



DIRECT ARCHDIOCESAN
DISTRICT

THREE HIERARCHS GREEK ORTHODOX CHURCH

SUNDAY WEEKLY BULLETIN July 21st, 2024
V. Rev. Archimandrite Eugene N. Pappas

FOURTH SUNDAY OF MATTHEW



Icon of Healing the Centurion's Servant (Matthew 8:5-13)

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 Letter to the Romans 6:18-23

Brethren, having been set free from sin, you have become slaves of righteousness. I am speaking in human terms, because of your natural limitations. For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification. When you were slaves of sin, you were free in regard to righteousness. But then what return did you get from the things of which you are now ashamed? The end of those things is death. But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Προκείμενον. Ἦχος γ'

ΨΑΛΜΟΙ 46.6,1

Ψάλατε τῷ Θεῷ ἡμῶν, ψάλατε.

Στίχ. Πάντα τὰ ἔθνη κροτήσατε χειρας.

Πρὸς Ῥωμαίους 6:18-23 τὸ ἀνάγνωσμα

Ἀδελφοί, ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ. Ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν· ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν. Ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. Τίνα οὖν καρπὸν εἶχετε τότε ἐφ' οἷς νῦν ἐπαισχύνεσθε; Τὸ γὰρ τέλος ἐκείνων θάνατος. Νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον. Τὰ γὰρ ὁψώνια τῆς ἁμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ Θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

Ἐκ τοῦ Κατὰ Ματθαῖον 8:5-13 Εὐαγγελίου τὸ Ἀνάγνωσμα

At that time, as Jesus entered Capernaum, a centurion came forward to him, beseeching him and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." And he said to him, "I will come and heal him." But the centurion answered him, "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. For I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." When Jesus heard him, he marveled, and said to those who followed him, "Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth." And to the centurion Jesus said, "Go; be it done for you as you have believed." And the servant was healed at that very moment.

Τῷ καιρῷ ἐκείνῳ, εἰσελθόντι δὲ αὐτῷ εἰς Καπερναοὺμ προσήλθεν αὐτῷ ἐκατόνταρχος παρακαλῶν αὐτὸν καὶ λέγων· Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος. καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ἐγὼ ἐλθὼν θεραπεύσω αὐτόν. καὶ ἀποκριθεὶς ὁ ἐκατόνταρχος ἔφη· Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπέ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ, πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ, ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου, ποίησον τοῦτο, καὶ ποιεῖ. ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασε καὶ εἶπε τοῖς ἀκολουθοῦσιν· ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον. λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἔξουσι καὶ ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. καὶ εἶπεν ὁ Ἰησοῦς τῷ ἐκατοντάρχῳ· ὕπαγε, καὶ ὡς ἐπίστευσας γενηθήτω σοι. καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.

TODAY: we are observing the post-feast of the PROPHET ELIAS (July 20th.) May we wish all those celebrating their name day – CHRONIA POLLA!

**TODAY: Sunday, July 21st, we shall celebrate BIRTHDAY of the ‘ good shepherd ‘ Father Eugene. Cake, sweets, treats, soda and coffee will be served to all in WHITEHALL.
See you there!**

A.H.E.P.A. INTERNATIONAL CONVENTION is now convened in CYPRUS on the occasion of the egregious invasion and occupation of the Democratic Republic of this Greek Orthodox sovereign state – FIFTY YEARS AGO! The outrage that we hear over Gaza vs. Israel, Urainian vs. Russia and a myriad of other war torn nations in AFRICA and SOUTH AMERICA remains suspiciously silent when it comes to CYPRUS. We must never forget and pray for the unification and peace of this island nation of antiquity.

**UP-COMING BAPTISMS: With pride and joy we are embracing FOUR new babies into the parish:
‘DAYANA’ daughter of Serhii and Alina KOKHANIVA – KONDRATSKA
‘THEODORE’ son of Pavel and Yekaterina VODOLAGIN
‘THOMAS’ son of George and Anne Allaire VELLIOS
‘MICHAEL ANDREW’ son of Jeffrey Jay and Eleni MENDES
Congratulations to the proud parents kin and friends alike.....NA SAS ZESOUN!**

BOY SCOUT CAMP: The ‘GOLDEN GREEKS’ Troop #531 will host the two week camping experience for young lads of scouting age from JULY 20th through AUGUST 03rd. This Inspiring and unique experience in nature will reinforce the young boy’s strengths and reveal his communion with God and the natural environment. Have you considered registering your son or grand-son in the troop? It is a rite of passage where boys become men! Best wishes to all the campers and an accolade of gratitude to the escort scout leaders.

Hierarchal Visit: His Eminence Metropolitan Anthony and Eminence Archbishop Daniel will make the Annual visitation and celebrate the Hierarchal Liturgy of SAINT PANTELEIMON at Three Hierarchs TODAY. A community reception will follow the Divine Liturgy at 3:00 P.M. in Whitehall. We extend to our Ukrainian Hierarchs POLLA TA ETI!

AUGUST SPECIAL SERVICES:

1st, THURSDAY	Holy Water Blessing at 11:00 – 11:45 A.M.	
1st, THURSDAY	Paraklesis for HEALTH to the Blessed Theotokos	12 NOON.
5th, MONDAY	Paraklesis for HEALTH to the Blessed Theotokos	7 P.M.
6th, TUESDAY	TRANSFIGURATION (METAMORPHOSIS) Liturgy	10:00 A.M.
	Blessing of the Grape harvest	11:00 A.M.
7th, WEDNESDAY	Paraklesis for Health	7:00 P.M.
9th, FRIDAY	Paraklesis for Health	NOON
12th, MONDAY	Paraklesis for Health	7:00 P.M.
14th, WEDNESDAY	Great Vesper of KOIMISIS THEOTOKOU: Repose of the Virgin Mary at the Koimisis Parish in Brooklyn.	7:00 P.M.
15th, THURSDAY	ASSUMPTION of the VIRGIN MARY Liturgy(at THREE HIERARCHS)	10 A.M.

Artoklasies are most welcomed for an act of thanksgiving.

SUMMER HOURS: The Sunday Divine Liturgy will commence with Orthros at 9:00 A.M. and the Divine Liturgy at 10:00 A.M. This will afford everyone ample time to travel to beaches, parks and outdoor events for recreation. This schedule will remain through LABOR DAY. Have a wonderful vacation, keep safe and always know ---‘WE’RE OPEN ON SUNDAYS’! Church Office hours will continue each weekday from 11:00 A.M. - 4:00 P.M.

Condolences are extended to the family of + CHRISTOS AGRIPIDIS on his passing into the embrace of the Lord. The funeral was Monday-July 15th, with the 40 day memorial registered for Sunday-August 18th. May his memory be eternal.

Condolences are extended to the family of + HARALAMBOS SPYRIDOULIAS on his passing into the embrace of the Lord. The funeral was Wednesday – July 17th. With the 40 day memorial registered for Sunday, August 18th. May his memory be eternal.

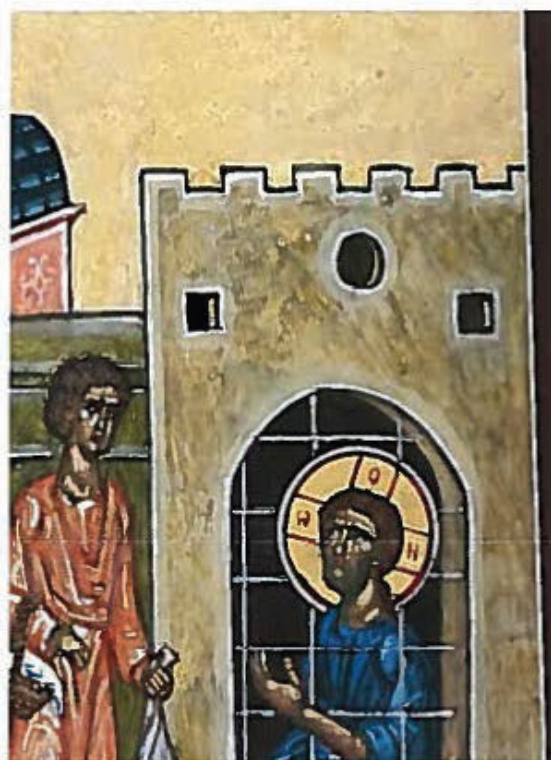


Orthodox Christian
PRISON MINISTRY

PRISON MINISTRY AWARENESS SUNDAY

Did you know that there are Orthodox Christians practicing their faith in prison? Or that there are prisoners who are ready to repent of their crimes and embrace the Orthodox Church? **Who will minister to them?**

As the national prison ministry of the Orthodox Church, Orthodox Christian Prison Ministry (OCPM) supports prisoners' unique spiritual needs through longterm case management and provides resources and training to parishes and clergy, enabling them to offer local solutions and fulfill Christ's command to visit Him in prison. As a result, families are reunited, marriages are healed, and thousands of incarcerated men and women have a new sense of peace and restored order in their lives.



4,667

TOTAL PRISONERS MINISTERED TO

51,530

BIBLE STUDIES, DAILY READINGS, AND
SPIRITUAL REFLECTIONS SENT IN 2023

***"I was in prison,
and you visited Me."***

Matthew 25:36

LEARN MORE AT theocpm.org
PHONE +1.347.868.6957



ASSEMBLY OF CANONICAL
ORTHODOX BISHOPS
OF THE UNITED STATES OF AMERICA

Orthodox Christian Prison Ministry (OCPM) is the national prison ministry of the Orthodox Church and an agency of the Assembly of Canonical Orthodox Bishops of the United States.



HAPPY BIRTHDAY FATHER EUGENE



*July 21st,
Join us in WhiteHall
After Divine Liturgy*



We're having a party!





ΚΥΡΙΑΚΗ

ΣΥΝΤΟΜΟΝ ΚΗΡΥΓΜΑ



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

Εκδίδεται ἀπὸ τὴν Κοινοβιακὴ Γυναικεία Ἱερὰ Μονὴ Ἁγίου Αὐγουστίνου Φλωρίνης - 531 00 ΦΛΩΡΙΝΑ - τηλ. 23850-23810 - info@iofghoa.gr

Περίοδος Δ' - Ἔτος ΚΓ'	Κυριακὴ Δ' Ματθαίου (Ματθ. 8,5-13)	Συντάκτης (†) ἐπίσκοπος
Φλώρινα - ἀριθμ. φύλλου 1271*	21 Ἰουλίου 2024 (2006)	Αὐγουστίνος Ν. Καντζῆς

Ἡ ψυχικὴ ὑγεία τῶν παιδιῶν

Σήμερα, ἀγαπητοί μου, θὰ μιλήσουμε ἐπὰν-
νω στὸ εὐαγγέλιο βλ. Ματθ. 8,5-13. Τὸ ἀκούσατε.
Διηγεῖται ἓνα ἀπὸ τὰ θαύματα τοῦ Κυρίου.

Ὅπως ἡ Ἑλλάδα ἔχει πρωτεύουσα τὴν Ἀθῆνα, ἔτσι τὸ Ἰσραὴλ ἔχει καὶ ἔχει πρωτεύουσα τὰ Ἱεροσόλυμα. Ἐκεῖ, σὲ κάποια συνοικία, ὑπῆρχε τὴν ἐποχὴ τοῦ Χριστοῦ ἓνα ἀρχοντικό. Ἀνῆκε σ' ἓναν «ἐκατόνταρχον» (Ματθ. 8,8), ἀξιωματικὸ δηλαδὴ τοῦ στρατοῦ τῆς Ῥώμης, ἡ ὁποία τότε κυριαρχοῦσε σ' ὅλη τὴν οἰκουμένη.

Ὁ ἐκατόνταρχος εἶχε στὸ σπίτι του ἓνα δοῦλο παράλυτο. Οἱ δοῦλοι τότε δὲν θεωροῦνταν ἄνθρωποι. Τοὺς ἀγόραζαν καὶ τοὺς πουλοῦσαν, καὶ ὁ ἀφέντης εἶχε δικαίωμα νὰ κάνῃ τὸ δοῦλο του ὅ,τι θέλει χωρὶς νὰ δώσῃ λόγο σὲ κανένα. Ἐν τούτοις ὁ εἰδωλωλάτρης αὐτὸς ἀξιωματικὸς δείχνει ἐνδιαφέρον καὶ στοργὴ γιὰ τὸν ἄρρωστο δοῦλο. Κάλεσε γιατροὺς, πῆρε φάρμακα, ἔκανε ὅ,τι ἦταν δυνατόν. Ἀλλὰ τὸ παιδί ἔμενε παράλυτο, μολύβι πάνω στὸ κρεβάτι. Βασανίζοταν καὶ ὑπέφερε.

Ἀπελπισμένος ὁ ἐκατόνταρχος, ἄκουσε ξαφνικὰ ἓνα ὄνομα. Ἦταν τὸ «ὄνομα τὸ ὑπὲρ πάντων ὀνομα» (Ματθ. 28), τὸ ὄνομα τοῦ Ἰησοῦ Χριστοῦ. Ἄκουσε, ὅτι ὅπου αὐτὸς ἀγγίζει τὰ ἁγιά του χέρια, τυφλοὶ βλέπουν, κουφοὶ ἀκούουν, παράλυτοι σηκώνονται, νεκροὶ ἀνασταίνονται. Καὶ εἶπε μέσα του· Ὁ Χριστὸς θὰ κάνῃ καλὰ τὸ παιδί! Πηγαίνει λοιπὸν καὶ πλησιάζει τὸ Χριστό. **Ταπεινώνεται**, σκύβει μπροστὰ του καὶ λέει· Κύριε, τὸ ἔλεός σου ζητῶ· ἔχω ἓναν ὑπηρέτη πού ἔχει πέσει παράλυτος καὶ βασανίζεται. Ὁ Χριστὸς λέει· Θὰ ἔρθω ὁ ἴδιος νὰ τὸν θεραπεύσω. Μόλις τ' ἄκουσε αὐτὸ ὁ ἐκατόνταρχος εἶπε· Κύριε, δὲν εἶμαι ἄξιος νὰ σὲ βάλω στὸ σπίτι μου. Φτάνει νὰ πῆς ἓνα λόγο, καὶ ὁ ὑπηρέτης μου θὰ γίνῃ καλὰ. Ὅπως ἐγὼ ὡς ἀξιωματικὸς ἔχω ὑπὸ τὴν διαταγὴν μου στρατιῶτες, καὶ διατάζω τὸν ἓνα νὰ πάῃ κάπου, καὶ πηγαίνει, διατάζω τὸν ἄλλον νὰ ἔρθῃ, καὶ ἔρχεται,

διατάζω καὶ τὸ δοῦλο μου νὰ κάνῃ κάτι, καὶ τὸ κάνει· ἔτσι κ' ἐσύ, ποῦ εἶσαι παραπάνω ἀπὸ τοὺς ἀξιωματούχους τοῦ κόσμου –τί εἶν' αὐτοὶ μπροστὰ σου–, πές ἓνα λόγο, καὶ θὰ γίνῃ. Ἐσύ κυβερνᾷς τὸ σύμπαν· ὑπάκουοι στρατιῶτες σου εἶνε ὁ ἥλιος, ποῦ βγαίνει στὴν ὥρα του μὲ ἀκρίβεια δευτερολέπτου, ἡ σελήνη, τ' ἀστέρια, οἱ ἐποχές, ὅλα στὴ φύσι. Δὲν εἶνε ἀνάγκη λοιπὸν νὰ 'σαι στὸ σπίτι· ἡ διαταγὴ σου φτάνει καὶ ἀπὸ μακριά... Τότε ὁ Χριστὸς θαύμασε τὴ μεγάλη του πίστι καὶ λέει· Ὅπως πίστεψες ἔτσι νὰ γίνῃ. Κι ἀμέσως –ἂν εἶχε κάποιος ρολόι θὰ τὸ ἐβλεπε– **τὸ παιδί ἐγίνε καλὰ**.

Αὐτὸ εἶνε μὲ λίγα λόγια τὸ ἱερὸ εὐαγγέλιο.

Πέρασαν ἀπὸ τότε δυὸ χιλιάδες χρόνια. Ἀλλ' ὅπως τότε ὑπῆρχαν **παιδιά**, ἔτσι ὑπάρχουν καὶ σήμερα. Κι ὅπως τότε τὰ παιδιά ἄρρωσταίναν, ἔτσι ἄρρωσταίνουν καὶ τώρα. Ἀλλὰ εἶνε ἄρρωστα σωματικῶς, ἄλλα ψυχικῶς.

Γιὰ τὴν **σωματικὴν ἀσθένειαν** φταῖνε συχνὰ οἱ γονεῖς, λόγῳ τῆς κληρονομικότητος. Αὐτοὶ κάνουν τὸ κέφι τους. Ἀλλ' ὅταν εἶνε ἀκράτεις, μεθοῦν, ἀσελοῦν, πορνεύουν, τότε γεννοῦν παιδιά βεβαρημένα, ἀνάπηρα, καθυστερημένα, τυφλά, κουφὰ κ.τ.λ.. Πρῶτα, παρθένοι οἱ γονεῖς, γεννοῦσαν παιδιά λεβέντες· τώρα τὰ παιδιά εἶνε καρπὸς ἀίσχροτήτων καὶ ἁμαρτίας. Καὶ ὁ ἀπόστολος σήμερα εἶπε· **«Τὰ ὀψώνια τῆς ἁμαρτίας θάνατος»** (Ῥωμ. 6,23).

Ἀλλὰ τὰ σωματικῶς ἄρρωστα παιδιά εἶνε λίγα· πολλὰ εἶνε τὰ **ψυχικῶς ἄρρωστα**. Μπορεῖ ἓνα παιδί νὰ 'χῃ γερό τὸ σῶμα· τί νὰ τὸ κάνει ὁ μωρός; Ὁ ἄνθρωπος εἶνε καὶ ψυχὴ. Ἐνα μῆλο φαίνεται κόκκινο, ὠραῖο, ἀλλὰ τὸ κόβεις κ' ἔχει μέσα σκουλήκι. Ἐτσι καὶ τὸ παιδί· ἔχει ὑγεία καὶ ὁμορφιά, ἀλλὰ μέσα του ἔχει κακίες, ψυχικὲς ἀσθένειες, ποὺ τὴν κληρονόμησε παλιὰ ἀπ' τὸν πατέρα καὶ τὴν μάνα. Ἡ ἀσθένεια τοῦ σώματος εἶνε ὁρατὴ καὶ γνωστὴ· ἡ ἀσθένεια τῆς ψυχῆς εἶνε ἀόρατη καὶ δυσδιάγνωστη.

Ποιό εἶνε τὸ γενικὸ ὄνομα τῆς ἀσθενείας αὐτῆς; Λέγεται **ἁμαρτία**. Naί, καὶ τὰ μικρὰ παιδάκια ἔχουν τὸ κακὸ μέσα τους. Ὅχι βέβαια ὅπως οἱ μεγάλοι· σ' ἓνα μικρὸ βαθμὸ. Ἄν ὅμως γονεῖς καὶ ἐκπαιδευτικοὶ καὶ κληρικοὶ δὲν προσέξουν, αὐτὰ τὰ μικρά, ποὺ φαίνονται σὰν ἀγγελούδια μέσ' στὴν κούνια, μπορεῖ νὰ γίνουν δολοφόνοι καὶ σφαγεῖς. Ὡ τί εὐθύνη ἔχουν! Μοῦ 'λεγε ἓνας γέρος στὰ χρόνια τῆς κατοχῆς· Εἶχαμε στὴ γειτονιά ἓνα παιδάκι ξανθὸ μὲ ὠραία γαλανὰ μάτια. Τό 'παιρνα στὴν ἀγκαλιά, τό 'λεγα ἀγγελούδι. Μετὰ τί ἔγινε; Μέγας κακοῦργος τῆς Δυτικῆς Μακεδονίας· ἔσφαξε τρακόσους ἀνθρώπους μὲ τὸ μαχαίρι! Ἄν ἤξερα τί θὰ γίνη, μπορεῖ νὰ μὴν τ' ἄφηνα νὰ ζήσῃ...

Ἀγγελούδι! μέσα του ὅμως ἔχει τὸ σκουλήκι, τὴν ψυχικὴ ἀσθένεια. Θέλετε νὰ μετρήσουμε μερικὰ **εἶδη αὐτῆς τῆς ψυχοπαθείας**;

Νά ἓνα. Τὸ βλέπεις ἐκεῖνο τὸ μικρὸ; Ἐκεῖ ποὺ κάθεται ἡσυχο, ξαφνικὰ θυμώνει, κοκκινίζει, ὀρμᾷ καὶ χτυπᾷ τ' ἀδερφάκι του. Ἐχει **θυμὸ** μέσα του. Μικρὸ πάθος εἶνε ὁ θυμὸς; Πόσα ἀντρώγυνα δὲν χώρισαν γιὰτὶ κι ὁ ἓνας ἦταν θυμῶδης κ' ἡ ἄλλη δὲν δεχόταν λόγο;

Ἄλλο πάθος τῆς παιδικῆς ψυχῆς εἶνε ὁ **φθόνος**. Τὸ βεβαιώνουν καὶ οἱ γιατροί. Μιὰ μάνα ἔχε δυὸ παιδάκια, τὸ ἓνα στὴν κούνια καὶ τ' ἄλλο μεγαλύτερο, καταλάβαινε· κι ὅταν ἔπαιρνε τὸ μωρὸ νὰ τὸ θηλάσῃ, τ' ἄλλο κιτρινίζε· ἤθελε ὅλο τὸ γάλα δικό του. Τὸ φθονερὸ παιδί δὲν μπορεῖ νὰ δῇ νὰ δίνουν στὸ ἄλλο κάποιο δῶρο ἢ νὰ τὸ ἐπαινῇ ὁ δάσκαλος. Βαρειὰ ἀρρώστια ὁ φθόνος· ἄντε νὰ τὴν θεραπεύσῃς...

Ἄλλη παιδικὴ ἀσθένεια εἶνε τὸ **πείσμα**. Ἄν ἡ μάνα δὲν κἀνῃ τὸ χατίρι τοῦ «ἀγᾶ», δὲν τοῦ φτειάξῃ τὸ φαγητὸ ποὺ θέλει, δὲν τοῦ τηγανίσῃ τὸ ἀβγό, αὐτὸς χαλάει τὸν κόσμον. Φωνάζει, πέφτει κάτω, χτυπιέται. Εἶνε ἓνας μικρὸς τύραννος. Κ' ἡ μάνα δὲν ξέρεي παιδαγωγία, νὰ τοῦ δώσῃ μερικὲς ξυλιές, ἀλλ' ὑποχωρεῖ. Καὶ «τὸ γινάτι βγάζει μάτι», λέει ὁ λαός. Ἀπὸ πείσμα διαλύθηκαν σπίτια, χωριά καὶ πολιτείες, γίνονται πόλεμοι, κινδυνεύει ἡ ἀνθρωπότητα.

Θέλετε ἄλλη ἀσθένεια τοῦ παιδιοῦ; Εἶνε ἡ **ὀκνηρία**, ἡ τεμπελιά. Ἦρθε καὶ σ' ἐμᾶς, ποὺ ἤμασταν φτωχὸς καὶ ἐργατικὸς λαός. Τώρα μόνο μερικοὶ ἀγρότες καὶ κτηνοτρόφοι ἐργάζονται· ὅλοι πάνε γιὰ ...σπουδές. Τὸ ὀκνηρὸ παιδί φαίνεται ἀπὸ μικρὸ. Τὸ πρῶτ' ὅταν ξυπνάει οὔτε μὲ βόμβες. Σηκώνεται ἀργά. Ἄν εἶνε κορίτσι, δὲν πλένει οὔτ' ἓνα πιάτο· ἂν εἶνε ἀγόρι, δὲ λέει Πατέρα, νὰ σὲ βοηθῶ. «*Ἡ ἀργία (εἶνε) μήτηρ πάσης κακίας*», ἔλεγε ἓνα γνωμικὸ τῶν προγόνων μας.

Ποῦ νὰ περιγράψῃς ὅλες τὶς ἀσθένειες τῶν παιδιῶν! Αὐτὲς μεγαλώνουν μαζὶ μὲ τὴν ἡλικία. Κι ὅπως ἓνα μικρὸ δεντράκι, ἂν μεγαλώσῃ καὶ γίνη πλατάνι, δὲν ξερριζώνεται, ἔτσι καὶ τὰ παιδικὰ αὐτὰ ἐλαττώματα, ἂν δὲν τὰ προσέξουμε, μετὰ δύσκολα ξερριζώνονται· κι ἀλλοίμονο στὸ περιβάλλον (οἰκογένεια, χωριό, κράτος, κοινωνία). Γι' αὐτὸ ἔχει μεγάλη σημασία ἡ **θεραπεία τῶν παιδικῶν παθῶν**.

Θὰ ρωτήσετε τώρα· Καὶ **ποιὸς** θὰ **θεραπεύσῃ** τὰ **παιδιά** ἀπὸ τὶς ψυχικὲς αὐτὲς ἀσθένειες; Ὑπάρχει γιατρὸς γι' αὐτὰ τὰ πράγματα; Τελευταῖα βγήκε μιὰ νέα ἐπιστήμη –ὁ Θεὸς νὰ μᾶς φυλάξῃ–, ἡ **ψυχιατρικὴ**. Οἱ ψυχίατροι ὅμως, ποὺ ὑπόσχονται ὅτι μποροῦν νὰ θεραπεύσουν τὰ ψυχικὰ νοσήματα, σὲ πολλὲς περιπτώσεις δὲν πιστεύουν σὲ ...ψυχὴ! Γι' αὐτὸ κάποιοι εἶπε, ὅτι πρῶτοι αὐτοὶ ἔχουν ἀνάγκη ψυχιάτρου. Ὑπάρχουν, ἀσφαλῶς, καὶ μεγάλοι ἐπιστήμονες ψυχίατροι.

Ἄλλ' ὁ **μόνος ἀληθινὸς γιατρὸς** εἶνε ὁ **Κύριος ἡμῶν Ἰησοῦς Χριστός**. Εἶνε γιατρὸς ψυχῶν καὶ σωμάτων. Ξέρω μανάδες στὴν Ἀθήνα, ποὺ ἤμουν ἱεροκλήρυκας, ποὺ τὰ παιδιὰ τους ἀρρώστησαν, τὰ πῆγαν στὸ ἐξωτερικό, κ' ἔμειναν ἀθεράπευτα παρὰ τὰ ἑκατομμύρια ποὺ ξώδεψαν. Καὶ –δὲν εἶνε ψέμα– πῆγαν στὴν ἐκκλησιά, γονάτισαν, ἔκαναν ὅλη νύχτα τὴν προσευχή τους, καὶ τὸ πρῶτ' αὐτὸ παιδί ἦταν καλά. Τὸ θεράπευσε ἡ γιάτρισσα ἡ Παναγία μας! Ὅπως τότε ὁ Χριστὸς θεράπευσε τὸ δούλο τοῦ ἑκατοντάρχου, ἔτσι καὶ σήμερα θεραπεύει. Δὲν ἐλαττώθηκε ἡ δύναμί του. Μένει «*χθὲς καὶ σήμερον ὁ αὐτὸς καὶ εἰς τοὺς αἰῶνας*» (Ἰβ. 3β). Εἶνε ὁ **Ἰατρός**. **Ἰατρεῖο** του εἶνε ἡ **Ἐκκλησία**. Καὶ ποιά εἶνε τὰ **φάρμακά** του; Τὸ ἓνα εἶνε ἡ πίστις, τὸ δεύτερο ἡ προσευχή, τὸ τρίτο ἡ ἐξομολόγησις, τέταρτο ἡ ἀνάγνωσις τῆς Γραφῆς, πέμπτο ἡ ἀγία συναναστροφή, καὶ τὸ κατ' ἐξοχὴν φάρμακο εἶνε ἡ **θεία κοινωνία** ὅταν τὸ λαμβάνῃ κανεὶς «*μετὰ φόβου Θεοῦ, πίστεως καὶ ἀγάπης*» (Ἰ. λστ.).

Αὐτὸ τὸ Γιατρὸ ν' ἀγαπήσουμε ὅλοι, γονεῖς καὶ παιδιὰ. Δὲν ἔχουμε ἀνάγκη ἀπὸ ψυχιάτρους· ἔχουμε ἀνάγκη ἀπὸ τὸ μεγάλο Γιατρὸ. Ὅταν τὸ παιδί σας ἀρρωστήσῃ, **γονατίστε** καὶ θὰ δῇτε τὸ θαῦμα τοῦ Θεοῦ. Κι ὅταν τὸ παιδί σας δείχνῃ κακίες καὶ ἐλαττώματα, γονατίστε καὶ **παρακαλέστε**, κι ὁ Θεὸς θὰ κἀνῃ τὸ θαῦμα του. Ἔτσι ὅλοι, μικροὶ καὶ μεγάλοι, θὰ ὑμνοῦμε Ἰησοῦν Χριστόν, ἐσταυρωμένον καὶ ἀναστάντα ἐκ νεκρῶν, εἰς αἰῶνας αἰώνων· 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 2024 commitment **TODAY!** The benefits you shall receive beyond grace include the satisfaction and knowledge that this Church and community thrive thanks to your outreach.

Homily by St. John Chrysostom on Matthew 8

But nevertheless, though having such great faith, he still accounted himself to be unworthy. Christ however, signifying that he was worthy to have Him enter into his house, did much greater things, marvelling at him, and proclaiming him, and giving more than he had asked. For he came indeed seeking for his servant health of body, but went away, having received a kingdom. Do you see how the saying had been already fulfilled, "Seek the kingdom of heaven, and all these things shall be added unto you." For, because he evinced great faith, and lowliness of mind, He both gave him heaven, and added unto him health.

And not by this alone did He honor him, but also by signifying upon whose casting out he is brought in. For now from this time forth He proceeds to make known to all, that salvation is by faith, not by works of the law. And this is why not to Jews only, but to Gentiles also the gift so given shall be proffered, and to the latter rather than to the former. For "think not," says He, by any means, that so it has come to pass in

regard of this man alone; nay, so it shall be in regard of the whole world. And this He said, prophesying of the Gentiles, and suggesting to them good hopes. For in fact there were some following Him from Galilee of the Gentiles. And this He said, on the one hand, not letting the Gentiles despair, on the other, putting down the proud spirits of the Jews.

But that His saying might not affront the hearers, nor afford them any handle; He neither brings forward prominently what He has to say of the Gentiles, but upon occasion taken from the centurion; nor does He use nakedly the term, Gentiles: not saying, "many of the Gentiles," but, "many from east and west:" Matthew 8:11 which was the language of one pointing out the Gentiles, but did not so much affront the hearers, because His meaning was under a shadow.

Neither in this way only does He soften the apparent novelty of His doctrine, but also by speaking of "Abraham's bosom" instead of "the kingdom."

RADIO MINISTRY: Each Saturday at 1:15 PM Fr. Eugene hosts the radio broadcast **MATTERS OF CONSCIENCE NOW IN ITS 26th 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.

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