

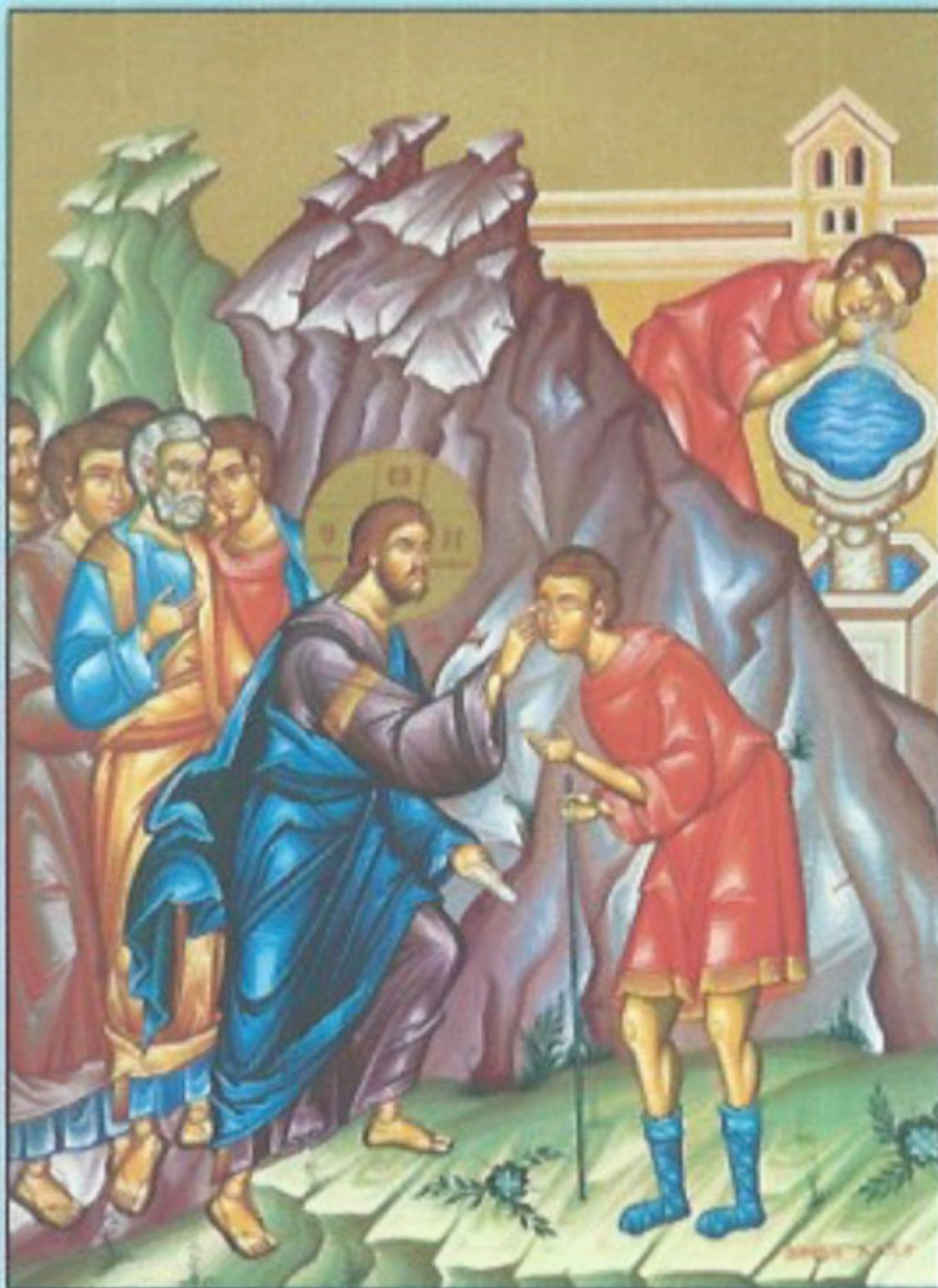


DIRECT ARCHDIOCESAN
DISTRICT

THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN May 13th, 2018
V. Rev. Archimandrite Eugene N. Pappas

SUNDAY OF THE MAN BORN BLIND



Icon of the Gospel of the Man Born Blind

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Sunday of the Blind Man

Psalm 117,1 You, O Lord, shall keep us and preserve us. Verse: Save me, O Lord, for the godly man has failed.

The reading is from 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.

Προκείμενον. Ἦχος πλ. α'. ΨΑΛΜΟΙ 117,1 Σὺ Κύριε, φυλάζεις ἡμᾶς καὶ διατηρήσας ἡμᾶς.

Ἐν ταῖς ἡμεραῖς ἐκεῖναις, ἐγένετο δὲ πορευομένων ἡμῶν εἰς προσευχὴν παιδίσκην τινὰ ἔχουσαν πνεῦμα πύθωνος ἀπαντῆσαι ἡμῖν, ἥτις ἐργασίαν πολλὴν παρεῖχε τοῖς κυρίοις αὐτῆς μαντευομένη. αὕτη κατακολουθῆσασα τῷ Παύλῳ καὶ τῷ Σίλᾳ ἔκραζε λέγουσα· οὗτοι οἱ ἄνθρωποι δοῦλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσίν, οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας. τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. διαπονηθεὶς δὲ ὁ Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι εἶπε· παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς. καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν εἰλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας, καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς εἶπον· οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν Ἰουδαῖοι ὑπάρχοντες, καὶ καταγγέλλουσιν ἔθνη ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν Ῥωμαίοις οὐσι. καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν. καὶ οἱ στρατηγοὶ περιρρήξαντες αὐτῶν τὰ ἱμάτια ἐκέλευον ῥαβδίσειν, πολλὰς τε ἐπιθέντες αὐτοῖς πληγὰς ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς· ὃς παραγγέλιαν τοιαύτην εἰληφὼς ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν καὶ τοὺς πόδας αὐτῶν ἡσφαλίσαστο εἰς τὸ ξύλον. Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνουν τὸν Θεόν· ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμοι. ἄφνω δὲ σεισμός ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου, ἀνεῳχθῆσάν τε παρακρήμα αἱ θύραι πᾶσαι καὶ πάντων τὰ δεσμὰ ἀνέθη. ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ καὶ ἰδὼν ἀνεωγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν ἔμελλεν ἐαυτὸν ἀναιρεῖν, νομίζων ἐκτεφευγῆναι τοὺς δεσμίους. ἐφώνησε δὲ φωνὴ μεγάλη ὁ Παῦλος λέγων· μηδὲν πράξεις σεαυτῷ κακόν· ἅπαντες γὰρ ἐσμεν ἐνθάδε. αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ ἐντρομος γενόμενος προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλᾳ, καὶ προσαγαγὼν αὐτοὺς ἔξω ἔφη· κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ; οἱ δὲ εἶπον· πιστεύσον ἐπὶ τὸν Κύριον Ἰησοῦν Χριστόν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου. καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυρίου καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παρακρήμα, ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ παρέθηκε τράπεζαν, καὶ ἡγαλιάσαστο πανοικίᾳ πεπιστευκῶς τῷ Θεῷ.

Ἐκ τοῦ Κατὰ Ἰωάννην 9:1-38

Τῷ καιρῷ ἐκείνῳ, παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. Καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ λέγοντες· ραββί, τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; ἀπεκρίθη Ἰησοῦς· οὔτε οὗτος ἡμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρας ἐστίν· ἔρχεται νῦν ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ὅταν ἐν τῷ κόσμῳ ᾤ, φῶς εἰμι τοῦ κόσμου. ταῦτα εἰπὼν ἔπτυσε χαμαὶ καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς 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 οὗτός ἐστιν ὁ καθημένος καὶ προσαϊτῶν; ἄλλοι ἔλεγον ὅτι οὗτός ἐστιν· ἄλλοι δὲ ὅτι ὁμοῖος αὐτῷ ἐστιν. ἐκεῖνος ἔλεγεν ὅτι ἐγώ εἰμι. ἔλεγον οὖν αὐτῷ· πῶς ἀνεώχθησάν σου οἱ ὀφθαλμοί; ἀπεκρίθη ἐκεῖνος καὶ εἶπεν· ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησε καὶ ἐπέχρισέ μου τοὺς ὀφθαλμούς καὶ εἶπέ μοι· ὕπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ καὶ νίψαι· ἀπελθὼν δὲ καὶ νιψάμενος ἀνέβλεψα. εἶπον οὖν αὐτῷ· ποῦ ἐστιν ἐκεῖνος; λέγει· οὐκ οἶδα. Ἀγούσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν. ἦν δὲ σάββατον ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέωξεν αὐτοῦ τοὺς ὀφθαλμούς. πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς· πηλὸν ἐπέθηκε μοι ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνίψαμην, 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 ἡνοιξέ σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι προφήτης ἐστίν. οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος καὶ ἠρώτησαν αὐτοὺς λέγοντες· οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει; ἀπεκρίθησαν δὲ αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον· οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη· πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν, ἢ τίς ἡνοιξεν αὐτοῦ τοὺς ὀφθαλμούς ἡμεῖς οὐκ οἶδαμεν· αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε, αὐτὸς περὶ ἑαυτοῦ λαλήσει. ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο 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· δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἀμαρτωλὸς ἐστιν. ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν· εἰ ἀμαρτωλὸς ἐστιν οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὢν ἄρτι βλέπω. εἶπον δὲ αὐτῷ πάλιν· τί ἐποίησέ σοι; πῶς ἡνοιξέ σου τοὺς ὀφθαλμούς; ἀπεκρίθη αὐτοῖς· εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκοῦειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; ἐλοιδόρησαν αὐτὸν καὶ εἶπον· σὺ εἰ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμεν μαθηταί. ἡμεῖς οἶδαμεν ὅτι Μωϋσεὶ λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν. ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστὶ, καὶ ἀνέωξέ μου τοὺς ὀφθαλμούς. οἶδαμεν δὲ ὅτι ἀμαρτωλῶν ὁ Θεός οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβῇς ἢ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἡνοιξέ τις ὀφθαλμούς τυφλοῦ γεγεννημένου. εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. ἀπεκρίθησαν καὶ εἶπον αὐτῷ· ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω. Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὐρὼν αὐτὸν εἶπεν αὐτῷ· σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ; ἀπεκρίθη ἐκεῖνος καὶ εἶπε· καὶ τίς ἐστι, Κύριε, ἵνα πιστεύω 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.

DEVOTIONS THIS WEEK:

Sunday	May 13th	Saint and Martyr GLYKERIA liturgy	10:30 A.M.
		Sunday of the Blind Man	
		Mother's Day Observance	12:00 Noon

UP-COMING DATES: ASCENSION

Saints Constantine and Helen	FEAST LITURGY - Thursday May 17th,	9:30 A.M.
	FEAST LITURGY – Monday, May 21st	9:30 A.M.
	ARTOKLASIES WELCOMED!	
FINAL PSYCHOSABBATON of the Year: Saturday May 26th,		9:00 A.M.
This is National Memorial Week – end. This is a most appropriate time to commemorate your beloved deceased.		
PENTECOST FEAST (Kneeling Service) Descent of the HOLY SPIRIT May 27th,		9:30 A.M.

AGAPE COFFEE HOUR: Is being hosted today by the Ladies Philoptochos.

ASCENSION FEAST: This week on Thursday, 40 days after Pascha (MAY 17th) we shall observe and celebrate the Holy Ascension of our LORD JESUS CHRIST. Ten days later (50th, day after PASCHA) we will celebrate the coming of the Holy Spirit (PENTECOST) ON SUNDAY, MAY 27th. Mark your calendars for these holy day observances.

EPITAPHION FLOWERS: from the bier of the Savior will be distributed on Ascension Thursday to all the faithful. The sacramental may be placed at your home shrine, brought to the cemetery for the faithfully departed, or placed somewhere in the house for protection against evil energies. **IT DOES WORK!**

WOMAN of the YEAR Committee: will be convened on MONDAY – May 07th, in Room #104 at 7:00-7:30 P.M. for the selection of the HONORED Lady of the Parish on Mothers Day – Sunday May 13th. The candidate selection by the committee of TWENTY (20) representing the various services, fraternal and educational youth agencies of the church examines the nominations and elects the honoree. Candidates must be (a) Greek Orthodox Christian (b) Registered Steward Member (c) Married in the Orthodox Church, (d) raising their children in the faith, (e) serviced volunteer projects and organizations, (f) Sacramentally participates in Liturgy (g) Moral and ethical exemplar (h) Congenial, admired and loved. AXIA ! AXIA ! AXIA !!

GRECIAN FESTIVAL: The Annual Parish GREEK FEAST will be hosted on the Plaza of our community center FRIDAY – SUNDAY June 1, 2, 3. Please join us for one or more days as we celebrate our Hellenic heritage, legacy and ethnic pride. Music, dancing, singing, dining, games, Greek cuisine, desserts, full bar, sodas and beer. Everything will be celebrated under the great white tents ‘UNDER THE STARS’. The GRANDE RAFFLE will be drawn on Saturday night of the feast. Have you bought your raffles yet?

PRAYER AND HEALING SERVICE: will be celebrated on Wednesday, May 16th, at 6:30 P.M. – 8:00 P.M. The focus will be on the THEOLOGY of the ASCENSION and what comes next. Refreshments are served. Come, learn, listen, revive, focus and witness the TRUTH.

FLEA MARKET: The GRECIAN FESTIVAL will present a flea market for the public during the FESTIVAL WEEK-END. Any articles from home or office you may wish to donate are gratefully received. NO CLOTHING PLEASE! Kitchen, dining room, bath bed and beyond, garden items....whatever you do not need and deem valuable to others please submit it to the Church Office for the ‘MARKET’.....Thank you.

CHOIR CONCERT: Mark your calendars for a repeat performance of our Choir singing at the ‘JOURNEY TO PENTECOST CONCERT’ FRIDAY - MAY 18th . 7:00 - 9:00 P.M. at SACRED HEART ROMAN CATHOLIC CHURCH in Carroll Gardens, Brooklyn, FREE TO ALL!

BOY SCOUT TROOP #531 (GOLDEN GREEKS) will host their ANNUAL EAGLE PRESENTATION, Friday, May 18th at 7:30 P.M. Everyone is cordially invited as guests to the buffet reception at 8:30 PM. Congratulations to the honorees and Scout Master DEAN VEROUTIS

CLERGY LAITY CONGRESS of the National Church is scheduled for July 1-5th, in Boston, Massachusetts. This is the highest legislative body of the Greek Orthodox faith in the United States of America. Father Eugene will be representing our parish and community at the CONGRESS. In these trying times of financial stress facing the Archdiocese input and change is essential. RESPONSIBILITY, ACCOUNTABILITY and TRANSPARENCY on all parts, that's the course;

Please give ample advance notice if you wish to have a memorial announced in the church weekly bulletin and /or if you intend to order ‘KOLLYVA’ boiled wheat for the tribute commemoration. MAY THEIR MEMORY BE ETERNAL !

RADIO MINISTRY: Each Saturday at 1:15PM Fr. Eugene hosts and produces the radio broadcast MATTERS OF CONSCIENCE NOW IN it's 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)

C H R I S T O S A N E S T I !
A L I T H O S A N E S T I !

We all have but ONE MOTHER in the flesh as we enter this cosmos. However, we are much blessed with God-mother, Grand-mother, Aunts and motherly sister siblings who have all entertained the formation of our 'being'. Near or far away, alive or asleep in the Lord, let us commemorate them TODAY and EVERY-DAY for their inspired life's work.



Giving thanks to God, why not reach out in prayerful supplication to the Holy Theotokos and Mother of Our Lord Christ. It is she who carries your intentions to the very ears of Jesus. She is the greatest INTERCESSOR for YOU and ME.





ΚΥΡΙΑΚΗ

ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



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

Ἐκδίδεται ἀπὸ τὴν Κοινοβιακὴ Γυναικεία Τετρὰ Μονὴ Ἁγίου Αὐγουστίνου Φλωρίνης - 531 00 ΦΛΩΡΙΝΑ - τηλ. 23850-28610 - imaaflo@yahoo.gr

Περίοδος Δ' - Ἔτος ΛΕ'
Φλώρινα - ἀριθμ. φύλλου 2090

Κυριακὴ τοῦ Τυφλοῦ (Ἰω. 9,1-38)
13 Μαΐου 2018

Συντάκτης (†) ἐπίσκοπος
Αὐγουστίνος Ν. Καντιώτης

Τυφλὸς καὶ τυφλοὶ

«Τυφλὸς ὢν ἄρτι βλέπω» (Ἰω. 9,25)

Εκτάκτως, ἀγαπητοί μου, παρουσιάζομαι στὴν ἀγάπη σας καὶ παρακαλῶ ν' ἀκούσετε λίγα λόγια. Τὰ ἔχετε ξανακούσει, γιατί οἱ κήρυκες διδάσκουμε τὸ ἴδιο καὶ μόνο εὐαγγέλιο τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. **Τὸν καλὸ λόγον νὰ τὸν ἀκούτε πολλὰς φορές,** τὸν κακὸ οὔτε μιὰ φορά· σ' αὐτὸν νὰ κλείνουμε τ' αὐτιά μας. Ἀκούσατε τὸ εὐαγγέλιο· τὸ ξέρουν καὶ τὰ μικρὰ παιδιὰ. Εἶνε ἡ **Κυριακὴ τοῦ Τυφλοῦ**.

Τὸ εὐαγγέλιο σήμερα διαιρεῖται σὲ δύο μέρη· τὸ ἓνα ὁμιλεῖ γιὰ τὴν πάθεισι τοῦ τυφλοῦ, τὴν τύφλωσι, τὸ ἄλλο γιὰ τὴν θεραπεία του. Τὸ ἓνα εἶνε σκοτεινόν, τὸ ἄλλο φωτεινόν. Ἄν ἦμουν ζωγράφος, θὰ ζωγράφιζα δύο κάδρα, ἓνα σκοτεινόν σὰν τὴν πίσσα κ' ἓνα φωτεινόν σὰν τὸν ἥλιο. Ποιὸ ἀρμόζει σ' ἐμᾶς; Ἐγὼ λέω τὸ πρῶτο, τὸ σκοτάδι· γιατί κατὰ τὸ μάλλον ἢ ἥττον **στὸ σκοτάδι εἴμαστε**. Ὅταν ἓνας μεγάλος ἅγιος, ὁ ἅγιος Γρηγόριος ὁ Παλαμᾶς, μέσα σὲ μιὰ σπηλιά στα βουνὰ τῆς Μακεδονίας, προσευχόταν διαρκῶς **«Κύριε, φώτισόν μου τὸ σκοτάδι»**, Θεέ μου φέξε στὸ σκοτάδι μου, τί νὰ ποῦμε ἐμεῖς οἱ ἁμαρτωλοὶ; Πρέπει νὰ ζῆς στὸ φῶς τοῦ Χριστοῦ.

Ἀλλ' ἂς δοῦμε σύντομα τὸ εὐαγγέλιο.

Ὑπῆρχε, ἀγαπητοί μου, ἓνας τυφλός, **τυφλὸς ἐκ γενετῆς**. Δὲν εἶχε μάτια, δὲν εἶχε βολβούς· ὅλη ἡ ζωὴ του ἦταν ἓνα σκοτάδι. Ἄκουγε ὅτι τὸ πρῶτὸ βγαίνει ὁ ἥλιος καὶ τὰ παιδιὰ νὰ λένε, **Τί ὁμορφὴ σήμερα ἡ ἀνατολή!** ἢ **Τί ὥραϊο τὸ ἡλιοβασιλεμα!** ἀκουγε τοὺς ἄλλους νὰ μιλᾶνε γιὰ τὰ λουλούδια τῆς γῆς, γιὰ τὰ ποτάμια καὶ τίς θάλασσες, γιὰ τίς ὁμορφιὲς ποὺ ἔχει ὁ κόσμος, μὰ δὲν ἔβλεπε τίποτα. Ἄκουγε νὰ κελαῖδουν πουλιά, μὰ πουλιά δὲν ἔβλεπε. Ἄκουγε τὴ φωνὴ τῆς μάνας, μὰ τὴ μάνα δὲν τὴν ἔβλεπε. Εἶχε σκοτάδι, ἦταν τυφλός.

Καὶ μόνο τυφλός; ἦταν καὶ **φτωχός**. Δὲν εἶχε πῶς νὰ ζήσει, καὶ κατήντησε ζητιάνος· στεκόταν σ' ἓνα σταυροδρόμι καὶ ζητοῦσε ἐλεημο-

σύνη ἀπ' τοὺς διαβάτες. Ποιὸς νὰ τὸν προσέξῃ! Ἄμα εἶνε κανεὶς φτωχός, τὸν ξεχνᾶνε ὅλοι· καὶ ἅμα κοντὰ στὴ φτώχεια ὑπάρχει καὶ ἀρρώστια, ἀκόμη περισσότερο. Ἔτσι καὶ αὐτόν. Μπορεῖ ὁ μὲν νὰ σὲ ξεχάσουν ὅλοι, ἀκόμα καὶ ἡ μάνα ποὺ σὲ γέννησε, ἀλλὰ ἓνας δὲν ξεχνᾷ τὸν ἄνθρωπο· αὐτὸς ποὺ τὸν ἐπλασε. Ὁ Θεὸς ὅχι τὸν ἄνθρωπο ἀλλ' οὔτε τὸ μυρμήγκι δὲν ξεχνᾷ· ὅλα τὰ φροντίζει ὁ καλὸς Δημιουργός.

Τὸν θυμῆθηκε λοιπὸν καὶ αὐτὸν ὁ ἐνανθρωπήσας Θεός, ὁ Χριστός. Γι' αὐτὸ πῆγε καὶ στάθηκε μπροστά του. Καὶ **τὸν ἔκανε καλὰ**. Πῶς; Τὸ εὐαγγέλιο λέει, ὅτι ἔφτυσε χάμω· καὶ τὸ σῶμα τοῦ Χριστοῦ, ναί, κάνει θαύματα. Ἐφτυσε στὸ χῶμα τῆς γῆς, ἔκανε λάσπη - ἄλοιφή, ἄλειψε τὰ μάτια τοῦ τυφλοῦ καὶ τοῦ εἶπε· **Πήγαινε νὰ νιφθῇς**. Πῆγε λοιπὸν ἀμέσως, χωρὶς ἀντίρρηση. Κι ὅταν νίφθηκε, εἶδε τὸ φῶς του.

Αὐτὸ εἶνε σύντομα τὸ σημερινὸ εὐαγγέλιο.

Ἐνας εἶνε, ἀγαπητοί μου, ὁ τυφλὸς τοῦ εὐαγγελίου. Ἀλλὰ σήμερα τυφλοὶ **εἶνε καὶ ἄλλοι**.

● **Υπάρχει τύφλωσις σωματικὴ**. Κατὰ τὴν στατιστικὴ ὑπηρεσία μετὰ τὸ 1950 στὸ κράτος μας ὑπῆρχαν εἴκοσι μὲς τριάντα χιλιάδες τυφλοὶ ἀπὸ πολεμικὰ δυστυχήματα ἢ ἄλλες ἀρρώστιες.

Ἐχετε τὰ μάτια σας· νιώθετε τί **εὐλογία** εἶν' αὐτό; Πῆγα κάποτε σ' ἓνα χωριὸ τῆς Μακεδονίας στὰ Σερβικὰ σύνορα, χτύπησα τὴν καμπάνα καὶ μαζεύτηκαν στὴν ἐκκλησίᾳ ἄνθρωποι δυστυχισμένοι. Τοὺς εἶπα, ὅτι πρέπει νὰ εὐχαριστοῦμε τὸ Θεό. Κάποια γυναίκα τότε ἀναστένανε καὶ λέει· **Πάτερ, τίς καλύβες μᾶς τίς ἔκαψαν, τὰ παιδιὰ μας τὰ κατέστρεψαν, δὲν ἔχουμε πιά τίποτα στὸν κόσμῳ· σὲ τέτοια φτώχεια πῶς νὰ εὐχαριστοῦμε τὸ Θεό;** **Ἐάν, τῆς λέω, σοῦ δώσῃ αὐτὴ τὴν ὥρα κάποιος μιὰ πολυκατοικία στὴ Θεσσαλονίκη ἢ ἓνα καντάρι χρυσάφι ἢ ἀσήμι, δίνεις τὰ μάτια σου;** **Ὅχι, λέει· τὰ μάτια; αὐτὰ μοῦ μέινανε. Δὲν δίνεις λοι-**

πὸν τὰ μάτια σου, γιατί ἀξίζουν περισσότερο ἀπὸ τὰ πλούτη τοῦ κόσμου· ἄρα ἔχεις ἕνα πλούτο, εἶσαι πλούσια! Ἀκούγοντας αὐτὸ ἡ γυναῖκα παρηγορήθηκε. —Πράγματι, λέει, τὰ μάτια καὶ γενικά ἡ υἡγεία μας εἶνε **ἕνας θησαυρός**.

● Ὁ τυφλὸς τοῦ εὐαγγελίου εἶνε «φωτογραφία» κόσμου ὁλοκληροῦ. Γιατὶ δὲν ὑπάρχει μόνον σωματικὴ τύφλωση, ὑπάρχει καὶ **τύφλωσις ψυχική**. Μπορεῖ ἕνας νὰ ἔχῃ τὰ μάτια του καὶ νὰ βλέπῃ μακριά, ἀλλὰ νὰ ἔννε τυφλὸς ψυχικά. Πῶς; Ἀναφέρω μερικά **παραδείγματα**.

✓ **Νὰ ἕνας νέος**, σπουδαστὴς ἢ ἐργαζόμενος, καμάρι τοῦ σπιτιοῦ του· σὲ μεγάλο ἀστικό κέντρο μπλέκει μὲ κακὲς παρέες, σὲ θεάματα καὶ διασκεδάσεις, παίρνει τὸν κακὸ τὸ δρόμο, καὶ πηγαίνει πρὸς τὸ γκρεμὸ. Τοῦ φωνάζουν οἱ δικοί του· Παιδί μου, ποῦ πᾶς; Δὲν ἀκούει κανένα· τὸν τύφλωσε τὸ πάθος τῆς σαρκός.

✓ **Νὰ καὶ μιὰ κοπέλλα** σεμνὴ καὶ ἐνάρετη, σὰν ἄγγελος. Ξαφνικά τὰ λευκὰ φτερά της μαυρίζουν σὰν τοῦ κόρακα. Ἐπεσε κι αὐτὴ σὲ σκοτεινὸ κύκλωμα, καὶ βαδίζει πρὸς τὴν καταστροφὴ χωρὶς ν' ἀκούῃ κανένα. Παρὰ τὴ μόρφωσί της, τὴν τύφλωσε τὸ πάθος, εἶνε τυφλή.

✓ Μὰ ὅχι μόνον νέοι, ποὺ ἔχουν ἐπὶ τέλους κάποιον δικαιολογητικὸ λόγῳ ἀπειρίας· καὶ **κάποιοι μὲ γκρίζα μαλλιά**, μὲ οἰκογένεια, γυναῖκα καὶ παιδιά καὶ κορίτσια τῆς παντρείας, μιὰ μέρα ἀφήνουν τὸ σπίτι τους καὶ φεύγουν μὲ κάποια ἐρωμένη. Ὅλοι τρίβουν τὰ μάτια τους καὶ ρωτοῦν· Πῶς αὐτὸς ἔκανε τέτοιο πρᾶγμα;... Πῶς τό 'κανε; τὸν τύφλωσε ὁ αἰσχροὺς ἔρωτας. ✓ Βλέπεις καὶ μιὰ **γυναῖκα** ποὺ εἶνε 15-20 χρόνια παντρεμένη καὶ δὲν ἔδωσε ποτέ ἀφορμὴ ὑποψίας· καὶ ὁμως τώρα κάποιος τὴν ξεμυάλισε, ἀφήνει τὸν καλὸ της ἄντρα καὶ τὰ παιδιά της νὰ κλαῖνε, καὶ τρέχει ἄλλου. Πόσα τέτοια σήμερα! Ὅπως προφήτευσε ὁ ἅγιος Κοσμάς ὁ Αἰτωλός, ὁ ἄντρας ἀλλάζει γυναῖκα σὰν τὸ πουκάμισό του καὶ ἡ γυναῖκα ἀλλάζει ἄντρα σὰν τὴ ρόμπα της. Δὲν εἶνε αὐτὸ τύφλωση;

● Τυφλοὶ λοιπὸν ὁ νέος ἢ ἡ νέα, ὁ πατέρας ἢ ἡ μάνα, ποὺ βαδίζουν ἀκάθεκτοι τὸ δρόμο τῆς καταστροφῆς. Ἀλλὰ ὑπάρχει καὶ κάτι χειρότερο, ποὺ τὸ εἶπε ὁ Χριστὸς τίς παραμονὲς τοῦ πάθους του — γιὰ ποιούς; Γιὰ τοὺς γραμματεῖς καὶ φαρισαίους. Τοὺς βλέπετε καὶ σήμερα στὸ εὐαγγέλιο· ἐνῶ ὅλοι εἶδαν καὶ ἀναγνώρισαν τὸ θαῦμα ποὺ ἔγινε, οἱ μόνον ποὺ δὲν τὸ ἐβλεπαν ἦταν αὐτοί. Γι' αὐτοὺς λοιπὸν ὁ Χριστὸς εἶπε· «*Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοί*» (Ματθ 23,16). Ἄν ὁ τσοπάνος στὸ βουνὸ κι ὁ ἀγρόμαχος χωρικός εἶνε πνευματικὰ τυφλοί, μικρὸ τὸ κακό, ἔχουν εὐθύνη γιὰ τὸν ἑαυτὸ τους· τί νὰ ποῦμε ὁμως

γιὰ κάτι ἄλλους ποὺ, ἐνῶ εἶνε τυφλοί, θέλουν νὰ κάνουν τὸν ὁδηγὸ σὲ πλῆθος κόσμου; Σὰς ἐρωτῶ, μπαίνετε σὲ αὐτοκίνητο ποὺ ὁ σωφὲρ εἶνε τυφλός, σὲ καράβι ποὺ ὁ καπετάνιος εἶνε τυφλός, σὲ ἀεροπλάνο ποὺ ὁ πιλότος εἶνε τυφλός; Ποτέ. Νὰ ὁμως ποὺ κάποιοι τυφλοὶ θέλουν νὰ γίνωνται ὁδηγοὶ ἄλλων.

Νὰ παρουσιάσω μερικοὺς **τυφλοὺς ὁδηγούς**; ✓ **Νὰ ἕνας δάσκαλος** ποὺ δὲν πιστεύει στὸ Θεό. Ὅταν σὲ τέτοιον ἄνθρωπο ἐμπιστευθῇ ἕνα σχολεῖο, τὰ παιδιά θὰ ἐπηρεασθοῦν, ὁ τυφλὸς ὁδηγὸς θὰ τὰ ρίξῃ στὸ γκρεμὸ τῆς ἀπιστίας. Κάτι τέτοιο ἔγινε σ' ἕνα χωριὸ τῶν Γρεβενῶν· διωρίστηκε δάσκαλος ἕνας χιλιαστής, καὶ μετὰ τὰ παιδάκια γύρισαν μιὰ μέρα στὰ σπιτία τους καὶ ἔκαψαν τίς εἰκόνες! Τὸ ὑπουργεῖο πρέπει νὰ κοσκινίξῃ τὸ διδακτικὸ του προσωπικόν.

✓ Χειρότερο ὁμως εἶνε ὅταν ὁ τυφλὸς ὁδηγὸς εἶνε **κληρικός**· ῥασοφόροι φιλόδοξοι, φιλάργυροι, ἐκκοσμηκευμένοι, μοντέρνοι, τί θὰ διδάξουν; Κάνουν μεγάλη βλάβη στὶς ψυχές. Γι' αὐτὸ εἶνε ἀπόλυτη ἀνάγκη ἡ ἐκκλησία νὰ ἐπιλέγῃ αὐστηρὰ τοὺς λειτουργοὺς της.

✓ Ὑπάρχουν τέλος καὶ **πολιτικοὶ** πνευματικὰ τυφλοὶ, ποὺ παίρνουν στὰ χέρια τους τὰ ἡνία τῶν λαῶν καὶ κυβερνοῦν. Μὴν παρεξηγηθῶ, δὲν ὁμιλῶ γιὰ τὸ μικρὸ μας τὸ κράτος. Τέτοιον ἡγέτες, χωρὶς Θεό, —κρίμα στὰ γράμματα, τίς γλώσσες καὶ τὴ διπλωματία τους— ὠδήγησαν τοὺς λαοὺς σὲ παγκοσμίους πολέμους, πρῶτο, δεύτερο, κ' ἐτοιμάζονται γιὰ τρίτο. Κάποιος ἀπ' αὐτοὺς εἶπε· Παρακαλέστε τὸ Θεὸ νὰ μὴ μᾶς τυφλώσῃ καὶ ξανακάνουμε τὸ ἴδιο λάθος.

* * *

Ναί, ἀγαπητοί μου, ὑπάρχουν καὶ οἱ τυφλοὶ τοῦ πνεύματος καὶ τῆς καρδιάς, οἱ ὁποῖοι δὲν ἔχουν μάτια νὰ δοῦν **τὰ θαύματα τοῦ Χριστοῦ** μας, **ποὺ εἶνε ἄπειρα** ὅπως ἀκούμε στὸ Πεντηκοστάριο· «*Τίς λαλήσει τὰς δυναστείας σου, Χριστέ; ἢ τίς ἐξαριθμήσει τῶν θαυμάτων σου τὰ πλῆθη;*» Χριστέ μου, λέει, ποιὸς θὰ μετρήσῃ τὰ θαύματά σου; (Κυρ Τυφλὸς δι). Καὶ ἂν γίνονταν ἡ θάλασσα μελάνι κι ὁ οὐρανὸς χαρτί καὶ τὰ δέντρα μολύβια, δὲν φτάνουν γιὰ νὰ περιγράψουμε τὰ θαύματα τοῦ Χριστοῦ, ποὺ ἔκανε, κάνει καὶ θὰ κἀνὲ μέχρι τῆς συντελείας.

Ἐχομε θρησκεία ζωντανή. Μόνον τυφλοὶ δὲν βλέπουν. «*Ὅσοι πιστοὶ*» (β. λατ), στὸ Χριστὸ καὶ στὴν Ὁρθοδοξία, **ὅποιος μπαίνει στὴν ἐκκλησία καὶ ζῇ τὴ θεία λειτουργία, βλέπει θαύματα**. Νὰ στεκώμαστε λοιπὸν μὲ φόβο καὶ πίστι στὸ Χριστό, καὶ σὰν τὸν τυφλὸ νὰ τὸν εὐγνωμονοῦμε καὶ νὰ τὸν δοξάζουμε εἰς αἰῶνας αἰώνων· 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 2018 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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