

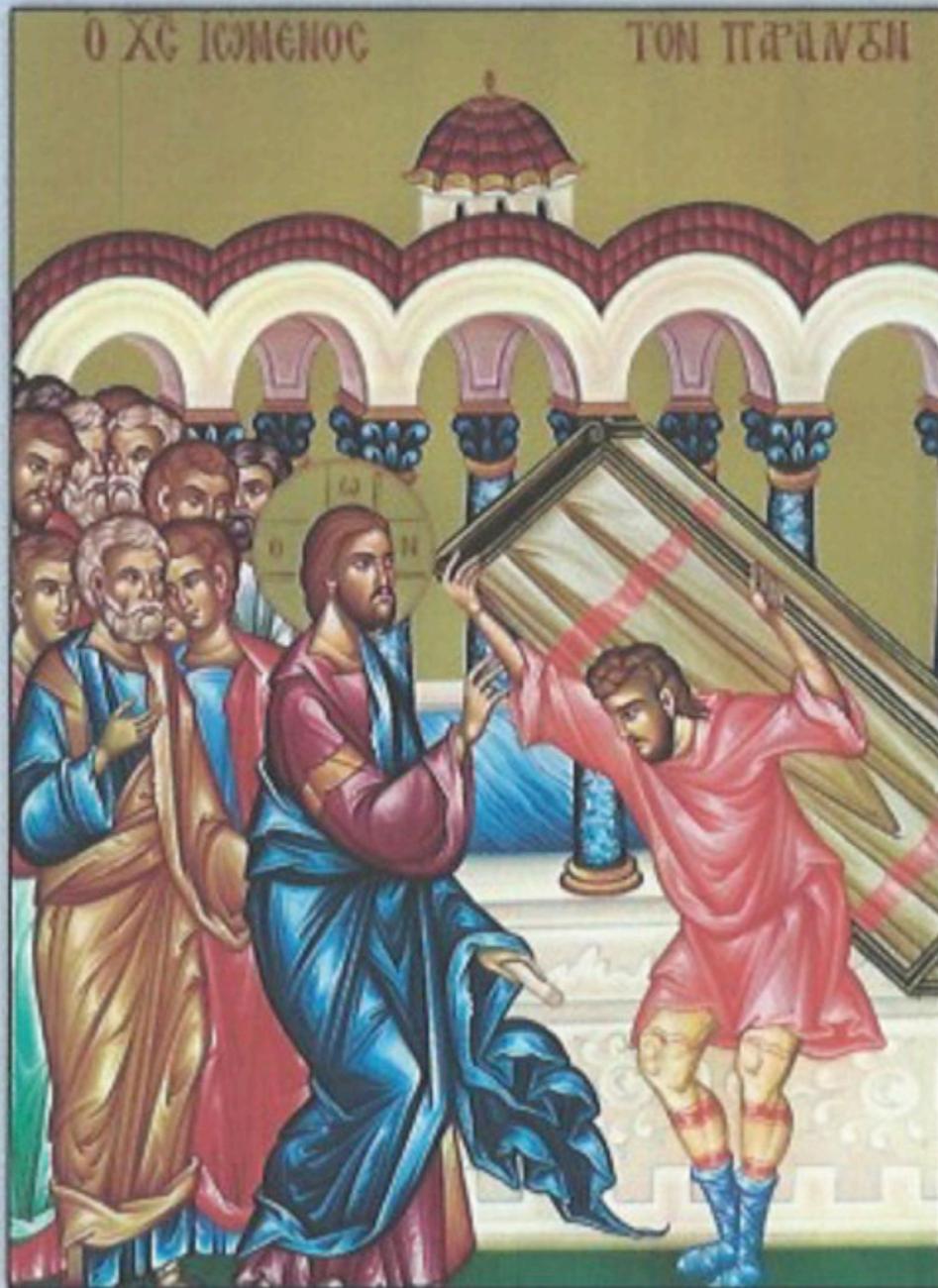


DIRECT ARCHDIOCESAN  
DISTRICT

# THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN May 19th, 2019  
V. Rev. Archimandrite Eugene N. Pappas

## SUNDAY OF THE PARALYTIC MAN



*Icon of Jesus Healing the Paralytic Man*

Sunday of the Paralytic  
Acts of the Apostles 9:32-42

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.

Sunday of the Paralytic

Πράξεις Ἀποστόλων 9:32-42

Ἐν ταῖς ἡμεραῖς ἐκεῖναις, ἐγένετο Πέτρον διερχόμενον διὰ πάντων κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδαν. Εὗρεν δὲ ἐκεῖ ἄνθρωπον τινα Αἰνέαν ὀνόματι, ἐξ ἐτῶν ὀκτῶ κατακείμενον ἐπὶ κρᾶββάτῳ, ὃς ἦν παραλελυμένος. Καὶ εἶπεν αὐτῷ ὁ Πέτρος, Αἰνέα, ἰαταί σε Ἰησοῦς ὁ Χριστός· ἀνάστηθι καὶ στρώσον 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 ὀκνήσαι 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 ἔξω πάντας ὁ Πέτρος θείσ τὰ γόνατα προσηύξατο· καὶ ἐπιστρέψας πρὸς τὸ σῶμα, εἶπεν, Ταβηθά, ἀνάστηθι. Ἡ δὲ ἠνοιξεν 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  
Κατὰ Ἰωάννην 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.

Τῷ καιρῷ ἐκεῖνῳ, ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα. Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα, ἣ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδά, πέντε στοὰς ἔχουσα. ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρα, καὶ ἐταράσσετο τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος ὑγιῆς ἐγένετο ᾧ δήποτε κατεῖχετο 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 ὑγιῆς 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 κρᾶββάττον σου καὶ περιπάτει. καὶ εὐθέως ἐγένετο ὑγιῆς ὁ ἄνθρωπος, καὶ ἦρε τὸν κρᾶββάττον αὐτοῦ καὶ περιπάτει. ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ· σάββατόν ἐστιν· οὐκ ἔξεστί σοι ἄραι τὸν κρᾶββάττον. ἀπεκρίθη αὐτοῖς· ὁ ποιήσας με ὑγιῆ, ἐκεῖνός μοι εἶπεν· ἄρον τὸν κρᾶββάττον σου καὶ περιπάτει. ἠρώτησαν οὖν αὐτόν· τίς ἐστὶν ὁ ἄνθρωπος ὁ εἰπὼν σοι, ἄρον τὸν κρᾶββάττον σου καὶ περιπάτει; ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστίν· ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ. μετὰ ταῦτα εὕρισκει αὐτόν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ· ἴδε ὑγιῆς γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χεῖρόν σοι τι γένηται. ἀπήλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλε τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας αὐτόν ὑγιῆ.

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

This is the traditional greeting Orthodox Christians use in greeting each other for the next FORTY (40) days. There is no 'good morning', or 'good evening' or 'hello' or 'YO' ..... it's all a grand CHRISTOS ANESTI to the believer, the non-believer and those in doubt. Teach your young ones the proper way and they shall never forget it.

PASCHAL REMINDERS: There is no kneeling at the Liturgical CONSECRATION of the EUCHARIST until PENTECOST. We are living the reality of the Holy RESURRECTION of the CHRIST!

The daily natural greeting during the next 40 (FORTY) days is CHRISTOS ANESTI! CHRIST IS RISEN! with the appropriate response ALITHOS ANESTI! TRULY HE IS RISEN! We don't say good-morning, good afternoon, or good – evening! Even on the telephone we respond – CHRISTOS ANESTI Father Eugene will be testing .....when he calls you.

ARTOKLASIA TODAY: in honor of Saints Constantine and Helen by ELENI PANDIS.  
CHRONIA POLLA TO ALL!

A.H.E.P.A. National Observance Day is being celebrated here at the home of the CONEY ISLAND CHAPTER #200. As honoree of the Chapter, we salute Brother John Eugenis (President of the Parish Council and Board Member of the Holy order) who will receive the distinguished recognition as AHEPAN of the YEAR 2019. AXIOS! AXIOS! AXIOS! Please join us in WHITEHALL after the Divine Liturgy for a reception open to all.

PHILOPTOCHOS LADIES will meet tomorrow evening (Monday, May 20th.) at 7:30 P.M for the regular general monthly meeting and the election for the Philoptochos Board. Refreshments will be served as usual with gratitude to Susan Jannace and Maria Diamond. ARE YOU A MEMBER OF THE LADIES SOCIETY?

BLESSING BAGS: will be distributed by the Philoptochos ladies on TUESDAY – MAY 28th, in Manhattan at 7th, Avenue and West 33rd Street in response the FEED THE HUNGRY CAMPAIGN. The 'bags' will contain food products, hygiene items, clothing articles and so much more.....(see insert flyer.) 100 bags are being prepared. The drop off box for items is at the Stain glassed CHRIST outside the business office. Help us do the outreach most necessary.

SENIOR CLUB: will host their regular Wednesday afternoon session with refreshments, sweets and bingo on Wednesday May 29th. Guest lecture will be delivered by Father Eugene on the FALL OF THE IMPERIAL CITY – CONSTANTINOPLE. This is the exact anniversary date MAY 29, 1453 of the tragic event.

CHRONIA POLLA to all celebrating their name-day patron feast: Konstantine, Costa, Deno, Constantina, Dina, Helen, Eleni, Ellen.

## Up-Coming Events:

Monday	May 20th,	Great Vesper of Saints Constantine and Helen Brooklyn, Cathedral 7:00 P.M.
Tuesday	May 21st,	LITURGY of Saints Constantine and Helen THREE HIERARCHS 9:30 – 11:00 A.M. Artoklasies are anticipated!
Wednesday	May 22nd,	SENIOR CLUB celebration at 1:00 P.M. Honoring the name-day celebrants.
Friday, Saturday, Sunday, Monday		MEMORIAL DAY WEEKEND
Sunday	May 26th ,	MEMORIAL SERVICES for ALL FAITHFULLY DEPARTED – Name forms are available in the narthex. Fill it out and submit to the clergy for proper dispensation.

**MEMORIALS TODAY: + MICHAEL JOHN LAMBRIANAKOS + JOHN DEKELES + FLORENCE GOLD  
+ ANTONIOS TSOUKALAS + PAULINE PAPPAS + VIOLET ROUKE + DMYTRO KRUCZKO**

**MEMORIALS NEXT WEEK: + GUS VELLIOS + DINO GEORGE**



ON MOTHERS' DAY LAST WEEK , MAY 12th, TWENTY LADIES REPRESENTING THE 20 VARIOUS PHILANTHROPIC FRATERNAL AND SOCIAL ORGANIZATIONS OF THE PARISH JOINED IN SECRET CONCLAVE WITH THE PASTOR TO SELECT THE THREE HIERARCHS WOMAN OF THE YEAR 2019. THE AWARD CEREMONY TOOK PLACE IN THE CHURCH PROPER AT THE CONCLUSION OF THE SACRED SERVICES. THE HONOREE - MRS. KAY DIAMOND RECEIVED A BOUQUET PRESENTATION AND A LARGE ICON OF THE VIRGIN MARY AND CHRIST CHILD.



THE LADIES PHILOPTOCHOS SOCIETY ON MOTHERS' DAY HOSTED A SUMPTUOUS BUFFET OPEN TO ALL ( FREE ) IN WHITEHALL TO CELEBRATE THE OBSERVANCE AND THE HONOREE MRS. KAY DIAMOND AND FAMILY.  
BRAVA! AXIA! BRAVA! AXIA! BRAVA! AXIA!



# ΚΥΡΙΑΚΗ

## ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



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

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

Περίοδος Δ' - Ἔτος ΛΣΤ' Φλώρινα - ἀριθμ. φύλλου 2189	Κυριακὴ τοῦ Παραλύτου (Ἰω. 5,1-15) 19 Μαΐου 2019	Συντάκτης (†) ἐπίσκοπος Αὐγουστίνος Ν. Καντιώτης
---	---	---

## Παράλυτος καὶ παράλυτοι

«Ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν» (Ἰω. 5,3)

Σήμερα, ἀγαπητοί μου, εἶνε ἡ τετάρτη Κυριακὴ τοῦ Πάσχα, ἡ Κυριακὴ τοῦ Παραλύτου. Τὸ «Χριστὸς ἀνέστη» ἐξακολουθεῖ νὰ ψάλλεται μέσα στὴν ἐκκλησία, καὶ θὰ ψάλλεται ἔτσι μέχρι τὴν ἑορτὴ τῆς Ἀναλήψεως.

Ἄλλ' αὐτὸ δὲν εἶνε ἀρκετό. Στὰ χρόνια τὰ παλιά, τὰ εὐλογημένα, τὸ «Χριστὸς ἀνέστη» δὲν τὸ ἔλεγαν μόνο μέσα στὴν ἐκκλησία· ἦταν ὁ χαιρετισμὸς ὄλων τῶν Χριστιανῶν παντοῦ. Τώρα μόνο τὴ νύχτα τῆς Ἀναστάσεως ἀκούγεται, καὶ πάλι ψυχρά. Σήμερα, σὲ ἐποχὴ ὑλιστικῆ, ποὺ τὸ πνεῦμα σβήνει καὶ ἡ πίστι ψυχραίνεται, τὸ «Χριστὸς ἀνέστη» ἀκούγεται πολὺ ἄτονα. Ἄλλα πράγματα συγκινοῦν· ὄχι ἡ ἁγία πνευματικὴ ζωὴ, ἀλλὰ μιὰ ζωὴ ὑλιστικῆ, ὅ,τι ἐνδιαφέρει τὸ σῶμα. Θέλετε ἀπόδειξι;

Κάνω μιὰ ὑπόθεσι, γιὰ νὰ αἰσθανθῆτε αὐτὸ ποὺ λέμε. Ἄς ὑποθέσουμε ὅτι διαδίδεται μιὰ εἰδησις: Ἐξ ἀπὸ τὴν πόλι, σὲ ἀπόστασι χιλιομέτρων, πάνω σ' ἓνα ἀπόκρημνο βουνό, βρέθηκε μιὰ πηγὴ ποὺ τὸ νερό της εἶνε θεραπευτικό. Ὅποιος πιῆ καὶ λουστῆ σ' αὐτό, ἂν πάσχη π.χ. ἀπὸ ἀρθριτικὰ ἢ ρευματικὰ, γίνεται ἀμέσως καλὰ χωρὶς φάρμακα ἢ ἄλλη ἰατρικὴ βοήθεια· ἂν εἶνε τυφλὸς βλέπει τὸ φῶς του, ἂν εἶνε κουφὸς ἀκούει, ἂν εἶνε κουτσὸς πετάει τὰ δεκανίκια· καὶ ἂν πάσχη ἀπὸ καρκίνο, τὴ μάλιστα αὐτὴ τῆς ἀνθρωπότητος, θεραπεύεται. Μπορεῖτε νὰ φανταστῆτε τί θὰ γίνῃ, ἂν ἀκουστῆ κάτι τέτοιο; Θὰ τρέξῃ κόσμος πατεῖς με - πατῶ σε· θὰ χρειαστῆ ἡ ἀστυνομία νὰ βάλῃ τάξι.

\*\*\*

Μιὰ ὑπόθεσις εἶνε αὐτὴ. Μὰ κάτι τέτοιο, ἀγαπητοί μου, λέει σήμερα τὸ εὐαγγέλιο. Ὅτι στὰ Ἱεροσόλυμα, κοντὰ στὴν λεγομένη προβατικὴ πύλη τοῦ τεῖχους τῆς πόλεως, ὑπῆρχε μιὰ πηγὴ μὲ κολυμβήθρα, ἡ ὁποία εἶχε ὄχι ἀπλῶς ἰαματικὰ ἀλλὰ θαυματουργὰ νερά. Τί δηλαδὴ συνέβαινε ἐκεῖ. Κάπου - κάπου, σὲ ὦρα ἀπροσ-

διόριστη, τὰ νερά τῆς κολυμβήθρας, ἐνῶ ἦταν ἤρεμα, ξαφνικὰ τaráσσονταν. Κάποιος ἀγγελος κατέβαινε ἀπὸ τὰ οὐράνια, τάραζε τὸ νερό, καὶ ὁποῖος προλάβαινε νὰ πέση πρῶτος μέσα, αὐτὸς θεραπευόταν, ὅποια κι ἂν ἦταν ἡ ἀσθένειά του· ἂν ὁμως, ὕστερα ἀπὸ ἓνα δευτερόλεπτο, ἔπεφτε κ' ἓνας ἄλλος, τὰ νερά ἔπαισαν νὰ ἔχουν γι' αὐτὸν θεραπευτικὴ δύναμι. Γι' αὐτὸ ἐκεῖ εἶχαν μαζευτῆ, κάτω ἀπὸ πέντε στοῆς - ὑπόστεγα, πολλοὶ ἀσθενεῖς (τυφλοί, κουτσοί, κάθε λογῆς σακάτηδες) ζητώντας θεραπεία.

Μεταξὺ ὄλων ἐκείνων ἦταν κ' ἓνας ἄντρας πολὺ δυστυχημένος. Ἦταν παράλυτος. Τὸν εἶχαν φέρει συγγενεῖς; φίλοι; καὶ τὸν εἶχαν ἀφήσει κάτω ἀπὸ μιὰ στοά, μονάχο κι ἀβόηθητο. (Ἔτσι κάνουν κάποιοι καὶ σήμερα· ἂν ἔχουν κανένα συγγενῆ ποὺ τοὺς εἶνε βάρος στὸ σπῆτι, πᾶνε καὶ τὸν πετᾶνε στὸ Ἄσουλο τῶν Ἀνιάτων, καὶ δὲν ξαναπερνοῦν πιά νὰ τὸν δοῦν. Ἄς εἶνε καλὰ κάτι ἡρωίδες νοσοκόμες ποὺ ὑπηρετοῦν τοὺς ἀρρώστους. Αὐτὰ συμβαίνουν στὸν ἀσπλαγχο κόσμο· ὑπάρχουν ἀνάπηροι καὶ γέροι σὲ γηροκομεῖα, ποὺ ἔχουν χρόνια νὰ δοῦν συγγενῆ τους). Καὶ ὁ παράλυτος αὐτὸς τῆς Βηθεσδᾶ ἔμεινε μόνος - ὀλομόναχος ἐπὶ τριανταοχτῶ χρόνια παρακαλῶ. Ἔβλεπε κάθε τόσο νὰ θεραπεύωνται ἄλλοι, μὰ αὐτὸς ἔμενε ἐκεῖ καρφωμένος στὸ κρεβάτι. Ὑπέμενε τὸ μαρτύριο ἀγόγγυστα, χωρὶς νὰ βλαστημήσῃ. Εἶχε ἐλπίδα· κι ὁποῖος ἐλπίζει δὲν εἶνε δυστυχημένος. Ἦλπιζε, ὅτι ὁ δίκαιος Θεὸς δὲν θὰ τὸν ἐγκαταλείψῃ ἀλλὰ μιὰ μέρα θὰ τὸν θυμηθῆ.

Καὶ νὰ τώρα· ὄχι ἄγγελος, ὄχι ἄνθρωπος, ἀλλὰ ὁ ἴδιος ὁ βασιλεὺς τῶν ἀγγέλων ποὺ κατέβηκε στὴ γῆ τὸν ἐπισκέπτεται. Τὸν σπλαχνίστηκε ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός. Ὡς ἓνας ἀγνωστος ἄνθρωπος τὸν πλησιάζει, συνομιλεῖ μαζί του καὶ μ' ἓνα λόγο του παντοδύναμο τοῦ λέει, νὰ σηκωθῆ ἐπάνω καὶ ν' ἀρ-

χίση να περπατάη. Σάν να πέρασε τὸ κορμί του ἠλεκτρικὸ ρεύμα, τινάζεται ὀρθίος καί, αὐτὸς ποὺ δὲν μπορούσε οὔτε τὸ κουτάλι του νὰ πιάσῃ, σηκώνει στὸν ὦμο τὸ κρεβάτι του, καὶ φεύγει μπροστὰ στὰ ἐκπληκτὰ μάτια ὄλων, ποὺ τὸν βλέπουν καὶ δοξάζουν τὸ Θεό.

\*\*\*

Τὸ γεγονός αὐτό, ἀγαπητοί μου, εἶνε εἰκόνα μιᾶς ἄλλης δεξαμενῆς, ἡ ὁποία κάνει θαύματα μεγαλύτερα ἀπ' ὅ,τι ἔκανε ἡ κολυμβήθρα τῆς Βηθεσδά. Ποιά εἶνε αὐτὴ ἡ δεξαμενὴ; Θὰ σᾶς τὸ πῶ, μὰ θὰ συγκινηθῆτε; Ἐάν ἀκούγατε αὐτὸ ποὺ εἶπα στὴν ἀρχή, ὅτι ὑπάρχει κάπου μιὰ βρυσούλα ποὺ κάνει θαύματα, θὰ τρέχατε. Δὲν εἶνε ὁμως φαντασία, εἶνε ἀλήθεια: **ὑπάρχει** μιὰ ἄλλη δεξαμενὴ, ἀσυγκρίτως ἀνώτερη ἀπ' ὅλες τὶς ἱαματικές πηγές. Τρέχουν τὰ νάματά της τὰ ζωογόνα ἀενάως. Ὅποιος πιῇ ἀπ' τὸ νερό της, «δὲν θὰ διψᾷ ποτέ» πιά, ξεδιψᾷ ἅπαξ διὰ παντός (βλ. 1α. 4,14 β.35). Κάθε σταλαγματιὰ της καὶ θαῦμα. Ἄν τὸ πιστεύαμε, ἂν τὸ νιώθαμε!... Ποιά εἶνε ἡ δεξαμενὴ αὐτή; Εἶνε ἡ Ἐκκλησία μας. Ποιά Ἐκκλησία; **Ἡ Ὁρθόδοξος Ἀνατολικὴ Ἐκκλησία.** Αὐτὴ εἶνε ἡ δεξαμενὴ καὶ κάνει θαύματα μεγάλα.

Ποιά θαύματα; Στὸν ὑλιστικὸ αὐτὸν αἰῶνα, στὴν Ἐκκλησία καταφεύγουμε μόνο ὅταν ἀσθενήσῃ τὸ σῶμα· τότε θυμόμαστε Θεό, Παναγία, ἀγίους. Λησμονοῦμε ὅτι, προτοῦ ν' ἀρρωστήσῃ τὸ κορμί, ὑπάρχει κάτι ἄλλο ποὺ ἀσθενεῖ· ἔχουμε μέσα μας ἕναν ἄλλο σοβαρὰ ἀρρωστο. Ποιὸς εἶν' αὐτός; Εἶνε ὁ ψυχικός μας κόσμος· **πάσχει ἡ ψυχή.** Δηλαδή; Δὲν ὑπάρχει μόνο π.χ. τύφλωσις σωματική· οἱ σωματικὰ τυφλοὶ εἶνε λίγοι, οἱ ψυχικὰ τυφλοὶ εἶνε πολλοί· εἶνε ὅσοι δὲν βλέπουν τὰ μεγαλεῖα τοῦ Θεοῦ. Ὑπάρχουν ψυχικὰ **κουφοί**· αὐτοὶ ἀλλοῦ τεντώνουν τ' αὐτιά τους ν' ἀκούσουν, ἂν ὁμως πρόκειται γιὰ τὸ λόγο τοῦ Θεοῦ, ἐκεῖ ὁ διάβολος λές καὶ τοὺς ἔφραξε τ' αὐτιά μὲ βουλοκέρι. Πολλοὶ ἔχουν **γλώσσα** γιὰ φλυαρίες καὶ βλασφημίες, δὲν ἔχουν ὁμως γλώσσα νὰ ὁμολογήσῃ καὶ νὰ δοξάσῃ τὸ Θεό. Πολλοί, ἐνῶ ἡ καρδιά τους σκιρτάει γιὰ τὴ μάνα ἢ τὸ παιδί τους, ὅταν ἀκούσουν τὸ ὄνομα τοῦ Χριστοῦ εἶνε **ἄκαρδοι.** Ὅλοι αὐτοὶ εἶνε **ψυχικῶς παράλυτοι**· χέρια ἔχουν καὶ χέρια δὲν ἔχουν, πόδια ἔχουν καὶ πόδια δὲν ἔχουν, αὐτιά ἔχουν καὶ αὐτιά δὲν ἔχουν, μάτια ἔχουν καὶ μάτια δὲν ἔχουν... Τί θὰ γίνῃ γι' αὐτούς; Ὑπάρχει ἐδῶ ἡ δεξαμενὴ ἂν ἔλθουν στὴν Ἐκκλησία μὲ πίστι, θὰ γίνῃ τὸ θαῦμα· ὁ κουφὸς θ' ἀνοίξῃ τὰ αὐτιά του στὸ εὐαγγέλιο καὶ θὰ πῇ ἀκούω, ὁ τυφλὸς θὰ δῇ τὸ φῶς του καὶ θὰ πῇ βλέπω, ὁ κουτσὸς θὰ

βαδίσῃ τὴν ὁδὸ τῆς δικαιοσύνης, θὰ γίνῃ ἕνας ζωντανὸς ἄνθρωπος...

—Μὰ γίνονται τέτοια θαύματα; θὰ πῆτε.

Τὰ θαυματουργὰ νάματα τῆς Ἐκκλησίας, εἴκοσι αἰῶνες τώρα, γιатρεύουν τὸν ἀρρωστο ψυχικὸ κόσμον τοῦ πεπτωκότος ἀνθρώπου κάθε τάξεως, ἀπὸ τὸν πιὸ ἄσημο μέχρι τὸν πιὸ ἐπίσημο. Βασιλεὺς π.χ. ἦταν ὁ **Μέγας Κωνσταντῖνος** (ἐορτάζει στὶς 21 Μαΐου), ὁ ὁποῖος ὁμως στὸ παρελθόν του ὑπῆρξε καὶ μεγάλος ἁμαρτωλός· ἀλλὰ συναισθάνθηκε τὴν ἁμαρτωλότητά του, μετανόησε, βαπτίσθηκε, καὶ ἀπέθανε φέροντας τὸ λευκὸ χιτῶνα καὶ ἐπικαλούμενος τὸ θεῖο ἔλεος, ὅπως ἄλλοτε ὁ Δαυὶδ.

\*\*\*

**Μεγάλῃ κολυμβήθρα,** ἀγαπητοί μου, ἡ ἀγία μας Ἐκκλησία μὲ τὰ ἱερὰ μυστήριά της.

—**Γιατί** τώρα, θὰ μοῦ πῆτε, ἀφοῦ ἡ Ἐκκλησία εἶνε τόσο εὐεργετική, **ὁ κόσμος δὲν ἔρχεται σ' αὐτήν;** Ἡ ἀπάντησις εἶνε, ὅτι ὁ σατανᾶς, ἐπειδὴ ξέρει πόσο ὠφελεῖται ὁ καθένας στὴν Ἐκκλησία, φέρνει ποικίλα ἐμπόδια. Τὸ λέει ὁ ἱερὸς Χρυσόστομος· Σᾶς καλῶ καὶ δὲν ἔρχεστε· ὁ ἕνας λέει —Εἶνε καλοκαίρι κ' ἔχει ζέστη, ὁ ἄλλος —Εἶνε χειμῶνας πέφτει χιόνι, ἄλλος —Σήμερα βρέχει... Προφάσεις ὅλα αὐτά. Σᾶς βλέπω ὁμως, λέει, τὴν Κυριακὴ νὰ τρέχετε σὰν κοπάδι στὰ ἵπποδρόμια καὶ μὲ ζέστη καὶ μὲ χιόνι καὶ μὲ βροχή... Ἄχ αὐτὴ ἡ γενεὰ μας! γιὰ μιὰ μπάλλα κάθεται στὸ γήπεδο ὑπὸ ὁποιοσδήποτε καιρικὴ συνθήκη, στὴν Ἐκκλησία ὁμως δὲν ἔρχεται. Εἶνε κι αὐτὸ μιὰ ἀπόδειξις ὅτι ὑπάρχει διάβολος.

Ξέρετε πῶς μοιάζουμε; Σάν τὰ παιδιὰ στὸ χωριὸ ποῦ, ὅταν πιάσουν ἕνα πουλί, δένουν τὸ ποδαράκι του μ' ἕνα σχοινάκι καὶ μετὰ τ' ἀφήνουν. Τὸ ταλαίπωρο πετάει λίγο, τὸ παιδί τραβάει τὸ σχοινὶ καὶ μαζεύει πάλι τὸ πουλάκι στὴν ἀγκαλιά του. Κ' ἐμᾶς ὁ διάβολος μᾶς ἔχει δέσει μὲ **κάποια κακὴ συνήθεια, κάποιον πάθος**· καί, ἐνῶ διψᾷμε τὸ Θεό, μᾶς τραβάει κάτω.

Μπρὸς λοιπόν, ἀδέρφια μου, ἡ **Ἐκκλησία νὰ γίνῃ τὸ κέντρο!** Πάνω ἀπὸ ἀθλητικούς ἀγῶνες, θεάματα καὶ ψυχαγωγίες, πάνω ἀπὸ τὸ σπίτι μας, πάνω ἀπὸ κάθε τι ἄλλο, νὰ ἔνῃ ἡ Ἐκκλησία μας, αὐτὴ ποὺ μᾶς ἔσωσε καὶ ὡς ἔθνος. Νὰ γίνῃ πάλι ἡ Ἐκκλησία ἡ χαρὰ, τὸ θέλητρο, ἡ ζωὴ μας. Ὁ καθένας μας νὰ κόψῃ τὰ σχοινιά ποὺ τὸν δεσμεύουν. Ὅταν χτυπᾷ ἡ καμπάνα, φτερὰ στὰ πόδια ὄλοι! μικροὶ - μεγάλοι στὸ ναό, ζητώντας τὸ θεῖο ἔλεος· καὶ τότε ὁ Θεὸς θὰ μᾶς εὐλογήσῃ, θὰ μᾶς σώσῃ, θὰ μᾶς ἀξιώσῃ τῆς βασιλείας τῶν οὐρανῶν· ἀμήν.

(†) **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 2019 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**

### *The Cure of Baptism Foreshadowed*

What manner of cure is this? What mystery does it signify to us? For these things are not written carelessly, or without a purpose, but as a figure and type they show in outline things to come, in order that what was exceedingly strange might not, by coming unexpectedly, do harm among the many the power of faith. What then is it that they show in outline? A Baptism was about to be given, possessing much power, and the greatest of gifts, a Baptism purging all sins and making men alive instead of dead. These things then are foreshown as in a picture by the pool, and by many other circumstances. And first is given a water which purges the stains of our bodies, and those defilements which are not, but seem to be, as those from touching the dead, those from leprosy, and other similar causes; under the old covenant one may see many things done by water

on this account. However, let us now proceed to the matter in hand.

First then, as I before said, He causes defilements of our bodies, and afterwards infirmities of different kinds, to be done away by water. Because God, desiring to bring us nearer to faith in Baptism, no longer heals defilements only, but diseases also. For those figures which came nearer [in time] to the reality, both as regarded Baptism, and the Passion, and the rest, were plainer than the more ancient. ... And this miracle was done in order that men, learning that it is possible by water to heal the diseases of the body, and being exercised in this for a long time, might more easily believe that it can also heal the diseases of the soul.

*St. John Chrysostom*

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)