

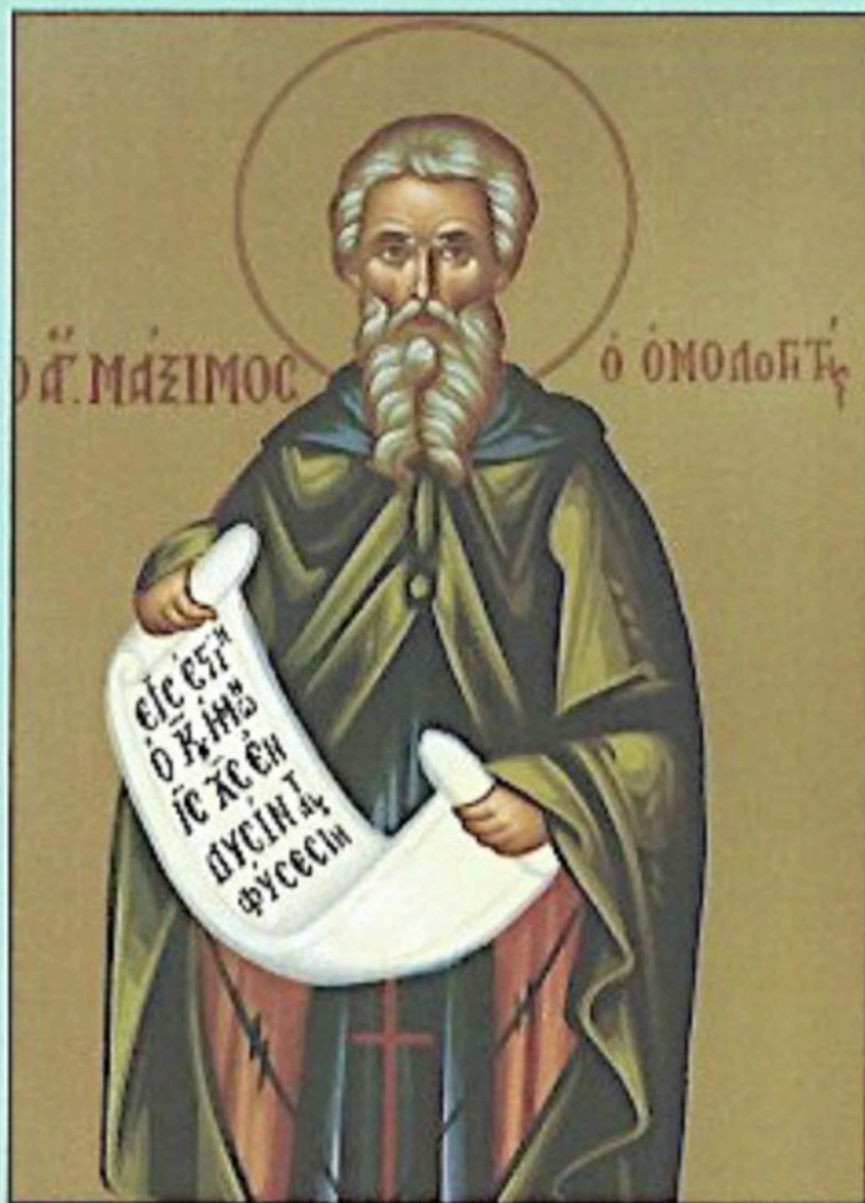


DIRECT ARCHDIOCESAN
DISTRICT

THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN August 13th, 2017
V. Rev. Archimandrite Eugene N. Pappas

TENTH SUNDAY AFTER PENTECOST TENTH SUNDAY OF MATTHEW



Icon of Saint Maximos the Confessor -- August 13th

Prokeimenon. Mode 1.

Psalm 32.22,1

Let your mercy, O Lord, be upon us.

Verse: Rejoice in the Lord, O ye righteous.

The reading is from St. Paul's First Letter to the Corinthians 4:9-16

Brethren, God has exhibited us apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men. We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we hunger and thirst, we are ill-clad and buffeted and homeless, and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate; we have become, and are now, as the refuse of the world, the off-scouring of all things. I do not write this to make you ashamed, but to admonish you as my beloved children. For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. I urge you, then, be imitators of me.

Προκείμενον. Ἦχος α'.

ΨΑΛΜΟΙ 32.22,1

Γένοιτο, Κύριε, τὸ ἔλεός σου ἐφ' ἡμᾶς.

Στίχ. Ἀγαλλιᾶσθε δίκαιοι ἐν Κυρίῳ

Πρὸς Κορινθίους α' 4:9-16 τὸ ἀνάγνωσμα εἶναι ἀπο

Ἀδελφοί, ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους· ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ, καὶ ἀγγέλοις, καὶ ἀνθρώποις. Ἡμεῖς μωροὶ διὰ Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι. Ἄχρι τῆς ἄρτι ὥρας καὶ πεινώμεν, καὶ διψῶμεν, καὶ γυμνητεύομεν, καὶ κολαφιζόμεθα, καὶ ἀστατοῦμεν, καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι εὐλογοῦμεν· διωκόμενοι ἀνεχόμεθα· βλασφημούμενοι παρακαλοῦμεν· ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίψημα ἕως ἄρτι. Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ νουθετῶ. Ἐὰν γὰρ μυρίους παιδαγωγοὺς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας· ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. Παρακαλῶ οὖν ὑμᾶς, μιμηταὶ μου γίνεσθε.

The Gospel According to Matthew 17:14-23

At that time, a man came up to Jesus and kneeling before him said, "Lord, have mercy on my son, for he is an epileptic and he suffers terribly; for often he falls into the fire, and often into the water. And I brought him to your disciples, and they could not heal him." And Jesus answered, "O faithless and perverse generation, how long am I to be with you? How long am I to bear with you? Bring him here to me." And Jesus rebuked him, and the demon came out of him, and the boy was cured instantly. Then the disciples came to Jesus privately and said, "Why could we not cast it out?" He said to them, "Because of your little faith. For truly I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, 'Move hence to yonder place,' and it will move; and nothing will be impossible to you. But this kind never comes out except by prayer and fasting." As they were gathering in Galilee, Jesus said to them, "The Son of man is to be delivered into the hands of men, and they will kill him, and he will be raised on the third day."

Ἐκ τοῦ Κατὰ Ματθαῖον 17:14-23 Εὐαγγελίου τὸ Ἀνάγνωσμα

Τῷ καιρῷ ἐκείνῳ, ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτὸν καὶ λέγων· Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ. καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ γενεὰ ἄπιστος καὶ διεστραμμένη! ἕως πότε ἔσομαι μεθ' ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον· διατί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· διὰ τὴν ἀπιστίαν ὑμῶν. ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ, μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν. τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ. Ἄναστρεφομένων δὲ αὐτῶν εἰς τὴν Γαλιλαίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. καὶ ἐλυπήθησαν σφόδρα.

DEVOTIONS AND COMMEMORATIONS THIS WEEK:

Sunday	August 13th,	St. MAXIMOS the confessor	10:00 AM-11:30	AM
Monday	August 14th,	Great Vesper of Virgin Mary Repose (Brooklyn sister church)	7:00	PM
Tuesday	August 15th,	Assumption Liturgy Three Hierarchs Parish	9:30 AM-11:30	AM
		Artoklasia (Blessing of the Loaves)	11:30 AM-12:00	noon
Sunday	August 20th,	Liturgy of the Prophet Samuel	10:00 AM-11:30	AM

AGAPE COFFEE HOUR : is being hosted today on the Plaza. Please join us for coffee and sweets.

FATHER EUGENE will be out of the OFFICE on Wednesday and Thursday August 16th and 17th.

TODAY UKRAINIAN ARCHBISHOP ANTHONY will celebrate an Episcopal Hierarchal Liturgy at Three Hierarchs from 12 noon to 2:PM. on the occasion of the Feast of Saint Panteleimon. A reception to meet the ARCHBISHOP will follow at 2:00 P.M.

ARTOKLASIES are being registered for AUGUST 15, Assumption of the Virgin Mary August 15th. Those celebrating their name-day include MARIA, MARY, MARIO, PANAGIOTIS, PANAGIOTA, DESPINA. Chronia Polla to all celebrants!

ARTOKLASIES are being offered by: Mary Nicholas, Alexandropoulos and Gavaris Damian Vaganov (altar boy) Please call the church office (718) 339 0280 to register your honoring of the Holy Mother.

SAINT PHANOURIOS FEAST DAY: will be celebrated on Sunday August 27th with the traditional blessing of the sweet cakes (phanouro'-pites) at the Divine Liturgy. Each year dozens of faithful prepare, present and serve <<their>> pita (cake) to the parishioners in attendance. No matter how big or small the cake may be, it is served and shared by one baker to another baker. The pita is decorated, as you like with one candle in the center of the cake. This symbolizes the torch lantern carried by the martyred Roman centurion Phanourios who as a baptized "Christian did not renounce Christ as his King and God. He is portrayed in icons holding a candle as he searches <<eternity>> for his mother's lost soul because she refused to convert from the pagan idols to Christ Jesus. Phanourios is the Patron Saint of things lost. When something is missing or misplaced, one calls upon Phanourios to reveal the object, the person or the correct direction or decision. It always succeeds! He reveals all things if the request is made with faith.

BASILIKO potted plants or cuttings may be offered at the Epitaphion of the Blessed Virgin Mary for her blessed Assumption. Marigold flowers (yellow and orange) are also placed at her tomb as "Mary's Gold". Traditionally these flowers are in full bloom in our home gardens. Clip some ,and present a bouquet to the Virgin Mother and Bride of the Church at the Shrine Epitaphion.

MANY THANKS to faithful believers who demonstrated thanksgiving to the Mother of God on her feast day with offerings of altar wine, incense, candles, floral arrangements ,praphora, artoklasies and olive oil for anointing. Was there something you wished to do or offer ? It's never late . The Lord blesses he who comes at the first hour as much as he who arrives at the eleventh hour with their sacrifice of love, thanksgiving and supplication.

RADIO MINISTRY: Each Saturday at 1:15PM Fr. Eugene hosts and produces the radio broadcast **MATTERS OF CONSCIENCE NOW IN ITS 19TH 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)

EARLY REGISTRATIONS; PRE- K FOR ALL : Any child 4 years of age is eligible for FREE enrollment at our school operated by the New York City Department of Education. Classes are held each day from 8:00 A.M. through 3:00 P.M. with free lunch served by the City. **IT'S ALL YOURS FREE FOR THE ASKING AND TAKING. DON'T MISS THIS OPPORTUNITY FOR YOUR CHILDREN /GRANDCHILDREN!** Call now: (347) 729-0446 . **TWO "OPEN-HOUSE" RECEPTION DAYS ARE WEDNESDAY FEB 8TH, 4P.M-7P.M AND MARCH 08TH 4P.M. – 7 P.M.**

MEMORIAL :	20th	+ ANTONIOS TSOUKALAS
	20th	+ ATHANASIA LOUGARIS
	August 27th	+ CONSTANTO BELLAS

Hail Holy Queen of Heaven and Earth !

AUGUST 15

Repose of the Blessed Virgin Mary

August 15th of each year remains on the Greek Orthodox calendar as a day of solemnity, commemorating the passing from this earth of the Virgin Mary, a day now called “ The Repose of the Theotokos.”

Also “ The Dormition,” the falling asleep of the blessed Mother of God is one of four days of the year which are chosen to honor the Virgin Mary. The other days are September 8 in observance of the nativity of the holy Mother, followed by November 21, the day on which is celebrated the Presentation of Mary at the Temple by her parents, St Joachim and St. Anna.

The most hallowed of days in honor of the Virgin Mary falls on March 25th, the day of which the course of world history was altered with the appearance before Mary of the Archangel Gabriel with the historic announcement that she would become the Mother of God.

The day known as “the Dormition” means to the Orthodox through centuries an unwritten tradition that the Virgin Mary was assumed physically to Heaven. This concept, stems to biblical times. Christian pilgrims to the Holy Land for centuries have sought out the gravesite of the Virgin Mary. Located at the base of the Garden of Gethsemane, it is actually one hundred feet below the surface of the earth and is reached by a descent of a stairwell. At about the fifty- foot level, one pauses at the tomb of St. Joachim and St. Anna, the parents of Mary. At the right is the tomb of the protector of the Mother of God, St. Joseph. At the base of the marble staircase is the tomb of Mary, but her remains are not encased there. The tomb is empty but still venerated.

When the mother of God was about to join her son in Heaven, she summoned the apostles to her bedside, all of whom except St. Thomas were able to be with her in her final hours. St. Thomas did not arrive until after the burial service. At his request to have a final look at the Virgin Mary the discovery of the empty vault heralded her assumption to Heaven.

It is not known what detained St Thomas in an answer to the summons to the deathbed of the Virgin Mary. It was as unusual then, as it is now, to reopen a casket once it has been closed forever. The circumstances themselves were unusual because it was anything but a commonplace death. There is only one Son of God and it was his Mother who had passed on. Man had nothing to do with the selection of Mary. It was God’s choice to begin with and God’s will that she ascend into “ Heaven ”. physically, spiritually and eternally.



“Behold the handmaiden of the Lord”



“Be it done unto me according to your will.”



ΚΥΡΙΑΚΗ

ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



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

Ἐκδίδεται ἀπὸ τὴν Κοινοβιακὴ Γυναικεῖα Ἰερὸ Μονὴ Ἁγίου Αἰγυπτίου Φλωρίνης - 531 00 ΦΛΩΡΙΝΑ - τηλ. 23850-28610 - imaflo@gynhoia.gr

Περίοδος Δ' - Ἔτος ΛΔ' Φλώρινα - ἀριθμ. φύλλου 2031	Κυριακὴ Ι' Ματθαίου (Ματθ. 17,14-23) 13 Αὐγούστου 2017	Συντάκτης (†) ἐπίσκοπος Αὐγουστίνος Ν. Καντιώτης
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Τὰ παιδιὰ στὸ Χριστό!

«Φέρετέ μοι αὐτὸν ὦδε» (Ματθ. 17,17)

Ενας δυστυχῆς, πολὺ δυστυχῆς, ἀγαπητοί μου, ποὺ ὁ πόνος του ἦταν μεγάλος, ἔρχεται καὶ πέφτει στὰ πόδια τοῦ Χριστοῦ καὶ τὸν παρακαλεῖ. Μὰ τί ἔχει; μήπως εἶνε φτωχὸς ζητιάνος, μήπως εἶνε ἀνεργός, μήπως εἶνε ἄρρωστος αὐτὸς προσωπικά; Οὔτε ζητιάνος οὔτε ἀνεργός οὔτε προσωπικά ἄρρωστος εἶνε, κι ὁμως γονατίζει μπροστὰ στὸ Χριστὸ καὶ ζητᾷ βοήθεια, γιατί τοῦ συνέβη **μεγάλῃ συμφορᾷ**.

Ποιά ἡ συμφορὰ; **Τὸ παιδί του** ἦταν ἄρρωστο. Ἄρρωστο; δὲ λέμε τίποτα. Μακάρι νὰ ἦταν ἄρρωστο, νὰ εἶχε φθίσις ἢ καρκίνο ἢ ἄλλῃ ἀσθένεια. Εἶχε κάτι χειρότερο, μιὰ περίεργη ἀσθένεια: **εἶχε δαιμονοπληξία**. Ὅπως ὑπάρχει ἠλεκτροπληξία, ἔτσι ὁ ἄνθρωπος μπορεῖ νὰ πάθῃ -Θεὸς φυλάξοι- δαιμονοπληξία, ποὺ εἶνε κάτι χειρότερο ἀπὸ τὴν ἠλεκτροπληξία.

-Μὰ κάτι περίεργα πράγματα λὲς σήμερα.

Καὶ ὁμως εἶνε πραγματικά. Οἱ ἄνθρωποι τρέμουν ν' ἀγγίξουν ἠλεκτροφόρα σύρματα, ἀλλὰ δὲν φοβοῦνται τὸ κακὸ ποὺ λέγεται δαιμονοπληξία. Τὸ παιδί αὐτὸ προτιμότερο νὰ ἀγγιζε ἠλεκτροφόρο σύρμα παρὰ ποὺ ἀγγιξε τὸ πονηρὸ πνεῦμα κ' ἐγίνε δαιμονόπληκτο, **δαιμονιζόμενο**.

Τί θὰ πῆ δαιμονιζόμενος; Ὅτι δηλαδὴ τὸ πονηρὸ πνεῦμα μπῆκε μέσα στὴ σκέψι, στὴν καρδιά, στὸ συναίσθημά του, σὲ ὄλο τὸν ψυχοσωματικὸ του ὄργανισμό, κι ἀπὸ τότε τὸ λογικὸ του δὲν λειτουργοῦσε: ἦταν σὰν ἄλογο ποὺ σπᾶει τὸ χαλινάρι καὶ ἀχαλίνωτο πέφτει στὸ γκρεμό. Κι ὅταν τὸ ἔπιανε ἡ κρίσις, ἦταν ἀξιοθρήνητο: σὰν τὸ ψάρι ποὺ σπαρταράει ἔξω ἀπ' τὴ θάλασσα, ἔτσι σπαρταροῦσε κι αὐτό. Ἔβγαζε ἀφροῦς ἀπὸ τὸ στόμα, ἐπεφτε στὸ νερὸ ἢ στὴ φωτιά.

Γι' αὐτὸ τὸ παιδί λοιπὸν ἦρθε ὁ πατέρας στὸ Χριστὸ καὶ τὸν παρακαλοῦσε.

Δυστυχισμένοις ἄνθρωποις, ἀγαπητοί μου, ὁ πατέρας αὐτὸς τοῦ εὐαγγελίου. Μὰ σὰν κι αὐτὸν ὑπάρχουν **πολλοὶ δυστυχεῖς γονεῖς**.

Ἄλλοι ἔχουν παιδιὰ **ἄρρωστα σωματικῶς** ἀπὸ διάφορες ἀσθένειες. Βλέπει ἡ μάνα τὸ παιδί στὸ κρεβάτι νὰ λειώνῃ καὶ δὲν κοιμᾶται ὅλη νύχτα. Τρέχει ἀπὸ γιατρὸ σὲ γιατρὸ κι ἀπὸ κλινικὴ σὲ κλινικὴ, συμβουλευέται ἐπιστήμονες, ἀγοράζει φάρμακα, χρησιμοποιοῖ ὅλα τὰ μέσα. Κι ἅμα δῆ ὅτι αὐτὰ δὲν φέρνουν ἀποτέλεσμα, παίρνει τὸ μικρὸ στὴν ἀγκαλιὰ καὶ τρέχει σὲ βουνὰ - λαγκάδια, ναοὺς κ' ἐξωκκλήσια καὶ ἱερὰ προσκυνητάτα, πέφτει καὶ παρακαλεῖ καὶ τάζει τάματα, ἀρκεῖ νὰ γίνῃ τὸ παιδί της καλά.

Ἄλλοι ὁμως εἶνε ἀκόμη πιὸ δυστυχισμένοι, γιατί τὰ παιδιὰ τους **πάσχουν** ὄχι σωματικῶς ἀλλὰ **ψυχικῶς**. Τὰ παιδιὰ τους εἶνε ὑγιέστατα: τὰ μάγουλά τους κόκκινα σὰν μήλα Καλιφορνί-ας, τὰ μπράτσα τους γερά, τὰ πόδια τους δίνουν κλωτσιές στὴ μπάλλα καὶ διαπρέπουν στὰ γήπεδα, ἔχουν δύναμι νὰ σπᾶσουν χαλίκι στὸ δημόσιο δρόμο, εἶνε 100% γερά. Μὰ τί νὰ τὰ κάνουν; Προτιμότερο νὰ εἶχαν κάποια ἀσθένεια, κάποιο μικρόβιο. Γιατί ὅπως τὸ σκουλήκι μπαίνει στὴν καρδιά τοῦ δέντρου καὶ σιγὰ - σιγὰ τὸ σαπίζει, ἔτσι μέσα στὰ γερά κορμιά μπαίνει κάποιο **δαιμόνιο** καὶ τὰ παιδιὰ αὐτὰ πάσχουν ψυχικά, ἔχουν δηλαδὴ κακίες καὶ ἐλαττώματα.

Καὶ ποτέ ἄλλοτε τὰ παιδιὰ δὲν εἶχαν τόσες **κακίες καὶ ἐλαττώματα** ὅπως ἔχουν σήμερα.

Νὰ σᾶς παρουσιάσω μερικὲς **«φωτογραφίες» ψυχικῶν καταστάσεων** τῶν παιδιῶν; Τὸ ἐνα ἀνάβει μὲ τὸ πρῶτο ὅπως ἡ βενζίνη, εἶνε εὐερέθιστο, θυμώνει κι ἀναστατώνει τὸ σπιτί καὶ τὴ γειτονιά. Τὸ ἄλλο παιδί ἔχει τέτοια ζήλεια, ποὺ ἡ μάνα δὲν μπορεῖ νὰ κάνῃ ἓνα δῶρο στὸ ἀδελφάκι του, κιτρινίζει ἀπ' τὸ κακὸ του. Τὸ ἄλλο, ἂν δὲν τοῦ κάνουν τὸ θέλημά του, πεισμώνει σὰν τὸ μουλάρι, οὐρλιάζει, πέφτει κάτω καὶ χτυπιέται. Τὸ ἄλλο παιδί, ἅμα δῆ στὸ δρόμο κανένα κουτσὸ ἢ τυφλὸ ἢ ἀνάπηρο μὲ δεκανίκια, κανένα γέρο σκυφτὸ μὲ ῥαβδί, ἔχει τὸ δαιμόνιο τῆς εἰρωνείας καὶ τοῦ ἐμπαιγμοῦ, πε-

ριπαίζει μικρούς και μεγάλους. Τό άλλο έχει μέσα του τή μανία τής καταστροφής· σπάζει πιάτα, ποτήρια, ὅ,τι βρῆ μπροστά του, εἶνε μία μάστιγα τοῦ σπιτιοῦ. Βλέπεις καί σέ χωριά παιδιά ποῦ ἔχουν τὸ δαιμόνιο αὐτὸ νὰ καίνε σπαρτά, νὰ ξερριζώνουν δεντράκια, νὰ καταστρέφουν φυτείες, νὰ πιάνουν μικρὰ ζῶα ἢ πουλιὰ καὶ νὰ τὰ τυφλώνουν, νὰ κόβουν τὶς οὐρὲς ἢ τ' αὐτιά τους, νὰ τὰ τυραννοῦν, νὰ τὰ βασανίζουν. Ἄλλα παιδιά ἀνοίγουν τὸ στόμα τους κι ἀντὶ ν' ἀκούγεται δοξολογία στὸ Θεὸ κατὰ τὸ «ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἴνον» (Ψαλμ. 138, 21, 30), ὁ διάβολος βγάζει ἀπ' τὸ στόμα τους βρισιὲς καὶ βλαστήμιες. Ἄκους μικρὰ παιδιά καὶ δὲν λένε ποτέ ἀλήθεια, τὰ στόματά τους ἔχουν γίνε φάμπρικα τής ψευτιᾶς, αἰσχρολογοῦν καὶ κάνουν νὰ κοκκινίζουν τὰ μάγουλα καὶ τοῦ γέρου· καὶ τὸ χειρότερο, βλαστημᾶνε τὰ ὄσια καὶ ἱερά, τὴν Παναγία, τὸ Χριστό!

Τὰ παιδιά αὐτὰ ποῦ ἔχουν πάθει δαιμονοπληξία κλάψτε τα, θὰ ἔχουν κακὴ ἐξέλιξι· εἶνε ὑποψήφιοι διαρρηκτες, κλέφτες, πλαστογράφοι, δολοφόνοι· εἶνε αὐτοὶ ποῦ μεθαύριο θὰ σηκώσουν ρόπαλα νὰ χτυπήσουν τὴ μάνα καὶ τὸν πατέρα, θὰ γίνουν μητροκτόνοι καὶ πατροκτόνοι. Ἐχουν ὑποστῆ ἀλλοίωσι ψυχικὴ, μέσα τους ἔχουν εἰσέλθει ὄχι ἓνα ἀλλὰ πολλὰ δαιμόνια, καὶ σπαράζουν, καὶ πέφτουν στὴ φωτιά καὶ στὸ νερό, στὰ κακὰ ποῦ λέει ἡ Γραφή.

Δυστυχισμένοι οἱ γονεῖς ποῦ ζοῦν στὸν αἰῶνα αὐτόν, ποῦ τόσο καυχᾶται γιὰ τὴν πρόοδό του! **Τί πρέπει νὰ κάνουν;** Νὰ λάβουν ριζικὰ μέτρα. Τί δηλαδῆ; νὰ πᾶνε τὰ παιδιά τους σὲ γιατρούς, σὲ εἰδικὰ σχολεῖα καὶ ἀναμορφωτήρια ἀπροσαρμόστων, νὰ επικαλεσθοῦν ἀστυνομία καὶ δικαστήρια ἀνηλίκων; Ἄς τὰ χρησιμοποιήσουν ὅλα.

Ἄλλὰ, ἀδελφοί μου, ὅσοι πιστεύουμε στὸ Χριστό, πρέπει νὰ καταλάβουμε ἓνα πράγμα. Καλὰ εἶνε καὶ τὰ σχολεῖα καὶ τὰ ἀναμορφωτήρια καὶ οἱ παιδικὲς κατασκηνώσεις καὶ τὰ ἄλλα μέσα, ἀλλὰ τίποτε δὲν κάνουμε· χτίζουμε ἐπὶ τῆς ἄμμου, ἐὰν δὲν ἀκούσουμε ἀπὸ τὸ σημερινὸ εὐαγγέλιο τῆ φωνῆ ποῦ ἀπευθύνεται ἰδιαιτέρως πρὸς τοὺς γονεῖς· εἶνε ἡ φωνὴ Ἐκείνου ποῦ ἀγαπᾶ τὰ παιδιά κι ἀνέβηκε γι' αὐτὰ μέχρι τὸ Γολγοθᾶ, ἐκείνου ποῦ ἀπλώνει τὰ πανάγια του χέρια σὲ ὄλους καὶ μᾶς λέει· **Γονεῖς ὅσοι ἔχετε τέτοια παιδιά, «φέρετέ μοι αὐτὰ ὦδε»** (Ματθ. 17, 17), φέρτε τὰ παιδιά σας σ' ἐμένα.

Καὶ σήμερα ὁ Χριστὸς εἶνε στὸν κόσμον καὶ θαυματοουργεῖ, κάνει μεγάλα θαύματα. Ἄς μὴν πιστεύουν οἱ ἄπιστοι. «Ὅσοι πιστοί!», ἀκούγεται ἡ φωνὴ τοῦ Χριστοῦ, φέρτε τὰ παιδιά

σας ἐδῶ. **Ποῦ ἐδῶ;** Φέρτε τα στὸ κατηχητικὸ σχολεῖο ν' ἀκούσουν τὸ ἀλφάβητο τῆς πίστεώς μας, φέρτε τα στὴν ἐξομολόγησι νὰ ποῦν τ' ἁμαρτήματά τους στὸν πνευματικὸ πατέρα, φέρτε τα στὴ θεία λειτουργία ν' ἁγιασθοῦν, φέρτε τα στὴ θεία κοινωνία νὰ μεταλάβουν σῶμα καὶ αἷμα Χριστοῦ, συνηθίστε τα στὴ νηστεία, στὴν προσευχή, στὶς ἱερὲς ἀσκήσεις.

Φέρτε τὰ παιδιά σας στὴν Ἐκκλησία! εἶνε ἡ ἐντολὴ τοῦ Χριστοῦ. Μὰ ἀκοῦνε οἱ σημερινοὶ γονεῖς τῆ φωνὴ αὐτῆ; Ἄς καὶ ὁ διάβολος τοὺς ἔφραξε τ' αὐτιά μὲ βουλοκέρι, δὲν ὑπάρχουν αὐτιά ν' ἀκούσουν. Ὁ φόβος τῶν γονέων εἶνε, μήπως τὰ παιδιά τους πλησιάσουν τὸ Χριστό, μήπως πιάσουν στὰ χέρια τὸ Εὐαγγέλιο, μήπως γίνουν παιδιά θρησκευτικὰ καὶ «καθυστερημένα», μήπως σπουδάσουν θεολογία καὶ γίνουν ἱεροκήρυκες... Καὶ βλέπεις σήμερα χίλια χωριά στὴ Βόρειο Ἑλλάδα δὲν ἔχουν ἱερεῖς, γιὰτὶ δὲν γίνεται κανεὶς πλέον ἱερεὺς, μέσα στὸν κόσμον αὐτὸν τῆς διαφθορᾶς.

Ἄλλὰ ἀλλοίμονο! —καὶ σημειώστε τὸ καλὰ— παιδί ποῦ δὲν πηγαίνει στὸ Χριστό, θὰ πάη στὸ θέατρο τὸ ἀνήθικο, στὸ βιβλίο τὸ φαρμακερό, στὸν κινηματογράφο τὸ γκαγκστερικό, στὰ κέντρα τῆς διαφθορᾶς, στοὺς οἴκους τοῦ αἰσχους. **Παιδί ποῦ δὲν πηγαίνει στὸ Χριστό, θὰ πάη στὸν διάβολο.** Καὶ τότε ἐτοιμαστήτε, πατέρα καὶ μάνα, νὰ ὑποφέρετε. Τὸ παιδάκι ἐκεῖνο, ποῦ κρατᾶς τώρα στὴν ἀγκαλιά σου καὶ τὸ λὲς «ἀγγελούδι» σου, θὰ γίνῃ ἓνας γοριλλας, ἓνας πίθηκος, ἓνα τετράποδο, ἓνα ζῶο, ἓνας κακοῦργος, ἓνας δαιμονιζόμενος, ποῦ θὰ σὲ βασανίσῃ.

* * *

Γονεῖς! σήμερα τὸ εὐαγγέλιο μᾶς καλεῖ, ἂν θέλουμε ὁ τόπος αὐτὸς νὰ μὴ καταστραφῇ, νὰ ἐνδιαφερθοῦμε γιὰ τὰ παιδιά. Δὲν εἴμαστε ἐναντίον τῆς προόδου, ὄχι! Νὰ προοδεύσουν τὰ γράμματα καὶ οἱ ἐπιστῆμες, νὰ γίνῃ ριζικὴ μεταρρύθμισι ἀπ' τὸ νηπιαγωγεῖο μέχρι τὸ πανεπιστήμιο, νὰ θεμελιώσουμε νέα εκπαιδευτήρια καὶ νέα πανεπιστήμια. Εἴμαστε ὑπὲρ τῆς μεταρρυθμίσεως ὑπὸ ἓναν ὄρον· **μεταρρυθμιστὴς νὰ εἶνε ὁ Χριστὸς** καὶ μόνο ὁ Χριστὸς. Ἐὰν μέσα στὰ σχολεῖα δὲν βάλουμε θεμέλιο τὸ Χριστό, τότε δὲν θὰ ὑπάρῃ καμμία πλέον ἀληθινὴ μεταρρύθμισι· εἶνε ψεύτικη κάθε μεταρρύθμισι ποῦ δὲν στηρίζεται ἐπάνω στὸν θεμέλιο λίθον. Καὶ ὁ «θεμέλιος» λίθος καὶ τοῦ σχολεῖου καὶ τῆς οἰκογενείας καὶ τοῦ ἔθνους εἶνε «*Ἰησοῦς Χριστὸς*» (Ἰ Κορ. 3, 11)· ὄν, παῖδες Ἑλλήνων, ὑμνεῖτε καὶ ὑπερψοῦτε εἰς πάντας τοὺς αἰῶνας· 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: \$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 2017 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

The Lord's Love of Sinners

God's will is to save us, and nothing pleases Him more than our coming back to Him with true repentance. ... It was precisely in order to show that there is nothing closer to God's heart than the divine Word of God...lived among us in the flesh, and died, suffered, and said all that was necessary to reconcile us to God the Father, when we were at enmity with Him. ... He also taught us in many different ways that we should wish to imitate Him by our own kindness and genuine love for one another.

So it was that Christ proclaimed that He had come to call sinners to repentance, not the righteous, and that it was not the healthy who required a doctor, but the sick. ... To give the same lesson He revived the man who, having fallen into the hands of the brigands, had been left stripped and half-dead from his wounds; he poured wine and oil on the wounds, bandaged them, placed the man on his own mule and brought him to an inn, where he left sufficient money to have him cared for, and promised to repay any further expense on his return.

Again, He told of how that Father, who is goodness itself, was moved with pity for his profligate son who returned and made amends by repentance; how he embraced him, dressed him once more in the fine garments that befitted his own dignity, and did not reproach him for any of his sins.

So too, when He found wandering in the mountains and hills the one sheep that had strayed from God's flock of a hundred, He brought it back to the fold, but He did not exhaust it by driving it ahead of Him. Instead, He placed it on His own shoulders and so, compassionately, He restored it safely to the flock.

Accept my yoke, He said, by which He meant His commands, or rather, the whole way of life that He taught us in the Gospel. He then speaks of a burden, but that is only because repentance seems difficult. In fact, however, my yoke is easy, He assures us, and my burden is light.

St. Maximus the Confessor

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