



DIRECT ARCHDIOCESAN
DISTRICT

THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN July 24th, 2016
V. Rev. Archimandrite Eugene N. Pappas

FIFTH SUNDAY OF MATTHEW



Icon of Saint Christina -- July 24th

St. Paul's Letter to the Romans 10:1-10

Prokeimenon. Mode 4.

Psalm 103.24,1

O Lord, how manifold are your works. You have made all things in wisdom.

Verse: Bless the Lord, O my soul.

BRETHREN, my heart's desire and prayer to God for them is that they may be saved. I bear them witness that they have a zeal for God, but it is not enlightened. For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness. For Christ is the end of the law, that every one who has faith may be justified. Moses writes that the man who practices the righteousness which is based on the law shall live by it. But the righteousness based on faith says, Do not say in your heart, "Who will ascend into heaven?" (that is, to bring Christ down) or "Who will descend into the abyss?" (that is, to bring Christ up from the dead). But what does it say? The word is near you, on your lips and in your heart (that is, the word of faith which we preach); because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For man believes with his heart and so is justified, and he confesses with his lips and so is saved.

Πρὸς Ῥωμαίους 10:1-10

Προκείμενον. ᾠχος δ.

ΨΑΛΜΟΙ 103.24,1

Ὡς ἐμεγαλύνθη τὰ ἔργα σου Κύριε, πάντα ἐν σοφίᾳ ἐποίησας.

Στίχ. Εὐλόγει ἡ ψυχὴ μου τὸν Κύριον.

Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις ἡ πρὸς τὸν θεὸν ὑπὲρ τοῦ Ἰσραὴλ ἐστὶν εἰς σωτηρίαν. Μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν. Ἄγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην ζητοῦντες στήσαι, τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν. Τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς. Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει, Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν; - τοῦτ' ἐστὶν Χριστὸν καταγαγεῖν - ἢ, Τίς καταβήσεται εἰς τὴν ἄβυσσον; - τοῦτ' ἐστὶν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. Ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστίν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου· τοῦτ' ἐστὶν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν· ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ· καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.

th Sunday of Matthew

The Gospel according to Matthew 8:28-34; 9:1

At that time, when Jesus came to the other side, to the country of the Gergesenes, two demoniacs met him, coming out of the tombs, so fierce that no one would pass that way. And behold, they cried out, "What have you to do with us, O Son of God? Have you come here to torment us before the time?" Now a herd of many swine was feeding at some distance from them. And the demons begged him, "If you cast us out, send us away into the herd of swine." And he said to them, "Go." So they came out and went into the swine; and behold, the whole herd rushed down the steep bank into the sea, and perished in the waters. The herdsmen fled, and going into the city they told everything, and what had happened to the demoniacs. And behold, all the city came out to meet Jesus; and when they saw him, they begged him to leave their neighborhood. And getting into a boat he crossed over and came to his own city.

5th Sunday of Matthew

Κατὰ Ματθαῖον 8:28-34, 9:1

Τῷ καιρῷ ἐκείνῳ, ἐλθόντος τῷ Ἰησοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργεσηνῶν ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης. καὶ ἰδοὺ ἔκραζαν λέγοντες· τί ἡμῖν καὶ σοί, Ἰησοῦ υἱὲ τοῦ Θεοῦ; ἤλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες· εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων. καὶ εἶπεν αὐτοῖς· ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων· καὶ ἰδοὺ ὥρμησε πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημοῦ εἰς τὴν θάλασσαν καὶ ἀπέθανον ἐν τοῖς ὕδασι. οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα καὶ τὰ τῶν δαιμονιζομένων. καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ, καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῆ ἀπὸ τῶν ὁρίων αὐτῶν. Καὶ ἐμβὰς εἰς πλοῖον διεπέρασε καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.

DEVOTIONS THIS WEEK:

July 26th	Tuesday (Sts. Paraskeve and Panteleimon)	<u>Liturgy 9:30 A.M. Artoklasia</u>	11:00 A.M.
August 1st	Monday Agiasmos (Holywater Blessing)		11:00 A.M.
August 1st	Monday Paraklesis to Blessed Virgin Mary		11:30 A.M.

UP - COMING HOLY DAYS: mark your calendars

Major saints observed:

July 26th,	Tuesday	Saint Paraskeve
July 27th,	Wednesday	Saint Panteleimon
July 31st,	Sunday	Saint Joseph Arimathea

CHECK THE BULLETIN FOR LITURGY SCHEDULING AND HOURS OF SERVICES!

ARTOKLASIES are welcomed for NAME-DAY HOLIDAY observances. Please register your artoklasia with the Church Office for proper announcements. **PARAKLESIS SERVICES:**(SUPPLICATIONS to the BLESSED VIRGIN MARY) will commence on Monday Morning AUGUST 01st. at 11:30 A.M. Evening services of the PARAKLESIS will be offered on: TUESDAY at 7:00 P.M., and THURSDAY -7:00P.M.

TRANSFIGURATION VESPERS: will be **celebrated at the CORONA-QUEENS** Parish Of The Holy Transfiguration on Friday evening August 05th. at 7:00 P.M. Divine Liturgy at Three Hierarchs and the Blessing of the Grapes will be held on Saturday morning August 06th 9:00 AM-11:00 A.M. Chronia Polla to all those name-day celebrants Sotiria and Soterios! Donations of grapes (white, black, red) may be brought to the altar during the morning services for sanctification and distribution to the faithful.

AGAPE COFFEE FELLOWSHIP Is only hosted during the summer months JULY and AUGUST, through the courtesy and generosity of individual sponsors. For \$125, (ONE HUNDRED TWENTY – FIVE DOLLARS) you can host the coffee fellowship as a birthday, anniversary tribute or memorial recognition any Sunday with coffee, tea, bagels and smears. Our committee will do the serving upon request. Call: 718-339-0280. Share the recognition of ‘THE DAY’ with others through fellowship.

TODAY , Father Eugene will host the coffee and cake fellowship as he observes his ageless birthday celebration. You are all invited to WHITEHALL for the festivities. Many thanks to the volunteers who will assist in the serving of the delights.

AGAPE COFFEE HOUR: Is looking for hosts. Why not extend your fellowship to others and let them share in your happy observances (birthday, name-day, anniversary) or a memorial tribute to a loved one in repose. Check with the church office for available dates and occasions. Call Father Eugene at 718-339-0280 or Angela or Effie.

PRAYER and HEALING: the mid monthly Wednesday evening service of witnessing, scripture, prayer and anointing is observed from 6:30 – 8:00 P.M. with a coffee and sweets reception immediately following for all. Please join us and share in spiritual enlightenment and renewal. Saint Panteleimon THE GREAT HEALER is celebrated July 27th, Wednesday. Anointing will be administered during the LITURGY 9:30 A.M.

ELEVATOR PROJECT: is on the rise..... donations are always welcomed as we inch by inch look forward to the finalization of this much needed accessibility for our ‘senior citizen’ members. You may **NOT** be one today, but surely will be one tomorrow. **MAKE A DONATION. THANK YOU!**

SPECIAL THANKS is extended to MR. LEONIDAS KOUTSOUFLAKIS and MRS. ELIZABETH PERLEGIS for their able and dedicated service at the ‘analogue’ chanting the various services during the choir’s summer respite!

FLORAL THANKS are hailed to those who supply our beautiful church with flower tributes at the altar week after week and to the donor of the beautiful potted plants at the outdoor shrine mosaic of the HOLY THREE HIERARCHS. God indeed sees what you do, **EVEN** in hiding, **BLESS YOU** one and all for loving the beauty of HIS house!

SUMMER HOURS: Please take note that through the months of July and August until after LABOR DAY, the parish complex closes at 4:00 P.M. without exceptions. All organizational leaders are apprised that **NO MEETINGS** will take place after hours unless previously sanctioned by the administrative office. Please cooperate and observe the rule. **THANKS.** A secure complex is our goal.

THREE HIERARCHS U.P.K. OBSERVATION REPORT from the City of New York earned **ABOVE AVERAGE RATING** in overall score to program structure. Hence we have **ONE** of the **BEST U.P.K. PROGRAMS IN THE city.** **DO YOU HAVE CHILDREN OR GRAND-CHILDREN 4 YEARS OF AGE IN SEPTEMBER THAT CAN BE ENROLLED?** This program 8:00 A.M. to 3:00 P.M. **DAILY --- is TUITION FREE.** There is no **COST** to the parents. It is a service offered by the city department of education. **SIGN UP NOW! SEND US YOUR E MAIL ADDRESS :** and we will send the weekly bulletin to your home. Going to Greece? Show the bulletin to your family in your old home town. What a treat.....and it’s **FREE!** Call the office 718 339-0280 and speak to Effie.

RADIO MINISTRY: Each Saturday at 1:15PM Fr. Eugene hosts and produces the radio broadcast **MATTERS OF CONSCIENCE NOW IN ITS 18TH 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](#))

**MEMORIALS TODAY: + CHRIS and CHRYSSI COSTANTAKOS + STAVROS KALOGIANNIS
+ ANGELOS RAVANOS + HELEN COSTANTOPOULOS + YAROSLAVA SOMKAYLO**

ST. PANTELEIMON

JULY 27

The all –Merciful

A man whose life span was four years shorter than the Savior whom he served crammed into his twenty-nine years on earth enough achievement in science and religion to fill the entire fourth century. Like the great St. Luke of the New Testament, Panteleimon was a doctor.

Panteleimon attained sainthood not through his evangelism but through his talents as a physician whose efforts on behalf of the suffering were augmented by the power of the Divine.

He was born in A.D. 275 in Nikomedia, Asia Minor, of a pagan father and a Christian mother. From his father he derived a profound intellect; from his mother, spiritual awareness.

Of handsome appearance and noble bearing, Panteleimon was an impressive figure while still a student of the Empire's most noted physician.

His reputation as a healer drew him to the attention of Emperor Maximilian , who encouraged him by his personal sponsorship. This quickly led to Panteleimon's recognition as the foremost physician of the entire known world.

In the course of his rounds he had been observed by the pious Christian Ermolaos, one who remained in constant hiding in fear of persecution by the state for his overt promotion of Christianity. After a series of meetings the physician came to know his true Christian destiny. As a man of medicine he subordinated his role as a healer in the name of the Greatest Healer of them all. His power of healing was not attributable to a physician 's skill alone, but to divine intervention as well.

Pateleimon came to be known more as a man of God than of science, an acknowledgement that brought wrath and cruel action by the emperor.

Panteleimon was offered the ultimate choice between Christ and the idols; his response was a reaffirmation of his Christianity. For the noble physician it was a two-edged sword: first because he was a fallen favorite whose betrayal was a personal rebuke to the emperor, and second because of the steadfastness of his loyalty to the Savior.

Panteliomon's tortures are known, such as stretched across a rack and burned by candles, he was cast first into a fiery pit and then into a den of beasts. When he survived, the pagans were inconvenienced he had the protection of some kind of sorcery.

It was finally decided that since there could be no antidote for drowning , he would be cast into a deep river with a huge stone bound to his body. When the stone proved buoyant, the exasperated torturers fished him out of the water and place him on the execution block where he was beheaded.

Panteleimon gave his life for Christ on 27 July 304.



“εις ἐνότητα πάντας ἐκάλεσεν”



His-All Holiness Ecumenical Patriarch Bartholomew prays before the relics of the Apostle Titus in the Church of St. Titus in Heraklion celebrated Vespers of Pentecost.



ΚΥΡΙΑΚΗ

ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



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

Περίοδος Δ' - Ἔτος ΚΒ'
Φλώρινα - ἀριθμ. φύλλου 1189²

Κυριακὴ Ε' Ματθαίου (Ματθ. 8,28 - 9,1)
24 Ἰουλίου 2016 (2005)

Συντάκτης (†) ἐπίσκοπος
Αὐγουστίνος Ν. Καντιώτης

«Δαιμονισμένοι»

«Υπήντησαν αὐτῷ δύο δαιμονιζόμενοι...» (Ματθ. 8,28)

Θὰ προσπαθήσω, ἀγαπητοί μου, νὰ προσφέρω συσσίτιο γιὰ ὄλους. Κοινὸ συσσίτιο, κοινὴ τράπεζα, τροφή κατάλληλη γιὰ ὄλους εἶνε τὸ Εὐαγγέλιο. Τὸ Εὐαγγέλιο ἐγράφη ὄχι γιὰ μία τάξι ἀνθρώπων ἀλλὰ γιὰ ὄλους ἀνεξαιρέτως. Τί λέει τὸ εὐαγγέλιο σήμερα;

Ὁ Χριστὸς ἔκανε ἓνα θαῦμα, ἓνα ἀπὸ τὰ ἄπειρα θαῦματα ποὺ ἔκανε, κάνει καὶ θὰ κἀνὴ μέχρι συντελείας τῶν αἰώνων ὁ Κύριός μας, εἰς πείσμα τῶν δαιμόνων καὶ τῶν ἀθέων. Ποιὸ ἦταν τὸ θαῦμα; ὅτι μὲ τὸν παντοδύναμο λόγο του θεράπευσε δύο ἀνθρώπους ποὺ ὑπέφεραν πολὺ. Τί ἦταν; ἄρρωστοι, κουφοί, τυφλοί, παράλυτοι, λεπροί; Τί ἦταν; Κάτι χειρότερο; ὕγιεις μὲν στὸ σῶμα, ἀλλὰ ἡ ψυχὴ τους ἦταν βαρεῖα ἄρρώστη. Ἦταν «**δαιμονιζόμενοι**» (Ματθ. 8,28).

—Αὐτὰ εἶνε παραμύθια, θὰ πῆ κάποιος, ποὺ δὲν ἔχουν πλέον πέρασι στὴν ἐποχὴ μας.

Καὶ ὁμως, ἀγαπητοί μου. Ἄν ὑπάρχη κανεὶς ποὺ ἀμφιβάλλει, ἂς πάη στὴν Κεφαλονιά, καὶ θὰ δῆ ἐκεῖ τοὺς δαιμονισμένους νὰ ἀφρίζουν, νὰ σπᾶνε ἀλυσίδες, νὰ ὠρύωνται τρομερά· κι ὅταν τοὺς πλησιάζῃ ὁ σταυρὸς τοῦ ἀγίου Γερασίμου, φωνάζουν· «Μᾶς ἔκαψες, Καψάλη!». Ναί, **ὑπάρχουν δαιμονιζόμενοι**. Τέτοιοι ἦταν αὐτοὶ ποὺ λέει τὸ εὐαγγέλιο.

Πῶς νὰ περιγράψω τὴν **κατάστασι τοῦ δαιμονιζομένου**; Δὲν κυβερνάει πλέον ὁ ἄνθρωπος τὸν ἑαυτό του. Ἀπ' τὴ στιγμὴ ποὺ θὰ εἰσέλθῃ τὸ δαιμόνιο σ' αὐτὸν χάνει τὸν ἔλεγχο, δὲν ὀρίζει τὸ νοῦ του. Διότι ὁ ἄνθρωπος τί εἶνε; Πάρτε κιμωλία καὶ γράψτε· ἄνθρωπος ἴσον μυαλό. Ἄν ἀφαιρέσης τὸ μυαλό, ποὺ σκέπτεται, συλλογίζεται, κρίνει, λύνει προβλήματα, κυβερνάει τὸ σῶμα, ὁ ἄνθρωπος δὲν εἶνε τίποτα. Στὸ δαιμονιζόμενο δὲν κυβερνάει τὸ μυαλό. Ποιὸς κυβερνάει; Μιὰ πονηρὰ δύνα-

μις. Κι ὅπως στὸ αὐτοκίνητο ἄμα χαλάσῃ τὸ τιμόνι, δὲν κυβερνάει πλέον ὁ σωφέρ, ἀλλὰ τὸ αὐτοκίνητο πηγαίνει δεξιὰ κι ἀριστερὰ καὶ τρακάρει, ἔτσι καὶ ὁ δαιμονισμένος κάνει ὅ,τι διατάξῃ τὸ δαιμόνιο. Ἔλεγε τὸ δαιμόνιο, Σχίστε τὰ ρούχα σας, καὶ οἱ δαιμονιζόμενοι ἔσχιζαν τὰ ρούχα τους καὶ περπατοῦσαν γυμνοὶ στοὺς δρόμους χωρὶς ντροπὴ. Ἔλεγε τὸ δαιμόνιο, Μὴ μένετε στὸ σπιτί, κι αὐτοὶ ἔφευγαν καὶ γύριζαν ἔξω. Ἔλεγε τὸ δαιμόνιο, Πηγαίνετε στὰ νεκροταφεῖα, κι αὐτοὶ πήγαιναν καὶ κοιμοῦνταν μέσ' στοὺς τάφους. Ὅ,τι τοὺς ἔλεγε ἔκαναν. Ἦταν πλέον ρομπότ, νευρόσπαστα στὰ χέρια τοῦ δαιμονίου. Καὶ εἶχαν τεράστια δύναμι. Τοὺς ἔδεναν μὲ ἀλυσίδες, ὄχι μὲ σχοινιά, καὶ ἔσπζαν τίς ἀλυσίδες σὰν κλωστές· ξένη δύναμις! Δὲν τολμοῦσε ἄνθρωπος νὰ περάσῃ ἀπὸ κοντά· ἦταν φόβος καὶ τρόμος, ἀληθινοὶ τρομοκράτες.

Καὶ ὁμως· αὐτοὺς τοὺς δύο, ποὺ καμμιὰ δύναμις καὶ καμμιὰ ἀστυνομία δὲν μπορούσε νὰ τοὺς κἀνὴ καλά, τοὺς βλέπεις νὰ συμμαζεῦνται. Τί συνέβη; **Πλησίασε ὁ Χριστός**. Μόλις τὸν εἶδαν, ἄρχισαν νὰ τρέμουν (διότι τὰ δαιμόνια πιστεύουν). Κατάλαβαν, ὅτι ἔφτασε τὸ τέλος τῆς βασιλείας τους. Μὲ ἐπίμονη παράκλησί τους, **ἔφυγαν ἀπὸ τοὺς ἀνθρώπους** καὶ πήγαν σ' ἓνα κοπάδι χοίρων. Ἀπ' τὴ στιγμὴ ἐκείνη οἱ χοῖροι ἐξαγριώθηκαν, ὠρμησαν στὸ γκρεμό, ἔπεσαν ἀπὸ ψηλὰ μέσα στὴ λίμνη καὶ πνίγηκαν.

Αὐτὰ μὲ ἀπλὰ λόγια λέει τὸ εὐαγγέλιο σήμερα. Ἀπὸ τὰ πολλὰ ποὺ θὰ μπορούσαμε νὰ ποῦμε περιορίζομαι σὲ ἓνα· ὅτι, ἐκτὸς τῶν δαιμονιζομένων αὐτῶν, ὑπάρχουν καὶ **δαιμονιζόμενοι μέσα στὴν κοινωνία**.

Ἀπορεῖτε; Ρωτήστε ἓνα Ῥώσο συγγραφέα ποὺ ἐζῆσε τὸν 19ο αἰῶνα καὶ οἱ Ῥῶσοι τὸν ἔ-

χουν ως προφήτη· ὅ,τι συνέβη στή Ῥωσία, τὰ προέβλεψε. Στὴν ἀρχὴ ἦταν ἄπιστος καὶ ἄθεος. Ἄλλ' ὅταν μπῆκε στὴ φυλακὴ ἐπὶ τσάρου, ἐκεῖ διάβασε τὸ Εὐαγγέλιο, μετανόησε κ' ἐξωμολογήθηκε τ' ἁμαρτήματά του. Καὶ τότε εἶπε· Ὅταν ἐξωμολογήθηκα, παράδεισος φύτρωσε στὴν καρδιά μου! Λέγεται **Ντοστογιέφσκυ**. Αὐτὸς λοιπὸν ἔγραψε ἕνα βιβλίο πού ἔχει μεταφραστὴ σὲ ὄλες τὶς γλώσσες – ὅποιος εἶνε διανοούμενος ἄς τὸ διαβάσῃ. Εἶνε τὸ βιβλίο «**Οἱ δαιμονισμένοι**», πεντακόσες σελίδες, φοβερὸ βιβλίο. Σ' αὐτὸ μὲ τὴν ἀμίμητη γλώσσα του ὁ Ντοστογιέφσκυ παίρνει ἀφορμὴ ἀπὸ τὸ σημερινὸ εὐαγγέλιο καὶ περιγράφει τὸν ψυχικὸ κόσμον τῶν ἀνθρώπων, τὰ δαιμόνια πού ταραάζουν τὴν ψυχὴ. Μπορεῖ νὰ εἶνε κανεὶς πλούσιος, ἐπιστήμονας, ἀξιωματοῦχος, πρόεδρος δημοκρατίας, βασιλιάς, πρωθυπουργός, ἀλλὰ τί νὰ τὸ κάνῃς ὅταν κυριαρχοῦν τὰ δαιμόνια; Ἔλα λοιπὸν, Ντοστογιέφσκυ, νὰ τὰ περιγράψῃς.

Ποιά δαιμόνια συνταράσσουν τὴν ἀνθρώπινη κοινωνία; Εἶνε τὸ δαιμόνιο τῆς ὀργῆς καὶ τοῦ θυμοῦ, πού ἀνατρέπει τὰ πάντα. Τὸ δαιμόνιο τῆς φιλαργυρίας, πού γιὰ λίγα χρήματα γίνονται μεγάλα ἐγκλήματα. Τὸ δαιμόνιο τῆς φιλοδοξίας καὶ κενοδοξίας, πού ὀδηγεῖ νὰ πατοῦν ἐπὶ πτωμάτων γιὰ ν' ἀνεβοῦν σὲ ἀξιώματα κωφεύοντας στὴ φωνὴ τῆς συνειδήσεως. Τὸ δαιμόνιο τῆς φιληδονίας, τῆς σαρκολατρίας, τοῦ σέξ, τῆς πορνείας καὶ τῆς μοιχείας, πού κάνει κ' ἕνα γέρο νὰ μὴ σκέπτεται οὔτε τὴν ἡλικία οὔτε τὴ θέσι του καὶ νὰ συνάπτῃ νέες σχέσεις. Τὸ δαιμόνιο τῆς παιδοκτονίας καὶ τῶν ἐκτρώσεων. Τὸ δαιμόνιο τοῦ διαζυγίου. Ἀκόμη τὸ δαιμόνιο τοῦ γυμνισμοῦ. Ὁ ἅγιος Κοσμάς ὁ Αἰτωλὸς ἔλεγε· Ὅταν δῆτε τὶς γυναῖκες νὰ περπατοῦν γυμνὲς στὸ δρόμο, τότε ἔφτασε τὸ τέλος τοῦ κόσμου. Τὸ δαιμόνιο τοῦ ὀρθολογισμοῦ καὶ τῆς ἀθείας. Τὸ δαιμόνιο τοῦ μίσους καὶ τῆς ἐκδικήσεως. Τὸ δαιμόνιο τῆς διχονοίας καὶ πολιτικῆς μισαλλοδοξίας. Εἶχα πάει σ' ἕνα χωριὸ καὶ τί μου εἶπαν· ἔχουν τέσσερα καφενεῖα· στὸ ἕνα πᾶνε οἱ γαλάζιοι, στὸ ἄλλο οἱ κόκκινοι, στὸ ἄλλο οἱ μαῦροι, στὸ ἄλλο οἱ ἄσπροι· μεταξύ τους καθημέρα δὲν λένε.

Πόσο τὴν πληρώσαμε ὡς τώρα αὐτὴ τὴ **διχόνοια!** Ἐγὼ ὡς ἐπίσκοπος δὲν ἀνήκω σὲ κόμματα· ἀνήκω στὴν Ἑλλάδα τὴν πατρίδα μου καὶ παραπάνω ἀπ' τὴν πατρίδα ἀνήκω στὸ Χριστό. Αὐτὰ τὰ δυὸ πιστεύω καὶ αὐτὰ υποστηρίζω μέχρι τέλους. **Τὰ κόμματα χωρίζουν, ἡ Ἐκκλησία ἐνώνει.** Εἶνε μάνα. Κι ὅπως ἡ

κλῶσσα ἔχει πουλιά, κι ἄλλα εἶνε κόκκινα, ἄλλα εἶνε πράσινα, ἄλλα εἶνε μαῦρα, κι ἄλλα εἶνε ἄσπρα, ἀλλὰ ὅλα τὰ πουλιά τῆς τ' ἀγαπάει, ἔτσι καὶ ἡ Ἐκκλησία μας ἀγαπάει ὅλα τὰ παιδιά τῆς. Ἔνα μόνο ζητοῦμε· ν' ἀγαποῦν ὅλοι καὶ ν' ἀκολουθοῦν τὸ Χριστό μας. Τότε θὰ εἶνε καὶ ἐνωμένοι. Διότι τὸ ἐπαναλαμβάνω· **Ὁ Χριστὸς ἐνώνει, τὰ κόμματα χωρίζουν,** καὶ αὐτὰ θὰ γίνουν ὁ τάφος τῆς πατρίδος.

Ἄν ἐξετάσουμε καλὰ, ὅλοι ἔχουμε κάποιο δαιμόνιο πού μᾶς ἐνοχλεῖ, ὅλοι εἴμαστε κατὰ κάποιο τρόπο **δαιμονισμένοι**. Κ' ἔπρεπε νὰ ξανάρθῃ ὁ Ντοστογιέφσκυ νὰ περιγράψῃ τὰ δαιμόνια ὄχι πλέον τῆς Ῥωσικῆς γῆς, ἀλλὰ τὰ δαιμόνια, πού εἶνε σκορπισμένα καὶ ἀλωνίζου στὴν Ἑλλάδα. Κ' ὕστερα μοῦ λές, πὼς δὲν ὑπάρχουν δαιμονιζόμενοι. Ὑπάρχουν· καὶ χειρότεροι ἴσως ἀπὸ τοὺς δαιμονιζομένους τοῦ σημερινοῦ εὐαγγελίου· καὶ χειρότεροι ἴσως ἀπὸ τοὺς δαιμονιζομένους πού πᾶνε στὴν Κεφαλονιά γιὰ νὰ θεραπευθοῦν. Ὁ καθένας ἄς ἐξετάσῃ τὸν ἑαυτό του.

Καὶ ἕνα χαρακτηριστικὸ σημάδι εἶνε τὸ ἐξῆς. Δώστε μου ἕνα ἀντρόγυνο, πού νὰ ἔχη ὁμόνοια, νὰ ζοῦν μαζὶ 25, 30, 50 χρόνια καὶ μὴν ἔχουν ἀνταλλάξει ἄσχημη λέξι. Δώστε μου ἕνα χωριό, πού νὰ ἐπικρατῇ ἡ ἀγάπη καὶ ἡ εἰρήνη. Δώστε μου ἕνα ἔθνος ὁμοιογενὲς καὶ ὁμόγνωμον, ὅπου ὅλοι συνεργάζονται ἀρμονικά. Ἡ πατρίδα μας τὸ '40 δοξάστηκε κ' ἔφτασε ὡς τὰ ἄστρα καὶ θαύμαζαν οἱ πάντες, διότι εἶχε διώξει τὸ **δαιμόνιο τοῦ διχασμοῦ**. Τώρα, λόγῳ τῶν δαιμονίων πού ὑπάρχουν στὶς καρδιές, κινδυνεύουμε νὰ γίνουμε νεκροθάφτες ἐνὸς ἱστορικοῦ ἔθνους.

* * *

Ποιός, ἀγαπητοί μου, **ποιός θὰ τὰ διώξῃ πάλι τὰ δαιμόνια;** οἱ νόμοι, οἱ βουλές, οἱ γερουσίες, οἱ μεγάλοι καὶ ἰσχυροί, ἡ Ε.Ο.Κ., ὁ Ο.Η.Ε., τὰ γράμματα, οἱ ἐπιστήμες; ἢ μήπως τὰ ὄπλα, οἱ φυλακές, τὰ κρατητήρια; Ὅχι. Ἔνας καὶ μόνο νίκησε τὰ δαιμόνια, ὁ Χριστός. Κάτω ἀπὸ τὸν οὐρανὸ καὶ κάτω ἀπὸ τὰ ἄστρα δὲν ὑπάρχει ἄλλος. Αὐτὸς εἶνε ὁ νικητὴς τοῦ διαβόλου καὶ ὄλων τῶν δαιμονίων. Αὐτὸς ξερρίζωσε μέσα ἀπὸ τὰ στήθη τῶν δαιμονιζομένων τὰ πονηρὰ πνεύματα καὶ τοὺς θεράπευσε. Ἄς τὸν παρακαλέσουμε λοιπὸν νὰ βγάλῃ τὰ δαιμόνια κι ἀπὸ ὄλους ἐμᾶς. Καὶ ἂν εἴμαστε ἀνθρώποι τοῦ Θεοῦ, ἀνθρώποι τῆς Ἐκκλησίας, ἀνθρώποι τοῦ ἐλέους καὶ τῶν οἰκτιρμῶν, τότε ὁ Κύριος θὰ εἶνε πάντα μαζὶ μας, ὁ «**εὐλογητὸς εἰς τοὺς αἰῶνας**» τῶν αἰῶνων· «**ἀμήν**» (Ῥωμ. 1,25-9,5. Β' Κορ. 11,31).

(†) **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 2016 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

A Reflection

Holy Job is a type of the Church. At one time he speaks for the body, at another for the head. As he speaks of its members he is suddenly caught up to speak in the name of their head. So it is here, where he says: I have suffered this without sin on my hands, for my prayer to God was pure.

Christ suffered without sin on His hands, for He committed no sin and deceit was not found on His lips. Yet He suffered the pain of the cross for our redemption. His prayer to God was pure, His alone out of all mankind, for in the midst of His suffering He prayed for His persecutors: Father, forgive them, for they do not know what they are doing. Is it possible to offer, or even to imagine, a purer kind of prayer than that which shows mercy to one's torturers by making intercession for them? ...

Notice what follows: Do not let my cry find a hiding place in you. The blood that is drunk,

the blood of redemption, is itself the cry of our Redeemer. Paul speaks of the sprinkled blood that calls out more eloquently than Abel's. Of Abel's blood Scripture had written: The voice of your brother's blood cries out to me from the earth. The blood of Jesus calls out more eloquently than Abel's, for the blood of Abel asked for the death of Cain, the fratricide, while the blood of the Lord has asked for, and obtained, life for His persecutors.

If the sacrament of the Lord's passion is to work its effect in us, we must imitate what we receive and proclaim to mankind what we receive. The cry of the Lord finds a hiding place in us if our lips fail to speak of this, though our hearts believe in it.

St. Gregory the Great

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