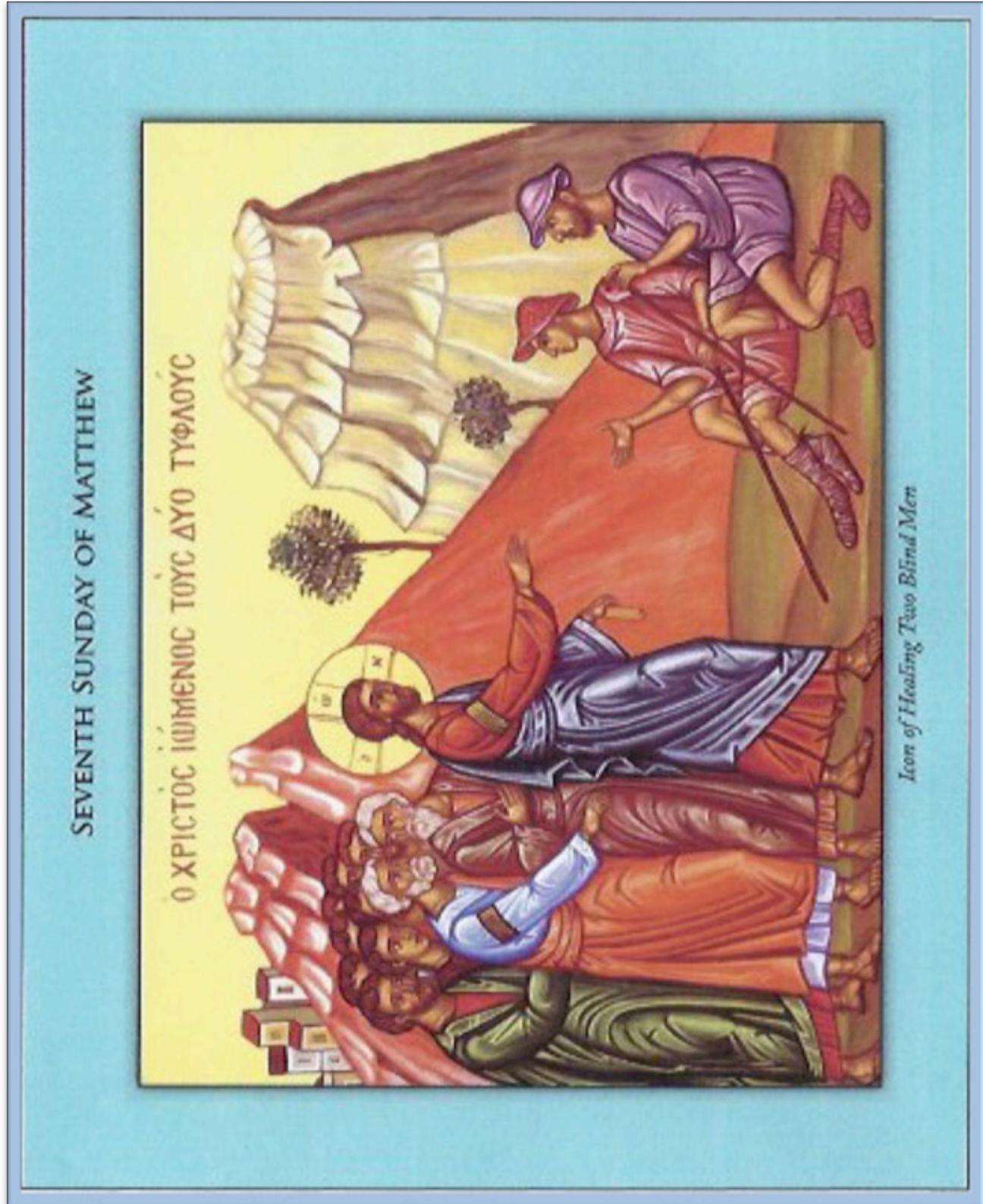




DIRECT ARCHDIOCESAN
DISTRICT

THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN August 4th, 2019
V. Rev. Archimandrite Eugene N. Pappas



7th Sunday of Matthew
St. Paul's Letter to the Romans 15:1-7

Prokeimenon. mode-0.

The reading is from St. Paul's Letter to the Romans 15:1-7

Brethren, we who are strong ought to bear with the failings of the weak, and not to please ourselves; let each of us please his neighbor for his good, to edify him. For Christ did not please himself; but, as it is written, "The reproaches of those who reproached thee fell on me." For whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures we might have hope. May the God of steadfastness and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ. Welcome one another, therefore, as Christ has welcomed you, for the glory of God.

7th Sunday of Matthew
Πρὸς Ῥωμαίους 15:1-7
Προκείμενον. mode-0.
Πρὸς Ῥωμαίους 15:1-7 τὸ ἀνάγνωσμα

Ἀδελφοί, ὀφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν. Ἐκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν. Καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν, ἀλλὰ, καθὼς γέγραπται, Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ἐπέπεσον ἐπ' ἐμέ. Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν προεγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. Ὁ δὲ θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δῶν ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν· ἵνα ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὸν θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς, εἰς δόξαν θεοῦ.

7th Sunday of Matthew
The Gospel According to Matthew 9:27-35

At that time, as Jesus passed by, two blind men followed him, crying aloud, "Have mercy on us, Son of David." When he entered the house, the blind men came to him; and Jesus said to them, "Do you believe that I am able to do this?" They said to him, "Yes, Lord." Then he touched their eyes, saying, "According to your faith be it done to you." And their eyes were opened. And Jesus sternly charged them, "See that no one knows it." But they went away and spread his fame through all that district. As they were going away, behold, a dumb demoniac was brought to him. And when the demon had been cast out, the dumb man spoke; and the crowds marveled, saying, "Never was anything like this seen in Israel." But the Pharisees said, "He casts out demons by the prince of demons." And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity among the people.

7th Sunday of Matthew
Ἐκ τοῦ Κατὰ Ματθαῖον 9:27-35
Εὐαγγελίου τὸ Ἀνάγνωσμα

Τῷ καιρῷ ἐκείνῳ, παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν αὐτῷ δύο τυφλοὶ κράζοντες καὶ λέγοντες· ἐλέησον ἡμᾶς, υἱὲ Δαυΐδ. ἐλθόντι δὲ εἰς τὴν οἰκίαν προσήλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ· ναί, Κύριε. τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν λέγων· κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. καὶ ἀνέψαθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς λέγων· ὁράτε μηδεὶς γινωσκέτω. οἱ δὲ ἐξεληθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ. Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον· καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός, καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες ὅτι οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ. οἱ δὲ Φαρισαῖοι ἔλεγον· ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.

AGAPE COFFEE HOUR: is being sponsored and hosted by the Parish Council today. Please join us in WHITEHALL for refreshments and fellowship.

UP-COMING SERVICES:

Monday	August 05th.	PARAKLESIS to the Virgin Mary	7:00	P.M.
Tuesday	August 06th,	TRANSFIGURATION (Metamorphosis)	9:00	A.M.
		Blessing of the grape harvest	11:00	A.M.
Wednesday	August 07th.	Prayer and Healing Anointing	6:00	P.M.
		PARAKLESIS to the Virgin Mary	7:00	P.M.
Thursday	August 08th.	PARAKLESIS to the Virgin Mary	7:00	P.M.
Monday	August 12th.	PARAKLESIS to the Virgin Mary	7:00	P.M.
Wednesday	August 14th.	GREAT VESPER of KOIMISIS THEOTOKOU		
		at our sister parish on 5th Avenue	7:00	P.M.
Thursday	August 15th	Three Hierarchs Liturgy commences	9:00	A.M.
		ARTOKLASIES	11:00	A.M.

NEEDS FOR THE MONTH OF MARY: A U G U S T !

Basiliko plants, flowers fro the garden and especially ‘ marigolds ‘ , may be placed at the EPITAPHION SHROUD of our Blessed Lady.

Wine may be presented for the EUCHARIST during the high holidays.

Please confer with the clergy of what wine is acceptable and how to present your offering.

Father Eugene will advise you.

Prospora for the Eucharistic celebration is always most welcomed.

Artoklasies in thanksgiving, in tribute, in memory or in private supplication are most welcome on the actual feast days! Celebrate YOUR PATRON SAINT DAY (name-day) with an artoklasia.

HIERARCHAL VISITATION: As each year we are pleased to welcome and host Metropolitan Anthony and Archbishop Daniel as they come to visit the UKRAINIAN MISSION of Saint Panteleimon on Sunday – September 8th.

SCHOOL bells ring and children sing..... “IT’S BACK TO GREEK SCHOOL AGAIN !” Please take note of the centerfold announcement of Greek School registrations for the academic year 2019-20. Children of FIVE YEARS of age may enroll for the ‘KINDER-GARTEN CLASS’ Don’t miss out on this opportunity for your child (grand-child) to love and respect with pride their HELLENIC HERITAGE!

VISIT THE EPITAPHION: of the Blessed Virgin Mary’s repose during the DEKA-PENT AUGOUSTOS (15 days of solemn tribute to the Mother of the Lord). Basil plants may be offered at the bier as well as cut flowers from your garden. Marigold blossoms which are in plentitude during this period are most appropriate. They are so named as ‘MARY’S GOLD’ honor her !

GRAPES are requested for the celebration feast of the HOLY TRANSFIGURATION on TUESDAY – AUGUST 06TH. All colors of grapes are acceptable for this traditional first crushing of the grape harvest for the wine of Holy Communion. Please bring the grapes to church for TUESDAY August 6th.

ARTOKLASIES are most welcomed during this period. Please inform the Church Office for proper acknowledgement and direction.

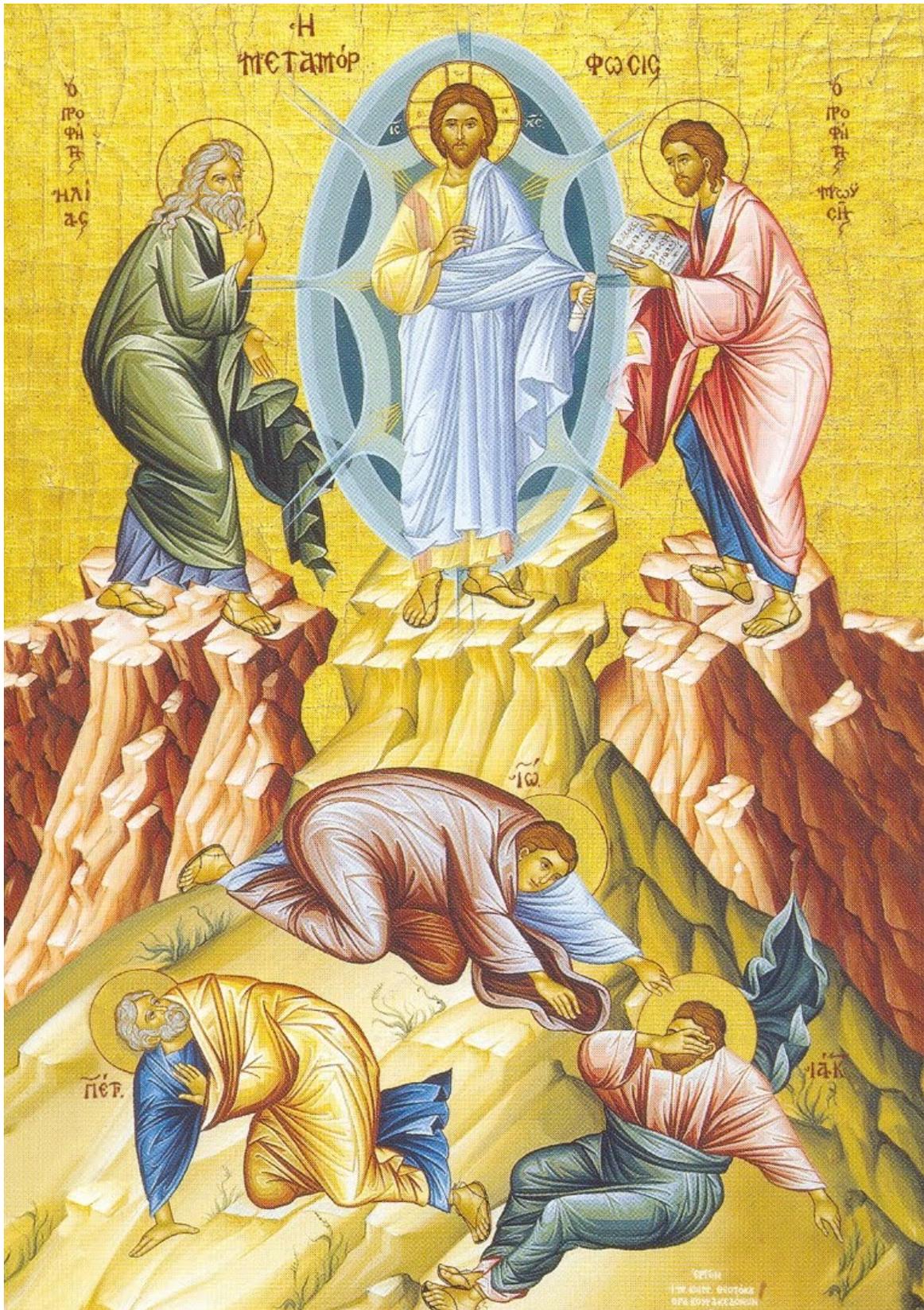
NAME DAY CONGRATULATIONS: during the first 15days of August to those named, SOTIRIOS, SOTIRIA, “SAM”, MARY, MARIA, MARIO, PANAGIOTIS, PANAGIOTA, DESPINA, MARIANNA, MARIGO, MAYA.

YPSOMATA: are offered to those celebrating their name day who in turn have offered an “ARTOKLASIA” of thanksgiving to the Lord! CELEBRATE YOUR NAME DAY PROPERLY WITH TRADITIONAL RITES.

RADIO MINISTRY: Each Saturday at 1:15PM Fr. Eugene hosts and produces the radio broadcast **MATTERS OF CONSCIENCE NOW IN** it’s 21st 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](#))



Father Eugene was among a select body of clergy called by His Eminence Archbishop ELPIDOPHOROS to attend a meeting of the SYNDESMOS of the Direct Archdiocesan District. A special treat and honor was the presentation of a ' birthday cake ' for our Pastor at the private session. Only the ARCHBISHOP ' knows ' how old Father Eugene really IS !



METAMORPHOSIS (HOLY TRANSFIGURATION) is celebrated every year on August 06th. It is the glorification of the Son of Man, our Lord and Savior Jesus Christ as he is encouraged and inspired by the apparition of the Prophet Moses with the LAW and the Prophet Elias with the Prophetic Voice. Mount Tabor where the miraculous apparitions took place was graced with the presence of three special disciples; PETER (Cephas the head), JAMES (the brother of the Lord) and JOHN (the youngest and most beloved of the twelve). Chronia Polla to all named SOTIRIOS and SOTIRIA on their particular feast day.



ΚΥΡΙΑΚΗ

ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



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

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

Περίοδος Δ' - Ἔτος ΛΣΤ'
Φλώρινα - ἀριθμ. φύλλου 2212

Κυριακὴ Ζ' (Ζ' Ματθ.) (Ῥωμ. 15,1-7)
4 Αὐγούστου 2019

Συντάκτης (†) ἐπίσκοπος
Αὐγουστίνος Ν. Καντιώτης

Ἄνοχή, ὑποχώρησι, συγκατάβασι

«Ὁφείλομεν ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν» (Ῥωμ. 15,1)

Δὲν κατοικεῖται ἡ Γῆ ἀπὸ ἀγγέλους, ἀγαπητοί μου. Ἄνθρωποι τὴν κατοικοῦν, πού καθένας ἔχει τὰ ἐλαττώματά του, τὶς ἀδυναμίες του· αὐτὰ δηλαδὴ πού ἔχουμε ὅλοι.

Τί θὰ γινόταν λοιπόν, ἂν ὁ καθένας μας δὲν ἀνεχόταν τὸν ἄλλο καὶ δὲν ὑπέμενε τὰ ἐλαττώματά του; Τὸ λιγώτερο πού θὰ συνέβαινε θὰ ἦταν, νὰ σταματήσῃ ἡ συμβίωσι, νὰ διαλυθῇ ἡ κοινωμία, καὶ ὁ καθένας, μὴ ὑποφέροντας τὰ ἐλαττώματα τοῦ γείτονά του, νὰ σηκωθῇ νὰ φύγῃ ἀπὸ τὸν κόσμον, νὰ πάρῃ τὰ βουνά καὶ νὰ πιᾶσῃ τὶς ἐρημιές, γιὰ νὰ μὴ βλέπῃ μπροστά του τὰ παράξενα καὶ ἐνοχλητικὰ τοῦ ἄλλου. Αὐτὸ θὰ ἦταν τὸ λιγώτερο. Γιατί θὰ μπορούσε νὰ συμβῇ καὶ τὸ χειρότερο· νὰ συζοῦν μὲν οἱ ἄνθρωποι στὶς κοινωνίες, ἀλλὰ πῶς; **ὡὰν τὰ θηρία**· μένοντας δηλαδὴ ἀσυμβίβαστοι μεταξύ τους, θὰ ἦταν κάθε στιγμή ἔτοιμοι νὰ διαιρεθοῦν, νὰ συγκρουσθοῦν, ν' ἀλληλοσπαραχθοῦν, πολλές φορές μάλιστα γιὰ τὸ τίποτα.

Ἀπὸ ἀνθρώπινες ὁμως ἀδυναμίες δὲν εἶνε ἀπηλλαγμένοι οὔτε οἱ Χριστιανοί. Γι' αὐτὸ καὶ μεταξύ τῶν μελῶν τῆς Ἐκκλησίας ἀναφύονται διαφορές, τὶς ὁποῖες **θεραπεύει ὁ λόγος τοῦ Θεοῦ**, ὅπως τὸν διαβάζουμε ἡμεῖς σήμερα στὴν ἁγία Γραφή καὶ ὅπως τὸν κηρύττουν ἀνέκαθεν οἱ κήρυκες τοῦ θείου λόγου.

Νὰ καὶ ὁ ἀπόστολος Παῦλος, πού τὸν ἀκούσαμε πάλι σήμερα. Βαθῶς γνώστης καὶ ψυχολόγος τῶν ἀνθρωπίνων πραγμάτων –μὰ πρὸ παντός θεόπνευστος ὁδηγός, μὲ φωτισμὸ τοῦ ἁγίου Πνεύματος–, βλέπει καθαρὰ καὶ μᾶς τὸ λέει εὐθέως ὅτι, γιὰ τὴν συμβίωσι τῶν πιστῶν καὶ γενικὰ γιὰ τὴ συνοχὴ καὶ τὴν πρόοδο μιᾶς κοινωμίας, εἶνε ἀναγκαῖα καὶ ἀπαραίτητη ἡ **ἀμοιβαία ἀνοχή, ὑποχώρησι, συγκατάβασι**. Δὲν γίνεται διαφορετικὰ.

Θὰ ρωτήσετε· Εὐκόλο τὸ θεωρεῖς αὐτό; δια-

θέτουν ὅλοι τὴ δύναμι πού ἀπαιτεῖται γιὰ μία ἀνοχή καὶ ὑποχώρησι; Ὅχι ἀσφαλῶς. Πρέπει κάποιος νὰ εἶνε **δυνατὸς γιὰ νὰ τὸ κατορθώσῃ**. Γι' αὐτὸ στὸ σημερινὸ ἀνάγνωσμα, ἀπὸ τὴν πρὸς Ῥωμαίους ἐπιστολή, ἀκούμε τὸν ἀπόστολο Παῦλο νὰ δίνει τὴ χρυσοῦ συμβουλή· **«Ὁφείλομεν ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν»** (Ῥωμ. 15,1). Ἀπευθύνεται σ' αὐτοὺς πού νιώθουν τὸν ἑαυτό τους δυνατὸ, τοὺς ὑποδεικνύει τί χρέος ἔχουν ἀλλὰ καὶ μὲ ποῖο τρόπο μποροῦν νὰ τὸ ἐκπληρώσουν.

Ἄς τὸν ἀκούσουμε, ἀγαπητοί μου· τὰ λόγια του εἶνε σοφὰ καὶ πολύτιμα.

«Ὁφείλομεν», λέει, **ἔχουμε χρέος** δηλαδὴ, νὰ βαστάζουμε, νὰ σηκώνουμε, τὶς ἀσθενείες τῶν ἀδυνάτων. Γιατί; ποῖός μᾶς ὑποχρεώνει σ' αὐτό; Αὐτὸ ἐπιβάλλει ἡ χριστιανικὴ μας ιδιότητα, τὸ ὅτι μεταξύ μας εἶμαστε ἀδέρφια ἐν Χριστῷ· ἔτσι ἐπιτάσσει ἡ χριστιανικὴ ἀγάπη. Ὅπως ὁ Κύριός μας Ἰησοῦς Χριστός, πού ἡ καρδιά του πλημμυροῦσε ἀπὸ τὰ ἀγιώτερα αἰσθήματα τῆς ἀγάπης, ὑπέφερε τὰ ἐλαττώματα τῶν ἀνθρώπων τῆς ἐποχῆς ἐκείνης καὶ σήκωσε τὸ φορτίο τῶν ἁμαρτημάτων ὅλου τοῦ κόσμου, κάπως ἔτσι κ' ἡμεῖς **καλούμεθα** νὰ ὑπομείνουμε τὶς ἀδυναμίες τῶν συνανθρώπων μας, νὰ βαστάσουμε αὐτὸ τὸ φορτίο. Φορτίο εἶνε οἱ ἰδιοτροπίες, οἱ συνήθειες, οἱ κακίες, τὰ ἐλαττώματα τοῦ πλησίον μας. Καὶ ἐρωτῶ· τί εἶνε αὐτό, τὸ δικὸ μας φορτίο, μπροστὰ στὸ φορτίο ἐκεῖνο πού σήκωσε ὁ Χριστός; Σχεδὸν τίποτα, ἓνα ἄχυρο ἐν συγκρίσει μὲ ἓνα βουνό. Ἄς ἀναλογισθοῦμε· ὁ Κύριός μας ὑπέμεινε τὶς συκοφαντίες τῶν Φαρισαίων, τὴν σκληρότητα τῶν Ῥωμαίων, τὴν ἀδικία τῶν δικαστῶν, τὶς ὕβρεις ἐνὸς δλόκληρου λαοῦ εὐεργετημένου μάλιστα ἀπ' αὐτόν, ὅλων ἐκείνων πού ὡὰν τὰ

λυσσασμένα σκυλιά μαίνονταν και ώρύνονταν έναντιόν του. Και όμως, όχι μόνο δεν αγανάκτησε, δεν εξεδήλωσε όργη, αλλά έμεινε μέχρι τέλους καρτερικά αποφασισμένος να φορτωθῆ τὰ ἀμαρτήματα ὄλων! Ἐνῶ ἐμεῖς; Ἐμεῖς δὲν καλούμεθα νὰ ἐπωμισθοῦμε ὄλα αὐτὰ· καλούμεθα νὰ ὑποφέρουμε τὶς ἀδυναμίες κάποιων λίγων συνανθρώπων μὲ τοὺς ὁποίους συμβιώνουμε καὶ νὰ ἀνεχθοῦμε τὰ ἐλαττώματά τους. Ἄν λοιπὸν εἶμαστε Χριστιανοί, ὀφείλουμε νὰ μιμηθοῦμε τὸ ὑπόδειγμα τοῦ Σωτῆρος μας Ἰησοῦ Χριστοῦ. Ἄς τοῦ λέμε αὐτὴ τὴν **προσευχή**: Κύριε, ἐσὺ σήκωσες τὸ βαρύτερο φορτίο, τὸ βάρος τῶν ἀμαρτημάτων μας, ἐσὺ ὑπέφερες πρὸς χάριν μας ὅσο κανεῖς ἄλλος· σὲ παρακαλοῦμε, βοήθησέ μας νὰ σηκώσουμε κ' ἐμεῖς μὲ ὑπομονὴ καὶ ἀγάπη τὸ μικρὸ φορτίο μας, τὰ ἐλαττώματα τῶν ἀδελφῶν μας.

«**Ὄφειλομεν ...βαστάζειν**». Ἐχουμε χρέος νὰ βαστάζουμε αὐτὸ τὸ φορτίο, τὰ ἐλαττώματα τοῦ ἄλλου. Naί, εἶνε **φορτίο** αὐτό, ὅπως εἶπαμε· φορτίο ποῦ μᾶς στενοχωρεῖ, μᾶς καταπονεῖ, μᾶς πιέζει, πολλές φορές μᾶς πληγώνει, ματώνει τὴν καρδιά. Ἡ ἀγάπη ὅμως ἐπιβάλλει νὰ τὸ σηκώσουμε. Ὑ Εἶνε ὁ ἄλλος (εἴτε ὁ σύζυγος ἢ ἡ σύζυγος, εἴτε ὁ ἀδελφός, εἴτε ὁ συγγενής, εἴτε ὁ συνεργάτης μας), εἶνε **θυμῶδης καὶ ὕβριστής**; ἐξάπτεται καὶ ὀργίζεται μὲ τὸ παραμικρό, λέει λόγια προσβλητικὰ καὶ πικρά; Ἄς ὑπομείνουμε τὸ θυμὸ του σιωπώντας, χωρὶς ν' ἀνταποδίδουμε τοὺς χαρακτηρισμούς. Ἄς ὑποδεχθοῦμε τὶς ὕβρεις του μὲ ψυχραιμία, μὲ ὑπομονή, μὲ ἀγάπη. Ἴσως ἔτσι τὸν βοηθήσουμε νὰ συναισθανθῆ κάποτε πόσο ζημιώνεται ὁ ἴδιος ἀπὸ αὐτὴ τὴν τακτική. Ὑ Εἶνε ὁ ἄλλος **ιδιότροπος καὶ κακομαθημένος**, καὶ ἡ ιδιοτροπία του ἐνοχλητική; Μακάρι νὰ μπορούσαμε νὰ τὸν μεταβάλουμε. Ἐφ' ὅσον ὅμως δὲν ἐξαρτᾶται ἀπὸ μᾶς ν' ἀλλάξῃ ὁ χαρακτήρας του, ἄς τὸν ἀνεχθοῦμε· ἄς σηκώσουμε τὸ φορτίο τῆς ιδιοτροπίας του. Ὑ Εἶνε ὁ τρίτος **βάρβαρος - βάνουσος** στοὺς τρόπους καὶ τὴν ἐν γένει συμπεριφορά; Πῶς μπορούμε νὰ τὸν διορθώσουμε; εἶνε εὐκολο; Ἄν τοῦ ποῦμε αὐστηρά, –Πρόσεξε καλὰ πῶς μιλάς ἔτσι σ' ἐμένα..., δὲν θὰ πετύχουμε κάτι ἢ κατάστασι θὰ χειροτερεύσῃ, οἱ σχέσεις θὰ ὀξυνθοῦν. Προτιμότερο εἶνε νὰ σηκώσουμε καὶ τοῦ βαναύσου τὸ φορτίο, ὅπως σηκώσαμε καὶ τὸ φορτίο τοῦ ὕβριστοῦ καὶ τοῦ ιδιότροπου.

«**Ὄφειλομεν ...βαστάζειν τὰ ἀσθενήματα τῶν ἀδυνάτων**». Ἀκοῦς πῶς ὀνομάζει ὁ ἀπόστολος ἐκείνους ποῦ ἔχουν ἐλαττώματα; «**Ἀδυνάτους**» στὴν ψυχῇ! Λοιπὸν, ἄς συμπεριφε-

ρώμεθα ἀπέναντί τους ὅπως συμπεριφερόμεθα σὲ ἓναν ἀδύνατο, ἓναν ἀσθενῆ στὸ σῶμα. Καί, ὅπως ὑποφέρουμε τὶς ιδιοτροπίες τοῦ ἀσθενοῦς, ἔτσι ἄς ὑποφέρουμε καὶ τὰ ἐλαττώματα τοῦ ἀδελφοῦ μας. **Ὁ ἀδελφός μας εἶνε ἀσθενής**, ὁ μέγας ἀσθενής· ὁ ἀδύνατος, ὁ μέγας ἀδύνατος. Ἄς τὸν σηκώσουμε λοιπὸν κ' ἐμεῖς ὅπως σηκώνουν οἱ μεγάλοι τὰ μικρά, οἱ ὑγιεῖς τοὺς ἀσθενεῖς, οἱ μητέρες τὰ νήπια.

«**Καὶ μὴ ἑαυτοῖς ἀρέσκειν**». Na μήν κοιτάζουμε τί ἀρέσει σ' ἐμᾶς, ἀλλὰ –ἐννοεῖται– τί ἀρέσει καὶ στὸν ἄλλο. Ὑπέδειξε, δηλαδή, μὲ τὰ προηγούμενα ὁ ἀπόστολος Παῦλος ποιὸ εἶνε τὸ χρέος μας, ὑποδεικνύει τώρα καὶ πῶς μπορούμε νὰ τὸ ἐκπληρώσουμε. Πῶς λοιπὸν θὰ ὑπομένουμε τὴν ἀδυναμία τοῦ πλησίον; Mὲ τὸ **νὰ θυσιάζουμε τὸ δικό μας θέλημα** γιὰ νὰ κάνουμε αὐτὸ ποῦ ἀρέσει ἀλλὰ καὶ ὠφελεῖ πνευματικὰ ἐκεῖνον. Ἡ ἀνοχή καὶ συγκατάβασις θὰ γίνεταί ἐκεῖ ποῦ δὲν κινδυνεύει ἡ σωτηρία, ἀλλὰ σὲ ἀδυναμίες ἀκίνδυνες.

Αὐτὰ μᾶς συμβουλεύει, ἀγαπητοί μου, σήμερα ὁ ἀπόστολος. Καὶ τώρα ἄς ρωτήσουμε· Ἐκτελοῦμε ἐμεῖς τὴν ὠραία αὐτὴ συμβουλή; **βαστάζουμε τὰ ἀσθενήματα τοῦ πλησίον**; δείχνουμε ἀνοχή, ὑποχώρησι καὶ συγκατάβασι στὰ ἐλαττώματα τῶν ἄλλων;

Δυστυχῶς ἔχουμε γίνεи τόσο ἐγωισταί, ὥστε δὲν δεχόμαστε νὰ σηκώσουμε οὔτε ἓνα ξυλαράκι ἀπὸ τὸ φορτίο τοῦ πλησίον μας. Δὲν ἀνεχόμαστε τὸν ἄλλο ὄχι ὅταν πρόκειται γιὰ μεγάλα ἐγκλήματα, ἀλλ' οὔτε γιὰ μιά λέξι ποῦ εἶπε, οὔτε γιὰ ἓνα μορφασμὸ τοῦ προσώπου του. Εἶμαστε σκληροὶ καὶ ἔτοιμοι ν' ἀνταποδώσουμε στὸ ἓνα χτύπημά του ὄχι ἓνα ἀλλὰ πολλὰ χτυπήματα, στὴ μία προσβολή ποῦ μᾶς ἔκανε πολὺ σκληρότερη ἐπίθεσι. Θέλουμε νὰ στήνουμε παντοῦ καὶ πάντοτε **τὸ δικό μας θέλημα**, στὸ ὁποῖο ἔχουμε τὴν ἀξίωσι νὰ σκύβουν καὶ νὰ ὑποτάσσωνται ὄλοι.

Ἄλλὰ εἶνε δυνατόν αὐτό; Ὅχι βέβαια. Γιατὶ ἔχουν καὶ οἱ ἄλλοι τὸν ἐγωισμό τους, τὶς ἀδυναμίες τους, τὰ ἐλαττώματά τους. Γι' αὐτὸ ἓνας τρόπος ὑπάρχει νὰ ζήσουμε εἰρηνικά, ἓνα εἶνε τὸ σωτήριο **φάρμακο τῆς συμβίωσης**, αὐτὸ ποῦ μὲ θεϊκὴ σοφία μᾶς ὑπέδειξε σήμερα ὁ ἀπόστολος τοῦ Χριστοῦ· «**Ὄφειλομεν ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν**» (Ῥωμ 15,1).

Μακάρι νὰ δεχθοῦμε τὸ φάρμακο αὐτό, γιὰ νὰ εἰρηνεύσῃ ἡ Γῆ καὶ νὰ εὐημερήσῃ ἡ ἀνθρωπότης.

(†) **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

They Saw Because They Believed

At that point, two blind men follow the Lord as He was passing by. But if they could not see, how could the blind men know of the Lord's departure as well as His name? Moreover, they called him "Son of David" and asked to be made well. In the two blind men, the entire earlier pre-figuration is complete. The ruler's daughter seems to be from these people, namely, the Pharisees and John's disciples, who already made common cause in testing the Lord.

To these unknowing persons the law gave evidence as to the one from whom they sought a cure. It indicated to them that their Savior in the flesh was of the line of David. It also introduced light to the minds of those who

were blind from past sins. They could not see Christ but were told about Him.

The Lord showed them that faith should not be expected as a result of health but health should be expected because of faith. The blind men saw because they believed; they did not believe because they saw. From this we understand that what is requested must be predicated on faith and that faith must not be exercised because of what has been obtained. If they should believe, He offers them sight. And He charges the believers to be silent, for it was exclusively the task of the Apostles to preach.

St. Hilary of Poitiers

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