὴν ἡμέρα; 100, 300, 500, 1.000, 2.000, 10.000, 20.000, 30.000 λέξεις. Ψάχνω ὅμως μέσα στὴς τόσες αὐτὲς λέξεις νὰ βρῶ διαμάντι, καὶ δὲν βρίσκω. Χαλίκια καὶ κόπρια. Ἀκούγονται βλαστήμιες, αἰσχρολογίες, βωμολοχίες, λόγια βρωμερά· μόνον λόγια τοῦ Θεοῦ δὲν ἀκούγονται. Γιατί, ἄνθρωπε, ὁ Θεὸς σοῦ ἔδωσε τὴ γλῶσσα; Σοῦ τὴν ἔδωσε νὰ τὸν δοξολογῆς, νὰ διαλαλῆς τὰ θαύματά του, νὰ λές τὸν καλὸ λόγον στὸν πλησίον σου. Ὅταν ἐσὺ τὴ χρησιμοποιῆς γιὰ τὸ διάβολο, δὲν εἶσαι παράλυτος στὸ καλό;

\* \* \*

Ἀδελφοί μου, πρὶν τελειώσω συνιστῶ· Γόνανα καὶ πόδια παραλελυμένα, **ἀνορθωθῆτε** (πρὸβλ. 1ηο. 35:3). Χέρια νεκρὰ καὶ καρδιὲς παγωμένες, **θερμανθῆτε**. Γλῶσσες καὶ στόματα, καθαρισθῆτε, πάρτε φωνή, **αἰνεῖτε τὸν Κύριον**· πέστε «*Εἷς ἅγιος, εἷς Κύριος, Ἰησοῦς Χριστός, εἷς δόξαν Θεοῦ Πατρὸς· ἀμήν*» (Φιλ. 2,11 καὶ θ. Λετ.).

(†) **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: \$275 PER YEAR**

**SINGLE MEMBERSHIP: \$225 PER YEAR**

**SENIOR CITIZEN INDIVIDUAL MEMBERSHIP: \$150 PER YEAR**

**SENIOR CITIZEN HUSBAND & WIFE MEMBERSHIP: \$200 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 2014 commitment **TODAY!** The benefits you shall receive beyond grace include the satisfaction and knowledge that this Church and community thrives thanks to your outreach.

## **YOU ARE PART OF THE GREAT FRESCO OF FAITH**

### *Perseverance of the Paralytic*

The perseverance of the paralytic was astonishing. He was thirty-eight years old, and each year he hoped to be freed from his disease. He lay there waiting, never giving up. If he had not persevered as much as he did, wouldn't his future prospects, let alone the past, have been enough to discourage him from staying around that place? Consider how alert the other sick people there would be, since no one knew for sure when the waters would be troubled. The lame and the limping could observe it, but how would a blind man? Maybe he learned it from the clamor that arose.

Let us be ashamed then, beloved, let us be ashamed and groan over our excessive laziness. That man had been waiting thirty-eight years without obtaining what he desired, and he still did not withdraw. And he failed, not through any carelessness of his own but through being

oppressed and suffering violence from others. And still he did not give up. We might persist in prayer for something for ten days or so, and if we have not obtained it, we are too lazy afterwards to employ the same energy [as he did].

And yet, we will wait forever on our fellow human beings, fighting and enduring hardships, performing menial labor, all for the chance of something that in the end fails to meet our expectations.

But when it comes to our Master, from whom we are sure to obtain a reward greater than our labors ... we exercise no such diligence in waiting on Him ... . For even if we receive nothing from Him, isn't the very fact that we are able to converse with Him continually often the cause of a thousand blessings?

*St. John Chrysostom*

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