



JUBILEE 85<sup>TH</sup> ANNIVERSARY

## THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN May 25th , 2014  
V. Rev. Archimandrite Eugene N. Pappas

### SUNDAY OF THE MAN BORN BLIND



*Icon of the Ascension*

1724 Avenue P Brooklyn N.Y. 11229-1206 Tel: (718) 339-0280  
Web site: [www.threehierarchs.ny.goarch.org](http://www.threehierarchs.ny.goarch.org) E-mail: [info@threehierarchs.ny.goarch.org](mailto:info@threehierarchs.ny.goarch.org)

## St. Paul's Second Letter to the Corinthians 4:6-15

Prokeimenon. Grave Mode. Psalm 63.11,1

The righteous shall rejoice in the Lord. Verse: Oh God, hear my cry. Brethren, it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you. Since we have the same spirit of faith as he had who wrote, "I believed, and so I spoke," we too believed, and so we speak, knowing that He who raised the Lord Jesus will raise us also with Jesus and bring us with you into His presence. For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.

### Πρὸς Κορινθίους β' 4:6-15

Προκειμενον. Ἦχος βαρύς. ΨΑΛΜΟΙ 63.11,1 **Εὐφρανθήσεται δίκαιος ἐν Κυρίῳ. Στίχ. Εἰσάκουσον, ὁ Θεός, τῆς φωνῆς μου.**  
Ἀδελφοί, ὁ θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ Ἰησοῦ Χριστοῦ. Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἧ τοῦ θεοῦ, καὶ μὴ ἐξ ἡμῶν· ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι· ἀπορούμενοι, ἀλλ' οὐκ πορούμενοι· διωκόμενοι, ἀλλ' οὐκ καταλειπόμενοι· καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι· πάντοτε τὴν νέκρωσιν τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ. Αἰεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. Ὡστε ὁ μὲν θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. Ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον, Ἐπίστευσα, διὸ ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν· εἰδότες ὅτι ὁ ἐγείρας τὸν κύριον Ἰησοῦν καὶ ἡμᾶς διὰ Ἰησοῦ ἐγερεῖ, καὶ παραστήσει σὺν ὑμῖν. Τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ.

### Sunday of the Blind Man

**The Gospel of John 9:1-38** At that time, as Jesus passed by, he saw a man blind from his birth. And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. We must work the works of him who sent me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world." As he said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, saying to him, "Go, wash in the pool of Siloam" (which means Sent). So he went and washed and came back seeing. The neighbors and those who had seen him before as a beggar, said, "Is not this the man who used to sit and beg?" Some said, "It is he"; others said, "No, but he is like him." He said, "I am the man." They said to him, "Then how were your eyes opened?" He answered, "The man called Jesus made clay and anointed my eyes and said to me, 'Go to Siloam and wash'; so I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know." They brought to the Pharisees the man who had formerly been blind. Now it was a Sabbath day when Jesus made the clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, "He put clay on my eyes and I washed, and I see." Some of the Pharisees said, "This man is not from God, for he does not keep the Sabbath." But others said, "How can a man who is a sinner do such signs?" There was a division among them. So they again said to the blind man, "What do you say about him, since he has opened your eyes?" He said, "He is a prophet." The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself." His parents said this because they feared the Jews, for the Jews had already agreed that if anyone should confess him to be Christ he was to be put out of the synagogue. Therefore his parents said, "He is of age, ask him." So for the second time they called the man who had been blind, and said to him, "Give God the praise; we know that this man is a sinner." He answered, "Whether he is a sinner, I do not know; one thing I know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already and you would not listen. Why do you want to hear it again? Do you too want to become his disciples?" And they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Why, this is a marvel! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, he could do nothing." They answered him, "You were born in utter sin, and would you teach us?" And they cast him out. Jesus heard that they had cast him out, and having found him he said, "Do you believe in the Son of man?" He answered, "And who is he, sir, that I may believe in him?" Jesus said to him, "You have seen him, and it is he who speaks to you." He said, "Lord, I believe": and he worshiped him.

**SERVICES THIS WEEK:**

<b>Sunday, May 25th</b>	<b>MEMORIAL DAY OBSERVANCE and COMMEMORATION</b>	<b>12:00 P.M.</b>
<b>Monday, May 26th</b>	<b>All church offices are CLOSED due to National Holiday</b>	
<b>Wednesday May 28th</b>	<b>Vesper of Holy Ascension RYE, NEW YORK</b>	<b>7:00 P.M.</b>
<b>Thursday May 29th</b>	<b>ASCENSION FEAST Divine Liturgy – Church</b>	<b>9:30 A.M.</b>
<b>Monday June 02nd</b>	<b>AGIASMOS (blessing of Holy Water)</b>	<b>11:00 A.M.</b>

**AGAPE COFFEE FELLOWSHIP:** is being hosted by the **MR. MRS. and MS. CLUB** members. Please join us in **WHITEHALL** for refreshments after the Divine Liturgy.

**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.

**GREEK FOOD FESTIVAL** : is being hosted by the Parish on the weekend of June 6th, 7th, 8th, **FRIDAY** (5 P.M. to midnight) **SATURDAY** ( 5P.M. TO midnight ) and **SUNDAY** ( 12P.M. – 8 P.M. ) All organizations of the Parish are requested to support the event with workers. Please volunteer through your organization or directly through the Church Office. Please see centerfold for details. In the event of inclement weather of a severe nature, the **FOOD FESTIVAL** will be transferred to the following weekend **JUNE 13-14-15**. (Friday through Sunday.) The **CO-CHAIRMAN**s of the **FESTIVAL** are **DEMETRIOS BOUROUTIS** and **GEORGE PLEVITIS**. We are most appreciative of their volunteering to organize and direct the activities. **SEE YOU THERE!**

**FLAGS ORDERED;** a large **GREEK NATIONAL** and **CYPRIO**T REPUBLIC **FLAG** has been ordered for the **PLAZA** flag poles. The cost donation is but \$100.00 , for the 5 ft. by 8 ft. nylon standards. If there are patriots in the community who wish to donate either or both flags we would be most grateful. Please help us to defray the expenditure of the church. Those who donate the flag will be acknowledged properly and will hoist the flag on the appropriate service. **CONSIDER GIVING BACK TO YOUR PATRIDA!!!**

**GREEK SCHOOL GRADUATION DAY:** is scheduled for Sunday, June 01st, at 12:30 P.M. in **ROSEHALL**. Everyone is invited to short ceremony to encourage our school children in their academic Hellenic pursuits. **ARXH SOPHIAS PHOBOS KYRIOY**.

**UP-COMING EVENTS:** ‘**DAUGHTERS OF PENELOPE DEMETRA CHAPTER #33**’ will host their ‘**SECRET SISTER DINNER**’ on Monday evening June 09th at 7:00 P.M. at the **FORIDIAN DINER**.

‘**PHILOPTOCHOS LADIES SOCIETY**’ will host their “**SPRING SOCIAL**” with a dinner Monday evening, June 16th, at 7:00 P.M. at the **FLORIDIAN DINER**.

‘**MR. MRS. AND MS. CLUB**’ members will host their ‘**CONEY ISLAND NIGHT** dinner in **WHITEHALL**, at 7:00 P.M. Tuesday, June 17. **JOIN IN THE FUN!**

**GENERAL ASSEMBLY** : of the **PARISH** is being convened after Divine Liturgy on Sunday June 22nd at 12:30 P.M. in **WHITEHALL**. help us make the parish vial and vibrant... come, hear, participate and volunteer.

**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** . The website address. **W.W.W.gaepis.org** (Click [live audio](#))

**MEMORIAL TODAY:** + **KONSTANTINOS KAFENTZIS**  
**MEMORIAL NEXT WEEK:** + **HELEN ARIDAS**

Three Hierarchs Parish  
Annual Greek  
"Food Festival"  
"2014"



**FRIDAY**  
June 6  
5-12  
MIDNIGHT

**SATURDAY**  
June 7  
5-12  
MIDNIGHT

**SUNDAY**  
June 8  
12 P.M.-  
8.P.M.

GYROS-SOUVLAKI  
PASTITSIO-MOUSAKA  
SPANAKOPITA

Grecian Wines, Beer, Soda,  
Baklava, Koulourakia , Ravani,  
Hot Loukoumades

Music and Folk  
dancing under the  
stars.....





#### EUCCHARISTIC INVITATION:

The Centerfold ICON of CHRIST the HIGH PRIEST invites one and all to join in the banquet of HIS table. Pray, confess, fast, reconcile with GOD and man .... Open your tabernacle of the soul and receive HOLY COMMUNION today, now and evermore. HE knocks on the door of your SOUL.... Open unto HIM!



# ΚΥΡΙΑΚΗ

## ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



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

Περίοδος Δ' - Ἔτος ΚΒ'  
Φλώρινα - ἀριθμ. φύλλου 1176<sup>2</sup>

Κυριακὴ τοῦ Τυφλοῦ (Ἰωάν. 9,1-38)  
25 Μαΐου 2014 (2005)

Συντάκτης (†) ἐπίσκοπος  
Αὐγουστίνος Ν. Καντιώτης

## Περὶ ἀχαριστίας καὶ δειλίας

**Ε**ἶνε ἀξία ἐπαίνου ἢ προθυμία σας, ἀγαπητοί μου, νὰ ἀκούτε ὀρθόδοξο διδασκαλία. Μὰ ποιός θὰ εἶνε ὁ διδάσκαλός σας; Σήμερα διδάσκαλος δὲν θὰ εἶμαι οὔτε ἐγὼ ὁ μικρὸς οὔτε κάποιος ἐκ τῶν μεγάλων πατέρων τῆς Ἐκκλησίας. Σήμερα **διδάσκαλος ὄλων μας θὰ γίνῃ ὁ τυφλὸς** τοῦ εὐαγγελίου. Ἕνας ἄνθρωπος μὲ σβησμένα μάτια, ἀγράμματος, ποὺ δὲν φοίτησε σὲ σχολὲς καὶ πανεπιστήμια. Ἀλλὰ «τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ Θεὸς ἵνα τοὺς σοφοὺς κατασχύνῃ» (1 Κορ. 1,27). Ὁ τυφλὸς ἐπαίτης γίνεται διδάσκαλος στοὺς σοφοὺς τοῦ κόσμου καὶ **πρὸ** τῆς θεραπείας του ἀλλὰ καὶ **μετὰ** τὴν θεραπεία του. Πρὸ μὲν τῆς θεραπείας του γιὰ νὰ διορθώσῃ τὴν ἀχαριστία μας, μετὰ δὲ τὴν θεραπεία του γιὰ νὰ διορθώσῃ τὴ δειλία μας.

\*\*\*

Στὴν ἐποχὴ μας πολλοὶ παραπονοῦνται ὅτι εἶνε **φτωχοί**. Ἀλλὰ νὰ ὁ τυφλὸς μὲ τὴν καθαρὴ φωνὴ του κράζει: Ὁχι δὲν εἶστε φτωχοί, ἔχετε πλοῦτο· εἶστε ὅμως **ἀχάριστοι**.

Πράγματι, ἀδέρφια μου, εἶμαστε **πλούσιοι**. Ἔχουμε ἐν πρώτοις ἓνα θησαυρὸ ἀνεκτίμητο ποὺ λέγεται ὑγεία καὶ δὲν ἀγοράζεται μὲ τίποτα. Φανταστῆτε π.χ. νὰ ἔρθῃ ὁ μαμωνᾶς κρατώντας λίρες καὶ νὰ πῇ: «Θὰ δώσω τίς λίρες σ' ἐκεῖνον ποὺ θὰ καθήσῃ νὰ τοῦ βγάλω τὰ μάτια». Ποιὸς τὸ δέχεται; Κανείς· ἐκτὸς ἂν τρελλάθηκε ἀπ' τὴν πλεονεξία. Ἄρα λοιπὸν τὰ μάτια εἶνε ἓνας πλοῦτος ἀνεκτίμητος. Εἶσαι πλούσιος, ἀδελφέ μου, διότι ἔχεις μάτια, ἔχεις αὐτιά, ἔχεις σκέψι, ἔχεις συνείδησι, ἔχεις μνήμη. Εἶσαι πλούσιος πρὸ παντός, διότι ἔχεις σωτῆρα τὸ Χριστό. Γιὰ ὅλα αὐτὰ πὲς ἓνα εὐχαριστῶ.

Μιά φορά, σὲ ἡμέρες θλιβερές, ἓνας ἱεροκήρυκας βρέθηκε σ' ἓνα ἀπὸ τὰ εὐλογημένα χωριά τῆς Μακεδονίας μας ποὺ εἶχε καῖ. Μάζεψε τοὺς ἀπλοϊκοὺς ἐκεῖνους Χριστιανούς, τοὺς πραγματικοὺς Ἕλληνες, κάτω ἀπὸ ἓνα

πλατάνι καὶ ἄρχισε νὰ τοὺς ἀναπτύσῃ τὸ ρῆτό «**Ἐν παντὶ εὐχαριστεῖτε**» (1 Θεσ. 5,18). Τότε μιὰ γυναικούλα ἄρχισε τοὺς μορφασμοὺς καὶ τὸν διέκοψε· γιατί ἦρθε ἀπὸ τὴν πόλι, αὐτὸς ποὺ δὲν γνόρισε καταστροφή, νὰ τοὺς πῇ νὰ εὐχαριστοῦν τὸ Θεό. –Τί νὰ εὐχαριστήσω, παππούλη, εἶπε, ποὺ δὲν μοῦ ἔμεινε τίποτα, οὔτε καλύβι οὔτε δεκάρα;... Ὁ ἱεροκήρυκας βρέθηκε σὲ δύσκολη θέσι. Μὰ νὰ πιὸ κάτω ἓνα παιδάκι ξυπόλητο ἔπαιζε κοντὰ στὸ ποταμάκι. Γυρίζει λοιπὸν καὶ ρωτᾷ: –Τίνος εἶνε τὸ παιδάκι; Ἀπαντᾷ ἡ γυναίκα: –Δικό μου. –Ἄ, ὦραϊα· γιὰ φαντάσου λοιπὸν, ὅτι ἔρχεται ἓνας Ἀμερικᾶνος, σοῦ χτίζει ἀντὶ γιὰ τὸ καλύβι μιὰ πολυκατοικία, μὲ ἀσανσέρ, κρεβατοκάμαρες, σαλόνια..., μὲ ὅλα τὰ καλλυντικὰ καὶ τίς καραμπογιές, κ' ἐπὶ πλέον σοῦ δίνει καὶ μερικὰ στρέμματα γῆς γιὰ νὰ τὰ καλλιεργῇ· δίνεις ἐσὺ εἰς ἀντάλλαγμα ὄλων αὐτῶν τὸ παιδί σου; –Ὁχι, ποτέ! –Ἐπομένως εἶσαι πιὸ πλοῦσιος ἀπ' αὐτόν. Γι' αὐτὸ «**εὐχαριστεῖτε**» τὸ Θεό «**ἐν παντί**». Εὐχαριστεῖτε γιὰ ὅ,τι ἔχετε καὶ δὲν ἔχετε.

Ὁ τυφλὸς λοιπὸν μᾶς διδάσκει νὰ μὴν εἶμαστε ἀχάριστοι. Γι' αὐτό, ὅταν βλέπετε τυφλό, νὰ καλλιεργῆτε στὴν ψυχὴ σας **τρία αἰσθήματα**. Πρῶτον **συμπάθεια**, διότι αὐτὸς στερεῖται ἓνα πλοῦτο ποὺ ἔχουμε ἐμεῖς, τὰ μάτια· τὸ μάτι εἶνε ἡ τελειότερα φωτογραφικὴ μηχανή. Δεύτερον **εὐγνωμοσύνη**, διότι ὠρισμένοι τυφλοὶ ἔχασαν τὸ φῶς τους στὸν πόλεμο (θυμᾶμαι τώρα σ' ἓνα χειρουργεῖο τῆς Κοζάνης ἓνα παλληκᾶρι 23 ἐτῶν μὲ σβησμένα τὰ μάτια· ἔχασε τὸ φῶς του γιὰ τὴν πατρίδα, γιὰ νὰ εἶμαστε σήμερα ἐλεύθεροι). Αἴσθημα λοιπὸν συμπαθείας, αἴσθημα εὐγνωμοσύνης σ' αὐτούς, ἀλλὰ καὶ αἴσθημα **μετανοίας** γιὰ μᾶς, γιὰ ὅσα ἁμαρτήματα κάνουμε ἔχοντας τὰ μάτια μας. Ὁ καθένας μας θὰ δώσῃ λόγο καὶ γιὰ τίς ματιές. Ἄνθρωπέ μου, δὲν σοῦ ἔδωσε ὁ Θεὸς τὰ μάτια γιὰ νὰ γίνωνται παγίδες. Ἡ Γραφὴ φωνάζει: «**Οἱ ὀφθαλμοὶ σου ὀρθὰ βλεπέτωσαν**»

Γαλ. 4:25). Νὰ ἔχῃς μάτια ἀγίων καὶ ἀγγέλων, ὅπως τὰ πολυόμματα Χερουβὶμ καὶ Σεραφίμ. Ἄλλὰ ποῦ! Ὁ ἕνας ἔχει μάτια ἀλεπούς, ὁ ἄλλος μάτια χοίρου..., καὶ κανεὶς μάτια Εὐαγγελίου. Κλείνουμε τὰ μάτια μας στὸ νόμο τοῦ Θεοῦ, καὶ τ' ἀνοίγουμε στὴν ἀσχημία, σὰν ἄλλοι Χάμ βλ. Γεν. 9:20-27), γινόμεθα χαμίται. Θὰ ῥθῃ –ἀλλοίμονο– καιρός, ποῦ οἱ τυφλοὶ θὰ ἴνε εὐτυχισμένοι, διότι δὲν θὰ βλέπουν τίς ἀθλιότητες.

\* \* \*

Μέχρι ἐδῶ ὁ τυφλὸς ἦταν διδάσκαλος καὶ ἐλεγκτὴς τῆς ἀχαριστίας μας· τώρα γίνεται διδάσκαλος καὶ ἐλεγκτὴς τῆς **δειλίας** μας.

Ἦταν Σάββατο ὅταν ὁ Χριστὸς τὸν θεράπευσε, καὶ ὁ νόμος ἔλεγε· «*Ἐξ ἡμέρας ἐργῶ καὶ ποιήσεις πάντα τὰ ἔργα σου· τῇ δὲ ἡμέρᾳ τῇ ἐβδόμῃ Σάββατα Κυρίῳ τῷ Θεῷ σου*» (Ἔξ. 20:9-10, Δευτ. 5:13-14). Τὴν ἐντολὴ αὐτὴ οἱ νομικοὶ καὶ θεολόγοι τῆς ἐποχῆς ἐκείνης τὴν διεστρέβλωναν. Ἐνῶ δόθηκε γιὰ ν' ἀναπαύῃ, αὐτοὶ τὴν ἔκαναν κορδέλλα γιὰ νὰ δένουν τὸν ἄνθρωπο. Ἐὰν τὸ Σάββατο ἔπιανε φωτιά τὸ σπίτι σου, ἀπαγορευόταν νὰ τὴ σβήσης· ἐὰν πονοῦσε τὸ μάτι σου, ἀπαγορευόταν νὰ τ' ἀγγίξης, γιὰ νὰ μὴν κάνῃς ἐργασία! Καὶ νὰ ὁ Χριστὸς, εἰς πεῖσμα τους, σκύβει κάτω, κάνει λάσπη, καὶ ἀγγίζει ἕνα πρόσωπο ποῦ δὲν εἶχε βολβούς, γιὰ νὰ κἀνῃ νὰ φυτρώσουν μάτια. Καὶ φύτρωσαν! Οἱ νομικοὶ εἶχαν τώρα μπροστά τους δύο πράγματα· μία «παράβασι» καὶ ἕνα θαῦμα ποῦ ἔλαμπε σὰν ἥλιος. Καὶ οἱ μοχθηροὶ, ἀντὶ νὰ χαροῦν τὸν ἥλιο, κολλᾶνε στὴν «παράβασι» καὶ πετοῦν τὴν «τορπίλλα» τους· «Εἶνε ἁμαρτωλός!» (Ἰω. 9:16,24). Ἀκούγοντας αὐτὸ **ὁ κόσμος δειλιάζε**. Διότι ὅποιος τολμοῦσε νὰ ὁμολογήσῃ τὸ Χριστό, γινόταν «ἀποσυνάγωγος» (ἔ.ἀ. 9:22), κάτι τρομερὸ τότε, μιὰ τιμωρία ποῦ κλιμακώνετο σὲ τρία στάδια. Πρῶτα σὲ ἔδιωχνε ἡ γυναίκα σου τριάντα μέρες ἀπ' τὸ σπίτι. Ἐὰν δὲν μετανουῦσε, μαζευόταν ἡ κοινότης καὶ σὲ ἀφώριζε. Καὶ τρίτον ἀπαγορευόταν νὰ σοῦ δώσῃ κανεὶς ψωμί, νερό, ὅ,τιδήποτε. Τὸ μόνο ποῦ ἀπέμενε στὸν ἀποσυνάγωγο ἦταν ἡ ν' αὐτοκτονήσῃ ἢ νὰ φύγῃ ἔξω ἀπὸ τὰ σύνορα.

Μέσα στὸ κλίμα αὐτὸ τῆς φοβίας ἀκούστηκε μιὰ **φωνὴ ἀληθείας**. Δὲν ἦταν οὔτε κάποιος μορφωμένος οὔτε κάποιος πλούσιος οὔτε ἄλλος ἰσχυρός. Ἦταν ὁ τυφλός. Αὐτός, μπροστά στοὺς ἐχθρούς, μαρτυρεῖ τὴν Ἀλήθεια, μαρτυρεῖ γιὰ τὸ Χριστό. Παρὰ τὴν ἀπειλὴ τοῦ ἀποσυναγώγου δὲν τὸν ἀρνεῖται, δὲν τὸν προδίδει. Διεφώνησε ἕνας μὲ ὅλους, μιὰ ἀγία διχόνοια.

Ἐπάρχει κακὴ ὁμόνοια καὶ καλὴ διχόνοια. **Κακὴ ὁμόνοια** ἦταν ὅταν π.χ. κάτω ἀπὸ τὸ πραι-

τώριο ὅλοι μαζί φώναζαν γιὰ τὸ Χριστό, «*Ἄρον ἄρον, σταύρωσον αὐτόν*» (Ἰω. 19:15). Θέλετε καὶ **καλὴ διχόνοια**; Στὴν Ἀθήνα τῷ 406 π.Χ. δίκαιζαν ὀκτῶ Ἀθηναίους στρατηγούς, τοὺς νικητὰς τῆς ναυμαχίας τῶν Ἀργινουσῶν, διότι δὲν φρόντισαν νὰ περισυλλέξουν τοὺς ναυαγούς. Ὅλοι σύμφωνοι νὰ τοὺς καταδικάσουν εἰς θάνατον. Ἐνας διαφωνεῖ, ὁ Σωκράτης. Ὑψώνει τὸ ἀνάστημά του καὶ προτείνει νὰ τοὺς στεφανώσουν. Ἔτσι κι ὁ τυφλός· ποῦ εἶνε μάλιστα ἡρωικώτερος κι ἀπ' τὸ Σωκράτη. Ὁ Σωκράτης ἦταν φιλόσοφος καὶ ζοῦσε σὲ δημοκρατικὸ πολίτευμα· ὁ τυφλός; ἀμόρφωτος καὶ ἀδύνατος. Γι' αὐτὸ τὰ διδάγματά του εἶνε πιὸ βαρυσήμαντα.

\* \* \*

«*Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν*» (Ματθ. 10:34-35), εἶπε ὁ Χριστός. Πρόσεξε, ἀδελφέ μου, γιατί ἔρχονται περιστάσεις ποῦ θὰ κριθῆς, θὰ κριθῆ ἢ σωτηρία σου. Πρέπει τότε **νὰ χωρίζῃς** ἀπ' αὐτοὺς ποῦ μπορεῖ νὰ σὲ καταστρέψουν. Ζῆτε ἔγγαμο βίο· ἔχετε ὁμόνοια· ἀλλ' ἐὰν ὑποτεθῆ ὅτι ὁ ἕνας ἀπὸ τοὺς δύο συζύγους προτείνει κάτι ποῦ ἀμαυρώνει τὸ κάλλος τῆς ἀρετῆς, τότε ὁ ἄλλος μὴ προτιμήσῃ τὸ ταίρι του ἀπὸ τὸ Χριστό. «*Ὁ φιλῶν*» ἄνθρωπον «*ὑπὲρ ἐμέ οὐκ ἔστι μου ἄξιος*» (Ματθ. 10:37). Δὲν πῆρες τὴ γυναίκα ἢ τὸν ἄντρα γιὰ τὴν κόλασι ἀλλὰ γιὰ τὸν παράδεισο. **Διαφώνησε!** Στὴ φλώρινα παλαιότερα, ὅταν τὸ ὑπουργεῖο ἐπέβαλε στὶς μαθήτριες νὰ ἐμφανισθοῦν μὲ σόρτς στὶς γυμναστικὲς ἐπιδείξεις, ἀκούστηκε ἀγία διαφωνία· ὁ γυμνασιάρχης διάβασε τὴν ἐγκύκλιο, ἀλλὰ 3-4 ἀγνὰ κορίτσια, πραγματικὲς Ἑλληνίδες, εἶπαν· Ὁχι, δὲν δεχόμεστε νὰ ξεγυμνωθοῦμε μπρὸς στὰ μάτια ἄλλων...

**Ἡ ἀγία διαφωνία!** Σὰς ἐρωτῶ, ἀδελφοί μου· διαφωνήσατε ποτὲ γιὰ μεγάλα θέματα; Ἄν διαφωνήσατε, εἶστε μιμηταὶ τοῦ τυφλοῦ. Ὑπάρχει διαφωνία στὸ σχολεῖο, στὸ στρατό, καὶ στὴν ἐκκλησία. Μάλιστα· θὰ ὑπακούῃς μὲ τυφλὴ ὑπακοὴ στὸν ἐπίσκοπό σου – «*Πείθεσθε τοῖς ἡγουμένοις ὑμῶν*» (Ἐβρ. 13:17)–, ἐὰν κ' ἐκεῖνος ὑπακούῃ στὸ Χριστό, ἐὰν ἔχῃ τὸ Εὐαγγέλιο στὸ κεφάλι του. Ἄλλ' ἐὰν τὸ βάλῃ κάτω ἀπ' τὰ πόδια, τότε ἄλτ! Δὲν θὰ ἐπιτρέψῃς ποτὲ νὰ κἀνῃ τὸ Εὐαγγέλιο καὶ τὸ Πηδάλιο πατητήρια.

Χριστιανέ μου, εἶσαι ζωντανὸ ψάρι ἢ ψόφιο; Ἐὰν εἶσαι ζωντανός, τότε **κόντρα στὸ ρεῦμα**. «*Ἀντίστητε τῷ διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν*» (Ἰάκ. 4:7). Ἐμπρός, σῦρε τὸ ξίφος καὶ πόλεμο! Ἔργα. Καὶ ποιὸ εἶνε τὸ μεγαλύτερο ἔργο; Ἡ ὁμολογία τῆς ὀρθοδόξου πίστεως.

(f) **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**

### *The Joy of Entering Heaven Through the Flesh of Jesus*

Dearly beloved, through all this time between the Resurrection of the Lord and His Ascension, the providence of God thought of this, taught this and penetrated their eyes and heart. He wanted them to recognize the Lord Jesus Christ as truly risen, who was truly born, truly suffered and truly died. The manifest truth strengthened the blessed apostles and all the disciples who were frightened by His death on the cross and were doubtful of His Resurrection. The result was they were not only afflicted with sadness but also were filled with "great joy" when the Lord went into the heights of heaven. It was certainly a great and indescribable source of joy when, in the sight of the heavenly multitudes, the nature of our human race ascended over the dignity of all heavenly creatures. It passed the angelic orders and was raised beyond the heights of archangels. In its ascension, our human race did not stop at any other height un-

til this same nature was received at the seat of the eternal Father. Our human nature, united with the divinity of the Son, was on the throne of His glory.

The Ascension of Christ is our elevation. Hope for the body is also invited where the glory of the Head preceded us. Let us exult, dearly beloved, with worthy joy and be glad with a holy thanksgiving. Today we not only are established as possessors of paradise, but we have even penetrated the heights of the heavens in Christ. The indescribable grace of Christ, which we lost through the "ill will of the devil," prepared us more fully for that glory. Incorporated within Himself, the Son of God placed those whom the violent enemy threw down from the happiness of our first dwelling at the right hand of the Father. The Son of God lives and reigns with God the Father almighty and with the Holy Spirit forever and ever, Amen. (*St. Leo the Great*)

**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.threehierarchs.ny.goarch.org](http://www.threehierarchs.ny.goarch.org)