

ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ
ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ
ΘΥΑΤΕΙΡΩΝ & Μ. ΒΡΕΤΑΝΝΙΑΣ

ECUMENICAL PATRIARCHATE
ARCHDIOCESE OF
THYATEIRA & GREAT BRITAIN



ΚΥΡΙΑΚΗ Η' ΛΟΥΚΑ
16 Νοεμβρίου 2025
Ἦχος πλ. β'. Ἀριθμ. 307

ΛΟΓΟΣ ΚΥΡΙΟΥ THE WORD OF OUR LORD



8th SUNDAY OF LUKE
16 November 2025
Plagal of the 2nd Mode. No. 307

Ματθαίου Ἀποστόλου & Εὐαγγελιστοῦ, Ἰφιγενείας μάρτυρος
Matthew apostle & Evangelist, Iphigenia

ΑΠΟΣΤΟΛΙΚΟΝ ΑΝΑΓΝΩΣΜΑ

Ρωμ. ι', 11-21 - ια', 1-2

Αδελφοί, λέγει γάρ ἡ γραφή, Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνηθήσεται. Οὐ γάρ ἐστιν διαστολή Ἰουδαίου τε καὶ Ἑλλήνου· ὁ γὰρ αὐτὸς Κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν. Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου σωθήσεται. Πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; Πῶς δὲ πιστεύουσιν οὗ οὐκ ἤκουσαν; Πῶς δὲ ἀκούσουσιν χωρὶς κηρύσσοντος; Πῶς δὲ κηρύξουσιν ἐὰν μὴ ἀποσταλῶσιν; Καθὼς γέγραπται, Ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων τὰ ἀγαθὰ. Ἄλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει, Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; Ἄρα ἡ πίστις ἐξ ἀκοῆς, ἢ δὲ ἀκοῇ διὰ ῥήματος Θεοῦ. Ἄλλὰ λέγω, μὴ οὐκ ἤκουσαν; Μενούγγε· εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν. Ἄλλὰ λέγω, μὴ οὐκ ἔγνω Ἰσραὴλ; Πρῶτος Μωϋσῆς λέγει, Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπὶ ἔθνει ἄσυνέτω παροργιῶ ὑμᾶς. Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει, Εὐρέθην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανῆς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν. Πρὸς δὲ τὸν Ἰσραὴλ λέγει, Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα. Λέγω οὖν, μὴ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ; Μὴ γένοιτο. Καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμί, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν. Οὐκ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω.

EPISTLE READING

Rom. 10: 11-21 ; 11: 1-2

Brethren, the scripture says, No one who believes in God will be put to shame. For there is no distinction between Jew and Greek; the same Lord is Lord of all and bestows his riches upon all who call upon him. For, every one who calls upon the name of the Lord will be saved. But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent? As it is written, How beautiful are the feet of those who preach good news! But they have not all obeyed the gospel; for Isaiah says, Lord, who has believed what he has heard from us? So faith comes from what is heard, and what is heard comes by the preaching of Christ. But I ask, have they not heard? Indeed they have; for Their voice has gone out to all the earth, and their words to the ends of the world. Again I ask, did Israel not understand? First Moses says, I will make you jealous of those who are not a nation; with a foolish nation I will make you angry. Then Isaiah is so bold as to say, I have been found by those who did not seek me; I have shown myself to those who did not ask for me. But of Israel he says, All day long I have held out my hands to a disobedient and contrary people. I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew.

ΕΥΑΓΓΕΛΙΚΟΝ ΑΝΑΓΝΩΣΜΑ

Ματθ. θ', 9-13

Τῷ καιρῷ ἐκεῖνῳ, παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδὸν πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ· διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν αὐτοῖς· οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. πορευθέντες δὲ μάθετε τί ἐστὶν ἔλεον θέλω καὶ οὐ θυσίαν. οὐ γὰρ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.



ΑΝΑΣΤΑΣΙΜΟΝ ΑΠΟΛΥΤΙΚΙΟΝ

Ἦχος πλ. β'

Αγγελικαὶ δυνάμεις ἐπὶ τὸ μνήμά σου, καὶ οἱ φυλάσσοντες, ἀπενεκρώθησαν· καὶ ἴστατο Μαρία ἐν τῷ τάφῳ, ζητοῦσα τὸ ἄχραντόν σου σῶμα. Ἐσκύλευσας τὸν Ἄδην, μὴ πειρασθεῖς ὑπ' αὐτοῦ· ὑπήντησας τῇ Παρθένῳ, δωρούμενος τὴν ζωὴν. Ὁ ἀναστὰς ἐκ τῶν νεκρῶν, Κύριε δόξα σοι.

GOSPEL READING

Matt. 9: 9-13

At that time, as Jesus passed on, he saw a man called Matthew sitting at the tax office; and he said to him, Follow me. And he rose and followed him. And as he sat at table in the house, behold, many tax collectors and sinners came and sat down with Jesus and his disciples. And when the Pharisees saw this, they said to his disciples, Why does your teacher eat with tax collectors and sinners? But when he heard it, he said, Those who are well have no need of a physician, but those who are sick. Go and learn what this means, 'I desire mercy, and not sacrifice.' For I came not to call the righteous, but sinners to repentance.

RESURRECTION APOLYTIKION

Plagal of the 2nd Mode

Angelic Powers were at your grave, and those who guarded it became as dead, and Mary stood by the tomb, seeking your most pure Body. You despoiled Hell and emerged unscathed; you met the Virgin and granted life. Lord, risen from the dead, glory to you!

ΕΡΜΗΝΕΙΑ ΕΥΑΓΓΕΛΙΚΟΥ ΑΝΑΓΝΩΣΜΑΤΟΣ

Μέ περισσή αὐθάδεια, οἱ Φαρισαῖοι ρωτοῦν τοὺς μαθητὲς τοῦ Κυρίου: «Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει ὁ Διδάσκαλος ἡμῶν;», γιατί, δηλαδή, ὁ Διδάσκαλός μας, τρώει καὶ πίνει μέ τελῶνες καὶ ἁμαρτωλούς; Καὶ ἔρχεται ὁ ἴδιος ὁ Χριστός νά τοὺς δώσει ἀποστομωτικά τὴν ἀπάντησιν: «Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες», ὅτι δέν ἔχουν, δηλαδή, ἀνάγκη οἱ ὑγιεῖς καὶ δυνατοὶ τὸν ἰατρό, ἀλλὰ οἱ ἀσθενεῖς! Καὶ συνεχίζει λέγοντας: «Οὐ γὰρ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν», πού σημαίνει, «δέν ἦρθα νά καλέσω τοὺς ἀναμαρτήτους σέ μετάνοια ἀλλά τοὺς ἁμαρτωλοὺς!»

Παρεμβάλλει δέ, καὶ τὴν ἀπό τοῦ Προφήτου Ὡσηέ προλεχθεῖσα πρότασις, «ἔλεον θέλω, καὶ οὐ θυσίαν», δίνοντας ἔτσι ἓνα τελειωτικό «χτύπημα», ὄχι μόνον στοὺς ἀπίστους καὶ στοὺς εἴρωνες ἀλαζόνες πού εἶχε μπροστά του, ἀλλὰ καὶ σέ ὅλους ἐμᾶς πού ἀκόμη καὶ σήμερα, αἰσθανόμαστε ὑπερήφανοι γιὰ τὴν καλωσύνη μας καὶ τὴν ἀγιότητά μας, καὶ ἀρπάζουμε μέ τόση εὐκολία, ἀνά πάσα στιγμή, τὴν εὐκαιρία νά κατακρίνουμε τό συνάνθρωπό μας γιὰ τίς

ἀμαρτίες του, γιά τίς συναναστροφές του, γιά τίς ἐπιλογές του καί γιά τήν ἴδια του, ἀκόμη, τή ζωή! Γεμάτοι ἀλαζονεία ἐπικεντρωνόμαστε στους τύπους, γινόμαστε τυπολάτρες, καί χάνουμε ἀπό τά μάτια μας καί τή ζωή μας τό Χριστό καί τήν Ἀγάπη Του ὡς γνώμονά μας!

Δέν βλέπουμε, μά οὔτε καί θέλουμε νά ἀντικρύσουμε τή δική μας ἀλαζονεία, αὐτή τήν τόσο ἀγαπημένη του Διαβόλου ἀμαρτία, καί νομίζουμε ὅτι εἴμαστε σέ θέση νά κρίνουμε τίς πράξεις τῶν ἄλλων, δίχως κᾶν νά τίς γνωρίζουμε. Πολλές φορές, δέν κρίνουμε κᾶν ἀπό τό τί βλέπουμε στόν ἀδελφό μας, ἀλλά ἀπό τό τί ἀκούμε ἀπό ἄλλους γιά αὐτόν. Ἡ ἀκόμη καί ἀπό τό τί ὑποθέτουμε. Στοιχειοθετοῦμε κατηγορίες ἀπό τά σαθρά ἐπιχειρήματα τῆς φαντασίας μας καί ἔχουμε τό θράσος νά τίς ἀπευθύνουμε ὡς δηλητηριώδη βέλη ἐπάνω του. Ὡς ἄλλοι Φαρισαῖοι, ἀδελφοί μου, ἔχουμε φτάσει, λοιπόν, ἕως καί σήμερα, νά ἔχουμε ἀπέναντί μας τό Χριστό στό πρόσωπο τοῦ συνανθρώπου μας, κάτι πού τόσο γλαφυρά ὁ ἴδιος ὁ Κύριος περιγράφει στό Εὐαγγέλιον τῆς Κρίσεως, καί διαπράττουμε τό αὐτό ἔγκλημα ξανά καί ξανά.

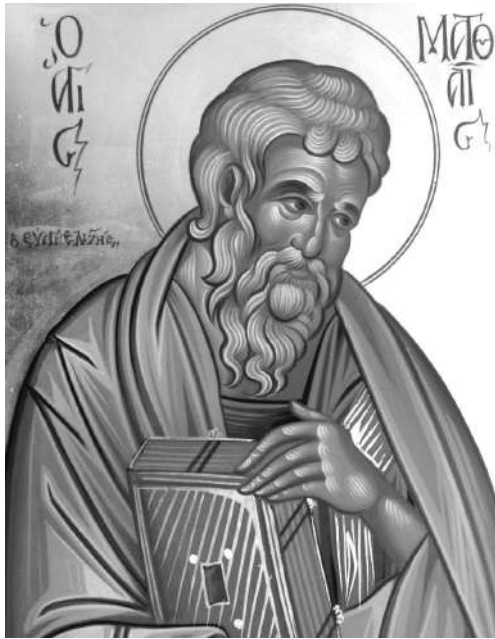
Ἀναρωτιόμαστε γιατί νά συναναστρέφεται, νά τρώει καί νά πίνει μέ τελῶνες, ἀμαρτωλούς, πόρνες καί κλέφτες. Γιατί νά εἶναι αὐτός πού εἶναι καί νά μήν εἶναι σάν και ἐμᾶς, πού εἴμαστε κάθε μέρα στήν Εκκλησία, προσευχόμαστε, καί αἰσθανόμαστε Ἄγιοι... Ὅχι ἀδελφοί μου! Εἶναι ἐπικίνδυνο τό μονοπάτι πού ἀκολουθοῦμε. Μᾶς τό εἶπε ὁ Χριστός μέ ἀπλά λόγια! Δέν ἦρθε ἐδῶ γιά τούς δικαίους ἀλλά γιά τούς ἀμαρτωλούς! Δέν ἦρθε γιά τούς ὑγιεῖς, ἀλλά γιά τούς ἀρρώστους!

Καί πρέπει νά γυρίσουμε τά μάτια μας στόν ἑαυτό μας ἀδελφοί μου, καί νά κάνουμε αὐτοκριτική, καί νά καταθέσουμε τίς δικές μας ἀμαρτίες στόν Ἰησοῦ Χριστό. Νά Του προσφέρουμε τή ζωή μας ὀλόκληρη, τίς σκέψεις μας καί τά αἰσθήματά μας μέ ταπείνωση, γιατί μόνο μέ αὐτόν τόν τρόπο θά σωθοῦμε! Μόνο μέ αὐτόν τόν τρόπο θά δοξαστεῖ τό Ἅγιο Ὄνομά Του καί θά σωθεῖ καί ἡ πλάση ὀλόκληρη! Γιατί πρέπει ἐπιτέλους νά ἀνοίξουμε τά μάτια μας καί νά δοῦμε πῶς δέν εἶναι οἱ ἄλλοι οἱ ἀμαρτωλοί καί οἱ ἀσθενεῖς, ἀλλά ἐμεῖς οἱ ἴδιοι! Δέν εἴμαστε ὁ Ἐσταυρωμένος ἀλλά οἱ σταυρωτές Του! Καί χρειαζόμαστε τόν Ἰησοῦ Χριστό νά ἰατρέψει τήν ψυχή μας, τώρα!...

SAINT MATTHEW THE APOSTLE AND EVANGELIST

Today's Gospel Reading is that for the Feast Day of St Matthew the Apostle and Evangelist. Matthew's decision to leave behind his life of corrupt commerce and become Christ's Disciple and Apostle is recorded in his gospel. St Matthew is a great example of the life-changing power of repentance. His answer to Christ's call to follow Him changed his own life and the life of the world forever. For his gospel has gone out to the ends of the earth, to people of every language and people and nation. Thus, as the Lord says through the Prophet Isaiah, and as St Paul re-iterates in today's Epistle Reading: *"I have been found by those who did not seek me; I have shown myself to those who did not ask for me"*, and *"Their voice has gone out to all the earth, and their words to the ends of the world"*.

Matthew, as an Apostle and Evangelist, changed the world by making disciples of all nations through his missionary endeavours and his gospel, which the entire Church has considered to be holy scripture since no later than the early second century. It is this which our Fathers had in mind when selecting today's Epistle Reading for the Feast of St Matthew: *"Everyone who calls on the name of the Lord shall be saved"*. But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never



heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, “How beautiful are the feet of those who bring good news!”

St Matthew is an example to us of how our lives can be changed by heeding the call to repentance and complete dedication to Christ. He is also a reminder that we too are in a way called to be apostles – people sent into the world to bear witness to Christ. We live in a time and place where fewer and fewer people are hearing about Christ or hearing the truth about Christ. We who are ‘inheritors’ of the true Faith have a duty not only to preserve the true Faith, but also to proclaim it and to take it to others. I believe that the influx of Greek Cypriot and Eastern European Orthodox Christians in this country over the last hundred years was no co-incidence

or accident of history; for these people brought the true Faith with them and, as a result, even if unintentionally, they brought Orthodoxy back to these lands, and the result has been a significant number of British people converting to Orthodox Christianity. The arrival in this country of Orthodox from distant shores was certainly providential. If we truly believe that what we have is the pearl of great price, the true Faith, Church and Tradition, then surely we will have to account to God for concealing it from those who have not heard.



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Are you between the ages of 16-35? If yes, join us at Christian Orthodox Thyateira Youth, our official Archdiocesan Youth and Young Adult Ministry.

To learn more visit: www.coty.org.uk. Follow us on Instagram: COTY_org



Visitors Are Welcome


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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