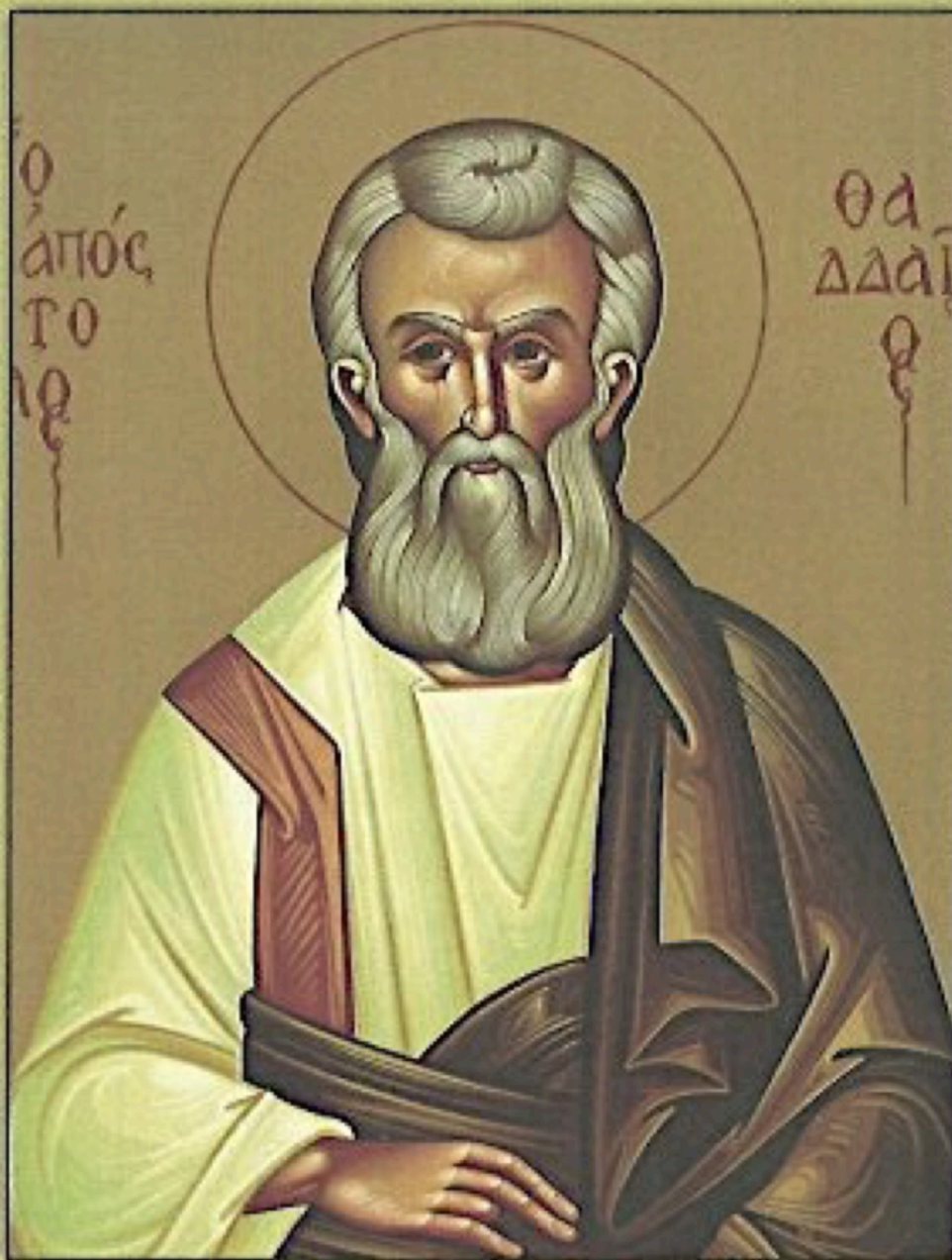


THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN August 18th, 2019
V. Rev. Archimandrite Eugene N. Pappas

NINTH SUNDAY OF MATTHEW



Icon of Saint Thaddeus -- August 21

Prokeimenon. Mode Plagal 4.

Psalm 75.11,1

Make your vows to the Lord our God and perform them.

Verse: God is known in Judah; his name is great in Israel.

The reading is from St. Paul's First Letter to the Corinthians 3:9-17

Brethren, we are God's fellow workers; you are God's field, God's building. According to the grace of God given to me, like a skilled master builder I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it. For no other foundation can any one lay than that which is laid, which is Jesus Christ. Now if any one builds on the foundation with gold, silver, precious stones, wood, hay, straw - each man's work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done. If the work which any man has built on the foundation survives, he will receive a reward. If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire. Do you not know that you are God's temple and that God's Spirit dwells in you? If any one destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are.

9th Sunday of Matthew

Πρὸς Κορινθίους α' 3:9-17

Προκείμενον. Ἦχος πλ. δ'. ΨΑΛΜΟΙ 75.11,1

Εὐξασθε καὶ ἀπόδοτε Κυρίῳ τῷ Θεῷ ἡμῶν.

Στίχ. Γνωστὸς ἐν τῇ Ἰουδαίᾳ ὁ Θεός, ἐν τῷ Ἰσραὴλ μέγα τὸ ὄνομα αὐτοῦ.

Πρὸς Κορινθίους α' 3:9-17 τὸ ἀνάγνωσμα· Ἀδελφοί, Θεοῦ γὰρ ἐσμεν συνεργοί· θεοῦ γεώργιον, θεοῦ οἰκοδομὴ ἐστε. Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι, ὡς σοφὸς ἀρχιτέκτων θεμέλιον τέθεικα, ἄλλος δὲ ἐποικοδομεῖ. Ἐκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ. Θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κεείμενον, ὃς ἐστὶν Ἰησοῦς Χριστός. Εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον τοῦτον χρυσόν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην, ἐκάστου τὸ ἔργον φανερόν γενήσεται· ἡ γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ ἐκάστου τὸ ἔργον ὁποῖόν ἐστιν τὸ πῦρ δοκιμάσει. Εἴ τις τὸ ἔργον μένει ὁ ἐποικοδομήσεν, μισθὸν λήψεται. Εἴ τις τὸ ἔργον κατακαήσεται, ζημιωθήσεται· αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός. Οὐκ οἶδατε ὅτι ναὸς θεοῦ ἐστε, καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν; Εἴ τις τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ τοῦτον ὁ θεός· ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς.

9th Sunday of Matthew

The Gospel According to Matthew 14:22-34

At that time, Jesus made the disciples get into the boat and go before him to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up into the hills by himself to pray. When evening came, he was there alone, but the boat by this time was many furlongs distant from the land, beaten by the waves; for the wind was against them. And in the fourth watch of the night he came to them, walking on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. But immediately he spoke to them, saying "Take heart, it is I; have no fear." And Peter answered him, "Lord, if it is you, bid me come to you on the water." He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus; but when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me." Jesus immediately reached out his hand and caught him, saying to him, "O man of little faith, why did you doubt?" And when they entered the boat, the wind ceased. And those in the boat worshiped him, saying, "Truly you are the Son of God." And when they had crossed over, they came to land at Gennesaret.

Ἐκ τοῦ Κατὰ Ματθαῖον 14:22-34 Εὐαγγελίου τὸ Ἀνάγνωσμα

Τῷ καιρῷ ἐκείνῳ, ἠνάγκασεν ὁ Ἰησοῦς τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους. Καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. ὥσπας δὲ γενομένης μόνος ἦν ἐκεῖ. Τὸ δὲ πλοῖον ἤδη σταδίους πολλοὺς ἀπὸ τῆς γῆς ἀπεῖχεν, βασανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ ἐναντίος ὁ ἄνεμος. Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θάλασσαν. Οἱ δὲ μαθηταὶ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι φάντασμα ἐστίν, καὶ ἀπὸ τοῦ φόβου ἔκραξαν. Εὐθὺς δὲ ἐλάλησεν [ὁ Ἰησοῦς] αὐτοῖς λέγων, Θαρσεῖτε, ἐγὼ εἰμι· μὴ φοβεῖσθε. Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, εἰ σὺ εἶ, κέλευσόν με ἐλθεῖν πρὸς σὲ ἐπὶ τὰ ὕδατα· ὁ δὲ εἶπεν, Ἐλθέ. καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν πρὸς τὸν Ἰησοῦν. Βλέπων δὲ τὸν ἄνεμον ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων, Κύριε, σῶσόν με. Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ, Ὁλιγόπιστε, εἰς τί ἐδίστασας; καὶ ἀναβάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος. Οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ λέγοντες, Ἀληθῶς Θεοῦ υἱὸς εἶ. Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν εἰς Γεννησαρέτ.

AGAPE COFFEE HOUR: is being sponsored and hosted by the Parish Council today. Please join us in WHITEHALL for refreshments and fellowship.

UP-COMING SERVICES:

SAINT PHANOURIOS FEAST DAY: is to be celebrated at our Parish on TUESDAY – AUGUST 27TH.

Divine Liturgy at 9 A.M.

Procession of the Holy Icon 10:00 A.M.

Blessing of the PHANOURO-PITES (Saints' cakes) 11:00 A.M.

Distribution of the sweet-cakes to one and all: 11:00 A.M.

SAINT JOHN THE BAPTIST: The observance is celebrated at the Parish of Saint John Baptist in New York City
in
New York City

GRAMERCY PARK

143 East 17th Street (212) 473 0648

VESPERS on Wednesday Eve

August 28th, at 7:00 P.M.

DIVINE LITURGY on Thursday

August 29th at 9:00 A.M.

We encourage all the faithful to support this venerable old parish with a visitation. Our former assistant and Deacon V. Rev. Vasilos Bassakyros is the Pastor. He will be most pleased to see familiar faces from Brooklyn. This church was the 'first seat' of the immigrant Greek Archdiocese at the turn of the twentieth century. It's worth the trip.

Special recognition is extended today for the offering of ALTAR WINE during the Feast of the ASSUMPTION of the Blessed Virgin Mary (KOIMISIS THEOTOKOU) which was celebrated this past week: ELENI KALOGERAS, MARYANN KOKIDAS and ANGELIKI DELAVERIS.

Gratitude is also extended to those who offered the ARTOKLASIES: Ms. MARY NICHOLAS the LAMBROS FAMILY, and EUGENIA ALEXANDROPOULOS.

HOLY WATER BLESSING is offered each FIRST (01st) of the month, at 11-11:30 P.M. Having holy water in the house at your shrine or in the kitchen refrigerator in times of necessity is such a good practice. Come on the first of the month and bring your own large bottle for the blessing and take it home for personal use. Plastic bottles of Holy Water are also available upon request for home use, hospital visit or as a gift to those who are in need. HAVE YOU GIVEN IT A THOUGHT?

PLEASE MARK YOUR CALENDAR for the **AUGUST 31st**, BLESSING OF HOLY WATER!

IT IS A **SATURDAY of LABOR DAY WEEK-END** at 11:00 A.M.

The first of the month is Sunday and hence there is no water blessing that day.

SEE YOU ON SATURDAYtell others too.

Schools are resuming classes for the new semester in a couple of weeks. The VACCINATION ISSUE has been on our minds, one and all. A special report on the topic which is most important for your children and grand-children's health safety and security will be produced and hosted by Father Eugene on his weekly radio program MATTERS of CONSCIENCE on Saturday, August 25th, from 1:00 – 2:00 P.M. on W.N.Y.E. 91.5 FM. His guest speakers will be DR. CHRIS PARAS and DR. ELENA CONIS of the University of California Berkeley Campus. Professor Conis' book VACCINATION NATION was highlighted a couple of years ago on COSMOS RADIO. TUNE IN! Our family may be at risk.

CENTERFOLD is dedicated to Saint Phanourios (the patron saint of 'LOST THINGS'). When you have lost or misplaced something, all you have to do is call out his name and ask for help (direction) and he will grant your request. You will be surprised at how fast things are resolved with his intercession. TRY IT. IT WORKS !

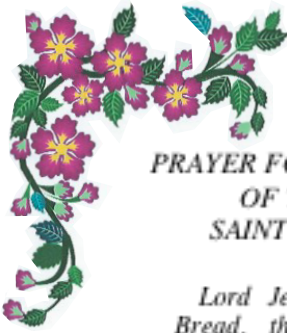
Bake a cake for Saint Phanourios and share it with others. His honor and veneration through the sweet cake presentation will work wonders.

RADIO MINISTRY: Each Saturday at 1:15PM Fr. Eugene hosts and produces the radio broadcast **MATTERS OF CONSCIENCE NOW IN** it's 21st 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: + HELEN GARBIS STAVRAKOS + NICHOLAS PENGOS

+ JOHN VLAHOS + SOPHIA TZOUGANOS

MEMORIALS NEXT WEEK: + STEPHANOS CARAVOLOS + APHRODITIS TRIVLIS



PRAYER FOR THE BLESSING OF THE CAKE OF SAINT PHANOURIOS

Lord Jesus Christ, the Heavenly Bread, the abundant provider of constant nourishment through the centuries, the giver of good things, the one who gave to Prophet Elias the Nourishment which was not planted on the earth, the hope of the hopeless and the help of those in need, and the Savior of our souls. Bless these gifts and those that have brought them to the glory and honor of the glorious Great Martyr Phanourios. Grant the giver of this cake, O Good One, all earthly abundant graces. Grant them happiness by your grace and show them the way to salvation. Quickly provide their heart's petitions and all their requests. Guide them in fulfilling your commandments so that forever in penitence and in heartfelt joy, they may praise and glorify Thy Divine and Majestic Name, through the intercessions of the most Blessed Theotokos, the holy and glorious Martyr Phanourios, the miracle-worker and all Your Saints. Amen

ΕΠ' ΕΥΛΟΓΙΑ ΠΙΤΤΑΣ ΑΓΙΟΥ ΦΑΝΟΥΡΙΟΥ

Κυριε Ιησου Χριστε' ο ουρανιος Αρτος, ο της Βρωσεως της μενουσης εις τον αιωνα πλουσιοπαροχος χορηγος, ο δοτηρ των αγαθων ο δι' Ηλιον τροφην αγεωργητον πηγασας, η ελπις των απηλπισμενων, η βοηθεια των αβοηθητων και σωτηρια των ψηγων ημων. Ευλογησον τα δωρα ταυτα και τονς ταυτα Σοι προσκομι σαντας. εις δοξαν Συν και τιμην του αγιου ενδοξου Μεγαλομαρτυρος Φανουριου Παρασχου δε, Αγαθε, τοις εντρεπασσαι τοθς πλακουντας τουτους, παντα τα εγκοσμια και υπεγκοσμια αγαθα Σου, δειξοην αυτοθς οδοθς προς σωτηριας. Τα αιτηματα των καρδιων αυτων και πασαν την βοθλην αθτων ταχεως πληρωσον, οδηγων αυτου προς εργασιαν των εντολων Σου, ινα δια παντος εν ευφροσυνη και αγαλιασι υμνωσι και δοξαζωσι το παντιμον και μεγαλοπρεπες ονομα Σου, πρεβειαις της Υπερευλογημενης Θεοτοκου, του Αγιου ενδοξου νεομαρτυρος Φανουριου του Θαυματουρου και παντων Σου των Αγιων. Αμην

SAINT PHANOURIOS' CAKE PHANOUIROPITA

Ingredients

- | | |
|-------------------------|-------------------------------------|
| 1 c. orange juice | ½ tsp. ground cloves |
| ½ c. brandy | 2 c. all – purpose flour |
| 2 Tbsp. unsalted butter | 2 tsp. double –acting baking powder |
| 2c. golden raisins | ½ tsp. baking soda |
| ½ c. sugar | 2 Tbsp. grated orange peel |
| ½ c. honey | ½ c. sesame seeds (optional) |
| ½ c. salt | ½ c. brandy |
| 1 Tbsp. ground cinnamon | |

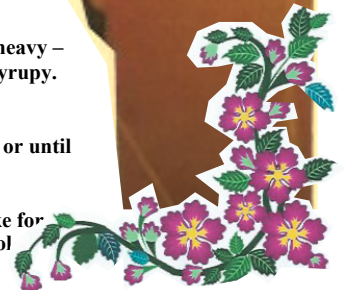


Preheat oven to 325 degrees F.

Combine orange juice, brandy, butter, raisins, sugar, honey, salt, cinnamon, and cloves in a large heavy – bottomed sauce pan. Bring to a boil, reduce heat, and simmer for 10 minutes, or until thick and syrupy. Set pot in cold water to cool mixture completely.

Sift flour, baking powder, and baking soda into cooled syrup. Beat vigorously for 8 to 10 minutes, or until batter is smooth and bubbly. Stir in grated orange peel.

Turn into well-buttered 7 inch fluted tube pan or 8 inch loaf pan. Sprinkle with sesame seeds. Bake for 1 – 1-1/2 hours, or until knife inserted in the center comes out clean. Sprinkle with brandy and cool cake in pan. Makes 12 to 16 servings.



His Sacred Icon Will Be In Procession For Veneration.

SAINT PHANOURIOS

August 27th,

Saint Phanourios who lived during Roman times, was in conflict with an idolatrous world because his Christian belief in Jesus Christ would not permit him to deny His indisputable virtuous beginning. As a result, the twelve martyrdoms St. Phanourios suffered comprise for us, as Christians, a motivating strength to endure and adhere to an ethical Christian worthiness. Presently, Saint Phanourios is a constant inspiration for us to emerge victorious from an unceasing struggle against those who lack faith as well as modern day injustices. This Saint teaches us through practical sacrifices, that, though we are not fighting a Roman army or sinister ruler, we must today confront the clever traps of materialism and secular



atheism that collectively attempt to destroy the ranks of Christianity. There is one story about the saint that inspires us. It is said that his mother was a great pagan sinner who refused to accept Christianity. Saddened by her decision to deny Christ, St. Phanourios prayed fervently for his mother's salvation. While he was being tortured and about to surrender his soul to God, St. Phanourios prayed: "For the sake of these my sufferings, Lord, help all those who will pray to You for the salvation of Phanourios sinful mother". Lost and forgotten for many years, the recovery of his icon in Rhodes by the monks of a monastery revealed twelve scenes depicting the persecution that the saint had suffered. This is the reason that St. Phanourios is known as the patron saint of the lost things. He is depicted holding a candle searching for his mother's lost soul! The Pita is made so that the Saint will reveal to someone a lost object, or direct an unemployed person to a job, reveal action to be taken, restore health to someone who is sick and other similar situations. It is offered after vespers to approximately forty persons expressing the characteristic phrase: "May God grant rest to the soul of Saint Phanourios 'mother'".



ΚΥΡΙΑΚΗ

ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



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

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

Περίοδος Δ' - Ἔτος ΛΣΤ'
Φλώρινα - ἀριθμ. φύλλου 2216

Κυριακὴ Θ' Ματθαίου (Ματθ. 14,22-34)
18 Αὐγούστου 2019

Συντάκτης (†) ἐπίσκοπος
Αὐγουστίνος Ν. Καντιώτης

Ὁ Χριστὸς φέρνει τὴ γαλήνη

«Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος» (Ματθ. 14,32)

Ὁ κίνδυνος στὴ ζωὴ αὐτῇ, ἀγαπητοί μου, ἐλλοχεύει παντοῦ. Τὸ ζοῦμε καθημερινῶς. Κινδυνεύουμε σωματικῶς, κινδυνεύουμε καὶ ψυχικῶς. **Κινδυνεύει τὸ σῶμα** ἀπὸ γνωστές καὶ ἄγνωστες, αἰσθητές καὶ ἀνεπαίσθητες ἀπειλές· ἀπειλεῖται ἡ υἰεσία, ἡ ἀσφάλεια, ἡ ἀρτιμέλεια, αὐτὴ ἡ ἴδια ἡ ζωὴ μας.

Κινδυνεύει ὁμως καὶ ἡ ψυχὴ μας ἀπὸ ποικίλες προσβολές· ἀπὸ τὸν διάβολο καὶ τοὺς δαίμονες, ἀπὸ κακοὺς ἀνθρώπους καὶ τὸν ἁμαρτωλὸ κόσμον ἐν γένει, μὰ καὶ ἀπὸ αὐτὸν τὸν παλαιὸ ἐαυτὸ μας μὲ ὅλα του τὰ πάθη, τίς ἀδυναμίες του καὶ τίς κακὲς συνήθειές του. Θέλητρα καὶ φόβητρα τριγύρω, ζιζάνια καὶ τριβόλια στὴ συμβίωσι, πλάνες καὶ ἀλλοιώσεις στὸ φρόνημα, ἐξασθένεισι καὶ παράλυσιν στὴ διάθεσι, παγίδες καὶ γλιστρήματα στὴν πορεία.

Ἡ αἴσθησι τοῦ κινδύνου μερικὲς φορὲς ἐντείνεται καὶ κάποιες στιγμὲς κορυφώνεται. Καὶ τότε, παρὰ τὴν ἰδέα ποὺ εἶχαμε γιὰ τὸν ἐαυτὸ μας, φαίνεται στὴν πράξι πόσο μικρὲς εἶνε οἱ δυνάμεις μας. Λίγοι ἀνθρώποι τὴν ὥρα τῆς δοκιμασίας ἀποδεικνύονται γενναῖοι καὶ μένουν ἀκλόνητοι. Οἱ περισσότεροι –κακὰ τὰ ψέματα– **καμπτόμεθα**, χάνουμε τὸ θάρρος, ὀλιγοπιστοῦμε, σαστίζουμε, δὲν ἐλέγχουμε τίς ἀντιδράσεις μας, δὲν ξέρουμε τί λέμε καὶ τί κάνουμε. Δὲν ὀμιλοῦμε ἐδῶ γιὰ ἀπίστους.

Καὶ **μεταξὺ τῶν θεωρουμένων πιστῶν** πολλοὶ δυστυχῶς στὴν δεδομένη δύσκολη στιγμή ὀλιγοπιστοῦν καὶ παραφέρονται· μερικοὶ κλαῖνε καὶ παραπονοῦνται στὸ Θεό, ἄλλοι δυσανασχετοῦν καὶ γογγύζουν στὸν Κύριο ὅπως οἱ Ἑβραῖοι στὴν ἔρημο, ἄλλοι ἀνοίγουν τὸ βρωμέρο τους στόμα, ὑβρίζουν τὰ θεῖα καὶ βλασφημοῦν χυδαῖα. Καὶ κάποιοι –ποὺ ἴσως ζητοῦσαν ἀφορμὴ– καταντοῦν σὲ ἀπιστία καὶ ἀθεΐα· εἶνε ὁμως ἀδικαιολόγητοι.

Ὅλοι πάντως οἱ κίνδυνοι, ὅλες οἱ ἀπειλὲς καὶ ὅλες οἱ δοκιμασίαι, ὅλα εἶνε ἐν γνώσει

τοῦ Θεοῦ· τίποτα δὲν συμβαίνει ἐν ἀγνοίᾳ τοῦ Κυρίου, τίποτα δὲν διαφεύγει ἀπὸ τὸ μάτι του. Αὐτὸ τὸ εἶδαμε καθαρὰ καὶ στὴ σημερινὴ περικοπὴ τοῦ εὐαγγελίου.

Σὲ θανάσιμο κίνδυνο βρέθηκαν οἱ μαθηταὶ τοῦ Χριστοῦ, ἀλλὰ τὴν ὥρα τοῦ κινδύνου ἐπεμβαίνει ὁ ἴδιος καὶ τοὺς σώζει. Ποιὸς ἦταν ὁ κίνδυνος καὶ πῶς τοὺς ἔσωσε ὁ Κύριος;

Α'. Οἱ ἀπόστολοι, ἀγαπητοί μου, βρίσκονται στὴν παραλία τῆς λίμνης Γεννησαρέτ ποὺ εἶνε ἀπέναντι ἀπὸ τὴν Καπερναοὺμ. Ἐχει προηγηθῇ τὸ θαῦμα τοῦ πολλαπλασιασμοῦ τῶν ἄρτων γιὰ τοὺς πεντακισχιλίους ἄνδρες. Καὶ τώρα ὁ Χριστὸς δίνει ἐντολὴ στοὺς μαθητάς του νὰ ἐπιβιβασθοῦν ἀμέσως στὸ πλοῖο καὶ νὰ ἐπιστρέψουν στὴν Καπερναοὺμ, μέχρις ὅτου ἐκεῖνος ἀπολύσῃ τὸ πλῆθος. Ὑπακούουν, μπαίνουν στὸ καΐκι καὶ ξεκινοῦν μὲ καλὸ καιρὸ, ἐνῶ ὁ ἴδιος ὁ Κύριος **ἀνεβαίνει στὸ ὄρος** νὰ προσευχηθῇ μόνος κατὰ τὴ συνήθειά του.

Οἱ μαθηταὶ ταξιδεύουν καὶ ἡ νύχτα σιγὰ - σιγὰ πέφτει. Ὅταν φτάνουν στὴ μέση περὶπου τῆς ἀποστάσεως, τὸ σκοτάδι εἶνε πυκνὸ. Μετὰ τὰ μεσάνυχτα ὁμως ὁ καιρὸς ἀλλάζει· ἀρχίζει ἄερας δυνατὸς καὶ ἀντίθετος πρὸς τὴν πορεία τους, ποὺ σηκώνει κύματα πολὺ μεγάλα. Τὸ μικρὸ σκάφος ὅχι μόνο βασανίζεται ἀλλὰ καὶ κινδυνεύει σοβαρά. Οἱ ἐπιβάτες, παρ' ὅλο ποὺ ξέρουν ἀπὸ θάλασσα καὶ φουρτοῦνες, αὐτὴ τὴ φορὰ **νιώθουν ἀγωνία**· θὰ φτάσουν ἄραγε ζωντανοὶ στὸ λιμάνι;

Καὶ νὰ σκεφτῇ κανεὶς ὅτι τὸ πλήρωμα αὐτοῦ τοῦ μικροῦ πλοίου εἶνε ὅλοι οἱ διαλεχτοὶ συνεργάτες τοῦ Χριστοῦ, τὰ πολύτιμα στελέχη τῆς Ἐκκλησίας ποὺ θὰ ἰδρῦσῃ. Καὶ τώρα κινδυνεύουν νὰ χαθοῦν ὅλοι. **Ποῦ εἶνε λοιπὸν τὴν ὥρα αὐτὴ ὁ Κύριος;** Τώρα ἀκριβῶς τὸν χρειάζονται. Τοὺς ἄφησε, τοὺς ἐξέχασε;

Στὴν περιπέτεια αὐτῇ, ἀδελφοί μου, βλέπω

ζωγραφισμένη και όλη τη δική μας ζωή. Ταξιδιώτες κ' έμεϊς στο πέλαγος του κόσμου, επάνω στο πλοίο της Έκκλησίας, με κατεύθυνση και προορισμό τον ούρανό. Άλλα τὸ ταξίδι μας, είτε στην προσωπική μας ζωή του καθηνός είτε στη ζωή της Έκκλησίας ως συνόλου, δὲν ἔχει πάντοτε νηνεμία και καλωσύνη· συχνά συναντᾷ τρικυμίες και ταλαιπωρίες, ύφάλους και σκοπέλους. Οί άνεμοι και τὰ κύματα τῶν πειρασμῶν και τῶν διωγμῶν ἀπειλοῦν νὰ μᾶς καταπιοῦν.

Στενοχωρούμεθα, ύποφέρουμε, καταβαλλόμεθα. Άλλοτε μᾶς δέρνει ὁ άνεμος τῆς φτώχειας, άλλοτε ἡ θύελλα τῆς ἀδικίας, άλλοτε ἡ καταγίδα τῆς ἀρρώστιας ἢ τῆς ἀνιάτου ἀσθενείας, άλλοτε ὁ τυφῶνας τῆς συκοφαντίας, άλλοτε ὁ κυκλώνας τοῦ διωγμοῦ. «Τὸ δὲ πλοῖον ἦδη μέσον τῆς θαλάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ άνεμος» (Ματθ. 14,24). Μείναμε λοιπὸν μόνοι και ἀβοήθητοι **στὶς συμφορὲς τοῦ βίου;** Ἀλλοίμονο!...

Ἄς ξαναγυρίσουμε στοὺς μαθητὰς τοῦ Χριστοῦ, νὰ δοῦμε τὴ συνέχεια.

Β'. Σὰν νὰ μὴν ἔφτανε ὁ κίνδυνος ναυαγίου, τοὺς βρίσκει τώρα ἄλλη λαχτάρα. Ξαφνικά, ἐκεῖ μέσ' στὸ σκοτάδι, βλέπουν τὸν Διδάσκαλό τους σὰν σκιὰ νὰ περπατᾷ πάνω στ' ἀφρισμένα κύματα και νὰ πλησιάζη. Μὰ πῶς εἶνε δυνατόν αὐτό; Κάτι ἄλλο συμβαίνει, κάτι κακό. Νομίζοντας πῶς εἶνε **φάντασμα**, ταραζοῦνται και τοὺς ξεφεύγουν φωνὲς τρόμου.

Εὐτυχῶς ὁμως, δὲν ἦταν φάντασμα· ἦταν ὁ ἴδιος ὁ Κύριος, και ἐρχόταν νὰ τοὺς βοηθήσῃ. «Θάρρος!», τοὺς φωνάζει, «ἐγὼ εἶμαι, **μὴ φοβᾶστε**» (ἐλ. 14,27). Ἐπὶ τέλους ἀνέπνευσαν.

Ὁ Πέτρος ξεθαρρεύει και μιλάει: «Ἄν εἶσαι σύ, Κύριε, δός μου ἐντολή νὰ ῥθῶ κοντά σου πατώντας κ' ἐγὼ πάνω στὰ νερά. —Ἐλα, λέει ὁ Χριστός. Κι αὐτός, λὲς και ἡ θάλασσα ἔγινε ξηρά, βαδίζει πράγματι γιὰ λίγο πάνω στὰ κύματα. Ἀλλὰ σὲ μιὰ στιγμή βλέπει δυνατό τὸν άνεμο, χάνει τὴν πίστι του κι ἀρχίζει νὰ βουλιάζη. «Κύριε, σῶσόν με», φωνάζει. Ἀμέσως ὁ Χριστὸς ἀπλώνει τὸ χέρι και τὸν πιάνει. «**Ὁλιγόπιστε! εἰς τί ἐδίστασας;**» (ἐλ. 14,31), τοῦ λέει. Ἄνεβαίνουν τώρα στο πλοῖο κι ἀμέσως κοπάζει ὁ άνεμος. «**Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ άνεμος**» (ἐλ. 14,32).

Ὁ ἔλεγχος αὐτὸς τοῦ Κυρίου στὸν Πέτρο ἀρμόζει, ἀδελφοί μου, και σ' ἐμᾶς. Γιατὶ κ' ἐμεῖς ἔχουμε βέβαια κάποια πίστι, ἀλλὰ ἡ **πίστι μας εἶνε λιγοστή.** Εὐκόλα τὰ χάνουμε. Ἀρκεῖ μιὰ ἀντιξοότητα, μιὰ θλίψις, μιὰ ἀδικία, μιὰ ἀποτυχία, μιὰ ὁποιαδήποτε δοκιμασία ποὺ ἐπι-

τρέπει ὁ Θεός, και ἡ πίστι μας ἐξασθενεῖ, παραλύει· βουλιάζουμε, πνιγόμαστε. Λησμονοῦμε, ὅτι δὲν εἴμαστε μόνοι στὸν κόσμο. Λησμονοῦμε τὴν ἱστορία τῆς ζωῆς μας, τὰ θαύματα ποὺ ἔχουμε δεῖ. Στὶς δυσκολίες δὲν ἔχουμε ἀντοχή· ὅλα σκοτεινιάζουν, φαίνονται μαῦρα, καμμία ἀκτίνα φωτὸς δὲν λάμπει.

Εἴμαστε **ἀδύναμοι στὴν πίστι.** Ἔτσι ἐνίωσαν κάποτε στὴν ἀρχὴ κι αὐτοὶ ἀκόμα οἱ ἅγιοι ἀπόστολοι, ποὺ ἦταν συνεχῶς κοντὰ στὸ Χριστὸ κ' ἔβλεπαν κάθε μέρα τὰ θαύματά του· και τότε εἶπαν στὸν Κύριο: «**Πρόσθεες ἡμῖν πίστιν**», πρόσθεσέ μας, δός κι ἄλλη πίστι (Ματθ. 17,5). Αὐτὸ ἂς ζητήσουμε κ' ἐμεῖς. Γιατὶ ἡ πίστι εἶνε ἀπαραίτητη. Εἶνε σὰν τὴν πυξίδα στὸ πλοῖο. Χωρὶς πυξίδα δὲν ταξιδεύει ὁ ναυτικός, και χωρὶς πίστι δὲν ζῇ ὁ Χριστιανός.

Εἶδαμε, ἀγαπητοί μου, ὅτι μόλις ὁ Χριστὸς πάτησε τὰ ἅγια πόδια του ἐπάνω στὸ πλοῖο, ὅλα ἡσύχασαν, και ὁ άνεμος και τὰ κύματα, και ἔγινε παντοῦ **γαλήνη.** Καὶ ἄλλοτε ἐπίσης σὲ τρικυμία εἶχε ἐπιτιμήσει τοὺς ἀνέμους και τὴ θάλασσα «**καὶ ἐγένετο γαλήνη μεγάλη**» (ἐλ. 8,28).

Ἡ γαλήνη, ἡ εἰρήνη, ἡ ἡρεμία εἶνε τὸ χαρακτηριστικὸ **γνώρισμα τῆς παρουσίας τοῦ Θεοῦ** τόσο στὸν φυσικὸ κόσμο ὅσο και στὸν ψυχικὸ κόσμο τοῦ ἀνθρώπου. Πρὸ τῆς πτώσεως τῶν πρωτοπλάστων αὐτὸ ἦταν τὸ κλίμα ποὺ ἐπικρατοῦσε στὸν παράδεισο. Καὶ μετὰ τὴν σταυρική θυσία τοῦ Κυρίου και τὴν ἴδρυσιν τῆς Έκκλησίας τοῦ Χριστοῦ αὐτὸ εἶνε τὸ χαρακτηριστικὸ τῆς παρουσίας τοῦ ἁγίου Πνεύματος. Ἡ ἁμαρτία, ποὺ προκάλεσε ὁ διάβολος, ἐτάραξε τὴ γαλήνη τοῦ παραδείσου και ταραζει ἀκόμη τὴν εἰρήνη στὴ ζωὴ τῶν ἀνθρώπων.

Ἄνελεύθερα πάθη, κακὲς ἐπιθυμίες, πονηροὶ διαλογισμοὶ ἀναστατώνουν τὴν ἐσωτερική ζωὴ τῆς ψυχῆς· και ἐγκληματικές πράξεις, ἀπὸ τὰ μικροπτάσματα μέχρι τοὺς ὀλεθρίους πολέμους, ταραζοῦν τὶς ἀνθρώπινες κοινωνίες. **Ἡ ταραχὴ εἶνε γνώρισμα τῆς ἐνεργείας τοῦ πονηροῦ πνεύματος.**

Ὁ Χριστὸς ἔχει τὴ δύναμι νὰ διώχνη τὰ πονηρὰ πνεύματα· ἐκεῖνος φέρνει τὴ γαλήνη του και τὴ χαρίζει στὸν καθένα ποὺ τὸν προσκαλεῖ κοντά του και στὴ ζωὴ του. Κάθε φορὰ λοιπὸν ποὺ εἴμαστε ταραγμένοι, θλιμμένοι, συγχυσμένοι, ἀπελπισμένοι, ἂς καλοῦμε κοντά μας τὸ Χριστό. Καὶ ὅπως γαλήνευσε τότε τὴν τρικυμία, θὰ φέρη και σ' ἐμᾶς, στὴν ψυχὴ και στὴ ζωὴ μας, τὴν ποθητὴ εἰρήνη και γαλήνη, ποὺ μόνο αὐτὸς χορηγεῖ ἀμὴν.

(†) **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: \$300 PER YEAR

SINGLE MEMBERSHIP: \$250 PER YEAR

SENIOR CITIZEN INDIVIDUAL MEMBERSHIP \$200 PER YEAR

SENIOR CITIZEN HUSBAND & WIFE MEMBERSHIP: \$225 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 2019 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

Saint Jude Thaddeus

Tradition holds that Saint Jude preached the Gospel in Judea, Samaria, Idumaea, Syria, Mesopotamia and Libya. He is also said to have visited Beirut and Edessa, though the emissary of the latter mission is also identified as Thaddeus of Edessa, Addai, one of the Seventy. The 14th-century writer Nicephorus Callistus makes Jude the bridegroom at the wedding at Cana. The legend reports that St. Jude was born into a Jewish family in Paneas, a town in Galilee later rebuilt during the Roman period and renamed Caesarea Philippi.

In all probability he spoke both Greek and Aramaic, like almost all of his contemporaries in that area, and was a farmer by trade. According to the legend, St. Jude was the son of Clopas and Mary of Clopas, sister of the Virgin Mary. Tradition has it that

Jude's father, Clopas, was martyred because of his forthright and outspoken devotion to the risen Christ.

Although Saint Gregory the Illuminator is credited as the "Apostle to the Armenians", when he baptized King Tiridates III of Armenia in 301, converting the Armenians, the Apostles Jude and Bartholomew are traditionally believed to have been the first to bring Christianity to Armenia, and are therefore venerated as the patron saints of the Armenian Apostolic Church. Linked to this tradition is the Saint Thaddeus Monastery (now in northern Iran) and Saint Bartholomew Monastery (now in southeastern Turkey) which were both constructed in what was then Armenia.

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