



DIRECT ARCHDIOCESAN
DISTRICT

THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN May 21st, 2023

V. Rev. Archimandrite Eugene N. Pappas

SUNDAY OF THE MAN BORN BLIND



Icon of the Man Born Blind -- John 9:1-38

Prokeimenon. Mode Plagal 4 Psalm 18.4,1

Their voice has gone out into all the earth. Verse: The heavens declare the glory of God.

The reading is from Acts of the Apostles 26:1, 12-20

IN THOSE DAYS, King Agrippa said to Paul, "You have permission to speak for yourself." Then Paul stretched out his hand and made his defense: "I journeyed to Damascus with the authority and commission of the chief priests. At midday, O king, I saw on the way a light from heaven, brighter than the sun, shining round me and those who journeyed with me. And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew language, 'Saul, Saul, why do you persecute me? It hurts you to kick against the goads.' And I said, 'Who are you, Lord?' And the Lord said, 'I am Jesus whom you are persecuting. But rise and stand upon your feet; for I have appeared to you for this purpose, to appoint you to serve and bear witness to the things in which you have seen me and to those in which I will appear to you, delivering you from the people and from the Gentiles—to whom I send you to open their eyes, that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.' "Wherefore, O King Agrippa, I was not disobedient to the heavenly vision, but declared first to those at Damascus, then at Jerusalem and throughout all the country of Judea, and also to the Gentiles, that they should repent and turn to God and perform deeds worthy of their repentance."

Προκείμενον. Ήχος πλ. δ' ΨΑΛΜΟΙ 18.4,1

Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν. Στίχ. Οἱ οὐρανοὶ διηγοῦνται δόξαν Θεοῦ.

Ἐν ταῖς ἡμεραῖς ἐκείναις, Ἀγρίππας πρὸς τὸν Παῦλον ἔφη, Ἐπιτρέπεται σοι περὶ σεαυτοῦ λέγειν. τότε ὁ Παῦλος ἐκτείνας τὴν χεῖρα ἀπελογεῖτο, Ἐν οἷς καὶ πορευόμενος εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ Ν τῶν ἀρχιερέων, ἡμέρας μέσης, κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου, περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους. Πάντων δὲ καταπεσόντων ἡμῶν εἰς τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν πρὸς με καὶ λέγουσαν τῇ Ἑβραϊδὶ διαλέκτῳ, Σαοὺλ, Σαοὺλ, τί με διώκεις; Σκληρόν σοι πρὸς κέντρα λακτίζειν. Ἐγὼ δὲ εἶπον, Τίς εἶ, κύριε; Ὁ δὲ εἶπεν, Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις. Ἀλλὰ ἀνάστηθι, καὶ στήθῃ ἐπὶ τοὺς πόδας σου· εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαί σε ὑπηρέτην καὶ μάρτυρα ὧν τε εἶδες ὧν τε ὀφθῆσμαι σοι, ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὓς ἐγὼ σε ἀποστέλλω, ἀνοίξαι ὀφθαλμοὺς αὐτῶν, τοῦ ὑποστρέψαι ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν Θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν, καὶ κληρὸν ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ. Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθὴς τῇ οὐρανίῳ ὁπτασίᾳ· ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον καὶ Ν Ἱεροσολύμοις, εἰς πᾶσάν τε τὴν χώραν τῆς **Ἰουδαίας, καὶ τοῖς ἔθνεσιν, ἀπαγγέλλων μετανοεῖν, καὶ ἐπιστρέφειν ἐπὶ τὸν Θεόν, ἅξια τῆς μετανοίας ἔργα πράσσοντας**

Gospel According to John 9:1-38

At that time, as Jesus passed by, he saw a man blind from his birth. And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. We must work the works of him who sent me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world." As he said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, saying to him, "Go, wash in the pool of Siloam" (which means Sent). So he went and washed and came back seeing. The neighbors and those who had seen him before as a beggar, said, "Is not this the man who used to sit and beg?" Some said, "It is he"; others said, "No, but he is like him." He said, "I am the man." They said to him, "Then how were your eyes opened?" He answered, "The man called Jesus made clay and anointed my eyes and said to me, 'Go to Siloam and wash'; so I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know." They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, "He put clay on my eyes and I washed, and I see." Some of the Pharisees said, "This man is not from God, for he does not keep the sabbath." But others said, "How can a man who is a sinner do such signs?" There was a division among them. So they again said to the blind man, "What do you say about him, since he has opened your eyes?" He said, "He is a prophet." The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself." His parents said this because they feared the Jews, for the Jews had already agreed that if anyone should confess him to be Christ he was to be put out of the synagogue. Therefore his parents said, "He is of age, ask him." So for the second time they called the man who had been blind, and said to him, "Give God the praise; we know that this man is a sinner." He answered, "Whether he is a sinner, I do not know; one thing I know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already and you would not listen. Why do you want to hear it again? Do you too want to become his disciples?" And they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Why, this is a marvel! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, he could do nothing." They answered him, "You were born in utter sin, and would you teach us?" And they cast him out. Jesus heard that they had cast him out, and having found him he said, "Do you believe in the Son of man?" He answered, "And who is he, sir, that I may believe in him?" Jesus said to him, "You have seen him, and it is he who speaks to you." He said, "Lord, I believe"; and he worshiped him.



GREEK ORTHODOX ARCHDIOCESE OF AMERICA
ARCHDIOCESAN DISTRICT

TODAY: Artoklasies are offered by the A.H.E.P.A Coney Island Chapter, Mrs. Constantina Daniels Family, and Joama Korkofigas family.

May 21st is the Feast Day of Saints Constantine and Helen. We extend to every Constantine ,Gus, Deno, Dean, Elena, Elaine, Helen Chronia Polla on this festive occasion.

Woman of the Year 2023 was feted last Sunday (MOTHER'S DAY) selected by the 20 representatives of our service , youth, fraternal and philanthropic organizations. GEORGIA BOUSAKIS was most deserving in surrendering her TIME, TALENT and TREASURE to the community at large. SEE CENTERFOLD FOR PHOTOS OF THE CELEBRATION.

Today is A.H.E.P.A. Sunday all over America! We hail and salute our CONEY ISLAND CHAPTER #200 for their continued loyalty and service to our community. Among the special highlights for the occasion is the honoring of two members of the men's society MR. ANARGYROS APERGIS (APERGIS) AND MR. JOHN LAMBRAKIS for their efforts and diligence. The ARTOKLASIA today is honoring the members of AHEPA worldwide. We are honored to have in our presence the INTERNATIONAL PRESIDENT of WORLD AHEPA – MR. JIMMY KOKOTAS FOR SPECIAL REMARKS. Everyone is cordially invited to a sumptuous breakfast buffet in WHITEHALL directly after the services.

CHURCHING TODAY: We are pleased to receive into the embrace of the Holy Mother Church the new born son and second child of Christopher and Mariann TSATSIS. The new born is named "GREGORY VINCENT".

NA SAS ZESE! CONGRATULATIONS.

PRAYER and HEALING SERVICE: The monthly gathering is Wednesday, May 24th , at 6:30 P.M. The evening fellowship includes scripture, anointing, witnessing, homily and veneration in prayer. Everything concludes with refreshments at 8:00 P.M.

Philoptochos Ladies will host their 'Year's End' dinner for members at NICK'S LOBSTER HOUSE on Flatbush Avenue, Thursday May 25th, at 6:30 P.M. All members are cordially invited to participate.

BOY SCOUT TROOP #531 will host their COURT OF AWARDS honoring all scouts and their proud parents on Friday, June 02nd, at 7:00 P.M. in WHITEHALL. Refreshments will be served at the reception. OPEN TO EVERYONE INTERESTED.

Congratulations are extended to CHRIS VELLIOS who will be united in Holy Matrimony to Ms. FLORA NICHLOUDIS on Saturday, June 03rd, at the Brooklyn Cathedral of Saints Constantine and Helen at 3:00 P.M. We wish the young couple KALA STEPHANA and welcome to our Parish Community!

ARCHDIOCESAN SERVANT LEADERSHIP AWARDS BANQUET: is scheduled for Tuesday June 6th at the Greentree Country Club, in New Rochelle, New York with a cocktail reception at 6:00 P.M. and the festive dinner at 7:00 P.M. Each parish of the Archdiocesan District (70 parishes) is to honor 'ONE' of their own dedicated volunteers who expend time, talent and treasure for the well-being and progress of the faith community. By UNANIMOUS CONSENT our FIRST HONOREE for this coveted award is STELLA (ANASTASAKOS) OBERLE who is the editor, graphic and lay-out designer of our Sunday Bulletin and all organizational flyers and colorful announcements. Stella has dutifully served in this time-consuming effort for many years. We salute her voluntary contribution that we each look forward to on Sunday mornings! BRAVA! BRAVA! AXIA! STELLA.....

Up-coming Holy Days:	ASCENSION THURSDAY	– MAY	25 TH , Divine Liturgy	9:30 A.M.
	PSYCHOSABBATON	- JUNE	03 RD , (SATURDAY)	8.30 A.M.
	PENTECOST SUNDAY	- JUNE	04 TH Liturgy	9:30 A.M.

Kneeling Prayers intoned for redemption

PARISH GENERAL ASSEMBLY – TODAY at 1:00 P.M.

BROOKLYN GREEK FESTIVAL – Two three day week-ends

Friday, Saturday, Sunday JUNE 9TH , 10TH ,AND 11TH / JUNE 16TH ,17TH ,18TH ,

MEMORIALS TODAY: + DEMETRIOS (Jimmy) PANTELIDES 40TH day.

MEMORIAL NEXT SUNDAY: + MR. TSY YAN CHZHOU beloved husband of HELEN.

May the Lord have mercy on the faithful departed in Christ.







ΚΥΡΙΑΚΗ

ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



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

Ἐκδίδεται ἀπὸ τὴν Καναδικὴ Γυναικίᾳ Ἱερὰ Μονὴ Ἁγίου Αὐγουστίνου Φλωρίνης - 531 00 ΦΛΩΡΙΝΑ - τηλ. 2385-028610 - imazfo@yahoo.gr

Περίοδος Δ' - Ἔτος ΙΗ'
Φλώρινα - ἀριθμ. φύλλου 783

Κυριακὴ τοῦ Τυφλοῦ (Ἰω. 9,1-38)
21 Μαΐου 2023 (2001)

Συντάκτης (†) ἐπίσκοπος
Αὐγουστίνος Ν. Καντιώτης

Γιατί πάσχουμε;

«Ραββί, τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;» (Ἰω. 9,2)

Σήμερα, ἀγαπητοί μου, εἶνε Κυριακή. Εἶνε ἡ ἕκτη Κυριακὴ ἀπὸ τὸ Πάσχα.

Ἀκούσατε τὸ εὐαγγέλιο βλ. 9,1-38. Ὅμιλεῖ γιὰ ἓνα **θαῦμα**. Μὲ τὴ δύναμι τοῦ Χριστοῦ τὰ **μάτια τοῦ τυφλοῦ ἀνοιξαν** καὶ εἶδε τὸ φῶς του.

Θέλω νὰ προσέξουμε ἓνα σημεῖο. Ποιό; Ὅταν οἱ μαθηταὶ εἶδαν τὸν τυφλό, τὸν λυπήθηκαν καὶ ρώτησαν· Διδάσκαλε, **γιατί αὐτὸς ὁ ἄνθρωπος νὰ γεννηθῇ τυφλός;** ἔκανε ὁ ἴδιος ἁμαρτίες, ἢ ἔκαναν οἱ γονεῖς του; (9,2).

Αὐτὸ τὸ «γιατί;» θὰ ἐξηγήσουμε. Διότι καὶ σήμερα ὑπάρχει στὸν κόσμον αὐτὸ τὸ «γιατί». Καὶ σήμερα ὑπάρχουν δυστυχισμένοι ἔρχονται συμφορές, ἀρρώστιες καὶ θάνατος· καὶ σήμερα ὑπάρχει φτώχεια καὶ συκοφαντία, διανομιές, διωγμοὶ καὶ τόσα ἄλλα κακά. Καὶ πῶς τ' ἀντιμετωπίζουν οἱ ἄνθρωποι; Ἡ ψυχὴ ἀρχίζει ν' ἀγανακτῇ καὶ νὰ λέγῃ· **Θεέ μου, γιατί;** Ἐγὼ λοιπὸν εἶμαι ὁ πιὸ ἁμαρτωλὸς στὸν κόσμον; Γιατί σ' ἐμένα τόσα κακά καὶ τόσες συμφορές;... Τί μᾶς ἀπαντᾷ τὸ Εὐαγγέλιο;

Τὰ κακά ποὺ μᾶς βρίσκουν, χωρίζονται σὲ **τρεῖς κατηγορίες**. Ἀλλὰ προέρχονται ἀπὸ τοὺς γονεῖς μας. Ἀλλὰ προέρχονται ἀπὸ ἐμᾶς τοὺς ἰδίους. Καὶ ἄλλα τέλος τὰ ἐπιτρέπει ὁ Θεός. Θὰ τὸ κάνω λιανὰ αὐτό.

Εἶπα, ὅτι μερικὰ δυστυχήματα προέρχονται ἀπὸ τοὺς γονεῖς. Μὰ πῶς;

Περιοδεύοντας ὡς ἱεροκήρυκας μπῆκα σ' ἓνα χωριό. Μόλις ἔφθασα βλέπω ἓνα **παλληκαράκι** 17 χρονῶν, ἐκεῖ ποὺ στεκόταν ὄρθιον καὶ ἀκουγε, ἔπεσε κάτω καὶ ἔβγαζε ἀπὸ τὸ στόμα του ἀφρούς. Τὰ μάτια καὶ τὸ πρόσωπό του ἀγρίεψαν. Σπαρταροῦσε ὅπως τὸ ψάρι ὅταν τὸ βγάλῃς ἀπὸ τὸ νερό. Πῆγα κοντά του. Ἦρθαν κι ἄλλοι. Τοῦ ῥίξαμε νερό, τοῦ κάναμε ἀέρα, καὶ σηκώθηκε. Θέλησα νὰ μάθω, τί

συμβαίνει. Ρώτησα τὸν παπὰ καὶ ἔμαθα, ὅτι ὁ **πατέρας του ἦταν ἀλκοολικός**, καὶ γι' αὐτὸ τὸ παιδί **ἐγίνε ἐπιληπτικό**.

Πατέρα, **παντρεύτηκες γιὰ νὰ γλεντᾷς**. Ἐτσι νομίζεις εἶνε ἡ ζωὴ; Ὅταν πίνῃς, τὸ παιδί ποὺ θὰ γεννηθῇς θὰ γίνῃ ἐπιληπτικό καὶ θὰ τὸ βλέπῃς καὶ θὰ καίγεσαι. Αὐτὸ λέει τὸ εὐαγγέλιο σήμερα.

Πολλὰ **παιδιὰ εἶνε σακατεμένα**, κι αὐτὸ ὁφείλεται στοὺς πατεράδες. Κάτι ἄλλοι πῆγαν στὸ στρατό, ἢ ταξίδεψαν στὸ ἐξωτερικό, ἀπὸ δῶ κι ἀπὸ ἐκεῖ, σμίξανε μὲ γυναῖκες καὶ **κόλλησαν ἀπὸ ἐκεῖ ἀσθένειες** ποὺ ντρέπομαι νὰ πῶ. Καὶ μετὰ αὐτοὶ μὲ τίς ἀσθένειες παντρεύτηκαν ἀθῶες Ἑλληνίδες κόρες.

Βρὲ πατέρα, ποῦ παντρεύεις τὸ κορίτσι σου μὲ ἓναν τέτοιο **σάπιο ἄντρα**; Ἀπὸ τέτοιο πατέρα θὰ γεννηθοῦν παιδιὰ ποὺ θὰ εἶνε ἄλλα τυφλά, ἄλλα κουτσά, ἄλλα τρελλά, ἄλλα ἀνισόρροπα. Δὲν σοῦ φταίνει τίποτα αὐτὰ τὰ παιδιὰ. Δὲν σοῦ φταίνει τίποτα ἡ κοινωνία νὰ γίνῃς βάρος της.

Ἐπομένως δὲν φταίνει ὁ Θεὸς γιατί τὰ παιδιὰ εἶνε σακάτικα. **Φταίνει ὁ πατέρας καὶ ἡ μάνα**, ποὺ ζοῦν ἔξω ἀπὸ τὸ Θεό.

Ἀλλὰ λοιπὸν κακά εἶνε ἀπὸ τοὺς πατεράδες. Τὸ λέει ἡ Γραφή, στὴν Παλαιὰ Διαθήκη· Ἀμαρτίαι «**πατέρων ἐπὶ τέκνα, ἕως τρίτης καὶ τετάρτης γενεᾶς**» (Ἔξ. 20,5). Ἀλλὰ ὁμως προέρχονται ἀπὸ τὰ ἴδια τὰ παιδιὰ.

Δὲν φταίνει ἡ μάνα κι ὁ πατέρας. **Φτωχὸς χωριάτης ὁ πατέρας, ἀλλὰ γερός**. Δὲν πῆγε μὲ γυναῖκες, δὲν κάθεται στὶς ταβέρνες, δὲν γνωρίζει τίποτε ἀπὸ τὰ πονηρά. Καὶ τὸ παιδί, ποὺ γεννήθηκε ἀπ' αὐτόν, πῆρε μὰ πολὺ μεγάλη κληρονομιά. Πῆρε γερὸ κορμί. Μικρὸ πρᾶγμα εἶνε ἡ υἱεῖα;

Ένας πλούσιος στη Νέα Υόρκη, πουμπούσε ν' αγοράση όχι μιὰ φορά ἀλλὰ ἐπὶ φορὲς τὴν Ἑλλάδα, αὐτὸς εἶπε· Πεθαίνω· ἀνβρεθῇ γιὰ τὸν νὰ μὲ κἀνὴ καλὰ, ἐγὼ θὰ τοῦ δώσω ὅλα τὰ δολλάρια μου, καὶ ἂς γίνω πάλι φτωχός, ὅπως ἦμουν στὸν πατέρα μου, πού ζοῦσε σὲ μιὰ καλύβα πέρα στὸν Ἀμαζόνιο ποταμό... Ἀκοῦτε; Λοιπὸν μὴ γογγύζεις ἐσὺ, γιὰτὶ ὁ πατέρας σου δὲν σοῦ ὤωσε σπίτια καὶ πολυκατοικίες. Νὰ πῆς στὸν τάφο του καὶ νὰ πῆς· Πατέρα, δὲν μοῦ ὤωσες ὑλικά ἀγαθὰ, ἀλλὰ μοῦ ὤωσες τὸ ὄνομά σου, τὴν εὐγένεια τοῦ χαρακτήρος σου, μοῦ ὤωσες καὶ τὴν ὑγεία σου· σ' εὐχαριστῶ.

Ἄλλ' ὅταν τὸ παιδί αὐτὸ φύγῃ ἀπὸ τὸ χωρὶ καὶ πάῃ παρακάτω καὶ σμίξῃ μὲ κακὲς παρέες, τότε ἀρρωσταίνει.

Ἦρθε μιὰ μάνα στὴ μητρόπολι καὶ ἔκλαιγε. Σῶσε με, ἔλεγε. Τὸ παιδί μου γυρίζει δεξιὰ καὶ ἀριστερά, καὶ τίς πρωινὲς ὥρες ἔρχεται στὸ σπίτι. Εἶνε σκεπτικὸ καὶ μελαγχολικὸ. Δουλειὰ δὲν ἔχει. Δὲν στέκεται στὰ πόδια του ἀπὸ τὰ ξενύχτια...

Πῆγα μιὰ μέρα στὸ Ἄσυλο Ἀνιάτων στὴν Ἀθήνα, καὶ βλέπω ἐκεῖ νέα παιδιά. Ὅλα ἀρρωστα, ἄλλα κουτσά, ἄλλα παράλυτα. Ρωτάω καὶ μαθαίνω – τίς ὅτι ἦταν ξενύχτηδες. Γλεντοῦσαν, διασκέδαζαν μὲ τ' αὐτοκίνητά τους καὶ μὲ γυναῖκες. Καὶ σάπισαν τὰ νεῖδα.

Δὲν φταίει λοιπὸν ὁ πατέρας· φταῖς ἐσὺ ὁ ἴδιος, πού μόνος σου, μὲ τ' ἁμαρτήματά σου, μὲ τὴν ἐκφυλὴ ζωὴ σου, δημιουργήσες τὴν καταστροφὴ σου.

Εἶδαμε λοιπὸν, ὅτι ἄλλα κακὰ εἶνε ἀπὸ τὸν πατέρα καὶ τὴ μάνα, ἄλλα κακὰ εἶνε ἀπὸ ἐμὰς τοὺς ἰδίους. Καὶ μερικὰ ἄλλα εἶνε μυστηριώδη πράγματα, ὅπως συνέβη μὲ τὸν τυφλόν.

Δὲν φταίει, εἶπε ὁ Χριστός, οὔτε ὁ πατέρας του οὔτε ἡ μάνα του. Δὲν φταίει οὔτε ὁ ἴδιος. Ἀλλὰ τὸν ἄφησε ἔτσι ὁ Θεός, γιὰ νὰ δοξασθῇ τὸ Ὄνομά Του (ἔλ. 13). Τοῦ στέρησε γιὰ λίγο αὐτὸ τὸ φῶς, γιὰ νὰ δῇ ἕνα ἄλλο φῶς. Τοῦ ἔδωσε μιὰ μικρὴ συμφορά, γιὰ ν' ἀπολαύσῃ μιὰ μεγάλῃ εὐεργεσία.

Γιὰ φαντάσου, ὁ τυφλὸς αὐτὸς τί ἀξιώθηκε! Εἶδε κάτι, πού δὲν τὸ εἶδαν γενεὲς γενεῶν. Ἐκατομμύρια ἄνθρωποι, χιλιάδες χρόνια, περιμέναν νὰ δοῦν – τί νὰ δοῦν; ποιόν; Τὸ Χριστό. Καὶ τὸν εἶδε μὲ τὰ μάτια του ὁ τυφλός. Παρουσιάστηκε μπροστά του ὁ Χριστός καὶ τὸν ἔκανε καλόν. Καὶ ὅταν κατόπιν τὸν ρωτοῦσαν, πῶς ἐγίνε καλόν; ὁ τυφλὸς τοῦς ἔλεγε· Κάποιος πού τὸν ἔλεγε τῆσού μ' ἔκανε κα-

λόν· καὶ δὲν μπορεῖ αὐτὸς νὰ μὴν εἶνε ἄνθρωπος τοῦ Θεοῦ, ἀφοῦ ἔκανε σ' ἐμένα τέτοιο πρωτάκουστο θαῦμα. Ἀλλὰ οἱ φαρισαῖοι, πού δὲν ἤθελαν ν' ἀκούσουν γιὰ τὸ Χριστό, ἔδιωξαν τὸν τυφλόν καὶ τὸν ἐβγαλαν ἔξω.

Τὸ ἄκουσε αὐτὸ ὁ Χριστός, καὶ ὅταν τὸν ξαναεἶδε τοῦ εἶπε· – **Εσὺ πιστεύεις στὸν Υἱὸ τοῦ Θεοῦ;** Ὁ τυφλὸς ἀπαντᾷ· – Καὶ ποῖός εἶνε, Κύριε, γιὰ νὰ πιστέψω σ' αὐτόν; Καὶ ὁ Χριστός ἀποκαλύπτει, φανερῶναι τὸν ἑαυτό του καὶ τοῦ λέει· – **Εγὼ εἶμαι πού μὲ βλέπεις καὶ σοῦ μιλῶ.** Τότε ὁ τυφλὸς ἔπεσε καὶ τὸν προσκύνησε λέγοντας· – **Πιστεύω, Κύριε** (ἔλ. 38).

Αὐτός, μαζὶ μὲ τὸ φῶς τῶν ματιῶν του, εἶδε καὶ τὸ ἄλλο φῶς, τὸ μεγάλο φῶς, τὸ ἀνέσπερο φῶς.

Δὲν ζημιώθηκε λοιπὸν ὁ τυφλός. Εἶχε μιὰ μικρὴ ζημία, γιὰ νὰ ἔχη ἐπειτα ἕνα **μεγάλον κέρδος**· νὰ γνωρίσῃ, νὰ πιστέψῃ καὶ νὰ γίνῃ παιδί τοῦ Χριστοῦ.

Ἡ Ἐκκλησία μας ἔχει καὶ ἕνα ἄλλο παράδειγμα, τὸν Ἰώβ, πού τὸν βρήκαν μεγάλα κακὰ χωρὶς νὰ φταίῃ καθόλου ὁ ἴδιος. Ἦταν δίκαιος, τὸ καλὸ ἔκανε στὸν κόσμον· καὶ ὁμῶς τί ἔπαθε; Σὲ μιὰ μέρα τὰ ἔχασε ὅλα καὶ κατεστράφη. Καὶ ἡ γυναῖκα του, ὅταν τὸν εἶδε στὰ χάλια πού ἦταν, τοῦ εἶπε·

– Ἄντρα, ὅλα τὰ χάσαμε. Τί τὴ θέλεις τὴ ζωὴ; Βλαστήμησε τὸ Θεὸ καὶ αὐτοκτόνησε.

Ἐφριξε ὁ Ἰώβ. Καὶ τῆς λέει·

– **Ἀμυαλὴ γυναῖκα**, τί εἶν' αὐτὰ πού εἶπες; Τόσα χρόνια εἶχαμε τὰ πάντα· καὶ παιδιά, καὶ περιουσία. Ὁ Θεὸς μᾶς τὰ ἔδινε. Ὁ Θεὸς λοιπὸν, πού μᾶς τὰ ἔδωσε, ὁ Θεὸς μᾶς τὰ πήρε.

Καὶ εἶπε τότε κάτι λόγια, πού δὲν ὑπάρχει ζυγαριὰ νὰ τὰ ζυγίσουμε. **Μ' αὐτὰ τελειώνει ἡ Θεία Λειτουργία**· «*Εἴη τὸ ὄνομα Κυρίου εὐλογημένον ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος*» (ἔλ. 121, βλ. 89 καὶ 112).

Ναί, ἀδέρφια μου. Σὰς ἔδειξα, ὅτι **δὲν φταίει ὁ Θεὸς** γιὰ τὰ κακὰ πού μᾶς βρίσκουν. Φταίει τὸ μυαλό μας, ἡ κακὴ ἀνατροφή μας, τὸ παρελθόν μας.

Ὁ Θεὸς δὲν φταίει. Ὁ Θεὸς εἶνε καλός. Εἶνε πατέρας, **μᾶς ἀγαπάει**. Καὶ ἂν καμμιά φορά ἐπιτρέψῃ κάποιο κακόν, γιὰ τὸ καλὸ καὶ γιὰ τὴ σωτηρία μας θὰ εἶνε.

Ἄς τὸν δοξολογοῦμε σὰν τὸν Ἰώβ καὶ ἂς λέμε τὸ «*Εἴη τὸ ὄνομα Κυρίου εὐλογημένον ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος*» 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: \$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 2023 commitment **TODAY!** The benefits you shall receive beyond grace include the satisfaction and knowledge that this Church and community thrive thanks to your outreach.

Jesus' Power over Blindness

There is a blindness resulting from sickness which obscures the vision and is remedied by the passage of time. There is a blindness which is caused by some fluids and this, also, when the trouble is removed, is generally cured by the skill of medicine. From this you may know that when one is cured who has been blind from birth it is not a case of skill but of power. The Lord gave health, and He used no medicine, for the Lord Jesus healed those whom no one else had cured

What did He wish in that He who gave back life at His command bestowed health by His Word, saying to the dead: "Come forth" and Lazarus came forth from the tomb; saying to the paralytic: "Arise, take up your pallet" and the paralytic arose and began to take up the pallet on which he was carried when he was paralyzed in all his limbs. Why, I say, did He spit and

make clay and spread the clay over the eyes of the blind man and say to him: "Go, wash in the pool of Siloam" (which is interpreted "sent")? So he went away and washed and began to see. What is the reason for this? An important reason, unless I am mistaken, for he whom Jesus touches sees more.

Notice at the same time His divinity and His sanctity. As the Light He touched and shed light; as Priest He fulfilled in the figure of baptism the mysteries of spiritual grace. He spat so that you might realize that the things within Christ are light. One who is cleansed by the means which Christ uses truly sees. His spittle cleanses and so does His Word.

St. Ambrose of Milan

For more information on Eastern spirituality, visit
www.ecpubs.com

RADIO MINISTRY: Each Saturday at 1:15 PM Fr. Eugene hosts the radio broadcast **MATTERS OF CONSCIENCE NOW IN ITS 25th 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)**

WEB SITE: information is **ALWAYS ON LINE** ready to see and read. If you submit **YOUR E-MAILING** address we can forward Bulletin Information to you personally.

See :Website: www.threehierarchsbrooklynny.org