



DIRECT ARCHDIOCESAN  
DISTRICT

# THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN August 19th, 2018  
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**12th Sunday of Matthew**  
**St. Paul's First Letter to the Corinthians 15:1-11**

**Prokeimenon. Mode 3.**

**Psalm 46.6,1**

**Sing praises to our God, sing praises.**

**Verse: Clap your hands, all you nations.**

**The reading is from St. Paul's First Letter to the Corinthians 15:1-11**

Brethren, I would remind you in what terms I preached to you the gospel, which you received, in which you stand, by which you are saved, if you hold it fast -- unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God which is with me. Whether then it was I or they, so we preach and so you believed.

**Προκείμενον. Ύμνος γ'.**

**ΨΑΛΜΟΙ 46.6,1**

**Ψάλατε τῷ Θεῷ ἡμῶν, ψάλατε.**

**Στίχ. Πάντα τὰ ἔθνη κροτήσατε χεῖρας.**

**Πρὸς Κορινθίους α' 15:1-11 τὸ ἀνάγνωσμα εἶναι ἀπο**

Ἀδελφοί, γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε, δι' οὗ καὶ σώζεσθε· τίνι λόγῳ εὐηγγελισάμην ὑμῖν, εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκὴ ἐπιστεύσατε. Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς. καὶ ὅτι ἐτάφη· καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς· καὶ ὅτι ὤφθη Κηφᾶ, εἶτα τοῖς δώδεκα· ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐράπαξ, ἐξ ὧν οἱ πλείους μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμήθησαν· ἔπειτα ὤφθη Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν· ἔσχατον δὲ πάντων, ὡσπερὶ τῷ ἐκτρώματι, ὤφθη κάμοι. Ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς οὐκ εἰμι ἰκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ. Χάριτι δὲ θεοῦ εἰμι ὃ εἰμι, καὶ ἡ χάρις αὐτοῦ ἢ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσότερον αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δέ, ἀλλ' ἡ χάρις τοῦ θεοῦ ἢ σὺν ἐμοί. Εἴτε οὖν ἐγὼ, εἴτε ἐκεῖνοι, οὕτως κηρύσσομεν καὶ οὕτως ἐπιστεύσατε.

**12th Sunday of Matthew**  
**The Gospel According to Matthew 19:16-26**

At that time, a young man came up to Jesus, kneeling and saying, "Good Teacher, what good deed must I do, to have eternal life?" And he said to him, "Why do you call me good? One there is who is good. If you would enter life, keep the commandments." He said to him, "Which?" And Jesus said, "You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother, and You shall love your neighbor as yourself." The young man said to him, "All these I have observed; what do I still lack?" Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me." When the young man heard this he went away sorrowful; for he had great possessions. And Jesus said to his disciples, "Truly, I say to you, it will be hard for a rich man to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." When the disciples heard this they were greatly astonished, saying, "Who then can be saved?" But Jesus looked at them and said to them, "With men this is impossible, but with God all things are possible."

**Ἐκ τοῦ Κατὰ Ματθαῖον 19:16-26 Εὐαγγελίου τὸ Ἀνάγνωσμα**

Τῷ καιρῷ ἐκεῖνῳ, νεανίσκος τις προσῆλθε τῷ Ἰησοῦ, γονυπετῶν αὐτόν, καὶ λέγων· Διδάσκαλε ἀγαθέ, τί ἀγαθὸν ποιήσω ἵνα ἔχω ζωὴν αἰώνιον; Ὁ δὲ εἶπεν αὐτῷ· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ Θεός. εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς. λέγει αὐτῷ· ποίας; ὁ δὲ Ἰησοῦς εἶπε· τὸ οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις, τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. λέγει αὐτῷ ὁ νεανίσκος· πάντα ταῦτα ἐφυλαξάμην ἐκ νεότητός μου· τί ἔτι ὑστερῶ; ἔφη αὐτῷ ὁ Ἰησοῦς· εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολουθεῖ μοι. ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά. Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· ἀμὴν λέγω ὑμῖν ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. ἀκούσαντες δὲ οἱ μαθηταὶ αὐτοῦ ἐξεπλήσσοντο σφόδρα λέγοντες· τίς ἄρα δύναται σωθῆναι; ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά ἐστι.

**DEVOTIONS THIS WEEK:**

<b>Sunday</b>	<b>August 19th</b>	<b>Liturgy of Saint Andrew the Commander</b>	<b>10:30 A.M.</b>
<b>Thursday</b>	<b>August 23rd</b>	<b>APODOSIS of the Assumption -----</b> <b>Final veneration of the Epitaphion Icon</b>	<b>ALL DAY</b>

**UPCOMING CELEBRATION:**

<b>Sunday-</b>	<b>August 26th</b>	<b>Pre Feast of Saint Phanourios: Patron Saint of Lost Things, PHANOUPITES will be blessed for those unable to come to church on <u>MONDAY</u> August 27th will take place at the end of the Liturgy</b>	<b>9:30 A.M</b>
<b>Monday</b>	<b>August 27th</b>	<b>LITURGY of SAINT PHANOURIOS Blessing of the 'cakes' (PHANOUPITES) Distribution to all in the congregation.</b>	<b>9:30 A.M.</b>

AGAPE FELLOWSHIP COFFEE HOUR is being hosted today in blessed memory of + JOHN MANOLIS

HAPPY BIRTHDAY OBSERVANCE is celebrated today in WHITEHALL for altar boy DAMIAN VAGANOV by his loving family, as he turns 11 years old. CHRONIA POLLA DAMIAN! God grant you many years.

MANY THANKS: are expressed to the faithful and generous communicants offered wine, prosphora, artoklasies, incense, basiliko, and floral tributes to the observance of the Blessed Virgin Mary's heavenly ASSUMPTION ( Koimisis Theotokou). JESUS WILL REMEMBER THOSE WHO HONOR and REMEMBER WITH REVERANCE HIS MOST HOLY MOTHER MARY! God bless you all!

VENERATE: the BLESSED VIRGIN MARY'S EPITAPHION – before you depart from church today. The Queen of Heaven and Earth awaits your prayerful salutation. Honor HER that her SON may heed YOU. The young people have a beautiful expression ---- ‘ What goes around ----comes around.’ Open your heart to prayer and solace.

ICON of SAINT PHANOURIOS will be presented for veneration NEXT SUNDAY and MONDAY, August 26th, and 27th. Have you lost something? Have you been estranged from a loved one, a significant other, a meaningful person in your life? Are you looking for a job, a direction in life, a reconciliation , a restoration of a good relationship? Then it is to SAINT PHANOURIOS we entreat and supplicate for divine and heavenly intervention. IT WORKS!!!!

CHURCHING NEXT : SUNDAY AUGUST 26th,

‘NIKO’ first child and son of Salvatore and Susan ( Sullivan ) MELORE.

NA SAS ZESE!

‘JESSE JAMES’ second child and son of Jesse and Joanne (Manolis) Debenedetto.

NA SAS ZESE:

**RADIO MINISTRY:** Each Saturday at 1:15PM Fr. Eugene hosts and produces the radio broadcast MATTERS OF CONSCIENCE NOW IN it's 20<sup>TH</sup> 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:**

+ JOHN MANOLIS  
+ EILEEN GREGOS





## HYMN OF THE SAINT

Apolytikion. Second Tone.

The memory of the just is celebrated with hymns of praise, but the Lord's testimony is sufficient for you, O Forerunner; for you have proved to be truly even more venerable than the Prophets, since you were granted to baptize in the running waters Him Whom they proclaimed. Wherefore, having contested for the truth, you rejoiced to announce the good tidings even to those in Hades: that God has appeared in the flesh, taking away the sin of the world and granting us great mercy.

Ἀπολυτίκιον. Ἦχος β΄.

Μνήμη δικαίου μετ' ἐγκωμίων, σοὶ δὲ ἀρκέσει ἡ μαρτυρία τοῦ Κυρίου, Προδρόμε· ἀνεδείχθης γὰρ ὄντως καὶ προφητῶν σεβασμιώτερος, ὅτι καὶ ἐν ρείθροις βαπτύσαι κατηξιώθης τὸν κηρυττόμενον. Ὅθεν τῆς ἀληθείας ὑπεραβλήσας, χαίρων εὐηγγελίσω καὶ τοῖς ἐν ἄδῃ Θεὸν φανερωθέντα ἐν σαρκί, τὸν αἴροντα τὴν ἁμαρτίαν τοῦ κόσμου, καὶ παρέχοντα ἡμῖν τὸ μέγα ἔλεος.

## BEHEADING OF JOHN THE BAPTIST

AUGUST 29

The Orthodox Christian Church Calendar cites countless thousands of martyrs, saints patrons and doctors of the faith each day of the year. Usually the most famous and prime holy personages are recorded by name on each date. There are also events, feasts, and sacred observances that are listed on particular dates. Most of the dates and observances are FIXED and un-moveable. However, there are specific dates such as Lent, PASCHA (Easter) and subsequent holy days that are

MOVEABLE from year to year depending upon the calculations of the moon and seasons. Are you aware of YOUR patronal feast day (NAME-DAY). It may be a fixed or a moveable date .... check with the clergy for affirmation.

Two up-coming major holy days are depicted here for veneration and meditation.



## HYMN OF THE FEAST

Apolytikion. Fourth Tone.

Your Nativity, O Theotokos, has proclaimed joy to the whole world: for from you has dawned the Sun of Righteousness, Christ our God, annulling the curse and bestowing the blessing, abolishing death and granting us life everlasting.

Ἀπολυτίκιον. Ἦχος δ΄.

Ἡ Γέννησίς σου Θεοτόκα, χάραν ἐμήνυσε πάσῃ τῇ οἰκουμένῃ· ἐκ σοῦ γάρ ἀνέτειλεν ὁ ἥλιος τῆς δικαιοσύνης, Χριστός ὁ Θεός ἡμῶν· καί λύσας τὴν κατάραν, ἔδωκε τὴν εὐλογίαν· καὶ καταργήσας τὸν θάνατον, ἐδώρησατο ἡμῖν ζωὴν τὴν αἰώνιον.



NATIVITY  
OF THE THEOTOKOS  
SEPTEMBER 8



# ΚΥΡΙΑΚΗ

## ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



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

Ἐκδίδεται ἀπὸ τὴν Κοινοβιακὴ Γυναικεία Τετρὰ Μονὴ Ἁγίου Αὐγουστίνου Φλωρίνης - 531 00 ΦΛΩΡΙΝΑ - τηλ. 23850-20510 - [imzaflo@yahoo.gr](mailto:imzaflo@yahoo.gr)

Περίοδος Δ' - Ἔτος ΛΕ'  
Φλώρινα - ἀριθμ. φύλλου 2116

Κυριακὴ ΙΒ' Ματθαίου (Ματθ. 19,16-26)  
19 Αὐγούστου 2018

Συντάκτης (†) ἐπίσκοπος  
Αὐγουστίνος Ν. Καντιώτης

### Ἡ καταστροφή τῶν νέων

«Πάντα ταῦτα ἐφυλαξάμην ἐκ νεότητός μου» (Ματθ. 19,20)

**Ἀ**κούσατε, ἀγαπητοί μου, τὸ ἱερὸ εὐαγγέλιο. Θὰ ἴπρεπε νὰ τ' ἀκούσουν ὄλοι νέοι, ἐκπαιδευτικοί, καὶ προπαντὸς γονεῖς. Τεντώνουν τ' αὐτιά τους σὲ διαφόρους σταθμούς· ἂς ἀκούσουν τὴν Ἐκκλησίᾳ μας πού κελεύει «**Σοφία· ὀρθοὶ ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου**». Ὅταν διαβάζεται τὸ Εὐαγγέλιο, ὁ ἄνθρωπος δὲν πατάει στὴ γῆ, εἶνε στὰ οὐράνια, ἀκούει τὴ **φωνὴ τοῦ ἴδιου τοῦ Κυρίου!**

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Ἦρθε, λέει σήμερα τὸ εὐαγγέλιο, κάποιος στὸ Χριστὸ καὶ παρακαλοῦσε. Τί ἤθελε ἄραγε; Ἦταν φτωχὸς καὶ ζητοῦσε ἐλεημοσύνη; Ὅχι, ἦταν πλούσιος μὲ μεγάλη περιουσία. Μήπως ἦταν ἄρρωστος καὶ ζητοῦσε θεραπεία; Ὅχι, ἦταν νέος καὶ ὑγιής. Μήπως ἦταν ἄσημος, παραγκωνισμένος; Ὅχι, κοντὰ στὰ ἄλλα εἶχε καὶ ἀξιώματα. Τίποτε ὅμως ἀπ' αὐτὰ δὲν τὸν ἱκανοποιούσε. **Διψοῦσε** κάτι ἄλλο. Ἡ ψυχὴ διψᾷ τὸ Θεό. Ὅπως τὸ ψάρι δὲν ζῆ ἔξω ἀπ' τὴ θάλασσα καὶ τὸ πουλὶ ἔξω ἀπ' τὸν ἀέρα, ἔτσι κι ὁ ἄνθρωπος δὲν μπορεῖ μακριὰ ἀπ' τὸ Θεό. Ἦρθε λοιπὸν στὸ Χριστὸ καὶ ρωτοῦσε μὲ πόθο· -Τί νὰ κάνω γιὰ νὰ βρῶ **τὴν αἰώνιο ζωὴ**; (Ματθ. 19,16).

Ὁ Χριστὸς τοῦ ἔδειξε ἢ μάλλον τοῦ ἄνοιξε τὸ δρόμο, πού εἶνε ἡ **τῆρησι τῶν ἐντολῶν**· «οὐ κλέψεις», «οὐ μοιχεύσεις», «οὐ φονεύσεις», «οὐ ψευδομαρτυρήσεις», «τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου» καὶ «ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν» (Ἐξ. 20,12-16, Λευ. 5,16-21, Λευ. 19,18, Ματθ. 19,19). Ὁ νέος λέει· -Αὐτὰ ἐγὼ τὰ φύλαξα ἀπὸ μικρός. Ζητάει κάτι ἀκόμα ὑψηλότερο, δὲν ἱκανοποιεῖται. Θέλει νὰ πλησιάσῃ τὸ Θεὸ περισσότερο. Ὅπως ἕνας πού ἔχει μιὰ ἀγάπη - ἕναν ἔρωτα ζητάει νὰ βρεθῆ κοντὰ στὸ πρόσωπο πού ἀγαπᾷ, ἔτσι αὐτὸς ζητοῦσε νὰ πλησιάσῃ περισσότερο τὸ Θεό. Τότε ὁ Χριστὸς τοῦ λέει· -Ἄν θές τὴν τελειότητα, ἕνας εἶν' ὁ δρόμος· «**Υπάγε πώλησόν σου τὰ υπάρχοντα καὶ δός πτωχοῖς**» (Ματθ. 19,21). Ἄλλὰ δυστυχῶς τὰ «κότσια» του δὲν βαστούσαν· δὲν εἶχε ὁ καμμένος φτερά γιὰ παραπάνω.

Πάντως ὁ νέος αὐτὸς εἶνε **συμπαθὴς καὶ ἄξιος ἐκτιμήσεως**. Ὁ Χριστὸς εἶδε ὅτι εἶχε μέσα του αἰσθήματα· ἀγαποῦσε - φοβόταν τὸ Θεό, καὶ εἶχε τηρήσει τὶς ἐντολές του ἀπὸ μικρός· δὲν λέρωσε τὰ χέρια του μὲ κλεψιές, τὸ κορμί του μὲ μοιχεῖες καὶ πορνείες, τὴ γλῶσσα του μὲ ψέματα καὶ ψευδορκίες· δὲν στενοχώρησε τοὺς γονεῖς, δὲν ἀδίκησε καὶ δὲν ἐκμεταλλεύτηκε τὸν ἀδύναμο, δὲν ἔβαψε τὰ χέρια του στὸ αἷμα.

Καὶ ἐρωτῶ τώρα. **Πῶς εἶνε σήμερα οἱ νέοι**; Μοιάζουν μὲ τὸ νέο τοῦ εὐαγγελίου; Τηροῦν τὶς ἐντολές τοῦ Θεοῦ; κρατοῦν τὴ γλῶσσα τους καθαρὴ; διατηροῦν τὸ κορμί τους ἀμόλυτο; Ὁ νέος αὐτὸς παρακαλοῦσε τὸ Χριστὸ νὰ τοῦ δείξῃ τὸ δρόμο τοῦ Θεοῦ· καὶ σήμερα ἀκούγεται πάλι ἡ πρόσκλησις· **Ἐλάτε σ' ἐμένα, παιδιά μου, ἐλάτε στὴν Ἐκκλησίᾳ μου...** Λοιπὸν οἱ νέοι μας τί κάνουν, **πλησιάζουν τὸ Χριστό**;

Ἄν παρατηρήσετε τὰ ἐκκλησιάσματα, θὰ δεῖτε κυρίως γέροντες καὶ γριές· οἱ νέοι **μετρημένοι στὰ δάχτυλα**. Σπανίζουν σήμερα αὐτοὶ πού τηροῦν τὶς ἐντολές καὶ θὰ ἴταν ἄξιοι νὰ ἐπαναλάβουν τὴ φράσι τοῦ νέου τοῦ εὐαγγελίου «**Πάντα ταῦτα ἐφυλαξάμην ἐκ νεότητός μου**» (Ματθ. 19,20).

Οἱ σημερινοὶ νέοι **διαφέρουν πολὺ** ἀπὸ τὸν ἀξιουμπάθητο ἐκείνον ἄνθρωπο. Μέσ' στοὺς χίλιους εἶνε ζήτημα ἂν θὰ βρῆς ἕνα νέο ἢ μιὰ νέα πού ν' ἀγαπᾷ τὸ Θεό. Ἀκούνε καμπάνα καὶ βλαστημᾶνε, βλέπουν παπᾶ στὸ δρόμο καὶ χειρονομοῦν αἰσχρά, σηκώνουν χέρι καὶ χτυπᾶνε τὴ μάνα καὶ τὸν πατέρα, λένε λόγια ἀκατονόμαστα. Μιλᾶς σὲ μιὰ νέα γιὰ διάφορα κοσμικὰ πράγματα καὶ σ' ἀκούει μὲ τὸ στόμα ἀνοιχτό· ἂν τῆς μιλήσῃς γιὰ τὸ Θεό, χασμουριέται. Τί συμβαίνει λοιπὸν, τί ἐγίνε; **τί ἔπαθαν οἱ νέοι μας**; τί φταίει καὶ ἄλλαξαν τόσο;

**Τοὺς ἔφαγε μιὰ ἁμαρτία**. Τὴν τρώνε ὄχι μὲ τὸ κουταλάκι ἀλλὰ μὲ τὴν κουτάλα. Ποιά εἶνε; Τὴ λέει τὸ εὐαγγέλιο σήμερα (βλ. Ἐβ. 15,18), ἂν ὅμως ἀκουστῆ στὸ κήρυγμα, θὰ ποῦν· Τί κήρυκας εἶν' αὐτός; αἰσχρά πράγματα εἶπε σήμερα... Μὰ



τά εἶπε ὁ Κύριος· δὲν θὰ γίνω ἐγὼ πὶὸ εὐγενῆς ἀπὸ τὸ Χριστό, πού λέει «τὰ σῦκα σῦκα καὶ τὴ σκάφη σκάφη», τὴ νύχτα νύχτα καὶ τὴν ἡμέρα ἡμέρα; Ποιά εἶνε ἡ ἁμαρτία αὐτή;

Οἱ «πολιτισμένοι» καὶ «μορφωμένοι» τοῦ αἰῶνος μας δὲν τὴ λένε μὲ τ' ὄνομά της· βρῆκαν μιὰ ἄλλη λέξι, ξενική· «σέξ» (**sex**)! αὐτὴν πιπιλίζουν σὰν καραμέλλα. Μὲ τὴ μοντέρνα αὐτὴ λέξι ἐπιδιώκουν νὰ ἐξωραίσουν τὴ φοβερὴ ἁμαρτία τῆς σαρκικῆς ἀκολασίας, γιὰ νὰ καθουσιάζουν τὴ συνειδήσι τους καὶ νὰ μὴν αἰσθάνωνται τύψεις. Τὴν ἀκολασία ὁ διάβολος τὴ «βάφτισε» μὲ νέο ὄνομα. Τὸ σέξ ἐγινε εἰδωλο. Ἡ μοιχαλίδα σήμερα λέγεται «φιλενάδα» κι ὁ ἄτιμος ἄντρας λέγεται ὄχι μοιχὸς ἀλλὰ «φίλος». «Φίλος», «φιλενάδα», «σέξ»!... ὁμορφολόγια. Καὶ μόνο ὁ ἱεροκήρυκας ἂν τὰ πῆ μὲ τ' ὄνομά τους, τότε αὐτὸς εἶνε αἰσχρὸς.

Ἄκους δεσποινίδες ἢ καὶ γριεὲς μὲ ἄσπρα μαλλιά, μικροὺς καὶ μεγάλους στὰ σαλόνια νὰ μιλοῦν γιὰ τὸ σέξ· βλέπεις στὶς ἐφημερίδες μεγάλοι πορνογράφοι νὰ γράφουν γιὰ σέξ· στὰ σχολεῖα καὶ στὰ πανεπιστήμια γίνεται λόγος γιὰ σεξουαλισμὸ· ἐγινε μάλιστα πρόταση, ἀντὶ γιὰ τὰ θρησκευτικὰ νὰ εἰσαχθῆ **μάθημα σεξουαλικῆς ἀγωγῆς** καὶ στὰ μικρὰ παιδιὰ!

Φτάσαμε σὲ χρόνια σατανικά. Καὶ ἡ λέξι «σέξ» δὲν εἶνε τίποτ' ἄλλο παρὰ ἓνα «χρυσόχαρτο», μὲ τὸ ὁποῖο ὁ διάβολος τυλίγει τὸ χάπι πού περιέχει τὸ **φαρμάκι** ἀλλὰ τὸ φαρμάκι, εἴτε τὸ χρυσώσης εἴτε τὸ πῆς σιρόπι, φαρμάκι εἶνε. Αὐτὴ ἡ τακτικὴ τοῦ εὐφημισμού παριστάνει ὡς ἀκίνδυνο τὸ κακὸ καὶ τὴν ἁμαρτία, καὶ ἔτσι ἐξαπατᾷ τοὺς πολλοὺς.

Ἡ πραγματικότητα εἶνε ὅτι τὸ κακὸ αὐτό, τὸ σέξ, ἔχει διαλύσει τοὺς νέους. Κύριο ἐκπαιδευτήριο στὴν ἀκολασία εἶνε οἱ ἄθλιες **ταινίες στὴν ὀθόνη** (κινηματογράφο - τηλεόρασι). Εἶνε **σχολεῖο ἀκολασίας καὶ ἐγκλήματος**. Ἀπὸ τίς ἐκατὸ ταινίες οἱ ἐνενηνταετιὰ μιᾶνε γιὰ σέξ καὶ ἐγκλήματα. Ὅποιος βλέπει τὰ γκαγκστερικὰ καὶ σεξουαλικά, ἀλλοιώνεται. Ἀπὸ 'κεῖ κυρίως προέρχεται ἡ διαφθορὰ τῆς νεολαίας.

Στὴν Ἀμερικὴ εἶνε τὸ Χόλλυγουντ, ὅπου παράγονται οἱ ταινίες αὐτές. Ἐγγραψαν οἱ ἐφημερίδες ὅτι συνέλαβαν κάποιον φοιτητὴ, ὁ ὁποῖος ἀνέβηκε σ' ἓνα πύργο, πυροβόλησε καὶ σκότωσε δεκαπέντε ἀνθρώπους. Ὅταν τὸν ἀνέκριναν τί εἶδαν, ἀπὸ πού πῆρε τὸ μάθημα; Ἀπ' τὴν ὀθόνη· εἶδε μιὰ ταινία, καὶ μετὰ ὅ,τι εἶδε τὸ 'κανε πρᾶξι. Ἐτσι βγαίνουν **κακοποιοὶ μὲ δῖπλωμα**.

Ἄλλοτε τὰ παιδιὰ, ἀγόρια καὶ κορίτσια, μεγάλωναν, ἔφταναν μέχρι εἴκοσι ἐτῶν, καὶ δὲν εἶχαν ἰδέα ἀπὸ αὐτὰ τὰ αἰσχρὰ καὶ ἀκατονό-

μαστα· τώρα ἀπ' τὸ μαστὸ τῆς μάνας τους μαθαίνουν τὴν ἀτιμία. Ὅπως τὸ παπὶ μόλις γεννηθῆ πέφτει μέσ' στὴ λίμνη, ἔτσι τὰ παιδιὰ ἀπὸ **βρέφη μολύνονται** στὴν ἀτιμία.

Ὅποιος πέση στὸ σέξ, κλάψτε τον. Μάνα - πατέρα, προτιμότερο ἢ κόρη ἢ ὁ γιός σου νὰ πέση σ' ἓνα λάκκο μὲ ἀσβέστη παρὰ στὸ σέξ. **Ὅσοι παγιδεύονται στὸ σέξ εἶνε ἀξιοθρήνητοι**, γιὰτὶ θὰ γίνουν τεμπέληδες, αὐθάδεις, προπετεῖς, ψεῦτες, κλέφτες, χαρτοπαίκτης, ἐγκληματίες· καὶ τὴ μάνα τους θὰ προδώσουν, καὶ τὸν πατέρα, καὶ τὴν πατρίδα τους, τὰ πάντα. «*Ἄβυσσος ἄβυσσον ἐπικαλεῖται*» Ματθ. 43. Ὅπως ὅταν ἀφήσης μιὰ σφαῖρα - μιὰ μπάλλα ἀπὸ ἓνα ὕψωμα, αὐτὴ κατακυλάει ὥσπου νὰ φτάσῃ στὸ χαμηλότερο σημεῖο, ἔτσι καὶ ὁποιος παγιδεύεται στὴν ἀκολασία, κυλάει ὡς τὸν πάτο τῆς κολάσεως. Τὸ σέξ εἶνε καταστροφὴ.

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**Τί πρέπει νὰ γίνῃ**, ἀγαπητοὶ μου; Ἐμένα ρωτᾶτε; Ἐσεῖς ἔχετε παιδιὰ. Πᾶνε τὰ νιάτα, πάει ἡ νεολαία μας, σάπισε κυριολεκτικῶς. Ἐκπαιδευτικοὶ καὶ γονεῖς, ἐνῶ γιὰ ἄλλα ζητήματα φροντίζουν, δυστυχῶς ἀδιαφοροῦν γιὰ τὰ κακὰ πού μαστίζουν τὴν ἠθικὴ ζωὴ τῆς νεολαίας. Πολλὰ πράγματα ἔπρεπε νὰ γίνουν.

Ποῦ εἶνε οἱ **δασκάλοι καὶ οἱ καθηγηταί**; Κάνουν ἀπεργία γιὰτὶ τὸ κράτος δὲν τοὺς πληρώνει ὅπως τοὺς ἀξίζει. Πολὺ καλά. Γιὰ τὸ μισθὸ τους κάνουν ἀπεργία, ἀλλὰ γιὰ τὰ παιδιὰ, πού σαπίζουν, δὲν σκέφτηκαν ποτὲ νὰ κάνουν κάτι καὶ νὰ ποῦν στὴν κυβέρνησι· Ἡ θὰ κλείσετε σεῖς τὰ σχολεῖα τοῦ ἐγκλήματος, ἢ κλείνουμε ἐμεῖς τὰ δικά μας σχολεῖα!

Καὶ οἱ **γονεῖς**; Ἐπρεπε νὰ ὑψώσουν μαῦρες σημαῖες, νὰ κάνουν σταυροφορία, νὰ ἀπαιτήσουν ἀπὸ τὸ κράτος νὰ κλείσῃ τὰ κέντρα τῆς διαφθορᾶς καὶ ν' ἀπαγορεύσῃ τὴν κυκλοφορία φθοροποιῶν ἐντύπων, προτοῦ νὰ ἐρθῆ ἡ καταστροφὴ, προτοῦ νὰ τοὺς φέρουν καμμιά μέρα στὸ σεντόνι τὸ γιοῦ ἢ τὴν κόρη τους... Δὲν τὸ κάνουν δυστυχῶς, δὲν συγκινοῦνται οὔτε κινοῦνται νὰ ἐξαλείψουν κάθε τι πού ἐμποδίζει τὴν σὺμφρονα ζωὴ, ὅπως εἶνε π.χ. ὁ ὀθνεῖος θεσμὸς τῆς προίκας, πού ματαιώνει τὸ γάμο τῶν νέων.

Ἄν δὲν γίνουν αὐτὰ, ἡ πατρίδα χάθηκε. **Ἄς ξυπνήσουν οἱ παπᾶδες, οἱ δεσποτάδες, οἱ ἐκπαιδευτικοί**, ὁ τόπος ὅλος, ἄς σηκωθοῦν καὶ οἱ πέτρες καὶ τὰ μνήματα, ἂν θέλουμε νὰ σωθοῦν τὰ παιδιὰ μας, ἡ νέα γενεά.

Ὁ δὲ Κύριος Ἰησοῦς Χριστὸς διὰ πρεσβειῶν τῶν ἁγίων εἶθε νὰ μᾶς σώσῃ· ἀμήν.

(f) **ἐπίσκοπος Αὐγουστῖνος**

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

### *The Body and Blood of Christ*

For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me."

In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.

Therefore whoever eats the bread or drinks the cup of the Lord unworthily will

have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself.

That is why many among you are ill and infirm, and a considerable number are dying. If we discerned ourselves, we would not be under judgment; but since we are judged by [the] Lord, we are being disciplined so that we may not be condemned along with the world.

*1 Corinthians 11:23-32*

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