

ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ  
ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ  
ΘΥΑΤΕΙΡΩΝ & Μ. ΒΡΕΤΑΝΝΙΑΣ

ECUMENICAL PATRIARCHATE  
ARCHDIOCESE OF  
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ΚΥΡΙΑΚΗ Ε΄ ΛΟΥΚΑ  
3 Νοεμβρίου 2024  
Ἦχος β΄. Ἀριθμ. 253

ΛΟΓΟΣ ΚΥΡΙΟΥ  
THE WORD OF OUR LORD



5<sup>th</sup> SUNDAY OF LUKE  
3 November 2024  
2<sup>nd</sup> Mode. No. 253

Ἀκεψιμᾶ, Ἀειθαλᾶ μαρτύρων, Γεωργίου Τροπαιοφόρου (ἀνακομιδῆ), Γεωργίου Νεαπολίτου  
Acephsimas, Joseph & Aethalhas martyrs, George the Great Martyr (translation of relics), George of Neapolis

ΑΠΟΣΤΟΛΙΚΟΝ ΑΝΑΓΝΩΣΜΑ

Β΄ Κορ. ια΄, 31-33 - ιβ΄, 1-9

**Α**δελφοί, ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου Ἰησοῦ Χριστοῦ οἶδεν, ὃ ὦν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι. Ἐν Δαμασκῶ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρουρεῖ τὴν Δαμασκηνῶν πόλιν, πιάσαι με θέλων· καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ. Καυχᾶσθαι δὴ οὐ συμφέρει μοι· ἐλεύσομαι γὰρ εἰς ὄπτασίας καὶ ἀποκαλύψεις Κυρίου. Οἶδα ἄνθρωπον ἐν Χριστῶ πρὸ ἐτῶν δεκατεσσάρων - εἴτε ἐν σώματι οὐκ οἶδα· εἴτε ἐκτὸς τοῦ σώματος οὐκ οἶδα· ὁ Θεὸς οἶδεν - ἄρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. Καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον - εἴτε ἐν σώματι, εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν - ὅτι ἠρπάγη εἰς τὸν παράδεισον, καὶ ἤκουσεν ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι. Ὑπὲρ τοῦ τοιοῦτου καυχῆσομαι· ὑπὲρ δὲ ἑμαυτοῦ οὐ καυχῆσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις μου· ἐὰν γὰρ θελήσω καυχῆσασθαι, οὐκ ἔσομαι ἄφρων· ἀλήθειαν γὰρ ἐρῶ· φείδομαι δέ, μὴ τις εἰς ἐμέ λογίσσεται ὑπὲρ ὃ βλέπει με, ἢ ἀκούει τι ἐξ ἐμοῦ. Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος Σατᾶν, ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι. Ὑπὲρ τούτου τρίς τὸν κύριον παρεκάλεσα ἵνα ἀποστῆ ἀπ' ἐμοῦ. Καὶ εἶρηκέν μοι, Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμίς μου ἐν ἀσθενείᾳ τελειοῦται. Ἥδιστα οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμέ ἡ δύναμις τοῦ Χριστοῦ.

ΕΠΙΣΤΟΛΗ

2 Κορ. 11: 31-33 ; 12: 1-9

**B**rethren, the God and Father of the Lord Jesus, he who is blessed for ever, knows that I do not lie. At Damascus, the governor under King Aretas guarded the city of Damascus in order to seize me, but I was let down in a basket through a window in the wall, and escaped his hands. I must boast; there is nothing to be gained by it, but I will go on to visions and revelations of the Lord. I know a man in Christ who fourteen years ago was caught up to the third heaven - whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into Paradise - whether in the body or out of the body I do not know, God knows - and he heard things that cannot be told, which man may not utter. On behalf of this man I will boast, but on my own behalf I will not boast, except of my weaknesses. Though if I wish to boast, I shall not be a fool, for I shall be speaking the truth. But I refrain from it, so that no one may think more of me than he sees in me or hears from me. And to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated. Three times I besought the Lord about this, that it should leave me; but he said to me, My grace is sufficient for you, for my power is made perfect in weakness. I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me.

## ΕΥΑΓΓΕΛΙΚΟΝ ΑΝΑΓΝΩΣΜΑ

Λουκ. ιστ´, 19-31

**Ε**ἶπεν ὁ Κύριος· Ἄνθρωπός τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραϊνόμενος καθ' ἡμέραν λαμπρῶς. πτωχὸς δέ τις ἦν ὀνόματι Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἠλκωμένος καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἔλκη αὐτοῦ. ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος καὶ ἐτάφη. καὶ ἐν τῷ ἄδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὄρᾳ τὸν Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. καὶ αὐτὸς φωνήσας εἶπε· πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. εἶπε δὲ Ἀβραάμ· τέκνον, μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακὰ· νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι· καὶ ἐπὶ πᾶσι τοῦτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν. εἶπε δὲ ἔρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου· ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. λέγει αὐτῷ Ἀβραάμ· ἔχουσι Μωϋσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν. ὁ δὲ εἶπεν· οὐχί, πάτερ Ἀβραάμ, ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῆ πρὸς αὐτούς, μετανοήσουσιν. εἶπε δὲ αὐτῷ· εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῆ πεισθήσονται.

## GOSPEL READING

Luke 16: 19-31

**T**he Lord said, There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, 'Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses, and the prophets; let them hear them.' And he said, 'No, father Abraham; but if some one goes to them from the dead, they will repent.' He said to them, 'If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead.'

## ΕΡΜΗΝΕΙΑ ΕΥΑΓΓΕΛΙΚΟΥ ΑΝΑΓΝΩΣΜΑΤΟΣ

**Η** σημερινή ευαγγελική περικοπή προβάλλει δύο κεντρικά πρόσωπα, κάποιον ανώνυμο πλούσιο καὶ ἕναν ἐπώνυμο φτωχό, τὸν Λάζαρο, ὁ ὁποῖος βρῖσκεται «προσαϊτῶν» τὰ ψίχουλα πού πέφτουν ἀπὸ τὸ τραπέζι τοῦ πλουσίου. Φαντάζει τραγικό στὰ μάτια μας τὸ πῶς ὁ ἄνθρωπος, ἡ πιὸ κοντινὴ εἰκόνα τοῦ Θεοῦ στὴ δημιουργία, ἀπογειώνεται στὸ

υπέρτατο σημείο τῆς ἐξέλιξής της ἢ καταβιβάζεται στό ἀκροθίνιο τῆς ἀνυπαρξίας. Πόσο εὐκόλα ὁ «λίαν καλῶς» ποιηθεῖς ἄνθρωπος μεταμορφώνεται σέ τέρας τῆς πλεονεξίας μέ δική του ἐπιλογή καί εὐθύνη.

Ὁ Λάζαρος, ὁ πτωχός καί ταλαιπωρημένος, πεθαίνει, ὅπως μᾶς λέει τό εὐαγγέλιο, καί ἐκεῖ θά ἔπρεπε νά ἔχουν τελειώσει ὅλα. Ὅμως δέν συμβαίνει αὐτό. Ὁ θάνατος δέν σημαίνει τό τέλος γιά τόν Λάζαρο, ἀλλά τή διάβαση ἀπό τήν ἀδικία τῶν ἀνθρώπων στή δικαιοσύνη τοῦ Θεοῦ. Ὁ θάνατος γίνεται τό πρῶτο σκαλοπάτι στήν κλίμακα πού ὀδηγεῖ στήν ἀγκαλιά τοῦ Θεοῦ. Μετά ἀπό λίγο καιρό πεθαίνει καί ὁ πλούσιος, καί ὅπως χαρακτηριστικά ἀναφέρει τό εὐαγγέλιο, κηδεύεται. Ὅμως, γι' αὐτόν, ὁ θάνατος γίνεται τό τελευταῖο σκαλοπάτι πού τόν ὀδηγεῖ στήν ἀνυπαρξία. Ὁ μέν φτωχός περνᾷ ἀπό τήν κοσμική ἀνυπαρξία στήν ὄντως ζωή, ὁ δέ πλούσιος περνᾷ ἀπό τήν ὑποτιθέμενη ὑπαρξη στήν ἀνυπαρξία καί στήν κόλαση τῆς μόνωσής του. Ἔτσι, ἐνῶ ἀρχικά φαινόταν πώς ὁ πλούσιος τά εἶχε ὅλα, ξαφνικά γίνεται ἀνίκανος μπροστά στή δικαιοσύνη τοῦ Θεοῦ, καί ἀπό πλούσιος γίνεται ὁ ἴδιος «προσαιτῶν» ν' ἀγγίξει, ὁ ἄλλοτε φτωχός καί τιποτένιος Λάζαρος, τό χέρι του στό νερό καί νά τόν δροσίσει.

Σήμερα, εἶναι ἡ εὐκαιρία νά σκεφτοῦμε ποιᾷ ζωῇ θά ἐπιλέξουμε. Μᾶς καλεῖ ὁ Χριστός, γιά ἄλλη μία φορά, νά δοῦμε τά λάθη καί τίς ἐπιλογές μας. Νά ἀναλογιστοῦμε τίς ἀστοχίες καί τήν ἀνεπάρκειά μας. Μᾶς καλεῖ στό δεῖπνο τῆς ἀγάπης καί τῆς δικαιοσύνης ὅπου πλούσιοι καί φτωχοί, δυνατοί καί ἀδύνατοι, πρῶτοι καί ἔσχατοι, ἔχουν τήν ἴδια θέση. Γιατί μπροστά στή Δικαιοσύνη τοῦ Θεοῦ ὅλοι ἔχουν τήν ἴδια θέση.

Παράδειγμα ἄς γίνει λοιπόν ἡ εὐαγγελική περικοπή γιά τίς ἐπόμενες ἐπιλογές μας. Παράδειγμα γιά τό πῶς ἀλλάζουν τά πράγματα σέ μία καί μόνο στιγμή. Τή στιγμή πού ὁ Χριστός ἀπαιτεῖ ἀπό ἐμᾶς τή ζωή μας. Ἐκείνη τή στιγμή πού ὅλοι στεκόμαστε, γυμνοί καί ἐκτραηλισμένοι ἐνώπιόν τοῦ Θεοῦ τοῦ Τρισαγίου.

## SERMON ON THE GOSPEL READING

**T**oday's Gospel Reading warns us of the dangers of becoming self-absorbed in worldliness to the detriment of our neighbour, and presents us with the transformative experience that can be found in patience even during times of struggle.

The rich man is described as 'clothed in purple and fine linen and who feasted sumptuously every day' in order to show that not only was he rich, but that there was no limit to his extravagance, and that his focus was clearly with selfishness. Lazaros is depicted in a diametrically opposed situation, lying at the rich man's gate 'full of sores, who desired to be fed with what fell from the rich man's table' in other words living a life full of patient suffering. However, in the hour of their death their positions are radically reversed with the rich man ending up 'in Hades... in torment' and Lazaros 'in Abraham's bosom' so in heaven with God. The rich man's selfish misuse of his wealth has not availed him at all, and Lazaros who has patiently waited without anything receives his just reward with God. Faced with his predicament the rich man's suddenly, but sadly too late, releases the need for mercy and begs 'Father Abraham, have mercy upon me, and send Lazaros to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' It is no mistake that Abraham is referenced in this passage, being, known for his hospitality, and thus bringing the rich man who has been lack in this virtue to his senses. Abraham offers him the compassion he can calling the rich man 'Son', but due to the man's lack of

repentance he can offer him nothing more because a 'great chasm' exists between the sinners and the righteous, and this chasm in death between heaven and hell cannot be bridged, the rich man has had his reward which he has in effect squandered in life, and the poor man through lacking everything and in following the example of Job in perseverance has won the heavenly prize.

With the scales placed over his eyes through greed finally falling away, the rich man thinks about others perhaps for the first time and begs Abraham, '*send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.*' Abraham points the rich man to the very scripture which he should have been following, but chose to ignore and says '*They have Moses, and the prophets; let them hear them.*' The brothers of the rich man, having also failed to notice Lazaros will be moved neither by Lazaros appearing transfigured by God as one of his saints, nor will the scriptures soften their hearts.

We are called to both have faith in God and to love Him unconditionally. However, this faith needs to be expressed through good works. It is not a sin, in itself, to have wealth, but it is essential that we use our wealth in helping to feed the hungry, visit the sick, cloth the naked, and so on. Equally, if we find ourselves in spiritual difficulties, or even worldly ones, it is important to face them with the virtue of patience, not with complaint and moaning. Through patience and through prayer to God our difficulties can be transformed, and we can draw ever closer to God. More broadly we need to avoid being rich in sinfulness but instead seek our wealth in humility, prayer, and love God and our neighbour, as these are something that God will cause to grow within us if we cultivate them, and which can never be lost or taken away.

Oeconomos Gregory Wellington



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We would like to thank you for visiting and worshipping with us today. Kindly know that although all are welcome to attend our Sacred Services, a prerequisite to receive Holy Communion is unity in the Faith, as well as spiritual preparation by prayer, fasting, and regular participation in the Sacrament of Holy Confession. Non-Orthodox Christians are kindly requested to refrain from receiving Communion. All are, however, welcome to partake of the "antidoron" (blessed bread) distributed by the clergy at the conclusion of the Service, as well as to introduce themselves while doing so.

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