

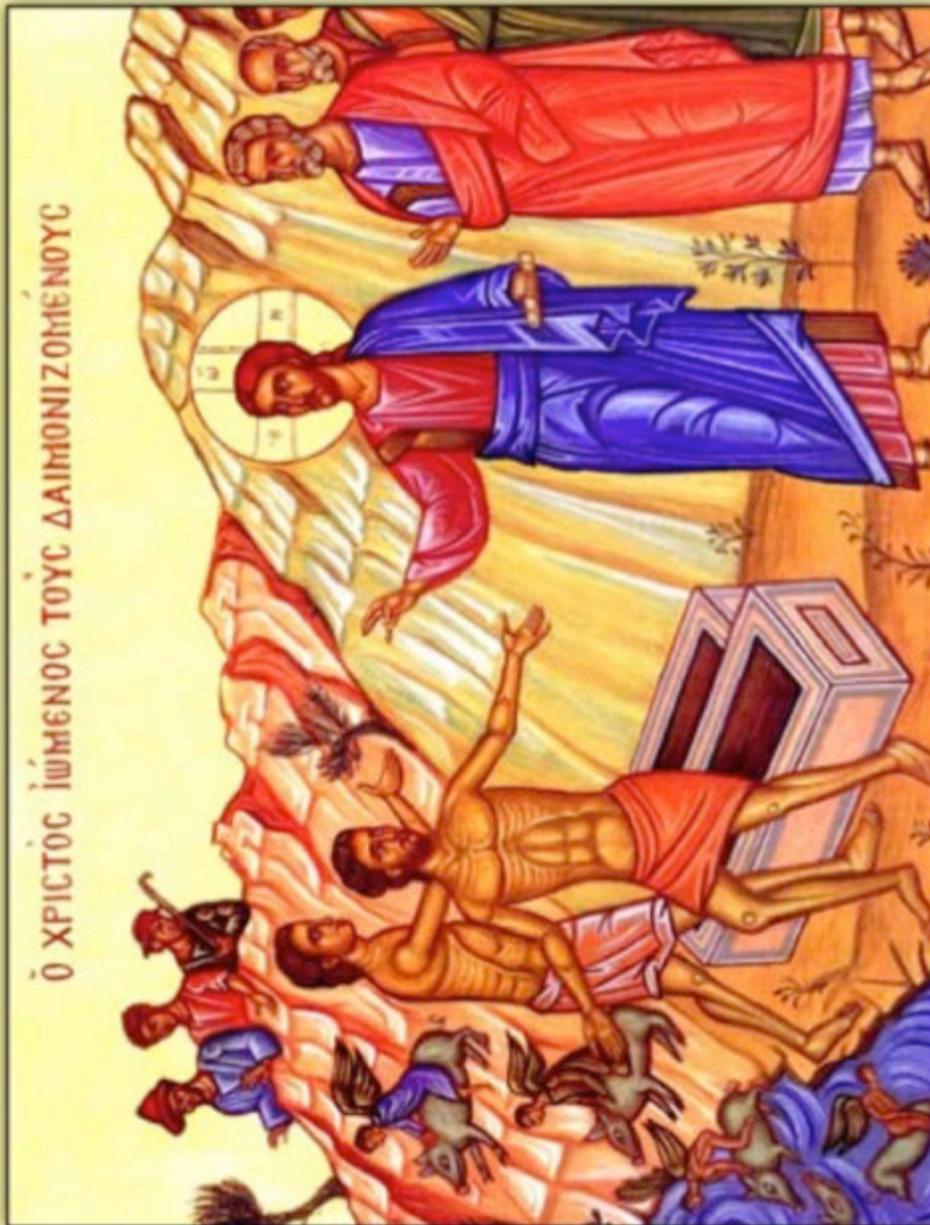


DIRECT ARCHDIOCESAN
DISTRICT

THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN October 24th, 2021
V. Rev. Archimandrite Eugene N. Pappas

SIXTH SUNDAY OF LUKE



Ὁ ΧΡΙΣΤΟΣ ἰῶμενος τοὺς δαιμονιζομένους

Icon of the Healing of the Gerasenes (Luke 8:26-39)

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 Second Letter to the Corinthians 9:6-11

Brethren, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work. As it is written, "He scatters abroad, he gives to the poor; his righteousness endures for ever." He who supplies seed to the sower and bread for food will supply and multiply your resources and increase the harvest of your righteousness. You will be enriched in every way for great generosity, which through us will produce thanksgiving to God.

Προκείμενον. Ήχος α'. ΨΑΛΜΟΙ 32.22,1

Γένοιτο, Κύριε, τὸ ἔλεός σου ἐφ' ἡμᾶς. Στίχ. Ἀγαλλιᾶσθε δίκαιοι ἐν Κυρίῳ

Ἀδελφοί, ὁ σπείρων φειδομένως, φειδομένως καὶ θερίσει· καὶ ὁ σπείρων ἐπ' εὐλογίαις, ἐπ' εὐλογίαις καὶ θερίσει. Ἐκαστος καθὼς προαιρεῖται τῇ καρδίᾳ· μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· ἰλαρὸν γὰρ δότην ἀγαπᾷ ὁ θεός. Δυνατὸς δὲ ὁ θεὸς πᾶσαν χάριν περισσεύσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύητε εἰς πᾶν ἔργον ἀγαθόν· καθὼς γέγραπται, Ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα. Ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι, καὶ ἄρτον εἰς βρῶσιν χορηγήσαι, καὶ πληθύναι τὸν σπόρον ὑμῶν, καὶ αὐξήσαι τὰ γενήματα τῆς δικαιοσύνης ὑμῶν· ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἀπλότητα, ἥτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν τῷ θεῷ.

6th Sunday of Luke

Ἐκ τοῦ Κατὰ Λουκᾶν 8:26-39 Εὐαγγελίου τὸ Ἀνάγνωσμα

At that time, as Jesus arrived at the country of the Gadarenes, there met him a man from the city who had demons; for a long time he had worn no clothes and he lived not in a house but among the tombs. When he saw Jesus, he cried out and fell down before him, and said with a loud voice, "What have you to do with me, Jesus, Son of the Most High God? I beseech you, do not torment me." For he had commanded the unclean spirit to come out of the man. (For many a time it had seized him; he was kept under guard, and bound with chains and fetters, but he broke the bonds and was driven by the demon into the desert.) Jesus then asked him, "What is your name?" And he said, "Legion"; for many demons had entered him. And they begged him not to command them to depart into the abyss. Now a large herd of swine was feeding there on the hillside; and they begged him to let them enter these. So he gave them leave. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and were drowned. When the herdsmen saw what happened, they fled, and told it in the city and in the country. Then people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid. And those who had seen it told them how he who had been possessed with demons was healed. Then all the people of the surrounding country of the Gadarenes asked him to depart from them; for they were seized with great fear; so he got into the boat and returned. The man from whom the demons had gone begged that he might be with him; but he sent him away, saying, "Return to your home, and declare how much God has done for you." And he went away, proclaiming throughout the whole city how much Jesus had done for him.

Τῷ καιρῷ ἐκείνῳ, ἐλθόντι τῷ Ἰησοῦ εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἥτις ἐστὶν ἀντίπερα τῆς Γαλιλαίας. ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ χρόνων ἰκανῶν, καὶ ἰμάτιον οὐκ ἐνεδιδύσκετο καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν. ἰδὼν δὲ τὸν Ἰησοῦν καὶ ἀνακράξας προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλη εἶπε· τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; δέομαί σου, μὴ με βασανίσῃς. παρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν, καὶ ἐδεσμεῖτο ἀλύσει καὶ πέδαις φυλασσόμενος, καὶ διαρρήξων τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους. ἐπηρώτησε δὲ αὐτόν ὁ Ἰησοῦς λέγων· τί σοὶ ἐστὶν ὄνομα; ὁ δὲ εἶπε· λεγεών· ὅτι δαιμόνια πολλὰ εἰσήλθεν εἰς αὐτόν· καὶ παρεκάλει αὐτόν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἰκανῶν βοσκομένων ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτόν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς. ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσήλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη. ἰδόντες δὲ οἱ βόσκοντες τὸ γεγεννημένον ἔφυγον, καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. ἐξήλθον δὲ ἰδεῖν τὸ γεγονός, καὶ ἦλθον πρὸς τὸν Ἰησοῦν καὶ εὔρον καθήμενον τὸν ἄνθρωπον, ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἰματισμένον καὶ σωφρονοῦντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν. ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθεὶς. καὶ ἠρώτησαν αὐτόν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο. αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον ὑπέστρεψεν. ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ, ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ· ἀπέλυσε δὲ αὐτόν ὁ Ἰησοῦς λέγων· ὑπόστρεφε εἰς τὸν οἶκόν σου καὶ διηγοῦ ὅσα ἐποίησέ σοι ὁ Θεός. καὶ ἀπῆλθε καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

GREEK SCHOOL PROGRAM: on the occasion of the 'OXI-DAY' Observance students of our Greek School will present a short program of remembrance at the conclusion of the Divine Liturgy TODAY.

Saint Photios Shrine ESSAY CONTEST: please see the INSERT flyer for full details. With an \$1,000 (one thousand dollar prize) this is also an excellent opportunity for young Greek Orthodox students to employ their Hellenic genius in composition. Encourage your kids to try!

PATRIARCHAL APOSTOLIC VISIT commenced on October 24th, through November 03rd. His Holiness Patriarch Bartholemew will make visitation to NEW JERSEY, WEST VIRGINIA, South Bend *NOTRE DAME UNIVERSITY (INDIANA, and NEW YORK CITY. The highlight of the pilgrimage will be the THYRANOXIA (Opening of the Doors) of the NATIONAL SAINT NICHOLAS SHRINE CHURCH at 'ground-zero' World Trade Center. Full details of the visit will be forth-coming for the public.

Saint Demetrios Liturgy will be celebrated on His feast day- Tuesday, October 26th. the Pre-Feast will be acknowledged on Sunday October 24th. Artoklasies are always welcomed to observe the feast day of this martyred Roman officer. Chronia Polla to everyone named Demetrios or Demetra. You've got lots to be thankful for....why not show it!

SENIOR CLUB this week will observe the annual celebration of Saint Demetrios Day on Wednesday, October 27th. Come join the SENIORS in ROSEHALL any Wednesday afternoon from 1:00 – 4:00 P.M. Sweets and treats with BINGO

FATHER EUGENE will be in Patriarchal ' company ' on Friday and Saturday October 29 – 30. Attending the ARCHDIOCESAN COUNCIL (60 members across the country) at the New York Hilton Hotel, His All-Holiness will offer the EXHORTATION at the opening session at 11:30 A.M. followed by the Patriarchal luncheon. The second and final session of the COUNCIL will be from 3:00 – 5:00 P.M.

On Saturday morning 10:30 A.M. the Patriarch will address the full body of the clergy brotherhood and presyteres sisterhood at the Holy Trinity Cathedral in New York City with a luncheon to follow at the Cathedral Center.

The ARCHON BANQUET is hosted at the Hilton Hotel Grand Ballroom on Saturday evening, October 30th, from 6:00 P.M. Our own Jimmy Kokotas International President of AHEPA will be cited for installation as ARCHON of the ECUMENICAL THRONE at the event. The ceremony will be observed on Sunday morning October 31st at 11:00 A.M.

MARK YOUR CALENDAR: Agiasmos for NOVEMBER is being offered on Monday – November 01st. 11:00 – 11:30 A.M. Come and receive this exceptional blessing each month with the drinking, sprinkling and , Euchelaion anointing. What a great spiritual exercise it is for those in attendance. COME! PRAY! SHARE!

WE WELCOME with dignity and pride the District Governor of the Daughters of Penelope from Albany, The Honorable MARIA PATELOS. The sisters of the Chapter will convene in Whitehall after the Divine Liturgy for fellowship and meeting.

COSMOS F.M. (W.N.Y.E.- RADIO 91.5) has begun its annual ' FUND RAISER ' Join Father Eugene and Joanna Giannopoulos (Program Director) on the air in support of the one and only DAILY GREEK BROADCASTING PROGRAM in the United States of America. YES! DAILY BROADCASTING to the Hellenic and phil-Hellenic American audience across the globe. Father Eugene's 23 year long broadcasting each Saturday on prime-time 1:00 P.M. has never missed a single Saturday! Join in the effort of support to HELLENIC BROADCASTINGnow!

MEMORIALTODAY : + PAULINE NIKOLAKAKOS + WILLIAM VAFAKOS
+ DECEASED DAUGHTERS of PENELOPE DEMETRA CHAPTER #33
MEMORIAL OCTOBER 31: + KATINA PLEVRETTIS
MEMORIAL NOVEMBER 07. + PARASKEVAS KOKOTAS

ΖΗΤΩ Η 28^Η ΟΚΤΩΒΡΙΟΥ

1940



ΠΑΙΔΙΑ ΤΗΣ ΕΛΛΑΔΟΣ ΠΑΙΔΙΑ....

DAUGHTERS OF PENELOPE

Demetra
Chapter #33



Celebrating
St. Demetrios
Day



Canada



Greece



Australia



United States



Germany



ΚΥΡΙΑΚΗ

ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



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

Ἐκδίδεται ἀπὸ τὴν Καινοβιβλικὴ Γυναικεία Τερά Μονὴ Ἁγίου Αὐγουστίνου Φλωρίνης – 531 00 ΦΛΩΡΙΝΑ – τηλ. 23850-28610 – imazflo@yahoo.gr

Περίοδος Δ' - Ἔτος ΛΗ'
Φλώρινα - ἀριθμ. φύλλου 2415

Κυριακὴ ΣΤ' Λουκᾶ (Λουκ. 8,26-39)
24 Ὀκτωβρίου 2021

Συντάκτης (†) ἐπίσκοπος
Αὐγουστίνος Ν. Καντιώτης

Νὰ φύγῃ ὁ σατανᾶς, νὰ ἔρθῃ ὁ Χριστός!

Σήμερα, ἀγαπητοί μου, εἶνε Κυριακὴ. Ἔχουμε ἀναγνώσματα ἀποστόλου, εὐαγγελίου, καὶ τοὺς ἁγίους τῆς ἡμέρας. Γιὰ νὰ τὰ χαροῦμε ὅλα αὐτά, πρέπει νὰ προσερχώμεθα στὴν **θεῖα λειτουργία νωρίς**. Κακῶς πολλοὶ ἔρχονται ἀργά· αὐτὸ εἶνε ἁμαρτία. Κανονικά, μετὰ τὸ «*Εὐλογημένη ἡ βασιλεία...*» οἱ ἐκκλησίες πρέπει νὰ κλείνουν. «*Ὅσοι πιστοί...*» (β. *Λουκ. 1*)!

Ἔχουμε τρία θέματα λοιπόν· τὸ ἓνα εἶνε οἱ ἅγιοι, τὸ ἄλλο ὁ ἀπόστολος, καὶ τρίτο τὸ εὐαγγέλιο. Νὰ μιλήσω γιὰ τοὺς ἁγίους; στὸν ἀπόστολο; στὸ εὐαγγέλιο; Ἀπαιτοῦνται ὥρες. Κ' ἐσεῖς βιάζεστε. Ἄλλοι δὲν βιάζεστε, στὴν ἐκκλησία ὅμως κοιτᾶτε τὰ ρολόγια πότε θ' ἀκουστῆ τὸ «*Δι' εὐχῶν...*». Γι' αὐτὸ κ' ἐγὼ δὲν θὰ σᾶς ἀπασχολήσω πολὺ· μόνο μερικὰ λεπτά.

Θὰ ποῦμε λίγα λόγια ἐπὶ τοῦ **εὐαγγελίου** (β. *Λουκ. 8,26-39*). Γιατί σήμερα μέσα σ' αὐτὸ εἶνε – τί **ἡ φωτογραφία μας!** ἡ δική μου, ἡ δική σας, ὅλων σχεδὸν τῶν ἀνθρώπων.

–Μά, θὰ πῆτε, τὸ εὐαγγέλιο δὲν μιλάει σήμερα γιὰ ἐμᾶς, μιλάει γιὰ κάποιον ἄλλον ἄνθρωπο· πῶς λές, ὅτι φωτογραφίζει ἐμᾶς;

Καὶ ὅμως, ὁ λόγος θὰ δείξη, ὅτι ἔχουμε πολλὴ ὁμοιότητα καὶ συγγένεια μετὰ τὸ κεντρικὸ πρόσωπο τοῦ σημερινοῦ εὐαγγελίου.

Τί ἦταν, ἀδελφοί μου, ὁ ἄνθρωπος αὐτὸς τῆς περικοπῆς μας; **Ἕνας δυστυχισμένος**. Γιατί; μήπως ἦταν φτωχός; Δὲν εἶνε δυστυχία ἡ φτώχεια. Μπορεῖ νὰ ᾿σαι φτωχός, νὰ τρῶς ψωμί μαῦρο με ἐλιές καὶ κρεμμύδι, καὶ νὰ ᾿σαι χαρούμενος· καὶ μπορεῖ νὰ ᾿χῃς χρήμα, νὰ κατοικήῃς σὲ παλάτια, καὶ νὰ ᾿σαι λυπημένος. Γιατί λοιπὸν ἦταν δυστυχισμένος; μήπως ἦταν ἀρρωστος; Μακάρι νὰ ἦταν ἀρρωστος· εἶχε κάτι χειρότερο ἀπὸ ἀρρώστια. Εἶχε –ὁ Θεὸς νὰ φυλάξῃ– δαιμόνιο, ἦταν δαιμονισμένος!

Τί θὰ πῆ **δαιμονισμένος**; Ὅπως στὰ δέντρα ὅταν εἶνε γερὰ σκουλήκι στὸ ξύλο τοὺς δὲν εἰσχωρεῖ, ἐνῶ ὅταν κάνουν κουφάλες μπαί-

νουν ἐκεῖ σκουλήκια ποὺ τρῶνε τὸ ξύλο, εἶται καὶ στὸν ἄνθρωπο αὐτὸν ποὺ ἦταν νέος· μέσα σὲ «κουφάλες», σὲ πνευματικὰ κενὰ ποὺ ἀφῆνε ὁ βίος του, μπῆκαν οἱ δαίμονες. Κι ἀπὸ τότε δὲν ἐξουσίαζε πιά τὸν ἑαυτὸ του.

Τί **ἔκανε**; Δὲν ἔμενε σὲ σπίτι, γύριζε ἔξω, σὲ βουνὰ καὶ ἐρημιές. Εἶχε γίνῃ ἀδιάντροπος, πετοῦσε τὰ ρούχα του. Τὸν ἔδεναν μετὰ ἀλυσίδες καὶ τίς ἔσπαγε σὰν κλωστές. Τὴ νύχτα κοιμόταν μέσ' στὰ μνήματα, δίπλα σὲ νεκροκεφαλές, μέσα σὲ ἀκαθαρσίες. Ἐπιανε σταυροδρόμια, πετοῦσε λιθάρια, τρομοκρατοῦσε τοὺς διαβάτες· κανεὶς δὲν μποροῦσε νὰ περάσῃ ἀπὸ 'κεῖ.

Καὶ ὅμως, αὐτὸς ὁ **λύκος** –τί λέει τὸ εὐαγγέλιο σήμερα– **ἔγινε ἀρνί!**

–Μὰ εἶνε ποτὲ δυνατόν λύκος νὰ γίνῃ ἀρνί; παραμύθια μᾶς λές τώρα; «ὁ λύκος τὴν τρίχα του ἀλλάζει, τὴ γνώμη του δὲν τὴν ἀλλάζει».

Ἐν τούτοις αὐτὸς ὁ ἀγριὸς ἔγινε ἡμερὸς, γύρισε φρόνιμα στὸ σπίτι, ντύθηκε τὰ ρούχα του.

–Πῶς πειθάρχησε; Μὲ τί; μετὰ ἐπέμβασι τῆς ἀστυνομίας; μετὰ φυλακῆς, μετὰ μέσα τῆς ἐπιστήμης; Τίποτε ἀπ' αὐτά. Ὅσο αὐξάνουν σχολεῖα καὶ πανεπιστήμια κι ὅσο καυχᾶται ἡ ἐπιστήμη, τόσο γεμίζουν οἱ φυλακῆς.

–Τότε πῶς **ἄλλαξε**;

Ἐμένα ρωτᾶτε; Εἶνε ἀγριο δὲν ὁ ἄνθρωπος, δὲν ἐξημερώνεται. Θέλετε λοιπὸν νὰ μάθετε ποιὸς τὸν ἄλλαξε; Ἕνας μόνο, ὁ **Χριστός!**

Πῆγε στὸ μέρος του ὁ Ἰησοῦς. Ὅταν πληροῖσασε, τὰ δαιμόνια ποὺ ἦταν μέσα σ' αὐτὸν ἀρχισαν νὰ φωνάζουν. Ὁ Χριστὸς ὅμως τὰ διέταξε νὰ φύγουν μέσ' ἀπὸ τὸν ἄνθρωπο. Κι ἀμέσως ἔφυγαν. Ποῦ πῆγαν; Σ' ἓνα κοπάδι χοίρων, ποὺ ἔβουσκε ἐκεῖ κοντά. Καὶ ξαφνικὰ οἱ χοῖροι, ἐκεῖ ποὺ ἔτρωγαν ἤσουχα τὰ βελανίδια τοὺς, τινάχτηκαν καὶ ὤρμησαν σὰν τρελλοὶ πρὸς τὴν ἄκρη ἐνὸς γκρεμοῦ· ἀπὸ 'κεῖ ἔπεσαν μέσα στὴ θάλασσα καὶ πνίγηκαν ὅλοι στὰ νερά.

Αὐτὰ λέει τὸ εὐαγγέλιο.

– Παραμύθια! Θα πή κάποιος που πήγε στο σχολειό κ' έμαθε πέντε γράμματα. Τί είν' αυτά που λές; Αύτα ήταν για «*τῷ καιρῷ ἐκείνῳ*» τώρα ἡ ἐπιστήμη προώδευσε, ὁ ἄνθρωπος πέταξε στοῦ διάστημα, ἔφτασε στοῦ φεγγάρι· κ' ἔρχεσαι σὺ νὰ μᾶς μιλήσης τώρα γιὰ δαιμόνια;...

Καὶ ὅμως **ὑπάρχουν δαιμόνια**. Δὲν εἶνε ἡ ὥρα νὰ σᾶς φέρω τώρα ἀποδείξεις ψυχολογικές, φιλοσοφικές καὶ ἱστορικές. Ἐνα μόνο θὰ πῶ· ὅποιος ἀμφισβητεῖ ὅτι ὑπάρχουν δαιμόνια, ἄς πάη στὴν Κεφαλονιά, ἐκεῖ που εἶνε ὁ ἅγιος Γεράσιμος καὶ φέρνουν τοὺς δαιμονισμένους ἀπὸ κάθε μέρος, καὶ τοὺς ἀκοῦς νὰ οὐρλιάζουν σὰν τὰ τσακάλια, καὶ φοβάται νὰ πλησιάσῃ ἄνθρωπος· κι ὅταν περνᾷ τὸ λείψανο τοῦ ἁγίου Γερασίμου τότε τὰ δαιμόνια φωνάζουν· Μᾶς ἔκαψες, καψάλη!... Καὶ θεραπεύονται. Αὐτὰ εἶνε ἓνα θαῦμα σημερινό. Πήγαν πολλοὶ ἄπιστοι στὴν Κεφαλονιά καὶ γύρισαν πιστοί. Οἱ ἅγιοι κάνουν καὶ σήμερα θαύματα. Μὴ λές λοιπὸν εἰρωνικά «*τῷ καιρῷ ἐκείνῳ*».

Ἄλλὰ ἐκτὸς ἀπὸ τὸν δαιμονισμένο τοῦ σημερινοῦ εὐαγγελίου καὶ τοὺς δαιμονισμένους στὴν Κεφαλονιά, **ὑπάρχουν καὶ ἄλλοι δαιμονιζόμενοι**. Ποιοὶ εἶνε, ποῦ εἶνε; Εἶνε μεταξύ μας· στὰ χωριά μας, στὶς πόλεις μας, παντοῦ. Σᾶς ἀναφέρω· νούμερο ἓνα, νούμερο δύο, νούμερο τρία, νούμερο τέσσερα, καὶ τελειῶνω.

✓ Νούμερο ἓνα. Ὅπως ὁ δαιμονισμένος δὲν ἔμενε στοῦ σπίτι, ἀλλὰ γύριζε ἔξω, ἔτσι συμβαίνει καὶ πάλι. Παντρεύτηκε ὁ ἄλλος, ἔκανε οἰκογένεια, ἔχει γυναῖκα που τὸν ἀγαπάει καὶ παιδιά. Δὲν πᾶτε τὴ νύχτα στοῦ σπίτι νὰ τὸν βρῆτε; Ἄχ καημένες γυναῖκες, που δώσατε τὴν καρδιά σας σὲ τέτοια ὄντα. Λεῖπει ὁ σύζυγος ὡς τὰ μεσάνυχτα, καὶ βγαίνει ἡ γυναῖκα του στοὺς δρόμους νὰ τὸν ζητᾷ σὰν τρελλή. Ἔτσι πρὸ δύο ἡμερῶν στοὺς δρόμους τῆς Φλωρίνης ἔτρεχε μιὰ γυναῖκα ζητώντας τὸν ἄντρα της, κ' ἐπὶ τέλους τὸ «ἐκατὸ» τὸν ἀνακάλυψε νὰ γλεντᾷ σὲ κέντρο τῆς Πτολεμαΐδος. Φταίει καὶ τὸ κράτος, που ἀφήνει νὰ φυτρώνουν τὰ κέντρα αὐτὰ σὰν τὰ μανιτάρια πάνω στὴν κοπριά. Ὅπως λοιπὸν ὁ δαιμονισμένος, ἔτσι καὶ πολλοὶ σήμερα δὲν μένουν στοῦ σπίτι τους, ἀλλὰ φθείρονται **στὰ νυχτερινὰ κέντρα**. Εἶνε, σᾶς παρακαλῶ, αὐτοὶ ἢ δὲν εἶνε δαιμονισμένοι;

✓ Θέλετε ἄλλη περίπτωση, νούμερο δύο; Λεῖπει κι αὐτός. Ποῦ εἶνε; Ἐμένα ρώτᾳτε; Ζοῦσε στὴν Ἀθήνα, χάθηκε καὶ τὸν ζητοῦσε ἡ γυναῖκα του. Ψάχνοντας δεξιὰ καὶ ἀριστερὰ που βρέθηκε; Εἶχε παίξει ὅλη τὴν περιουσία του **στοῦ καζίνο**, καὶ τίς βέρες του ἀκόμη· στοῦ τέλους βγήκε ἀπ' τὸ καζίνο, πήγε παρακάτω καὶ

πέφτοντας σ' ἓνα βράχο αὐτοκτόνησε. Εἶνε, σᾶς παρακαλῶ, ἢ δὲν εἶνε δαιμονισμένος;

✓ Θέλετε ἄλλον δαιμονισμένο, νούμερο τρία; Πρόκειται κ' ἐδῶ γιὰ γεγονός. Παντρεύτηκε, μὰ τὸ σπίτι του δὲν τὸν βλέπει, χάθηκε ὁ ἄντρας. Ψάχνοντας μετὰ ἀπὸ δυὸ - τρεῖς μέρες τὸν βρῆκαν στοῦ σπίτι μιᾶς παλλακίδος, ἀπὸ αὐτὲς που γέμισε ὁ τόπος – γίναμε Σόδομα καὶ Γόμορρα. Λεῖπουν οἱ ἄντρες ἀπὸ τὰ σπίτια, καὶ κοιμούνται σὲ «μνήματα», μέσα **στὰ πορνεία** καὶ στὰ διάφορα κέντρα διαφθορᾶς.

✓ Θέλετε καὶ ἄλλους δαιμονισμένους τῆς ἐποχῆς μας, νούμερο τέσσερα, που κοιμούνται σὲ «μνήματα»; Εἶνε αὐτοὶ που ξενυχτοῦν στοῦ πιωτοῦ, μεθοῦν, καὶ μέσα **σὲ ἄτμούς τοῦ ἀλκοὸλ** διαπράττουν ποικίλα ἐγκλήματα. Δὲν λειτουργεῖ τότε τὸ λογικό. «Ὁ τρελλὸς εἶδε τὸ μεθυσμένο κ' ἔφυγε», λέει ὁ λαός. Δὲν βρίσκεται λοιπὸν αὐτὸς ὑπὸ τὴν ἐπήρεια δαιμονίων;

Ὁ διάβολος ἄλλον τὸν ἐρεθίζει μὲ τὴν κραιπάλη, ἄλλον μὲ τὸ τζόγο, ἄλλον μὲ τὴν πορνεία - μοιχεία, ἄλλον μὲ τὸ οἰνόπνευμα, ἄλλον μὲ κάτι ἄλλο. Καὶ **καθένας ἀπὸ μᾶς**, ἂν ἐξετάσουμε καλά, **ἀπὸ κάποιο δαιμόνιο πειράζεται**.

Εἶνε πλῆθος τὰ δαιμόνια. Γι' αὐτό, ὅπως λέει τὸ εὐαγγέλιο σήμερα, ὅταν ὁ Χριστὸς ρώτησε τὸν δαιμονιζόμενο «Ποῖο εἶνε τὸ ὄνομά σου;», δὲν εἶπε ἐκεῖνος πῶς τὸν ὠνόμασαν οἱ γονεῖς του – εἶχε χάσει ὁ ταλαίπωρος τὴν ταυτότητά του, ἀλλ' ἀπήντησε ὁ δαίμονας ἀντὶ αὐτοῦ λέγοντας «**Λεγεών**» (ἐ.ἀ 8,33). «**Λεγεών**» θὰ πῆ μεραρχία, μονάδα στρατιωτικὴ μὲ ἕξι χιλιάδες ἄντρες. Καὶ σήμερα που νὰ στραφοῦμε καὶ νὰ μὴ δοῦμε δαιμόνια; Δαιμόνια σὲ ἀντρόγυνα - σὲ σπίτια, σὲ δικαστήρια, σὲ ἰατρεία καὶ κλινικές, σὲ σχολεῖα καὶ πανεπιστήμια, σὲ ἐργοστάσια, σὲ ὑπουργεῖα, σὲ κοινοβούλια, σὲ μέγαρα πλουσίων καὶ σὲ καλύβες φτωχῶν. Ὁ κόσμος κυβερνᾶται ἀπὸ τὸν «**ἄρχοντα τοῦ κόσμου τούτου**» (ἴ. 12,31), **ἔχουμε σατανοκρατία** ὑπὸ διάφορες καταστάσεις καὶ ὀνόματα.

Ἄλλὰ κατὰ τὸ Εὐαγγέλιο, ἀγαπητοί μου, ἔρχεται ἡ ὥρα που «**ὁ ἀρχὼν τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω**» (ἐ.ἀ). Ἡ σατανοκρατία θὰ ἐκλείψῃ, **θὰ γίνῃ χριστοκρατία**, ὅ, τι θέλει ὁ Χριστός.

Καὶ αὐτὸ ἐξαρτᾶται ἀπὸ μᾶς· **ἂν ὅλοι μετανοήσουμε καὶ ἐπιστρέψουμε στοῦ Χριστοῦ!** Διαλέξτε καὶ πάρτε· ἢ κόλασι ἢ παράδεισο! Ἄν πιστεύουμε στοῦ Χριστοῦ, ἄς ἀγωνιστοῦμε νὰ δώξουμε ἀπὸ μᾶς τὰ δαιμόνια. Νὰ φύγῃ ὁ σατανᾶς, νὰ ἔρθῃ ὁ Χριστός· ὄν, παῖδες, ὑμνεῖτε καὶ ὑπερυψοῦτε εἰς πάντας τοὺς αἰῶνας.

(†) **ἐπίσκοπος Αὐγουστίνος**

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: \$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 2020 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

Jesus Casts Out the Demons

What have I to do with You... I beg You, do not torment me! This was the demonic spirit within the possessed man, not the man himself. The demon did not want to leave the body he inhabited.

1. Demonic possession is when a demonic spirit resides in a human body, and at times will exhibit its own personality through the personality of the host body. Demonic possession is a reality today, though we must guard against either ignoring demonic activity or over-emphasizing supposed demonic activity.

2. We are not told specifically how a person becomes demon possessed, other than the inference that it must be by some sort of invitation, whether offered knowingly or not.

3. Superstition, fortunetelling, so-called harmless occult games and practices, spiritism, New Age deception, magic, drug taking and other things open doors of deception to the believer, and real

demonic danger to the unbeliever.

4. People often get involved in the occult or demonic things because there is something there that seems to work. Unfortunately it is not something at work, but a someone at work – a demonic spirit.

5. We can say that demons want to inhabit bodies for the same reason why the vandal wants a spray can, or a violent man wants a gun – a body is a weapon that they can use in their attack against God. Demons also attack men because they hate the image of God in man, so they try to mar that image, by debasing man and making him grotesque.

6. Demons have the same goal in Christians (to wreck the image of God) but their tactics are restricted; in regard to Christians, demonic spirits were disarmed by Jesus' work on the cross (Colossians 2:15), though they can both deceive and intimidate Christians, binding them with fear and unbelief.

RADIO MINISTRY: Each Saturday at 1:15 PM Fr. Eugene hosts the radio broadcast MATTERS OF CONSCIENCE NOW IN ITS 23rd 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 radio)

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