

ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ
ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ
ΘΥΑΤΕΙΡΩΝ & Μ. ΒΡΕΤΑΝΝΙΑΣ

ECUMENICAL PATRIARCHATE
ARCHDIOCESE OF
THYATEIRA & GREAT BRITAIN



ΛΟΓΟΣ ΚΥΡΙΟΥ THE WORD OF OUR LORD



ΚΥΡΙΑΚΗ ΤΩΝ ΒΑΪΩΝ
13 Ἀπριλίου 2025
Ἦχος - Ἀριθμ. 276

PALM SUNDAY
13 April 2025
Mode - No. 276

Μαρτίνου πάπα Ρώμης, Θεοδοσίου & Ζωΐλου μαρτύρων, Γεωργίου νεομάρτυρος τοῦ Κυρίου
Martin pope of Rome, Theodosius & Zoilos martyrs, George neomartyr

ΑΠΟΣΤΟΛΙΚΟΝ ΑΝΑΓΝΩΣΜΑ

φιλ. δ', 4-9

Ἀδελφοί, χαίρετε ἐν Κυρίῳ πάντοτε·
πάλιν ἐρῶ, χαίρετε. Τὸ ἐπιεικὲς ὑμῶν
γνωσθήτω πᾶσιν ἀνθρώποις. Ὁ Κύριος
ἐγγύς. Μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ
προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας
τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν
Θεόν. Καὶ ἡ εἰρήνη τοῦ Θεοῦ ἡ ὑπερέχουσα
πάντα νοῦν, φρουρήσει τὰς καρδίας ὑμῶν
καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.
Τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα
σεμνά, ὅσα δίκαια, ὅσα ἀγνά, ὅσα προσφιλῆ,
ὅσα εὐφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος,
ταῦτα λογίζεσθε. Ἄ καὶ ἐμάθετε καὶ παρε-
λάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί,
ταῦτα πράσσετε· καὶ ὁ Θεὸς τῆς εἰρήνης
ἔσται μεθ' ὑμῶν.

ΕΠΙΣΤΟΛΗ

Phil. 4: 4-9

Brethren, rejoice in the Lord always; again
I will say, Rejoice. Let all men know your
forbearance. The Lord is at hand. Have no
anxiety about anything, but in everything by
prayer and supplication with thanksgiving let
your requests be made known to God. And the
peace of God, which passes all understanding,
will keep your hearts and your minds in
Christ Jesus. Finally, brethren, whatever is
true, whatever is honorable, whatever is just,
whatever is pure, whatever is lovely, whatever
is gracious, if there is any excellence, if there
is anything worthy of praise, think about
these things. What you have learned and
received and heard and seen in me, do; and
the God of peace will be with you.



ΑΠΟΛΥΤΙΚΙΟΝ

Ἦχος πλ. β'

Μετὰ κλάδων ὑμνήσαντες πρότερον, μετὰ ξύλων συνέ-
λαβον ὕστερον, οἱ ἀγνώμονες Χριστόν, Ἰουδαῖοι τὸν
Θεόν· ἡμεῖς δὲ πίστει ἀμεταθέτω, αἰεὶ τιμῶντες ὡς εὐεργέτην,
διὰ παντὸς βοῶμεν αὐτῷ· Εὐλογημένος εἶ ὁ ἐρχόμενος, τὸν
Ἀδὰμ ἀνακαλέσασθαι.

ΕΤΕΡΟΝ ΑΠΟΛΥΤΙΚΙΟΝ

Ἦχος πλ. β'

Συνταφέντες σοι διὰ τοῦ Βαπτίσματος, Χριστὲ ὁ Θεὸς
ἡμῶν, τῆς ἀθανάτου ζωῆς ἠξιώθημεν τῇ Ἀναστάσει
σου, καὶ ἀνυμνοῦντες κρᾶζομεν· Ὡσαννὰ ἐν τοῖς ὑψίστοις,
εὐλογημένος ὁ ἐρχόμενος, ἐν ὀνόματι Κυρίου.

ΕΥΑΓΓΕΛΙΚΟΝ ΑΝΑΓΝΩΣΜΑ

Ἰωάν. ιβ', 1-18

Πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν ὁ Ἰησοῦς εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν. ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἷς ἦν τῶν ἀνακειμένων σὺν αὐτῷ. ἡ οὖν Μαρία, λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξε ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου. λέγει οὖν εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι· διατί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς; εἶπε δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτης ἦν, καὶ τὸ γλωσσόκομον εἶχε καὶ τὰ βαλλόμενα ἐβάσταζεν. εἶπεν οὖν ὁ Ἰησοῦς· ἄφες αὐτήν, εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό. τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. Ἔγνων οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστί, καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν. ἐβουλεύσαντο δὲ οἱ ἄρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, ὅτι πολλοὶ δι' αὐτὸν ὑπήγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν. Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα, ἔλαβον τὰ βαβία τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον· ὠσαννὰ, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραὴλ. εὐρῶν δὲ ὁ Ἰησοῦς ὄναριον ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστί γεγραμμένον· μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται καθήμενος ἐπὶ πῶλον ὄνου. Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ. Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.

ΕΡΜΗΝΕΙΑ ΕΥΑΓΓΕΛΙΚΟΥ ΑΝΑΓΝΩΣΜΑΤΟΣ

Φθάσαμε, στο τέλος της Αγίας και Μεγάλης Τεσσαρακοστής και στην αρχή της Μεγάλης Εβδομάδος. Όλοι γνωρίζουμε ποιο είναι το αποκορύφωμα της λαμπρότατης αυτής περιόδου του λειτουργικού μας έτους, η έκβαση του Παθῶν του Κυρίου μας: η συντριβή του θανάτου, η Ανάσταση του Χριστού και μαζί με Εκείνον και η δική μας.

Υπέροχα μάς εισάγει στη Μεγάλη Εβδομάδα η Αγία μας Εκκλησία παρουσιάζοντάς μας δύο γεγο-

GOSPEL READING

John 12: 1-18

Six days before Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. There they made him a supper; Martha served, and Lazarus was one of those at table with him. Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the fragrance of the ointment. But Judas Iscariot, one of his disciples, he who was to betray him, said Why was this ointment not sold for three hundred denarii and given to the poor? This he said, not that he cared for the poor but because he was a thief, and as he had the money box he used to take what was put into it. Jesus said, Let her alone, let her keep it for the day of my burial. The poor you always have with you, but you do not always have me. When the great crowd of the Jews learned that he was there, they came, not only on account of Jesus but also to see Lazarus, whom he had raised from the dead. So the chief priests planned to put Lazarus also to death, because on account of him many of the Jews were going away and believing in Jesus. The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying, Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel! And Jesus found a young donkey and sat upon it; as it is written, Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey's colt! His disciples did not understand this at first; but when Jesus was glorified, then they remembered that this had been written of him and had been done to him. The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead bore witness. The reason why the crowd went to meet him was that they heard he had done this sign.

νότα που συνδέονται άμεσα με αυτήν: το πρώτο είναι μία ήσυχη σκηνή που εκτυλίσσεται στο σπίτι του αναστημένου Λαζάρου και των αδελφών του, Μάρθας και Μαρίας. Εκεί, σε μια εκδήλωση αγάπης και ευγνωμοσύνης η Μαρία αλείφει τα πόδια του Κυρίου με μεγάλη ποσότητα ακριβού μύρου, γεγονός που σκανδαλίζει τον Ιούδα, ο οποίος θεωρεί την πράξη αυτή σπατάλη. Θα μπορούσε το μύρο να πωληθεί και να δοθεί στους πτωχούς, λέει ο αυτός που έκλεβε από το κοινό ταμείο των μαθητών.

Ο Κύριος δέχεται αυτή την πράξη αγάπης—λατρείας θα λέγαμε—λέγοντας ότι η Μαρία Τον άλειψε με μύρο προφητικά καθώς σε λίγο θα ενταφιαζόταν ως νεκρός. Άλλωστε τους πτωχούς πάντοτε θα τους έχουμε μαζί μας αλλά Εκείνον (με την σωματική μορφή που έζησε μαζί μας) όχι. Δέχεται, λοιπόν, και επαινεί, ο Χριστός, μια υπερβολική κατά τον κοινό νου πράξη, θέλοντας να μας δείξει ότι η αγάπη και η ευγνωμοσύνη δεν είναι αληθινές και βαθιές αν έχουν «λογικά» όρια. «Η αγάπη, λέγει ο Αββάς Ισαάκ ο Σύρος, δεν γνωρίζει τα όρια της». Η αγάπη της Μαρίας ήταν το ξεχείλισμα της ευγνωμοσύνης της, γι αυτό και δεν «ζητεί τὰ ἑαυτῆς» (Α΄ Κορ. 13:5), δεν είναι ιδιοτελής αλλά αγνή και γνήσια. Δεν περιμένει η Μαρία κάτι υλικό ή εγωιστικό από τον Κύριο. Της φθάνει που έχει τον Ίδιο κοντά της. Άνθρωποι που έχουν τέτοια αγάπη για τον Κύριο αγαπούν και ευεργετούν και τους φτωχούς.

Κάτι διαφορετικό συμβαίνει στο δεύτερο γεγονός που μας θυμίζει η Εκκλησία μας σήμερα. Μια μέρα μετά την εκδήλωση της αγάπης της Μαρίας, ο Χριστός εισέρχεται στα Ιεροσόλυμα. Μέγα πλήθος είχε συγκεντρωθεί στην Αγία Πόλη για να εορτάσει το Πάσχα. Πολλοί από αυτούς είχαν ακούσει για τον Ιησού, για τα μεγάλα και εξαισία που έπραττε και ειδικά την Ανάσταση του Λαζάρου και έσπευσαν να Τον υποδεχθούν με Μεσσιανικές ιαχές και ύμνους ως τον μέλλοντα «λυτροῦσθαι τὸν Ἰσραήλ» (Λκ 24:21). Αν εξαιρέσει κανείς τα παιδιά, οι περισσότεροι σπεύδουν να Τον υποδεχθούν με την προσδοκία να αποκομίσουν από αυτόν, θεμιτά μιν, επίγεια και πρόσκαιρα δε, οφέλη, όπως την κοσμική απολύτρωση και αποκατάσταση του λαού τους. Ο Χριστός, όμως, κόμιζε κάτι απείρως μεγαλύτερο που δεν μπορούσαν να το δουν και δεν το λαχταρούσαν. Για αυτό και όταν διαπίστωσαν ότι δεν ήταν ο βασιλιάς που προσδοκούσαν, πολλοί από αυτούς λίγες ημέρες αργότερα θα απαιτούσαν να σταυρωθεί το γρηγορότερο.

Κεντρικό σημείο, λοιπόν, και των δύο γεγονότων, η ανιδιοτελής αγάπη και η αδελφή της άδοξη ευγνωμοσύνη. Κανείς δεν μπορεί να είναι αληθινός Χριστιανός αν δεν καλλιεργεί και τις δύο αυτές αρετές. Κανείς δεν θα καταλάβει το αληθινό νόημα της Μεγάλης Εβδομάδος, ούτε και θα γευθεί στην καρδιά του την χαρά της Αναστάσεως αν δεν αγαπά και ευγνωμονεί τον Θεό για όλα. Μα και κανείς δεν μπορεί να αγαπά τον Θεό και να είναι ευγνώμων δούλος χωρίς να γίνεται και αγαπών και ευγνωμών αδελφός προς όλους. Ας ευχαριστούμε τον Κύριο κάθε ημέρα για όλα αναλογιζόμενοι το τι έκανε Πρώτος Εκείνος για εμάς και ας Του ζητήσουμε ένθερμα να μάς χαρίσει το δώρο να Τον αγαπούμε. Τότε θα καταλάβουμε κάπως τί ένοιωθε η Μαρία και θα μπορέσουμε να αγαπήσουμε όλους, φτωχούς και πλούσιους, φίλους και εχθρούς ώστε να ακούσουμε και εμείς από τον Κύριο το «δεῦτε οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου» (Μτ 25:34).

Θεοφίλ. Επίσκοπος Ιλίου Ραφαήλ

SERMON ON THE GOSPEL READING

Living as we all do in an age of technology and its ever increasing development, it is of concern to Christians to distinguish between those things which are of value and those which are not. Past inventions have nearly always brought benefits but with the possibility of their harmful misuse. All these things are of special concern for parents who wish to give their children knowledge and advice in societies where authorities more and more impinge upon the right of parents to oversee the upbringing, including general education, moral and social values of their children and this is as true if not more so for Orthodox Christian parents. How do we test what is to be found on the internet and in social media and how do we use this “unavoidable” part of modern living? These questions may be answered in a number of ways.

We could say that conscience and common sense both play a part in this. The words and actions of our Lord Jesus Christ guide the Christian through life. These words are recorded in the Gospels preserved by the Church in her teaching and traditions. Within the New Testament the writings of the Holy Apostles bear witness to a faithful following of Christ, providing clear and encouraging words to enable Christians to live full and happy lives. From this wealth of inspired writings, not only the

Scriptures but also the early and later Fathers of the Church, today's selected passage from the Holy Apostle's Letter to the Philippians, provide us with clear guidance or at the very least help us with our personal use of Social Media and to identify that which we should avoid or be wary of. "Finally brethren" he wrote: "whatever things are true, whatever things are honourable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy - meditate on these things." (Verse 8).

Today we stand at the threshold of the Great and Holy Week. Lazarus is raised from the dead by Jesus and is now at home with his sisters Martha and Mary and the events begin to unfold as we enter into the liturgies of this week leading us through the Passion of Christ to the Feast of Feasts - the Holy and Great Pascha. Before that great celebration takes place however, there is a week of significant commemoration as we journey with Our Lord from his great entrance today, through his passion, trial, crucifixion, death and entombment. We are well aware of the culmination of these saving events and wherever possible enter into the richness of the Church's Holy Week services in penitent gratitude that "God so loved the world that he gave his only-begotten Son, to the end that all who believe in him should not perish but have everlasting life." (St. John's Gospel 3:16). Immediately the joyful hosanna's of today, the crowds, the children, the palms, have passed, there is a change of emphasis with the icon of the Bridegroom taking the central place for three days with: "Behold the Bridegroom comes in the midst of the night; and blessed is the servant, who he shall find vigilant; and unworthy is he, whom he shall find heedless....."

The icon showing Christ Jesus as the compassionate one and, bearing the marks of his passion, propels our hearts and minds further into this Holy Week as after the Anointing service on Wednesday, the Thursday, Friday and Saturday services powerfully, in a spiritual and ceremonial way, enable us to be with his Holy Mother and Saint John at the Cross, to the tomb and the Lamentations, the uncertainty - (although we know!) - in the time before the Glorious Resurrection which after this enriching week we look forward to celebrating in our Orthodox Christian way. Today, we bring the palm branches of our lives, we spread the garments of our lives, all to Christ, and we sing our hosannas too, hoping that he will find us among the *vigilant* who watch for him.

Oeconomos Nikitas Lantsbery



Christian Orthodox Thyateira Youth (COTY)

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 worshiping 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.

To learn more about Orthodox Christianity and to join the online Archdiocesan Discover Orthodoxy Class, please email: archdiocesanprivateoffice@gmail.com

Archdiocese of Thyateira & Great Britain, 5 Craven Hill, London W2 3EN
Tel.: 020 7723 4787 • E-mail: archthyateira@gmail.com • Website: www.thyateira.org.uk



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