

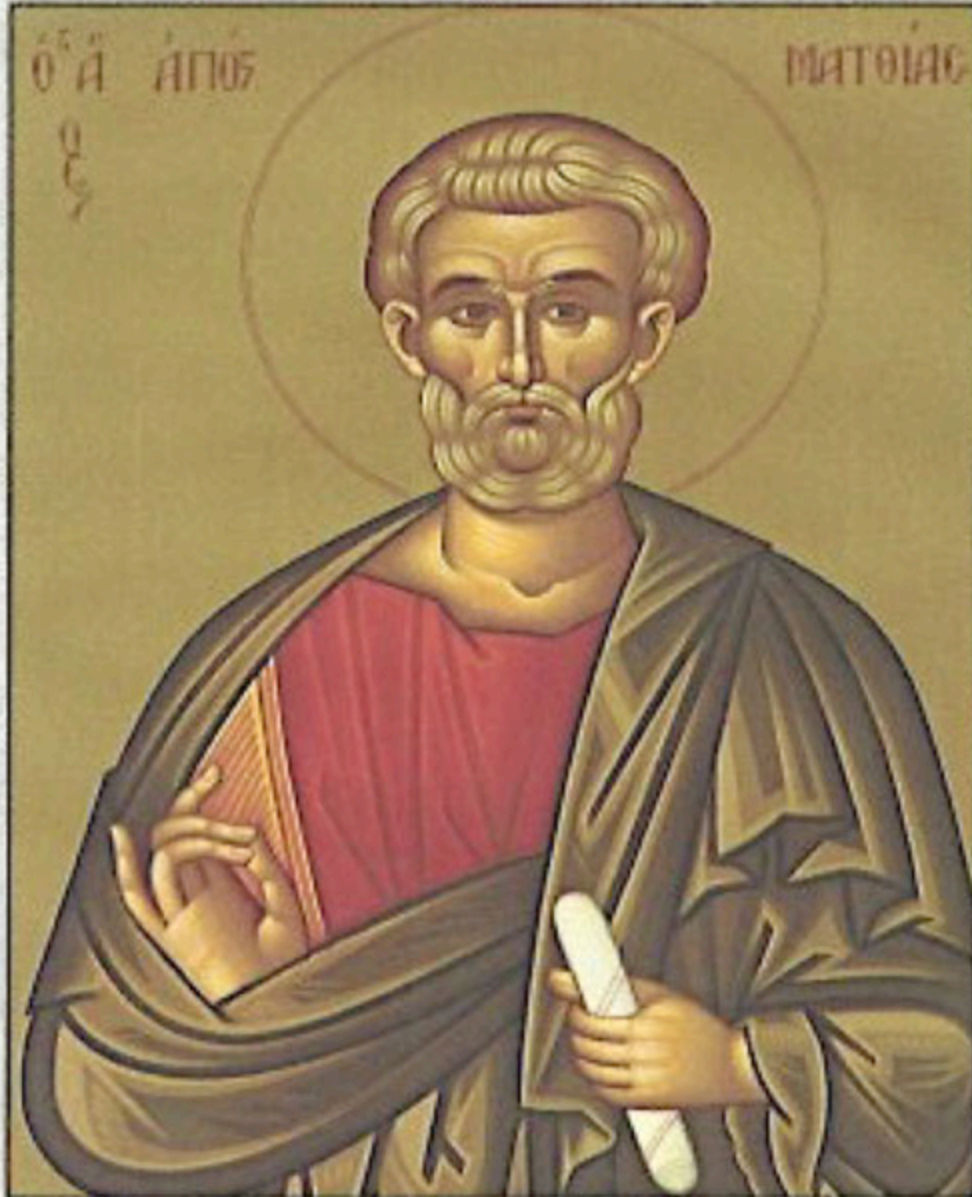


DIRECT ARCHDIOCESAN
DISTRICT

THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN August 7th, 2016
V. Rev. Archimandrite Eugene N. Pappas

SEVENTH SUNDAY OF MATTHEW



Icon of Saint Matthias -- August 9th

St. Paul's Letter to the Romans 15:1-7

Prokeimenon. Mode Plagal 2.

Psalm 27.9,1

O Lord, save your people and bless your inheritance.

Verse: To you, O Lord, I have cried, O my God.

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 your Lord Jesus Christ. Welcome one another, therefore, as Christ has welcomed you, for the glory of God.

Πρὸς Ῥωμαίους 15:1-7

Προκείμενον. ᾠχος πλ β´.

ΨΑΛΜΟΙ 27.9,1

Σῶσον, Κύριε τὸν λαὸν σου καὶ εὐλόγησον τὴν κληρονομίαν σου.

Στίχ. Πρὸς σέ, Κύριε, κεκράζομαι ὁ Θεός μου.

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 ἤρρεσεν, ἀλλὰ, καθὼς γέγραπται, Οἱ ὀνειδισμοὶ τῶν ὀνειδίζοντων 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 δώη 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 on from there, 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

Κατὰ Ματθαῖον 9:27-35

Τῷ καιρῷ ἐκείνῳ, παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν αὐτῷ δύο τυφλοὶ κρίζοντες καὶ λέγοντες· ἐλέησον ἡμᾶς, υἱὲ Δαυὶδ. ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον 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 ἀνέφχθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς λέγων· ὁρᾶτε μηδεὶς γινωσκέτω. οἱ δὲ ἐξεληθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῆ 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.

DEVOTIONS THIS WEEK:

Sunday,	August, 07th,	Divine Liturgy of Saint NIKANOR	10:30 A.M.
Sunday,	August 07th	Visitation of His Eminence Archbishop + ANTHONY of the UKRAINIAN Archdiocese	12:30 P.M.
Monday,	August 08th,	Paraclesis to the Blessed Virgin Mary	7:00 P.M.
Tuesday,	August 09th	Paraclesis to the Blessed Virgin Mary	7:00 P.M.
Wednesday,	August 10th,	Paraclesis to the Blessed Virgin Mary	7:00 P.M.
Sunday,	August 14th,	Divine Liturgy of Saint Marcellus	10:30 A.M.
Sunday,	August 14th,	VESPER of KOIMISIS the ASSUMPTION (our sister parish in Brooklyn)	7:00 P.M.
Monday,	August 15th,	LITURGY FEAST of KOIMISIS the ASUMPTION of the Virgin Mary at THREE HIERARCHS	9:30 A.M.
		Artoclasias offered at	11:00 A.M.

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. **PARACLESIS SERVICES:**(SUPPLICATIONS to the BLESSED VIRGIN MARY) 11:30 A.M. Evening services of the **PARACLESIS** will be offered this week only on Monday , Tuesday , Wednesday August 8th, 9th, 10th.

AGAPE COFFEE FELLOWSHIP 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.

CHURCHING Today We welcome into the embrace of the Holy Mother Church: SAMANTHA APHRODITE the new born daughter of Jovell and Maria (SAKKAS) Lundi, and EMILY ARIADNE the new born daughter of Satak Alamarie and Maria Kalogiannis. NA SAS ZESOUN!!!!!!

MARIGOLD FLOWERS: which are in full bloom in this season are the traditional floral tribute to the Mother of God (THEOTOKOS VIRGIN MARY). The flower’s name is derived from ‘Mary’s gold’ the golden hue that beautifies the burial shroud of the Virgin Mary. Many thanks to the faithful that are bringing ‘marigold flowers’ from their gardens each night to the services.

CONFIRMATION SERVICE: during the Divine Liturgy next Sunday (August 14th)! We are pleased to receive into the embrace of the Holy Mother Church: Ms. MARIA ‘DESPINA’ MARTINELLI, with her sponsor Jeanette Santamouris of TINOS, GREECE, AXIA! AXIA! AXIA!

ST. PHANOURIOS FEAST: The Patron Saint of “lost” or mislaid items will be celebrated in two weeks with solemnity and DOZENS of PHANOURO-PITES (sweet cakes) in honor of the saint. Liturgy and blessing of the many cakes will be SATURDAY – AUGUST 27th at 9:00 A.M. Don’t miss the joy of the holiday and taste of dozens of cakes. Are you bringing a cake? Are you baking your own cake? All blessed cakes honor the saint for a **LOST ITEM FOUND** !

SACRAMENTAL WINE: is needed for altar use. Donors of wine may secure MAVRODAPHNE wine or make a purchase from KINGS HIGHWAY LIQUORS for the appropriate red sweet wine. Thank you for the generosity of your purchase.

CHRISMATION: is the appropriate sacramental service for the reception of non-Orthodox Christians (Roman Catholic, Anglican, Protestant) who are validly baptized in the name of the Holy Trinity entering the ORTHODOX CHRISTIAN CHURCH. We are receptive to any interested parties who may wish to enter the sacramental life of Orthodoxy by confession of faith and anointing. Please communicate with the clergy if you or another is interested. The ancient rite of CHRISMATION (confirmation) will be administered during the Divine Liturgy of Sunday, August 14th, prior to the Eucharistic distribution . COME ! SEE ! LEARN ! REJOICE !

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!

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:
+ TOM (Anastasios) COURTOS + MARY TERZIDIS
+ PANAGIOTIS GRIGOROPOULOS
+ DONALD + DONNY + JOAN MC COMISKEY

Yesterday August 6

The Holy Transfiguration of Christ.

The
transfiguration
of Jesus is a
miracle.

Apostles Peter,
John and James
accompany Jesus
to the top of Mt.
Tabor for a
personal glimpse
of the power of
God the Father.

Here Jesus is
bathed in a
dazzling glow of
radiating glorious
light and hears
God declare

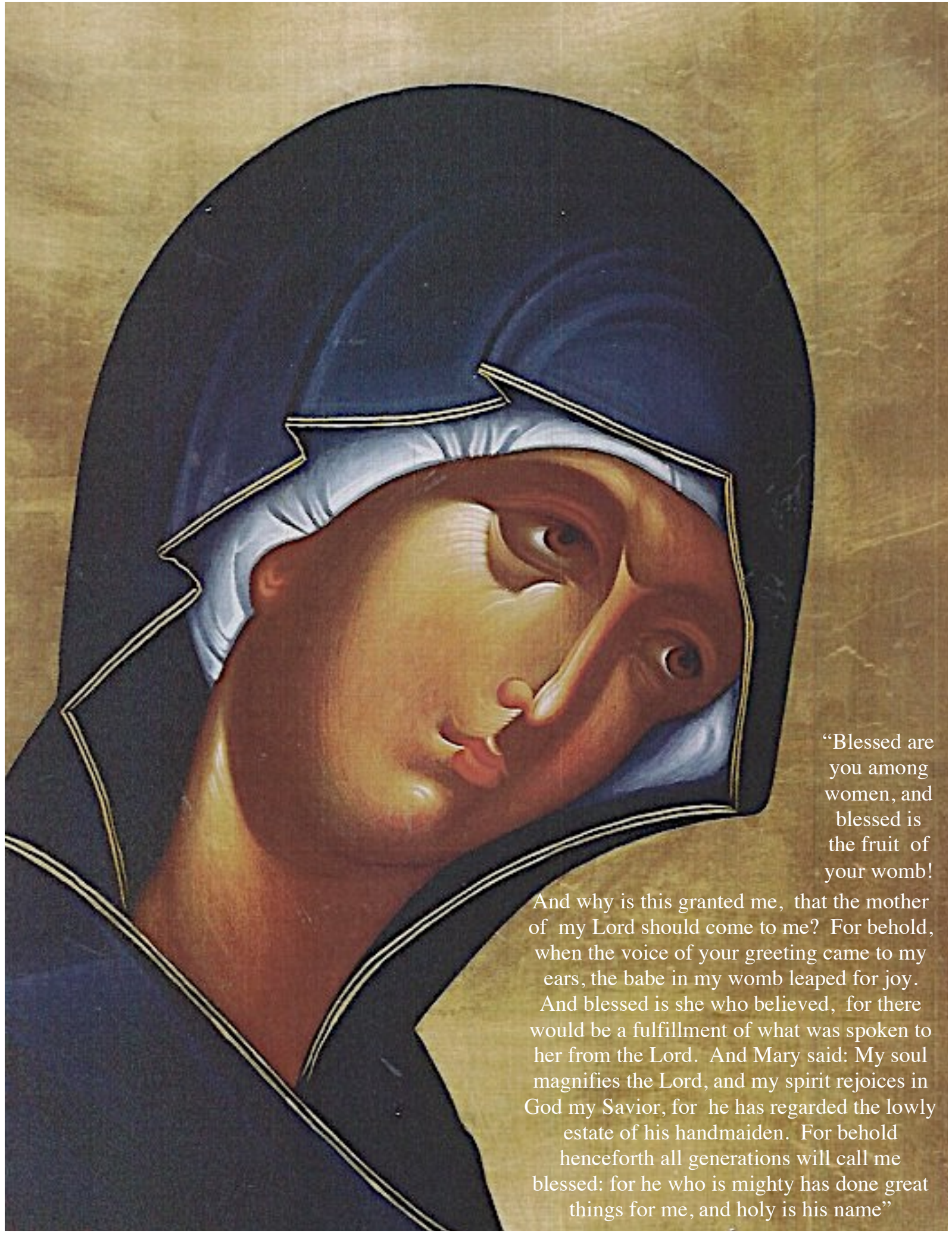
<< This is my
beloved Son, in
whom I am well
pleased >> .

The apostles
witness to the
divine vocal
declaration and
the apparition of
Moses and Elijah
in conversation
with Jesus.



The two prophets represent the Law of God (Commandments) and the Prophecies of the Old Testament referring to the Messiah. Here , both prophets encourage the "son of man" Jesus to endure the forthcoming

PASSION OF THE CROSS



“Blessed are you among women, and blessed is the fruit of your womb!

And why is this granted me, that the mother of my Lord should come to me? For behold, when the voice of your greeting came to my ears, the babe in my womb leaped for joy. And blessed is she who believed, for there would be a fulfillment of what was spoken to her from the Lord. And Mary said: My soul magnifies the Lord, and my spirit rejoices in God my Savior, for he has regarded the lowly estate of his handmaiden. For behold henceforth all generations will call me blessed: for he who is mighty has done great things for me, and holy is his name”



ΚΥΡΙΑΚΗ

ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



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

Περίοδος Δ' - Ἔτος ΛΓ' Φλώρινα - ἀριθμ. φύλλου 1961	Κυριακὴ Ζ' (Ζ' Ματθ.) (Ῥωμ. 15,1-7) 7 Αὐγούστου 2016	Συντάκτης (†) ἐπίσκοπος Αύγουστῖνος Ν. Καντιώτης
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Διὰ τῆς θυσίας τοῦ ἐγὼ στὴν ὁμόνοια

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

Εδῶ, ἀγαπητοί μου, ἄγγελοι καὶ ἀρχάγγελοι, **μουσικὴ τῶν οὐρανῶν**, ἀκοῦμε νὰ λένε «Ἅγιος ἅγιος ... Κύριος σαβαώθ, πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης σου»· ἐδῶ αὐτὸς ὁ Κύριος ὁμιλεῖ. Ἐδῶ μόνο ἡ βυζαντινὴ μουσικὴ, ἡ ταπεινὴ καὶ κατανυκτικὴ, ἔχει θέσι. Ἐδῶ ὅσα ψάλλονται καὶ λέγονται μᾶς ὑψώνουν στὰ οὐράνια· κάθε λόγος τοῦ ψάλτη, τοῦ παπᾶ, τοῦ ἱεροκήρυκα εἶνε «*ὑπὲρ χιλιάδας χρυσοῦ καὶ ἀργυρίου*» (Ψαλμ. 118,72), λίρα πνευματικὴ. Ἐὰν σᾶς μοίραζα λίρες, θὰ προσέχατε νὰ μὴ χάσετε οὔτε μία· ἐὰν σᾶς ρωτήσω τί ἀκούσατε ἀπὸ τὴν ὥρα ποὺ μπήκατε στὴν ἐκκλησία, δὲ μοῦ λέτε, **πόσα προσέξατε ἀπὸ τὰ λόγια αὐτά;**

Ἄπ' ὅλα τὰ λόγια τοῦ σημερινοῦ ἀποστόλου θὰ πάρω μόνο τὴν **ἀρχὴ τοῦ ἀναγνώσματος** ποὺ λέει: «Ὁφείλομεν ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν» (Ψαλμ. 151). Τί σημαίνουν αὐτά; Ἄς προσπαθῆσω νὰ τὰ κάνω λιανὰ, νὰ τὰ καταλάβετε.

«Ὁφείλομεν ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν». Ὁ ἀπόστολος, ἀγαπητοί μου, ὁμιλεῖ ἐδῶ γιὰ **βάρη**. Τί βάρη; Ὑπάρχουν βάρη **ὕλικά**, ὅπως αὐτὰ ποὺ φορτώνουμε στὸ γαϊδουράκι ἢ στὸ αὐτοκίνητο· ἀλλ' ὑπάρχουν καὶ ἄλλα βάρη, ἀσκήκωτα. Λέμε π.χ. «Αὐτὸς ὁ ἄνθρωπος ἔχει μεγάλα οἰκογενειακά βάρη». Ὑπάρχουν λοιπὸν καὶ βάρη **πνευματικά**. Γι' αὐτὰ ὁμιλεῖ σήμερα ὁ ἀπόστολος Παῦλος καὶ μᾶς λέει: Κουράγιο, ἀδέρφια μου, σηκώστε τὰ βάρη σας! Ποιὰ εἶνε αὐτὰ τὰ βάρη; Εἶνε **οἱ ἰδιοτροπίες, τὰ ἐλαττώματα, τὰ πάθη**, ποὺ ἔχουν οἱ ἄνθρωποι μᾶς, μὲ τοὺς ὁποίους εἴμαστε ὑποχρεωμένοι νὰ ζήσουμε.

Θὰ ἦταν βέβαια εὐτύχημα νὰ ζοῦμε σ' ἓνα κόσμο ἀγγελικὸ καὶ νὰ μὴ μᾶς ἐνοχλῆ κανεὶς. Ἀλλὰ δὲν κατοικοῦμε στὰ οὐράνια, κατοικοῦμε στὴ Γῆ, ἐδῶ ποὺ διεπράχθη τὸ προπατορικὸ ἀμάρτημα, ἐδῶ ποὺ ὅλοι ἔχουν τὰ ἐλαττώματά

τους, τίς κακίες καὶ τὰ πάθη τους. Αὐτὰ ὅλα εἶνε βάρη, καὶ πρέπει νὰ τὰ σηκώσουμε. Ὑπάρχει ἄνθρωπος χωρὶς ἐλαττώματα; Ὁ ἓνας λ.χ. εἶνε ὀξύθυμος, εὐφλεκτος σὰν τὴ βενζίνη· ὁ ἄλλος μελαγχολικός, δὲν σκάζει χαμόγελο στὰ χεῖλη του· ὁ ἄλλος μεμψίμοιρος, γκρινιάρης, καὶ στὸν παράδεισο νὰ τὸν βάλῃς δὲν μένει εὐχαριστημένος· ὁ ἄλλος εἶνε φλύαρος, ὁ ἄλλος ἀπότομος καὶ ὑβριστής, ὁ ἄλλος πλεονέκτης, ὁ ἄλλος ἀγνώμων - ἀχάριστος, ὁ ἄλλος βλάστημος... Μέσα σ' ἓνα τέτοιο κόσμο ζοῦμε.

Λοιπὸν τί θὰ γίνῃ; Ἀκούγεται ὁ Παῦλος καὶ λέει: Ὁφείλετε, ἐσεῖς «*οἱ δυνατοί, τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν*»· **εἶστε ὑποχρεωμένοι νὰ ὑποφέρετε ὅλους αὐτούς**, γιὰ νὰ βελτιωθοῦν, νὰ γίνῃ ἡ ζωὴ κάπως ἀνεκτὴ.

—Δὲν ὑποφέρω, θὰ τὸν χωρίσω! ἄκουσα νὰ λὲθ μιὰ κοπέλλα στὰ γραφεῖα τῆς ἀρχιεπισκοπῆς, ὅπως καὶ πλῆθος ἄλλες, ποὺ ὕστερα ἀπὸ μικρὴ συμβίωσι ζητοῦν **διαζύγιο**. Ἀκούγοντάς τὴν θὰ νόμιζες ὅτι ὁ ἄντρας τῆς εἶνε κανένας κακοῦργος ποὺ τὴ χτυπάει διαρκῶς. Κάθισα λοιπὸν, ἐξέτασα, καὶ τί εἶδα· ἐπρόκειτο γιὰ μιὰ λεπτομέρεια, γιὰ ἓνα μικρὸ ἐλάττωμα τοῦ ἀντρός τῆς· δὲν τὸ ὑπέφερε καὶ τὸν χώρισε.

Τὸ Εὐαγγέλιο λέει: «*Ὁ ὁ Θεὸς συνέζηυξεν, ἄνθρωπος μὴ χωριζέτω*» (Ματθ. 19,6· Μάρκ. 10,9). Μόνο γιὰ ἓνα λόγο ἐπιτρέπει ἡ Ἐκκλησία τὸ διαζύγιο· γιὰ ἀπιστία - μοιχεία. Ἀλλὰ κοντὰ στὸν ἓνα αὐτὸν λόγο τοῦ Χριστοῦ ἡ διεφθαρμένη κοινωνία, ἡ βαβυλῶν τοῦ κόσμου τούτου, ἀλλὰ καὶ ἡ ἀνανδρία τῆς ἐκκλησιαστικῆς διοικήσεως προσέθεσε ἓνα πλῆθος ἄλλους λόγους! Καὶ **γιὰ ἓνα φτέρνισμα ἀκόμα** ἐπικαλοῦνται τὸ «ἀσυμβίβαστο» τῶν χαρακτήρων καὶ χωρίζουν.

Αὐτὴ ποὺ χώρισε τὸν ἄντρα τῆς πῆρε **δεύτερον ἄντρα**, ποὺ ἀποδείχθηκε θηρίο· μπροστά του ὁ πρῶτος τῆς φάνηκε ἄγγελος ὥστε φώναξε «Τί ἔπαθα!...». Τί ἔπαθες; Τὸ ἔπαθες, γιὰτὶ δὲν ἄκουσες τὸ λόγο τοῦ ἀποστόλου «Ὁ-

φείλομεν ὑμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν».

Καὶ ἐνῶ ἡ μοντέρνα κοπέλλα αὐτὰ παθαίνει γιατί μὲ τὰ μυθιστορήματα καὶ τοὺς ἀστέρες τῆς ὀθόνης σχημάτισε μία ψεύτικη εἰκόνα τῆς ζωῆς, ἡ **Χριστιανή**, ποὺ πιστεύει καὶ ἐξομολογεῖται καὶ κοινωνεῖ, ἔχει ἄλλη στάσι. Ξέρω μιὰ γυναῖκα στὸ Μεσολόγγι ποὺ εἶχε ἕναν ἄντρα θηρίο· καὶ τὸν ὑπέφερε εἴκοσι χρόνια, ἕως ὅτου αὐτὸς μαλάκωσε· κ' ἦρθε μιὰ μέρα ποὺ ἔπεσε στὰ πόδια τῆς καὶ εἶπε· Γυναίκα, σὲ σταύρωσα τόσα χρόνια, μετανῶ!...

Θὰ μοῦ πῆτε· –Εὐκόλα λόγια λέτε ἐσεῖς, ἀλλὰ ἔλα νὰ ζήσης μέσ' στὴν κοινωνία ὅπως παλεύουμε ἐμεῖς... Δὲν λέω, ἀδελφοί μου, ὅτι εἶνε κάτι εὐκόλο· δύσκολο εἶνε. Ἀλλὰ καὶ **τὰ δύσκολα μποροῦν νὰ γίνουν εὐκόλα**. Πῶς; Τὸ λέει ὁ ἀπόστολος· Ἄν εἴστε Χριστιανοὶ βαπτισμένοι, στραφῆτε στὸ Χριστό, σ' ἐκεῖνον ποὺ εἶνε «ὁ αἴρων τὰς ἀμαρτίας τοῦ κόσμου» (βλ. βλ.) καὶ σήκωσε τὸ μεγαλύτερο βάρος. Σήκωσε ἕνα σταυρό, ποὺ μπροστά του ὅλοι οἱ δικοὶ μας σταυροὶ (βάσανα, πικρίες, θλίψεις) εἶνε ἕνα χαλικάκι μπροστά στὸ βουνὸ τοῦ Γολγοθᾶ. Ἄφησε τὸν ὀλόφωτο οὐρανὸ μὲ τοὺς ἀγγέλους ποὺ τοῦ ψάλλουν αἰωνίως τὸ «Ἅγιος ἅγιος...» (βλ. βλ. καὶ βλ. βλ.) καὶ ἦλθε ἐδῶ κοντὰ μας· γεννήθηκε μέσα σὲ σταῦλο, καὶ συναναστράφη μὲ κακοποιοὺς ἀνθρώπους, καὶ τοὺς ὑπέφερε· τοὺς ἀχαρίστους, τοὺς βλασφήμους, τοὺς σταυρωτάς του· σήκωσε σταυρὸ ἀσήκωτο. Κ' ἔπειτα μοῦ μιλάτε ἐσεῖς, ἡ γυναῖκα ἢ ὁ ἄντρας ἢ ὁ ἐργάτης ἢ ὁ φτωχὸς ἢ ὁ ἀριστερὸς ἢ ὁ δεξιὸς, γιὰ τὰ παθήματά σας;

–Δὲ μὲ καταλαβαίνει ἡ γυναῖκα μου, λέει ὁ ἄντρας, **δὲν βρίσκω κατανόησι**... Μεγάλο παραμῦθι αὐτό. Ἐδῶ δὲν βρῆκε κατανόησι ὁ Χριστός. Τί λέει σήμερα τὸ εὐαγγέλιο· ἔδωσε τὸ φῶς στοὺς τυφλοὺς, ἔβγαλε τὸ δαιμόνιο καὶ ὁ κωφάλαος μίλησε, καὶ ἐνῶ οἱ ἄνθρωποι δόξασαν τὸ Θεό, οἱ φαρισαῖοι τὸν εἶπαν ἀρχιδιάβολο· «ἐν τῷ ἄρχοντι τῶν δαιμονίων», λέει, «ἐκβάλλει τὰ δαιμόνια» (βλ. βλ. βλ.).

Ἕνας εἶνε ὁ δρόμος ὁ εὐλογημένος ποὺ ὀδηγεῖ στὴν ἀγάπη καὶ τὴν σύμπνοια· αὐτὸς ποὺ χάραξε τὸ Πνεῦμα τὸ ἅγιο μὲ τὰ λόγια «Ὁφείλομεν ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν». Ἔτσι, ἀγαπητοί μου, φθάνουμε στὴν πραγματοποίησι τοῦ μεγάλου ὁράματος. Καὶ τὸ μεγάλο ὄραμα εἶνε ἡ **ὁμόνοια**. Διότι ἐκεῖ ὀδηγεῖ τὸ ῥητὸ αὐτό· στὸν **ὕψηλὸ σκοπὸ** ποὺ λέγεται ὁμόνοια.

Ἄλλ' ὅσο ὕψηλὸ ἀγαθὸ εἶνε ἡ ὁμόνοια, τόσον εἶνε καὶ σπάνιο. Πιὸ εὐκόλο εἶνε νὰ βρῆς

διαμάντια παρὰ νὰ βρῆς τὴν ὁμόνοια στὸν κόσμο. **Σπάνιο πρᾶγμα** νὰ βρῆς ἀντρόγυνο ἀγαπημένο, γονεῖς δεμένους μὲ τὰ παιδιὰ. Σπάνιο πρᾶγμα νὰ βρῆς χωριὸ ἀγαπημένο – ρωτῆστε ἐμένα ποὺ περιώδευσα χίλια χωριά στὴν Ἑλλάδα. Σπάνιο πρᾶγμα νὰ βρῆς πολιτεία ἀγαπημένη, ἔθνος ἀγαπημένο. Μέσα στὶς τρεῖς χιλιάδες χρόνια, ποὺ ἔζησε τὸ ἔθνος μας, μόλις τέσσερις - πέντε φορές βρέθηκε ἐνωμένο, ὑπομέναμε ὅλοι ὁ ἕνας τὸν ἄλλο, καὶ τότε ἔφθασε μέχρι τὰ ἄστρα τ' οὐρανοῦ. Τὶς περισσότερες φορές ἤμασταν διχασμένοι, διηρημένοι, καὶ φθάσαμε ὡς τὰ τάρταρα τοῦ ἕδου. Μεγάλο πρᾶγμα ἡ ὁμόνοια.

Καὶ ὄχι μόνο στὴν κοινωνία ἀλλὰ **καὶ στὴν ἐκκλησία**, ἀδελφοί μου – δὲν ἀνέβηκα ἐδῶ νὰ σᾶς πῶ ψέματα. Σπάνιο πρᾶγμα νὰ δῆτε ἐνορία ἀγαπημένη· σπάνιο πρᾶγμα νὰ δῆτε δύο παπᾶδες ἀγαπημένους, δύο δεσποτάδες ἀγαπημένους, δύο ἱεροκήρυκες ἀγαπημένους· σπάνιο πρᾶγμα νὰ δῆτε δύο σωματεῖα – θρησκευτικὰ παρακαλῶ σωματεῖα – ἀγαπημένα.

* * *

Μὰ **γιατί δὲν ὑπάρχει ὁμόνοια**; γιατί τέτοια διχόνοια; ποιὰ ἡ αἰτία; Ἡ αἰτία εἶνε ὁ **ἀνθρώπινος ἐγωισμὸς**, αἰτία εἶνε ὅτι **λείπει ἡ ἀγάπη**, καὶ αἰτία ποὺ λείπει ἡ ἀγάπη εἶνε ὅτι **πάψαμε νὰ πιστεύουμε στὸ Χριστό**. Ἄν πιστεύαμε, ἂν ἀνοίγαμε τ' αὐτάκια μας νὰ τὸν ἀκούσουμε, ἐκεῖνος θὰ μᾶς ἔλεγε «**Ἀγαπάτε ἀλλήλους**» (βλ. βλ. βλ.) καὶ «**Ἀγαπήσωμεν ἀλλήλους, ἵνα ἐν ὁμονομίᾳ ὁμολογήσωμεν**» (βλ. βλ.). Τὸ δόγμα τοῦ Χριστοῦ εἶνε ὁμόνοια· τὸ δόγμα τοῦ σατανᾶ εἶνε διχόνοια, «**διαίρει καὶ βασιλεύει**». Κάποτε ἤμασταν μονοιασμένοι. Μετὰ διαιρεθήκαμε· διαιρεθήκαμε πολιτικῶς σὲ κόμματα, «**τρεῖς Ἕλληνες - τέσσερις καπετάνιοι**»· διαιρεθήκαμε καὶ θρησκευτικῶς σὲ συλλόγους καὶ σωματεῖα, σὲ νεοσημερολογίτες καὶ παλαιοσημερολογίτες...

Καὶ «**στὴν ἀνεμοζάλη οἱ λύκοι χαίρονται**»· εἰσχωροῦν στὸ μαντρί ποὺ λέγεται Ἑλλάδα. Οἱ χειρότεροι λύκοι εἶνε **οἱ αἰρετικοί**, π.χ. οἱ ἱεχωβίτες. Καὶ ἐνῶ ἐμεῖς ἔχουμε διαιρεθῆ, αὐτοὶ ἐνωμένοι κάνουν τὴ δουλειά τους. Ἄν ἐμεῖς ἤμασταν ἐνωμένοι, θὰ τοὺς ἀποκρούσαμε.

Σᾶς εἰδοποιῶ, ἀγαπητοί μου· ἐν ὀνόματι Ἰησοῦ τοῦ Ναζωραίου, ὅλοι οἱ ὀρθόδοξοι Χριστιανοὶ **νὰ εἶμαστε ἕτοιμοι νὰ ἀποκρούσουμε τὸν κίνδυνον** αὐτόν. Ὅταν μᾶς εἰδοποιήσῃ ἡ Ἐκκλησία, νὰ εἶμαστε ἕτοιμοι νὰ δώσουμε τὴ μάχη μέχρι πεζοδρομίου. Νὰ διδάξουμε τὸ μασονικὸ κράτος, ὅτι δὲν μπορεῖ νὰ δροῦν ἀνενόχλητοι οἱ αἰρετικοὶ μέσα στὴν ὀρθόδοξη πατρίδα μας.

(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 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

Seeing God

The light of true knowledge makes it possible to discern without error the difference between good and evil. Then the path of justice, which leads to the Sun of Justice, brings the mind into the limitless light of knowledge, since it never fails to seek the love of God with all confidence.

Therefore, we must maintain great stillness of mind, even in the midst of our struggles. We shall then be able to distinguish between the different types of thoughts that come to us: those that are good, those sent by God, we will treasure in our memory; those that are evil and inspired by the devil we will reject. A comparison with the sea may help us. A tranquil sea allows the fisherman to gaze right to its depths. No fish can hide there and escape his sight. The stormy sea, however, becomes murky when it is agitated by the winds. The very depths that

it revealed in its placidness, the sea now hides. The skills of the fisherman are useless.

Only the Holy Spirit can purify the mind: unless the strong man enters and robs the thief, the loot will not be recovered. So by every means, but especially by peace of soul, we must try to provide the Holy Spirit with a resting place. Then we shall have the light of knowledge shining within us at all times, and it will show up for what they are all the dark and hateful temptations that come from demons, and not only will it show them up: exposure to this holy and glorious light will also greatly diminish their power.

St. Diadochus of Photice

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