



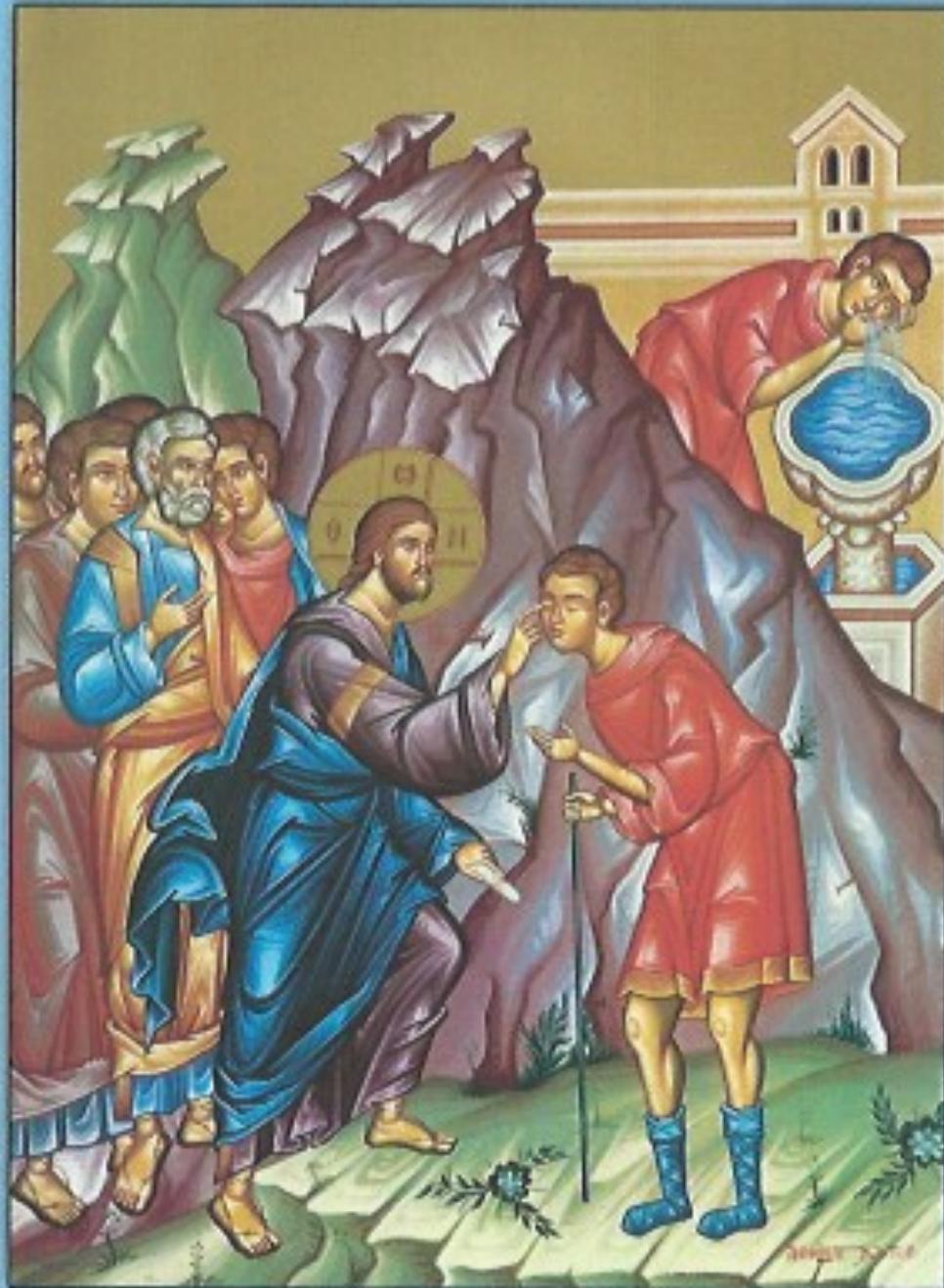
DIRECT ARCHDIOCESAN  
DISTRICT

# THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN June 2nd, 2019

V. Rev. Archimandrite Eugene N. Pappas

## SUNDAY OF THE MAN BORN BLIND



*Icon of the Gospel of the Man Born Blind*

Sunday of the Blind Man  
Acts of the Apostles 16:16-34

IN THOSE DAYS, as we apostles were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by soothsaying. She followed Paul and us, crying, "These men are servants of the Most High God, who proclaim to you the way of salvation." And this she did for many days. But Paul was annoyed, and turned and said to the spirit, "I charge you in the name of Jesus Christ to come out of her." And it came out that very hour. But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the market place before the rulers; and when they had brought them to the magistrates they said, "These men are Jews and they are disturbing our city. They advocate customs which it is not lawful for us Romans to accept or practice." The crowd joined in attacking them; and the magistrates tore the garments off them and gave orders to beat them with rods. And when they had inflicted many blows upon them, they threw them into prison, charging the jailer to keep them safely. Having received this charge, he put them into the inner prison and fastened their feet in the stocks. But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and every one's fetters were unfastened. When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, "Do not harm yourself, for we are all here." And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, and brought them out and said, "Men, what must I do to be saved?" And they said, "Believe in the Lord Jesus, and you will be saved, you and your household." And they spoke the word of the Lord to him and to all that were in his house. And he took them the same hour of the night, and washed their wounds, and he was baptized at once, with all his family. Then he brought them up into his house, and set food before them; and he rejoiced with all his household that he had believed in God.

**Κατὰ Ἰωάννην 9:1-38**

Τῷ καιρῷ ἐκείνῳ, παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. Καὶ ἡρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες· ὥριβή, τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; ἀπεκρίθη Ἰησοῦς· οὕτε οὗτος ἡμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ’ ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἔως ἡμέρα ἐστίν. ἔρχεται νὺξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ὅταν ἐν τῷ κόσμῳ ὁ, φῶς εἰμι τοῦ κόσμου. ταῦτα εἰπὼν ἔπιπτε σε χαμαὶ καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὄφθαλμοὺς τοῦ τυφλοῦ καὶ εἶπεν αὐτῷ· Ὕπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ, ὃ ἐρμηνεύεται ἀπεσταλμένος. ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἤλθε βλέπων. Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν, ἔλεγον· οὐχ οὐτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν; ἄλλοι ἔλεγον ὅτι οὐτός ἐστιν· ἄλλοι δὲ ὅτι ὅμοιος αὐτῷ ἐστιν. ἐκεῖνος ἔλεγεν ὅτι ἐγώ εἰμι. ἔλεγον οὖν αὐτῷ· πῶς ἀνέῳχθησάν σου οἱ ὄφθαλμοί; ἀπεκρίθη ἐκεῖνος καὶ εἶπεν· ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησε καὶ ἐπέχρισέ μου τοὺς ὄφθαλμοὺς καὶ εἶπε μοι· Ὕπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ καὶ νίψαι· ἀπελθὼν δὲ καὶ νιψάμενος ἀνέβλεψα. εἶπον οὖν αὐτῷ· ποῦ ἐστιν ἐκεῖνος; λέγει· οὐκ οἶδα. "Αγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τόν ποτε τυφλόν. ἦν δὲ σάββατον ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέῳξεν αὐτοῦ τοὺς ὄφθαλμούς. πάλιν οὖν ἡρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς· πηλὸν ἐπέθηκέ μου ἐπὶ τοὺς ὄφθαλμούς, καὶ ἐνιψάμην, καὶ βλέπω. ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές· οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι ἔλεγον· πῶς δύναται ἄνθρωπος ἀμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. λέγουσι τῷ τυφλῷ πάλιν· σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἥνοιξέ σου τοὺς ὄφθαλμούς; ὁ δὲ εἶπεν ὅτι προφήτης ἐστιν. οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἔως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος καὶ ἡρώτησαν αὐτοὺς λέγοντες· οὐτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει; ἀπεκρίθησαν δὲ αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον· οἴδαμεν ὅτι οὐτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη· πῶς δὲ νῦν βλέπει οὐκ οἴδαμεν, ἦ τίς ἥνοιξεν αὐτοῦ τοὺς ὄφθαλμούς ἡμεῖς οὐκ οἴδαμεν· αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε, αὐτὸς περὶ ἑαυτοῦ λαλήσει. ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβούντο τοὺς Ἰουδαίους· ἥδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα, ἐάν τις αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται. διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε. ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ· δός δόξαν τῷ Θεῷ· ἡμεῖς οἴδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἀμαρτωλός στιν. ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν· εἰ ἀμαρτωλός ἐστιν οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὁν ἄρτι βλέπω. εἶπον δὲ αὐτῷ πάλιν· τί ἐποίησέ σοι; πῶς ἥνοιξέ σου τοὺς ὄφθαλμούς; ἀπεκρίθη αὐτοῖς· εἶπον ὑμῖν ἥδη, καὶ οὐκ ἥκουσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; ἐλοιδόρησαν αὐτὸν καὶ εἶπον· σὺ εἰ μαθητής ἐκείνου· ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταὶ. ἡμεῖς οἴδαμεν ὅτι Μωϋσεῖ λελάηκεν ὁ Θεός· τοῦτον δὲ οὐκ οἴδαμεν πόθεν ἐστίν. ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστί, καὶ ἀνέῳξέ μου τοὺς ὄφθαλμούς. οἴδαμεν δὲ ὅτι ἀμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει, ἀλλ’ ἐάν τις θεοσεβῆς ἦ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. ἐκ τοῦ αἰώνος οὐκ ήκουσθη ὅτι ἥνοιξε τις ὄφθαλμοὺς τυφλοῦ γεγεννημένου. εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἥδύνατο ποιεῖν οὐδέν. ἀπεκρίθησαν καὶ εἶπον αὐτῷ· ἐν ἀμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω. "Ηκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εύρων αὐτὸν εἶπεν αὐτῷ· σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ; ἀπεκρίθη ἐκεῖνος καὶ εἶπε· καὶ τίς ἐστι, Κύριε, ἵνα πιστεύσω εἰς αὐτόν; εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· καὶ ἐώρακας αὐτὸν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. ὁ δὲ ἔφη· πιστεύω, Κύριε· καὶ προσεκύνησεν αὐτῷ.

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

**AGAPE COFFEE HOUR:** Today is being hosted at the Greek Festival on the PLAZA. Please join us after Divine Liturgy for coffee, luncheon, sweets and cool beverages!

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. 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.

**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!

**GREEK SCHOOL GRADUATION** will be held at the conclusion of today’s Divine Liturgy. A short program will highlight the ceremonies with medals and awards presented to the students. A lottery drawing will be held for the coveted ICON of the CEFALU PANTO-KRATOR! Did you buy a ONE DOLLAR RAFFLE for the school P.T.A.? There’s still time to do it today! Every dollar counts.

**ASCENSION THURSDAY:** is this coming week: JUNE 6TH. It is also the 75th Anniversary Observance of ‘D’ DAY and the invasion of NORMANDY which facilitated the ending of NAZI AXIS and WORLD WAR 11. THE Divine Liturgy will be offered at 9:30 – 11:00 AM.

**GREEK SCHOOL FIELD DAY:** will be celebrated at Coney Island on Thursday, June 6th, starting at 4:00 P.M. at DENO’S WONDER WHEEL PARK and then at TOM’S of CONEY ISLAND for dinner at 6:00 P.M. All students and faculty are guests of the P.T.A. All other guests are on their own.

**CUB SCOUT TROOP** will host their end of the SPRING B.B.Q. on FRIDAY EVENING, JUNE 07th, at 7:00 P.M. on the PLAZA. BE OUR GUEST AND SUPPORT THE YOUNGSTERS.

**A.H.E.P.A.** Brothers will host and serve a B.B.Q. on the PLAZA OPEN TO ALL FREE on Monday evening (one week after the Grecian Festival) MONDAY - JUNE 10TH. AT 6:30 P.M. Shall we reserve your seat? First come – first served!

**EPITAPHIA FLOWERS** from the Paschal celebration will be collected and bagged for distribution to the faithful on ASCENSION THURSDAY (JUNE 6TH) AND ON SUNDAY – JUNE 9TH. These blessed flowers may be placed in your home shrine, in your automobile glove – compartment, or placed at the cemetery gravesite of your faithfully departed.

#### **UP-COMING DATES NOT TO FORGET:**

**PSYCHOSABBATON:** Saturday of ALL SOULS JUNE 14th, 9:00 – 11:00 A.M. This is the final PSYCHOSABBATON for the year Have you commemorated your faithfully departed...?

**PENTCOST SUNDAY** is JUNE 16th, Receive the GRACE of the HOLY SPIRIT.

**RADIO MINISTRY:** Each Saturday at 1:15PM Fr. Eugene hosts and produces the radio broadcast MATTERS OF CONSCIENCE NOW IN it’s 20<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](http://W.W.W.gaepis.org) ([Click live audio](#))

**MEMORIAL TODAY:** + PAUL (KALAPOTHOS ) GEORGULAKOS (Our friend on the Coney Island Boardwalk)

**MEMORIAL NEXT WEEK:** + PRAVDINA ( NINA ) SHVETSOVA + PAULINE PANAGOS + XENOPHON RAPTIS



*Coast Guard Chief Photographer's Mate Robert Sargent's famous photo "Into the Jaws of Death" was taken on the morning of June 6, 1944, as troops of Company E, 16th Infantry, 1st Infantry Division waded ashore at Omaha Beach at Normandy, France. Upon landing, American soldiers faced the Germans' newly formed 352nd Division, and two-thirds of Company E became casualties.* U.S. Coast Guard photo

**156,000+** Troops from the United States  
the United Kingdom, Canada, France, Norway and other Allied nations.

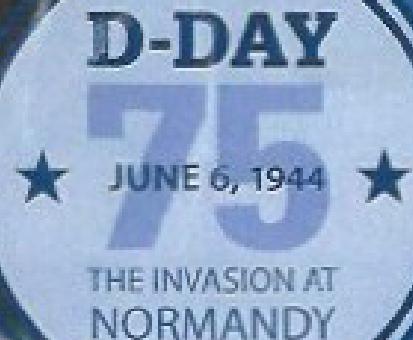
**5** Beaches along the 50-mile stretch of Normandy coast targeted for landing with Allied code names of Utah, Omaha, Gold, Juno and Sword. Omaha was the largest and the costliest: Americans suffered some 2,400 casualties.

**6,000** Ships and landing craft

**50,000** Vehicles

**11,000** Planes

**12,004** Total killed, wounded, missing or captured  
(United States 8,230, United Kingdom 2,700, Canada 1,074)



It was something which you just can't imagine if you have not seen it. It was boats, boats, boats and more boats, boats everywhere.

Jacqueline Noel, recalling the British beaches.  
She met her future husband on D+4.

You are about to embark upon the Great Crusade, toward which we have striven these many months. The eyes of the world are upon you. The hope and prayers of liberty-loving people everywhere march with you.

Your task will not be an easy one. Your enemy is well trained, well equipped and battle-hardened. He will fight savagely.

But this is the year 1944! The tide has turned! The free men of the world are marching together to victory!

I have full confidence in your courage, devotion to duty and skill in battle.

We will accept nothing less than full victory!

Good luck! And let us all beseech the blessing of Almighty God upon this great and noble undertaking.

Gen. Dwight D. Eisenhower, Supreme Allied Commander

It was the largest amphibious assault in the history of human warfare. Allied forces of the United States, Great Britain and Canada plunged themselves onto the European continent to break Hitler's grip on Nazi-occupied France.

They parachuted into a turbulent night to secure inland positions and establish bases they could protect. Some entered in stealthy but dangerous glider planes, known as "flying coffins" that often splintered to pieces in attempts to land on hedgerow-hemmed fields filled with obstructions known as "Rommel's asparagus." Survivors delivered weapons, supplies and even jeeps to

the underarmed paratroopers who had come in ahead of the gliders.

By the morning of June 6, the Higgins boats lurched through enemy fire towards Utah, Omaha, Sword, Gold and Brig. Gen. Theodore Roosevelt Jr., one of The American Legion's most prominent founders. At 56, Roosevelt Jr. had begged command to let him storm Utah Beach. His actions earned him the Medal of Honor mere weeks after he died of a heart attack in Normandy, where he lies today, among heroes who gave their lives to carve a path to liberation, exposure of the Holocaust and victory in the European theater of World War II.

**326,000** Allied troops who crossed by June 11, with more than 100,000 tons of military equipment

**496,777** U.S. World War II veterans living in 2018



# ΚΥΡΙΑΚΗ

## ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



«Ἐγενόμην ἐν Πνεύματι ἐν τῇ Κυριακῇ ἡμέρᾳ καὶ ἤκουσα φωνήν ὅπιον μου μεγάλην ὡς σάλπιγγος» (Ἄπ. 1,10)

Έκδιδεται ἀπὸ τὴν Κοινοβιακή Γυναικεία Τερψ Μονή Λαγίου Αύγουστινου Φλώρινης - 531 00 ΦΛΩΡΙΝΑ - τηλ. 23850-28610 - imasello@yahoo.gr

Περίοδος Δ' - "Έτος ΛΣΤ"  
Φλώρινα - ἀριθμ. φύλλου 2193

Κυριακή τοῦ Τυφλοῦ (Ἰω. 9,1-38)  
2 Ιουνίου 2019

Συντάκτης (†) ἐπίσκοπος  
Αύγουστινος Ν. Καντιάτης

### Τὸ βαθύτερο αἴτιο τῆς ἀπιστίας

«Μή καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; Ἐλοιδόρησαν αὐτὸν καὶ εἶπον· Σὺ εἰ μαθητής ἔκείνου· ἥμεῖς τοῦ Μωυσέως ἐσμὲν μαθηταί» (Ἰω 9,27-28)

**Θ**αῦμα, μεγάλο θαῦμα, ἐπιτέλεσε, ἀγαπητοί μου, δόκιμος ἡμῶν Ἰησοῦς Χριστός· ἔνας ἐκ γενετῆς τυφλὸς εἶδε τὸ φῶς του!

Τὸ θαῦμα αὐτὸν ἔγινε δημοσίως. Ὁ δυστυχισμένος ἔκεινος ἀνθρωπος ἦταν γνωστὸς στὴ μικρὴ κοινωνία· τὸν ἔβλεπαν οἱ γείτονές του κι δλοι οἱ περαστικοὶ νὰ κάθεται πάντα σ' ἕνα πολυαύχναστο μέρος καὶ νὰ ζητιανεύῃ. Τώρα λοιπόν, ποὺ τὸν εἶδαν θεραπευμένο, ἀποροῦσαν καὶ συζητοῦσαν γι' αὐτὸν μεταξύ τους· Νά 'νε ἀραγε αὐτός, ἢ μήπως κάποιος ἄλλος ποὺ τοῦ μοιάζει;... Ρώτησαν καὶ τὸν ἴδιο· –Ἐσύ εἶσαι; Κι αὐτὸς τοὺς διαβεβαίωνε· –Ἐγὼ εἰμαι. –Καὶ πῶς ἀνοιξαν τὰ μάτια σου; Αὐτὸς τοὺς ἀπήντησε· –Ἐνας ἀνθρωπος ποὺ τὸν λένε Ἰησοῦ ἔκανε λάσπη, ἀλειφε μ' αὐτὴν τὰ μάτια μου καὶ μοῦ εἶπε· «Πήγαινε στὴν κολυμβήθρα τοῦ Σιλωάμ καὶ πλύσου». Πήγα λοιπὸν ἔκει κι ἀφοῦ πλύθηκα εἶδα τὸ φῶς μου. –Ποῦ εἶνε τώρα αὐτός; τὸν ρωτοῦν. –Δὲν ξέρω, τοὺς ἀπαντᾷ [Ιω 9,13].

Πολλοὶ λοιπὸν τὸν εἶδαν, καὶ θά πρεπε νὰ πιστέψουν, δτι ἔκεινος ποὺ ἔχει τὴ δύναμι μόνο μὲ τὸ λόγο του νὰ κάνῃ τέτοια θαύματα, νὰ δίνῃ μάτια σὲ τυφλούς, δὲν εἶνε ἔνας ἀπλὸς ἀνθρωπος, ἀλλὰ εἶνε ὁ ἴδιος ὁ Θεός. Τὸ θαῦμα αὐτό, ὅπως καὶ ὅλα τὰ ἄλλα θαύματα τοῦ Κυρίου, πιστοποιοῦσε καὶ ἀποδείκνυε μὲ τὸν ἐπισημότερο τρόπο τὴ θεότητά του. Κάθε ἀνθρωπος ποὺ διανοεῖται σωστά, ποὺ σκέπτεται λογικὰ καὶ ἔχεταί ἀντικειμενικὰ τὰ πράγματα, δὲν μποροῦσε παρὰ νὰ καταλήξῃ στὸ συμπέρασμα ἔκεινο ποὺ τόσο ἀπλά καὶ τετραγωνικὰ διατύπωσε ὁ θεραπευμένος τυφλὸς μπροστά στὸ Συνέδριο τῶν φαρισαίων· «Ἐκ τοῦ αἰώνος οὐκ ἤκουόσθη», τοὺς εἶπε, «ὅτι ἤνοιξέ τις ὀφθαλμούς τυφλοῦ γεγεννημένου. Εἰ μὴ ἦν οὕτος παρὰ Θεοῦ, οὐκ ἤδυνατο ποιεῖν οὐδέν». Ἀπὸ τὴν ἀρχὴ

τοῦ κόσμου δὲν ἀκούστηκε ποτὲ δτι ἀνοιξε κάποιος μάτια ἀνθρώπου ποὺ γεννήθηκε τυφλός· ἀν αὐτὸς δὲν ἦταν ἀπὸ τὸ Θεό, δὲν θὰ μποροῦσε νὰ κάνῃ τίποτα [Ιω 9,32].

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Τὸ θαῦμα ἦταν ὀλοφάνερο, ἀγαπητοί μου. Ἄλλα οἱ φαρισαῖοι δὲν πείθονται, ἀπιστοῦν. Θέλουν νὰ ἔρευνήσουν ἀπ' ὅλες τὶς πλευρὲς τὸ γεγονός. Καὶ ἀρχίζουν τὴν ἔρευνα.

Ἐξετάζουν πρῶτα - πρῶτα τὸν ἴδιο τὸν θεραπευμένο τυφλό, καὶ τὸν ἀκοῦνε νὰ διηγῆται τὸν τρόπο τῆς θεραπείας του, ποὺ ἦταν ἀπλούστατος· μία ἐπίχρισις - ἐπάλειψις μὲ πηλὸ - λάσπη, ἔνα νίψιμο - πλύσιμο τῶν ὀφθαλμῶν - ματιών στὴν κολυμβήθρα τοῦ Σιλωάμ, καὶ ὁ τυφλὸς ἐπέστρεψε βλέποντας. Πολλοὶ τυφλοὶ θὰ μποροῦσαν νὰ κάνουν τὸ ἴδιο ποὺ ἔκανε αὐτός, ἀλλ' ἀσφαλῶς δὲν θὰ θεραπεύονταν. Γιατὶ; Διότι ἔλειπε ἡ διαταγὴ Ἐκείνου· ἦταν φανερό, δτι δχι τὸ χῶμα τοῦ πηλοῦ οὔτε τὸ νερὸ τῆς κολυμβήθρας τοῦ Σιλωάμ, ἀλλὰ κάτι ἄλλο, ὁ λόγος δηλαδὴ τοῦ Κυρίου, αὐτὸ τὸ παντοδύναμο πρόσταγμα, δημιούργησε ὀφθαλμούς, ἔδωσε μάτια καὶ θεράπευσε τὸν ζητιάνο αὐτόν. Ο ἴδιος λοιπὸν «ὅ ποτὲ τυφλός» [Ιω 9,13] πιστοποιεῖ τὸ θαῦμα.

Οι φαρισαῖοι δμως δὲν θέλουν νὰ πιστέψουν σ' ἔναν ἀνθρωπο ποὺ μὲ τόση εἰλικρίνεια διηγεῖται τὰ πράγματα ὅπως συνέβησαν. Στρεψοδικοῦν. Υποπτεύονται δηθεν, δτι δὲν τοὺς λέει τὴν ἀλήθεια, δτι δὲν εἰν' αὐτὸς ποὺ θεραπεύθηκε ἀλλὰ κάποιος ἄλλος. Καλοῦν λοιπὸν τώρα τοὺς γονεῖς τοῦ πρώην τυφλοῦ καὶ ζητοῦν νὰ πληροφορηθοῦν ἀπ' αὐτοὺς τρία πράγματα· πρῶτον ἀν αὐτὸς εἶνε ὁ γυιός τους, δεύτερον ἀν γεννήθηκε τυφλός, καὶ τρίτον πῶς ἔχειοῦν τὸ δτι εἶδε τὸ φῶς του. Οι γονεῖς πιστοποιοῦν τὴν ταυτότητά του, δτι αὐτὸς εἶνε ὁ γυιός τους βεβαιώνουν καὶ τὸ

έκ γενετῆς πάθημά του, διτὶ ἔτσι τυφλός γεννήθηκε. Άλλὰ στὴν τρίτη ἔρωτησι, «πῶς ἄρτι βλέπει» (βλ. 9:19), ἀποφεύγοντας τὸν ἄπαντήσουν εὐθέως· ἐνῷ γνωρίζουν, δηλώνουν ἄγνοια τάχα, λένε πῶς δὲν ξέρουν ποιός τοῦ ἄνοιξε τὰ μάτια, καὶ παραπέμπουν τοὺς φαρισαίους στὸν ἴδιο τὸ γυιό τους, ποὺ εἶνε ἄλλωστε ἐνήλικας, γιὰ νὰ μάθουν ἀπὸ τὸν ἴδιο τὴν ἔξηγησι.

Τώρα οἱ φαρισαῖοι καλοῦν γιὰ δεύτερη φορὰ τὸν «ποτὲ τυφλόν». Τοῦ ὑποβάλλουν νέες ἔρωτήσεις, ἀλλὰ κι ἀπὸ τὴν νέαν αὐτὴ ἀνάκρισι βγαίνει λαμπρότερη ἡ ἀλήθεια ποὺ ἐρευνοῦν. Ο τυφλός, μολονότι ἀγράμματος, συντρίβει μὲ δῆλη τὴν συνέπεια τῆς λογικῆς τὰ ἀνόητα ἐπιχειρήματα τῆς ἀπιστίας τῶν φαρισαίων· ὁ ἀγράμματος νικᾷ τοὺς σοφούς. Αφοῦ τὸν προκάλεσαν, ἔδωσε τὴν μάχην καὶ βγῆκε νικητής· γιατὶ αὐτὸς εἶχε μὲ τὸ μέρος του τὴν ἀλήθειαν, ἐνῷ ἐκεῖνοι εἶχαν καὶ ὑποστήριζαν τὸ ψέμα. Μετὰ ἀπὸ τὴν ἥττα τους οἱ φαρισαῖοι θὰ ἐπρεπε, διὸ ἡταν τίμιοι ἀντρες, νὰ δομολογήσουν τὴν πλάνη τους, νὰ πιστέψουν στὸν Χριστό, νὰ παραδεχτοῦν τὴν ἀλήθειαν καὶ νὰ διακηρύξουν τὸ μεγάλο αὐτὸν θαῦμα.

Άλλ· ἀλλοίμονο, αὐτοὶ ἐμμένουν στὴν ἀπιστία τους. Γιατὶ; Διότι δὲν θέλουν νὰ πιστέψουν. Τὸ φῶς τῆς ἀληθείας λάμπει καθαρὰ καὶ προσφέρεται σὲ δλους ἄφθονο, ἀλλ’ αὐτοὶ κλείνουν μόνοι τους τὰ μάτια τῆς ψυχῆς τους, γιὰ νὰ μὴν τὸ δοῦν μοιάζουν μὲ τὸν ἀνθρώπον ἐκεῖνον ποὺ κλείνει δλα τὰ παράθυρα τοῦ δωματίου του, γιὰ νὰ μὴ μπῇ τὸ φῶς τοῦ ἥλιου καὶ τοῦ διακόψη τὸν ὑπνο.

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Αὐτὸς ἔκανεν τότε οἱ φαρισαῖοι. Αὐτὸς κάνει πάντα καὶ μέχρι σήμερα δλοι οἱ ἀπιστοι. Ἐρνοῦνται νὰ πιστέψουν στὸν Χριστὸ δχι γιατὶ ἡ ἀλήθεια του δὲν ἔχει ἀποδείξεις, ἀλλὰ γιατὶ δὲν θέλουν νὰ πιστέψουν. Καὶ γιατὶ δὲν θέλουν; Γιὰ νὰ μὴν ὑποχρεωθοῦν νὰ δεσμεύσουν τὸν ἑαυτό τους στὴν αὐθεντία του καὶ νὰ ὑποταγοῦν στὸ νόμο του, διότι τότε θὰ πρέπῃ ν’ ἀλλάξουν δλη τὴν ζωὴν τους. Η θέλησί τους ἀντιδρᾶ πεισματικά, ὁ ἔγωισμός τους δὲν δέχεται νὰ δηλώσῃ ὑποταγὴ στὸν Χριστό· τὰ πάθη τους φράζουν μὲ κάθε τρόπο τὰ μάτια τῆς ψυχῆς καὶ δὲν ἐπιτρέπουν νὰ εἰσδύσῃ σ’ αὐτὴν οὔτε μιὰ ἐλάχιστη ἀκτίνα πίστεως.

Αὐτὸς εἶνε ὁ κυριώτερος λόγος, γιὰ τὸν δηποτὸν τόσοι ἀνθρώποι μένουν μακριὰ ἀπὸ τὸν Χριστό. Ο Χριστὸς ἤρθε στὸν κόσμο ὡς φῶς ποὺ σκορπίζει παντοῦ ἀκτίνες οὐράνιες, ἀλλὰ «ἵγαπτοσαν οἱ ἀνθρώποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, ἦν γάρ πονηρά αὐτῶν τὰ ἔργα. Πᾶς

γάρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεχθῇ τὰ ἔργα αὐτοῦ»· οἱ ἀνθρώποι –κατὰ περίεργο τρόπο– ἀγάπησαν περισσότερο τὸ σκοτάδι παρὰ τὸ φῶς, γιατὶ τὰ ἔργα τους ἥταν πονηρά· καὶ καθένας ποὺ κάνει κακὲς πράξεις μισεῖ τὸ φῶς καὶ δὲν πλησάζει σ’ αὐτό, γιὰ νὰ μὴ φανερωθοῦν τὰ ἔργα του (βλ. 3:19-20).

Τὴν ἀλήθεια αὐτῆ, διτὶ δηλαδὴ ὅχι ἔλλειψις ἐπαρκῶν ἀποδείξεων ἀλλὰ μία διεφθαρμένη καὶ διεστραμμένη Θέλησις κρατάει τοὺς ἀπίστους μακριὰ ἀπὸ τὸν Χριστό, πιστοποιοῦν συχνὰ παραδείγματα ἀπὸ τὴν ζωὴ τῶν μεγαλυτέρων ἀπίστων. ✓ Νά οἱ φαρισαῖοι δὲν πιστεύουν γιατὶ ἔχουν μεγάλη ιδέα γιὰ τὸν ἑαυτό τους –τί εἶν’ αὐτός, λένε, νὰ τὸν παραδεχτοῦμε; «ἡμεῖς τοῦ Μωυσέως ἐσμέν μαθηταί» (βλ. 3:21) – λόγῳ τοῦ ἔγωισμοῦ τους δὲν δέχονται ν’ ἀναγνωρίσουν διτὶ ὁ Χριστὸς εἶνε ἀνώτερος ἀπὸ τὴν ἀφεντιά τους... ✓ Νά καὶ οἱ δῆθεν μορφωμένοι δὲν πιστεύουν γιατὶ νομίζουν πὼς τὰ ἔργα τους αὐτοὶ δλα καὶ περιφρονοῦν ὡς ἀφελεῖς ὅσους δέχονται τὸ Εὐαγγέλιο. ✓ Νά καὶ οἱ σημερινοὶ ἄθεοι δὲν πιστεύουν γιατὶ κι αὐτοὶ ἔχουν μεγάλη πεποίθησι στὸν ὄρθολογισμὸ καὶ τὴν «ἐπιστήμη» τους, πολὺ μεγάλη ιδέα γιὰ τὶς γνώσεις καὶ τὴ διανόησί τους. Δὲν εἶνε αὐτοὶ σὰν κάτι γριούλες, ώστε νὰ παραδέχωνται ἀμέωνς διτὶ διδάσκει ἡ Ἑκκλησία· ὁ νοῦς τους, δπως λένε, εἶνε ἀδέσμευτος ἀπὸ «προλήψεις καὶ δεισιδαιμονίες τοῦ ὄχλου» – ἔτσι χαρακτηρίζουν τὰ δόγματα καὶ τὶς ἀλήθειες τῆς πίστεώς μας –, κι ἀπὸ τὶς ὑψηλές ἔδρες τους βλέπουν μὲ μάτι ἐσχάτης περιφρονήσεως τὸν πολὺ λαὸ νὰ συνωστίζεται στοὺς ναούς, γιὰ νὰ προσευχηθῇ καὶ ν’ ἀκούσῃ τὸ λόγο τοῦ Χριστοῦ. Μένουν μακριά!

Ἄγαπητὲ ἀδελφέ! Μή σὲ ξενίζει καὶ μὴ σὲ τρομάζει τὸ πλήθος τῶν ἀπίστων τῆς συγχρόνου γενεᾶς μας. **“Ηταν ἐπόμενο καὶ ἀναμενόμενο νὰ παρουσιαστῇ τὸ φαινόμενο αὐτὸς μία γενεὰ ποὺ ἔζησε καὶ ζῇ λατρεύοντας τὸ ἔγω, δὲν ἥταν δυνατὸν παρὰ νὰ ἐκθρέψῃ καὶ ἀπίστους.** Αν ἔξετάσῃς προσεκτικά τὴν ζωὴ τους, θὰ δῆς, διτὶ κάποια μωσικὴ πληγὴ ὑπάρχει στὴν ταλαιπωρη ψυχὴ τους· ἔξ αἰτίας τῆς πληγῆς αὐτῆς ἡ καρδιά τους δὲν εἰρηνεύει καὶ δὲν μπορεῖ νὰ δῇ τὸ ἰλαρὸ φῶς τοῦ Χριστοῦ.

“Ἄς παρακαλέσουμε τὸν Κύριο, νὰ στείλῃ τὴν χάρι του καὶ νὰ ἀφαιρέσῃ ἀπὸ τὶς καρδιές τῶν ἀπίστων τὸ κάλυμμα τῆς κακίας, γιὰ νὰ μπορέσουν ν’ ἀπολαύσουν καὶ αὐτοὶ τὴν λαμπρότητα τῆς δόξης Του.

(f) ἐπίσκοπος Αύγουστίνος

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**

### *A Link to Baptism*

The cure of the blind man also symbolizes mankind's means for its recovery from its blindness. It symbolizes the Sacrament of Baptism. Baptism is called holy enlightenment. Those who have been recently baptized are called the newly enlightened. This gospel from Saint John was read in the ancient Church on Holy Saturday when Catechumens were baptized. As this man is cured of his blindness when he washes in the waters of the pool of Siloam, as Jesus tells him to do, so are we brought out of darkness into a new life when we are baptized as Christ instructed us to be. Jesus restores His creation, mankind, with the potential to become what it was meant to be before the fall of Adam.

We also hear in the reading that after this man was cured many of those who knew him before did not recognize him. He is still the same man

but something has significantly changed about him. He is no longer blind. So when we are illuminated we are also new persons, though our outward appearance might be the same. To symbolize this newness a white garment is put on us to show the purity with which we start this new existence. We must, however, become different and unrecognizable in our inward and outward actions also. We must manifest our new existence to those around us through these actions. We must radiate this new found light to others by the way we live our lives. We must say to the world, "I am he who was blind but now my eyes are opened." Credit must be given to Him who has cured us of our darkness by living our lives according to the lessons of the illumination we have received and the continued guidance we get with the reception of the Holy Spirit.

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