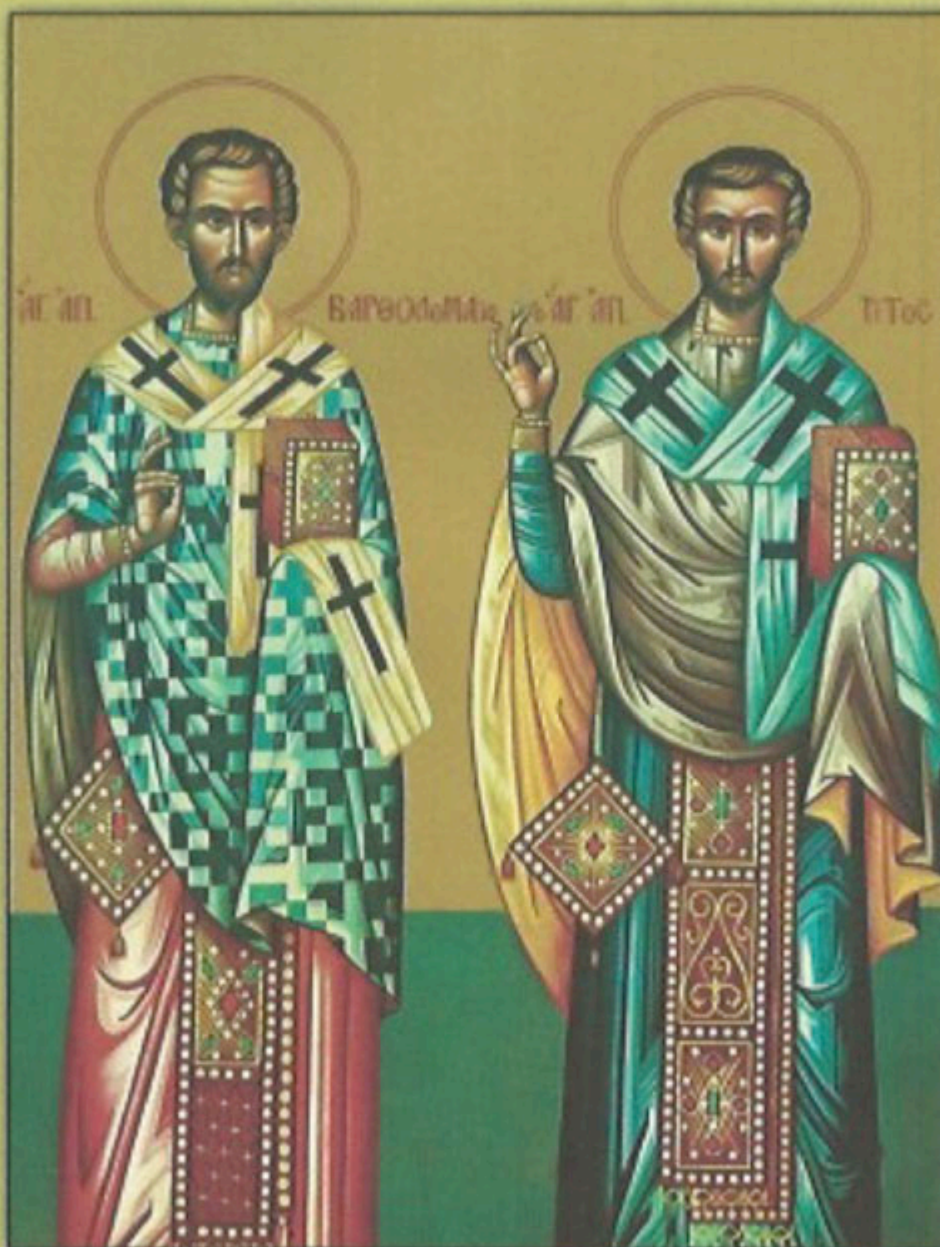


THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN August 25th, 2019
V. Rev. Archimandrite Eugene N. Pappas

TENTH SUNDAY OF MATTHEW



Icon of Saints Bartholomew and Titus — August 25th

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

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 διψώμεν, καὶ γυμνητεύομεν, καὶ ἰκολαφιζόμεθα, καὶ ἰάστατοῦμεν, καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι ἐύλογοῦμεν· διωκόμενοι ἀνεχόμεθα· βλασφημούμενοι παρακαλοῦμεν· ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίφημα 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, μιμηταί μου γίνεσθε.

10th Sunday of Matthew

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 ὦδε. 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. Ἀναστρεφομένων 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.

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:

**TODAY: ARTOKLASIA in thanksgiving to GOD by Peter (Panagiotis) and Olga MELIS.
CHRONIA POLLA kai EUTYCHISMENA !**

TUESDAY IS SAINT PHANOURIOS FEAST DAY LITURGY is to be celebrated– AUGUST 27TH.

Divine Liturgy at 9 30 A.M.

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

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

Multiple patron saint cakes will be blessed. Are you bringing one

If the weather is good , we shall retire to the PLAZA where tables and

chairs will host the COFFEE RECEPTION in honor of the Saint, and share Cakes!

Distribution of the sweet-cakes to one and all:

11:00 A.M.

SATURDAY of LABOR DAY WEEK-END AUGUST 31, we shall offer the AGIASMOS (Blessing of Holy Water) for September at 11:00 A.M.

SUNDAY – SEPTEMBER 01st, is the observance of the ‘ **INDICTUS** ‘ . This is the Ecclesiastical NEW YEAR 2020 see the insert centerfold.

WEDNESDAY – SEPTEMBER 04th, our Parish U.P.K. School opens for classes. Did you register your 4 year old? It's New York City Department of Education sponsored **FREE ALL DAY !**

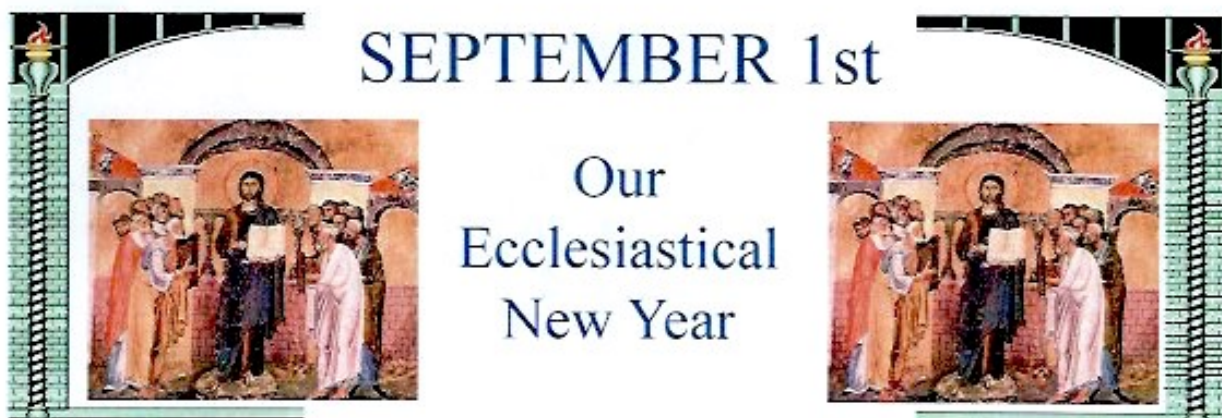
SAINT JOHN THE BAPTIST: The observance is celebrated at the Parish of Saint John Baptist in New York City
in GRAMERCY PARK
New York City 143 East 17th Street (212) 473 0648
VESPERS on Wednesday Eve
August 28th, at 7:00 P.M.
DIVINE LITURGY on Thursday
August 29th at 9:00 A.M.

We encourage all the faithful to support this venerable old parish with a visitation. Our former assistant and Deacon V. Rev. Vasilos Bassakytros 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.

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 24th, 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.

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: + STEPHANOS CARAVOLOS + APHRODITIS TRIVLIS
MEMORIALS NEXT WEEK: + TATIANA DEMERTZIDIS + THEODORE GAVARIS



SEPTEMBER 1ST is the first day of the Orthodox Ecclesiastical Year. It is called the beginning of the "indiction." The word "indiction" is a Latin word meaning "impose" (to make somebody do something). It was first applied in imposing taxes in Egypt. The Roman Emperor Diocletian extended the system of taxing conquered people to the whole Roman Empire.

THE FIRST OFFICIAL WORLDWIDE INDICTION originated with the Emperor Constantine in 312 a.d. when he saw a miraculous vision of the "sign of the cross" in the skies. The Church picked this day to begin its calendar year for various reasons.

1. Before the Julian calendar, the Romans began their year on September 1st.
2. According to Holy Tradition, it was on September 1st that Our Blessed Lord entered the Jewish Synagogue (Luke 4) to preach his mission to men. Jesus quoted from the 61st chapter of the Book of Isaiah: "The spirit of the Lord is upon me; because the Lord has anointed me to preach good tidings unto the meek, he has sent me to bind up the broken hearted, to proclaim liberty to the captives, and the openings of the prison to them that are bound. To proclaim the acceptable year of the Lord and the day of our God, to comfort all that mourn."
3. Tradition also tells us that it was during the month of September that the Hebrews finally entered the Promised Land.
4. It has always been accepted within the church community that the month of September was the time to harvest all the fruits of the summer months and prepare for the beginning of the winter ahead.

The First Ecumenical Council in 325AD. decreed that the Church's year should begin on September 1st. The month of September was, for the Jews, the beginning of the civil year (see Exodus12:), the month of the gathering of fruits and the bringing to God sacrifices of thanksgiving.

For a long time, the civil year in the Christian world was reckoned in the same way as the Church's year, from September 1st. It was later changed to January 1st, starting in Western Europe, and then also in Russia during the reign of Peter the Great.





Greek Afternoon School Registration

Children aged 5 through 13 years old may
be inscribed for weekday Greek Language, History ,
Religion and Culture lessons from
Monday through Thursdays 3:45 P.M to 5:30 P.M.



Α Β Γ Δ Ε Ζ Η Θ Ι Κ Λ Μ
Ν Ξ Ο Π Ρ Σ Τ Υ Φ Χ Ψ Ω

Registration and Agiasmos

Thursday, September 12th – 4:00. - 5:00 P.M
Classes Begin Monday September 16^h 3:45 P.M.

Books and Tuition: 1 child \$650 per year

2 children \$950 per year

For further details contact the church Office at 718 -339-0280



Principal V. Rev. Fr. Eugene Pappas



ΚΥΡΙΑΚΗ

ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



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

Ἐκδίδεται ἀπὸ τὴν Κοινοβιακὴ Γυναικεία Ἱερὰ Μονὴ Ἁγίου Αὐγουστίνου Φλωρίνης - 531 00 ΦΛΩΡΙΝΑ - τηλ. 23850-20610 - imassflo@yahoo.gr

Περίοδος Δ' - Ἔτος ΛΣΤ'
Φλώρινα - ἀριθμ. φύλλου 2218

Κυριακὴ Ι' Ματθαίου (Ματθ. 17,14-23)
25 Αὐγούστου 2019

Συντάκτης (†) ἐπίσκοπος
Αὐγουστίνος Ν. Καντιώτης

Κλονισμένη πίστι - τσακισμένη ἠθικὴ

«Ὡ γενεὰ ἄπιστος καὶ διεστραμμένη! ἕως πότε ἔσομαι μεθ' ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν;» (Ματθ. 17,17)

Θὰ προσπαθήσω, ἀγαπητοί μου, ὅσο μπορῶ νὰ δώσω μιὰ ἐξηγήσι στὸ σημερινὸ ἱερὸ εὐαγγέλιο μὲ λίγα λόγια.

● Ὁ Χριστὸς βρισκόταν μὲ τοὺς τρεῖς πιὸ θερμούς καὶ ἀγαπημένους μαθητὰς του ἐπάνω στὸ ὄρος Θαβώρ. Ἐκεῖ ἐγίνε ἡ ἐνδοξος Μεταμόρφωσίς του, τῆς ὁποίας τὴ μνήμη ἐορτάζουμε στίς 6 Αὐγούστου. Ἀλλ' ἐνῶ ἐκεῖνος ἦταν ἐκεῖ μὲ τοὺς τρεῖς μαθητὰς, οἱ ἄλλοι ἐννέα μαθηταὶ ἔμειναν στοὺς πρόποδες τοῦ βουνοῦ. Ἐν τῷ μεταξὺ μαζεύτηκε κόσμος καὶ κάποιος ταλαιπωρημένος **πατέρας ἔφερε τὸ παιδί του**, ποὺ ἦταν ἄρρωστο βαρεῖα, καὶ τοὺς ζήτησε νὰ τὸ θεραπεύσουν.

Τὸ παιδί **σεληνιαζόταν** ὅπως λέει τὸ εὐαγγέλιο (Ματθ. 17,15): ἔπασχε δηλαδὴ ἀπὸ δαιμονικὲς προσβολές ποὺ συνδέονταν μὲ φάσεις τῆς σελήνης. Αἰτία τοῦ κακοῦ βέβαια δὲν ἦταν ἡ σελήνη· τίς δαιμονικὲς κρίσεις τίς προκαλοῦσε ὁ πονηρὸς σὲ συγκεκριμένους ἡμέρες, γιὰ νὰ θεωρηθῇ ὡς αἰτία τῆς ταλαιπωρίας τοῦ παιδιοῦ ἢ σελήνη, τὸ δημιούργημα τοῦ Θεοῦ, καὶ ἔτσι ἐμμέσως νὰ κατηγορηθῇ ὁ Θεός. Τὸ παιδί ἔπεφτε κάτω, χτυπιόταν μὲ ἀφροὺς ἀπὸ τὸ στόμα, ἔβγαζε φωνές ἀγριες, σπάραιζε ὅπως τὸ ψάρι ὅταν τὸ βγάξῃ ὁ ψαράς ἀπὸ τὴ θάλασσα, ὑπέφερε φοβερά.

Ὁ πατέρας ὅποσοδήποτε θὰ τὸ πῆγε καὶ σὲ **γιατρούς**, μὰ δὲν μπόρεσαν νὰ τὸ κάνουν καλά· θὰ μεταχειρίσθηκε ἀσφαλῶς καὶ **φάρμακα** διάφορα, μὰ δὲν ἔφεραν ἀποτέλεσμα· ἡ ἀσθένεια, ἢ μᾶλλον τὸ δαιμόνιο, δὲν ἐννοοῦσε νὰ φύγῃ. Ὁ σατανᾶς εἶχε στήσῃ καλὰ τὴ φωλιά του μέσα στὸ σῶμα ἐκεῖνο καί, λὲς καὶ ἦταν ἰδιοκτήτης, δὲν ἐννοοῦσε νὰ τ' ἀφήσῃ. Ἀπελπισμένος μετὰ ἀπ' ὅλα αὐτὰ ὁ πατέρας ἀποφάσισε νὰ τὸ φέρῃ στὸ Χριστό. Βρίσκει τοὺς μαθητὰς καὶ τοὺς παρακαλεῖ νὰ τοῦ θεραπεύ-

σουν τὸ παιδί. Μὰ **οὔτε καὶ οἱ ἀπόστολοι** κατάφεραν νὰ νικήσουν τὸ δαιμόνιο. Ἡ ἀπελπισία τοῦ πατέρα κορυφώθηκε.

Πάνω στὴν ὥρα ἔρχεται ὁ **Χριστός**· καὶ τώρα ὅ,τι δὲν κατάφεραν νὰ κάνουν οἱ γιατροὶ καὶ τὰ φάρμακα, ὅ,τι δὲν μπόρεσαν οὔτε οἱ ἀπόστολοι, θὰ τὸ κάνῃ ἐκεῖνος. Γιατὶ αὐτὸς εἶνε ὁ παντοδύναμος γιατρός, ποὺ χωρὶς φάρμακα, χωρὶς κλινικὲς καὶ ἐξοδα, θεραπεύει τὸν ἄνθρωπο πλήρως, ψυχικῶς καὶ σωματικῶς.

Ἀλλὰ γιὰ νὰ κάνῃ τὴ θεραπεία ὁ Χριστὸς θέλει κάτι. Τί ζητάει; ὄχι χρήματα, οὔτε κάτι ἄλλο παρόμοιο, ἀλλὰ τί· **πίστι!** Ὁ Χριστὸς μας εἶνε πλούσιος, γεμᾶτος **δῶρα**. Γιὰ νὰ πάρῃς ὅμως κάτι ἀπὸ τὰ δῶρα του, πρέπει ν' ἀπλώσῃς κ' ἐσὺ τὸ χέρι σου· καὶ «**χέρι**» εἶνε ἡ πίστι· μ' αὐτὴν μποροῦμε νὰ πάρουμε ὅ,τι ἔχουμε ἀνάγκη. Στὸν πατέρα τοῦ δαιμονιζομένου παιδιοῦ δὲν ὑπῆρχε δυστυχῶς δυνατὴ πίστι. Καὶ μόνο σ' αὐτόν; Οὔτε καὶ στοὺς παρισταμένους ἐκεῖ ἀκροατὰς. Ἀφήνω τοὺς ἄλλους, τοὺς ἐχθρούς, γραμματεῖς καὶ φαρισαίους· αὐτοὶ ὄχι μόνο δὲν πίστευαν, ἀλλὰ ζητοῦσαν καὶ νὰ δηλητηριάσουν ὅλους τοὺς ἄλλους, νὰ κλονίσουν τὴν ἐμπιστοσύνη τοῦ λαοῦ ὅτι ὁ Ναζωραῖος εἶνε ὁ ἀπεσταλμένος τοῦ Θεοῦ· ζητοῦσαν νὰ ἐξοντώσουν τὸ Χριστό.

Στὸ σύνολο λοιπὸν τοῦ πλήθους ἐκεῖνου, ποὺ εἶχε μαζευτῇ ἐκεῖ, **δὲν ὑπῆρχε ἡ πίστι** ποὺ ζητάει ὁ Θεός. Γι' αὐτὸ καὶ ὁ Χριστὸς, βλέποντας τοὺς συγκεντρωμένους καὶ γνωρίζοντας τὸ φρόνημά τους, ὑψώνει φωνὴ καὶ τοὺς ἐλέγχει· «Ὡ γενεὰ ἄπιστος καὶ διεστραμμένη! ἕως πότε ἔσομαι μεθ' ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν;» (Ματθ. 17,17). Πόσο δίκιο εἶχε! Τρία χρόνια δίδασκε, θαύματα πρωτάκουστα εἶχε δεῖξει, μὰ αὐτοὶ ἀκόμη δὲν τὸν πίστευαν πλήρως.

● Μοῦ φαίνεται ὅμως, ἀδελφοί μου, ὅτι, ἂν ὁ Χριστὸς ἐρχόταν πάλι σήμερα κ' ἐπιθεωροῦ-

σε τώρα τη δική μας ζωή, τὸν ἴδιο ἔλεγχον θὰ ἔκανε, τὰ ἴδια λόγια θὰ ἔλεγε. **Εἴμαστε κ' ἐμεῖς σήμερα**, ὅπως ἐκεῖνοι τότε, «γενεὰ ἀπιστος καὶ διεστραμμένη».

✓ **Εἴμαστε ἀπιστοί.** Δὲν πιστεύουν οἱ ἄνθρωποι. Σὲ λίγες ψυχὲς τὸ καντήλι τῆς πίστεως διατηρεῖται ἀκόμη ἀναμμένο. Οἱ πολλοὶ πιστεύουν ὅ,τι ἐπιβάλλει ἡ κοινὴ γνώμη μὲ τὰ μέσα ποὺ διαθέτει, ὅ,τι γράφουν οἱ ἐφημερίδες, ὅχι αὐτὰ ποὺ γράφει τὸ Εὐαγγέλιο. Γι' αὐτὸ καὶ ἐπικρατεῖ σὲ μεγάλο βαθμὸ πλάνη. Ἡ Ἐκκλησία, λένε, εἶναι ἀχρηστή, δὲν μᾶς χρειάζεται!... Δὲν πιστεύουν ὅτι ὑπάρχει Θεὸς ποὺ θὰ μᾶς κρίνῃ, μέλλουσα ζωὴ, παράδεισος, κόλασι. Ποιὸς τὴν εἶδε, σοὺ λένε, τὴν ψυχὴ; δὲν ὑπάρχει... Μὰ τότε τί ὑπάρχει; μόνο μιὰ κοιλιά, ποὺ πρέπει κάθε τόσο νὰ τὴ γεμίζουμε; Γι' αὐτὸ καταντήσαμε σὰν τὰ ζῶα, ποὺ ὅταν φᾶνε τὸ σανὸ τους τότε μόνο μένουν εὐχαριστημένα. Θεός, σοὺ λένε, δὲν ὑπάρχει... Λοιπὸν τί ὑπάρχει; Τὸ χρήμα· ἂς ἔχω ἐγὼ χρήμα, σοὺ λέει, καὶ κάνω ὅ,τι θέλω... Πιστεύει δηλαδὴ στὸ χρήμα, δὲν πιστεύει στὸ Θεό.

Οἱ ἰδέες αὐτὲς εἶναι σατανικὲς· μόλυναν τὴν πατρίδα, κλόνισαν τὴν πίστι τοῦ λαοῦ. Ποῦ εἶναι ἡ εὐλάβεια τῶν περασμένων γενεῶν, ἡ ἀδελφικὴ ἀγάπη, ἡ εὐσπλαχνία, ἡ ἀλληλοβοήθεια, ἡ προσευχή, ὁ ἐκκλησιασμός;... Ἀφήσαμε τοὺς κλέφτες καὶ μᾶς πήραν τὴν «ψυχὴ», τὸ πολυτιμότερο πρᾶγμα ποὺ εἶχαμε, τὴν πίστι μας. Καὶ χωρὶς πίστι ὁ ἄνθρωπος βαδίζει σὰν τυφλὸς μέσ' στὰ σκοτάδια...

✓ **Εἴμαστε καὶ διεστραμμένοι - διεφθαρμένοι.** Ἀφοῦ χάσαμε τὴν πίστι, ἐπόμενο ἦταν νὰ χάσουμε καὶ τὴν ἠθική μας. Ἐκεῖνος ποὺ ἔχασε τὰ μάτια του χάνει καὶ τὸ δρόμο του. Ὡς πόσο ἄλλαξε ἡ κοινωνία μας! **Διαφθορά** στὰ σπιτία, στὰ σχολεῖα, στὴν ἀγορά, στὴ ζωὴ. Διαφθορά σὲ ἄντρες - γυναῖκες, γέροντες - νέους, ἀκόμα καὶ σὲ μικρὰ παιδιὰ· ἀκοῦς μικρὸ παιδί καὶ βαστημάτ' τὰ θεῖα! βλέπεις παιδιὰ νὰ μὴ σέβονται τοὺς μεγαλύτερους. Ἡ γυναίκα ἀτιμᾶζει τὸν ἄντρα της, ὁ ἄντρας ἀπατᾷ τὴ γυναίκα του, ἀλλάζουν σύζυγο ὅπως ἀλλάζουν ἔνδυμα. Ὁ ἕνας ζητάει νὰ ἐξοντώσῃ τὸν ἄλλο. Ἀλήθεια μὴν περιμένεις· ζοῦμε μέσα στὸ ψέμα.

Πρὸ ἡμερῶν κάποιος δικαστικὸς μοῦ ἔλεγε μὲ θλίψη: —Πρέπει νὰ κλείσουν τὰ **δικαστήρια**. —Γιατί; τὸν ἐρωτῶ. —Δὲν λένε ἀλήθεια οἱ ἄνθρωποι· ἀπὸ τοὺς 100 ποὺ καταθέτουν ζήτημα ἂν οἱ 10 ἀληθεύουν, οἱ ἄλλοι ψεύδονται... Ἐκεῖ φτάσαμε· ἀπλώνει ὁ ἄλλος φαρδὺ - πλατὺ τὸ χέρι του ἐπάνω στὸ ἱερὸ Εὐαγγέλιο καὶ παίρνει ψεύτικο ὄρκο.

Ὁσμή ἀποσυνθέσεως! Ἀπὸ τοὺς 100 νέους οἱ 75 ἔχουν μολυνθῇ· τοὺς σάπισε ἡ ἁμαρτία. Ἡ οἰκογένεια διαλύεται· οἱ μητροπόλεις ὑπογράφουν καθημερινῶς διαζύγια καὶ οἱ δικηγόροι ἔχουν χρυσὲς δουλειές· ζεύγη ἀστεφάνωτα ὑπάρχουν σὲ κάθε μέρος. «Καλλιτέχνιδες» τρέχουν τὴ νύχτα ἀπὸ πόλι σὲ πόλι καὶ ἀπὸ κέντρο σὲ κέντρο, γιὰ νὰ σκορπίσουν τὸ μόλυσμα τῆς σαρκικῆς ἀκαθαρσίας.

Ἄχ! κάποτε ἡ πατρίδα μας ἦταν μιὰ ἀμόλυπτη παρθένος, ἓνα **δέντρο** ποὺ ὕψωνε ὁλόισια τὴν κορυφὴ τοῦ στὸν οὐρανόν· τώρα **μολύνθηκε**, ὁ κορμός του στράβωσε, τὰ κλαδιά του γύρισαν πρὸς τὰ κάτω, εἶναι σκυμμένα πάνω στὴν κοπριά τῆς ἁμαρτίας...

● Εἴμαστε λοιπὸν μιὰ «γενεὰ ἀπιστος καὶ διεστραμμένη». Δὲν ἀρκεῖ ὅμως μόνο νὰ τὸ ὁμολογοῦμε· πρέπει καὶ νὰ φροντίσουμε **νὰ γίνουμε πάλι μιὰ γενεὰ πιστὴ καὶ καθαρὴ**, ὅπως ἦταν οἱ προπάτορές μας. Ὁ ἄρρωστος δὲν ἀρκεῖ νὰ παραδέχεται ὅτι εἶναι ἄρρωστος· πρέπει καὶ νὰ τρέξῃ στὸ γιαντρί, νὰ πάρῃ φάρμακα, νὰ ἐφαρμόσῃ τὴν διαίτα, γιὰ νὰ γίνῃ καλά.

Ἐμεῖς τί νὰ κάνουμε, ἀγαπητοί μου;

Τὸ πρῶτο ποὺ χρειάζεται εἶναι, νὰ κλείσουμε τὰ αὐτιά τῆς ψυχῆς στίς φωνὲς τῆς ἀπιστίας. **Μὴν ἀκοῦτε τί λένε οἱ ἀπιστοί.** Αὐτοὶ εἶναι σὰν τοὺς δαιμονισμένους· ἔχουν ρίξει τὸν ἐαυτὸ τους στὴ φωτιὰ τοῦ διαβόλου, καὶ θέλουν νὰ ρίξουν καὶ ἄλλους ἐκεῖ.

Ἐπειτα πρέπει νὰ πλησιάσουμε τὸ Χριστό, νὰ γονατίσουμε μπροστά του ὅπως ὁ πατέρας τοῦ δυστυχισμένου παιδιοῦ καὶ μὲ πίστι καὶ πόνο νὰ τοῦ ποῦμε· Κύριε, **ἁμαρτήσαμε**, σ' ἐγκαταλείψαμε. Ἀφήσαμε τὴν ἀγία σου Ἐκκλησία καὶ τρέξαμε ἐκεῖ ποὺ μᾶς καλεῖ μὲ τὰ ἀπατηλὰ τραγούδια τοῦ ὁ σατανᾶς. Καὶ δὲς μας ποῦ καταντήσαμε· χάσαμε τὴ μεγάλη κληρονομιά τῶν πατέρων μας· καὶ τώρα, χωρὶς πίστι, χωρὶς ἠθική, σὰν τυφλοὶ καὶ ψωμοζήτες, γυρίζουμε ἐδῶ κ' ἐκεῖ. Ἀλλὰ ἤδη **μετανοοῦμε**. Θέλουμε νὰ ζήσουμε ὅπως οἱ πατέρες μας. Δός μας, σὲ παρακαλοῦμε, τὴν πίστι τὴ μεγάλη. Μόνο μ' αὐτὴν μπορούμε νὰ τινάξουμε στὸν ἀέρα τὰ κάστρα τοῦ διαβόλου, νὰ ἐλευθερωθοῦμε ἀπὸ τὴν αἰχμαλωσία τοῦ ἐχθροῦ, καὶ ἐλεύθεροι θὰ βαδίσουμε τὸν ὡραῖο δρόμο τῆς ἀληθείας καὶ τῆς ἀρετῆς, καὶ νὰ γίνουμε πάλι μιὰ γενεὰ εὐσεβῆς, ὑπόδειγμα στὸν κόσμον. Χριστέ, βοήθησέ μας γιὰ νὰ ξημερώσῃ πάλι μεγάλη ἡμέρα στὸ ἔθνος μας. **Δός μας, Κύριε, πίστι ν' ἀνορθωθοῦμε!**

(†) **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

Say To this Mountain, Move

The disciples seem to me to be in anxiety and fear that they had lost the grace with which they had been entrusted. For they had received power over unclean demons.

So they approached Him in private and asked Him the question, not out of shame (for if the matter had got out and they were criticized, it would have been superfluous for the future to have been ashamed of admitting it in their words) but because what they were going to ask Him was secret and of great moment.

What, then, does Christ say? "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 from here

to there,' and it will move; and nothing will be impossible to you." But if you say "Where did they move a mountain?" I will say that they did things much greater than that in raising up innumerable dead. For moving a mountain and moving death from a body are not at all comparable.

After them, other saints, far inferior to the disciples, are said to have moved mountains when necessity demanded. It is clear that the disciples also would have done so had necessity demanded. But if there was never need at that time, do not find fault with them.

St. John Chrysostom

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