

ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ
ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ
ΘΥΑΤΕΙΡΩΝ & Μ. ΒΡΕΤΑΝΝΙΑΣ

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ΛΟΓΟΣ ΚΥΡΙΟΥ THE WORD OF OUR LORD

ΚΥΡΙΑΚΗ ΤΩΝ ΑΓΙΩΝ 318 ΠΑΤΕΡΩΝ
(Α΄ ΟΙΚΟΥΜ. ΣΥΝΟΔΟΥ) 16 Ιουνίου 2024
Ἦχος πλ. β΄. Ἀριθμ. 233

SUNDAY OF THE 318 HOLY FATHERS OF
THE 1st OECUM. COUNCIL 16 June 2024
Plagal of the 2nd Mode. No. 233

40 Μαρτύρων ἐν Ρώμῃ, Τύχωνος & Μνημονίου ἐπισκόπων Ἀμαθοῦντος Κύπρου, Μάρκου ἱερομάρτυρος
40 martyrs of Rome, Tychon & Mnemonios bishops of Amathus, Mark hieromartyr

ΑΠΟΣΤΟΛΙΚΟΝ ΑΝΑΓΝΩΣΜΑ

Πράξ. κ΄, 16-18, 28-36

Εν ταῖς ἡμεραῖς ἐκεῖναις, ἔκρινεν ὁ Παῦλος παραπλευσαί τὴν Ἔφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδεν γάρ, εἰ δυνατόν ἦν αὐτῷ, τὴν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα. Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἔφεσον μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. Ὡς δὲ παρεγένοντο πρὸς αὐτόν, εἶπεν αὐτοῖς, προσέχετε οὖν ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ Πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ Κυρίου καὶ Θεοῦ, ἣν περιεποιήσατο διὰ τοῦ ἰδίου αἵματος. Ἐγὼ γὰρ οἶδα τοῦτο, ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου· καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν. Διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἔπαυσάμην μετὰ δακρύων νοουθετῶν ἕνα ἕκαστον. Καὶ τὰ νῦν παρατίθειμι ὑμᾶς, ἀδελφοί, τῷ Θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἐποικοδομῆσαι, καὶ δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν. Ἀργυρίου ἢ χρυσοῦ ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα. Αὐτοὶ γινώσκετε ὅτι ταῖς χρεαίαις μου καὶ τοῖς οὔσιν μετ' ἐμοῦ ὑπῆρέτησαν αἱ χεῖρες αὐταί. Πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτως κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε τῶν λόγων τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπεν, Μακάριόν ἐστιν μᾶλλον δίδόναι ἢ λαμβάνειν. Καὶ ταῦτα εἰπὼν, θείσ τὰ γόνατα αὐτοῦ, σὺν πᾶσιν αὐτοῖς προσηύξατο.

EPISTLE READING

Acts 20: 16-18 ; 28-36

In those days, Paul had decided to sail past Ephesus, so that he might not have to spend time in Asia; for he was hastening to be at Jerusalem, if possible, on the day of Pentecost. And from Miletos he sent to Ephesus and called to him the elders of the church. And when they came to him, he said to them, Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God which he obtained with the blood of his own Son. I know that after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking perverse things, to draw away the disciples after them. Therefore be alert, remembering that for three years I did not cease night or day to admonish every one with tears. And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified. I coveted no one's silver or gold or apparel. You yourselves know that these hands ministered to my necessities, and to those who were with me. In all things I have shown you that by so toiling one must help the weak, remembering the words of the Lord Jesus, how he said, 'it is more blessed to give than to receive.' And when he had spoken thus, he knelt down and prayed with them all.

ΕΥΑΓΓΕΛΙΚΟΝ ΑΝΑΓΝΩΣΜΑ

Ἰωάν. ιζ', 1-13

Τῷ καιρῷ ἐκεῖνῳ, ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν καὶ εἶπε· Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν Υἱόν, ἵνα καὶ ὁ Υἱός σου δοξάσῃ σε, καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον. αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον ἐτελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω· καὶ νῦν δόξασόν με σύ, Πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν καὶ ἐμοὶ αὐτοὺς δέδωκας, καὶ τὸν λόγον σου τετηρήκασι. νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ ἐστίν· ὅτι τὰ ῥήματα ἃ δέδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσι, καὶ τὰ ἐμὰ πάντα σὰ ἐστί καὶ τὰ σὰ ἐμὰ, καὶ δεδόξασμαι ἐν αὐτοῖς, καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σὲ ἔρχομαι. Πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὥσιν ἐν καθὼς ἡμεῖς. ὅτε ἦμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ. νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς.



ΑΝΑΣΤΑΣΙΜΟΝ ΑΠΟΛΥΤΙΚΙΟΝ

Ἦχος πλ. β'

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

GOSPEL READING

John 17: 1-13

At that time, Jesus lifted up his eyes to heaven and said, Father, the hour has come; glorify your Son that the Son may glorify you, since you have given him power over all flesh, to give eternal life to all whom you have given him. And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent. I glorified you on earth, having accomplished the work which you gave me to do; and now, Father, you glorify me in your own presence with the glory which I had with you before the world was made. I have manifested your name to the men whom you gave me out of the world; yours they were, and you gave them to me, and they have kept your word. Now they know that everything that you have given me is from you; for I have given them the words which you gave me, and they have received them and know in truth that I came from you; and they have believed that you did send me. I am praying for them; I am not praying for the world but for those whom you have given me, for they are mine; all mine are yours, and yours are mine, and I am glorified in them. And now I am no more in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one. While I was with them, I kept them in your name, which you have given me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. But now I am coming to you; and these things I speak in the world, that they may have my joy fulfilled in themselves.

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

«Ἴνα ὧσιν ἐν καθῶς ἡμεῖς»

Ἡ Ἐκκλησία ἐθέσπισε τὴν Ἑβδομη Κυριακή μετὰ τὸ Ἅγιον Πάσχα νὰ ἐορτάζονται οἱ Ἅγιοι 318 Πατέρες τῆς Α΄ Οἰκουμενικῆς Συνόδου, “τά μυρίπνοα ἄνθη τοῦ Παραδείσου”. Ἡ Α΄ Οἰκουμενικὴ Σύνοδος καταδίκασε τὸν πρεσβύτερο τῆς ἐκκλησίας τῆς Ἀλεξανδρείας, Ἄρειο, τοῦ ὁποῖου ἡ διδασκαλία ταλαιπώρησε τὴν Ἐκκλησία. “Ἄρειος ὁ ἄφρων, τῆς παναγίας, τέτμηκε Τριάδος τὴν μοναρχίαν, εἰς τρεῖς ἀνομίους τε καὶ ἐκφύλους οὐσίας” (Ἐσπέρια Κυριακῆς τῶν Ἁγίων Πατέρων). Ἡ εὐαγγελικὴ περικοπὴ πού ἐπέλεξαν οἱ ἅγιοι πατέρες νὰ ἀναγνωσθεῖ στὴν θεία Λειτουργία εἶναι μέρος τῆς Ἀρχιερατικῆς Προσευχῆς τοῦ Κυρίου μας ἀμέσως πρὶν τὴν παράδοση Του “εἰς χεῖρας ἀνόμων” καὶ διακατέχεται ἀπὸ τὴν ἀγωνία Του γιὰ τὴν διασφάλιση τῶν πιστῶν καὶ τὴν παρηγορία τους ἐν ὄψει τῶν ἐπικείμενων παθῶν. Ὁ Κύριος προσεύχεται στὸν Πατέρα: “τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου οὓς δέδωκάς μοι, ἵνα ὧσιν ἐν καθῶς ἡμεῖς” (Ἰωαν. 17, 11).

Γιὰ ποιούς προσεύχεται ὁ Κύριος; Πρωταρχικὰ γιὰ τοὺς Ἀποστόλους, “οὓς δέδωκάς μοι”, οἱ ὁποῖοι εἶναι καὶ οἱ παρόντες στὰ γενόμενα. Περαιτέρω διασαφίζει “ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἶσι” (Ἰωαν. 17, 9). Κατὰ δεύτερο λόγο, λέει ὁ Κύριος, “καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ” (Ἰωαν. 17, 20). Ἰδιαίτερα περὶ αὐτῶν οἱ ὁποῖοι ἐπίστευσαν στὸν Κύριον διὰ τῆς διδασκαλίας τῶν Ἀποστόλων καὶ κατ’ ἐπέκτασιν μέσῳ τῆς ἀδιασπαστοῦ ἀποστολικῆς διαδοχῆς, δηλαδή, εἰς τὴν «Μίαν Ἁγίαν Καθολικὴν καὶ Ἀποστολικὴν Ἐκκλησίαν». Ἡ ἐπιλογὴ ἄλλωστε τῶν Ἁγίων Πατέρων νὰ ἀναγνωσθεῖ ἢ συγκεκριμένη περικοπὴ στό πλήρωμα τῆς Ὁρθοδόξου Ἐκκλησίας τὴν συγκεκριμένη Κυριακὴ, ἀναδεικνύει τὸ βαθύτερο σχέδιο τοῦ Χριστοῦ γιὰ τὴν σύσταση τῆς Ἐκκλησίας καὶ γιὰ τὸ ἀπώτερο ἔργο της, ἥτοι πρὸς τὴν σωτηρία ὅλου τοῦ ἀνθρωπίνου γένους.

Τί ζητάει ὁ Κύριος ἀπὸ τὸν Πατέρα; Νὰ εἶναι οἱ Ἀπόστολοι καὶ οἱ διὰ αὐτῶν πιστοὶ ἕνα ὅπως καὶ ὁ Υἱὸς καὶ ὁ Πατέρας εἶναι ἕνα. Τί σημαίνει νὰ εἶναι ἕνα; Κατ’ ἀρχάς, ἐξηγώντας ὁ ἅγιος Μάξιμος ἐρμηνεύοντας ἕναν λόγο τοῦ Γρηγορίου Θεολόγου, διδάσκει ὅτι μόνον ὁ Θεὸς εἶναι ἕνας, ἢ “μονὰς ἀληθῶς μονὰς” ἢ ὁποῖα εἶναι “ἐνυπόστατη ὀντότης ὁμοουσίου Τριάδος”. Ὁ ἅγιος Γρηγόριος τονίζει τὴν μοναρχία τῆς θεότητος (Ἐ Θεολογικός Λόγος Δ, 23) ἐνῶ ὁ ἅγιος Μαρδάριος προσεύχεται: “Δέσποτα Θεέ, Πάτερ παντοκράτορ, Κύριε, Υἱέ μονογενές, Ἰησοῦ Χριστέ, καὶ Ἅγιον Πνεῦμα, μία Θεότης, μία δύναμις”. Σὲ αὐτὴν τὴν μία θεότητα, τὴν μία δύναμη, τὴν μία ἐνέργεια, τὴν μία χάρη, τὴν μία ἀγιωσύνη ἔγκειται καὶ ἡ τελείωση καὶ ἔνωση τῶν πιστῶν.

Ὁ Κύριος ἐπιβεβαιώνει τὴν οὐσία καὶ τὸν σκοπὸ τῆς «εἰς ἕν» ἔνωσης στὴν ἴδια παράγραφο: “ἀγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου” (Ἰωαν. 17, 18), “ἵνα ὧσιν τετελειωμένοι εἰς ἕν” (Ἰωαν. 17, 23). Ὁ ὅρος τετελειωμένοι ἀναφέρεται στὸν καθαγιασμό, ὅπως στὴν Προηγιασμένη Λειτουργία τὴν ὁποῖαν τελέσαμε κατὰ τὴν Μεγάλῃ Τεσσαρακοστῇ ὡς “θυσία τετελειωμένη”. Αὐτὸ ἐπισφραγίζεται μὲ τὸν στίχο ὁ ὁποῖος ἀκολουθεῖ: “ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν ἣν δέδωκάς μοι” (Ἰωαν. 17, 24). Ἐπομένως, δὲν πρόκειται γιὰ κάποια κοσμικὴ ἔνωση, ἀλλὰ ἔνωση ἐν ἀληθείᾳ καὶ ἀγιότητι. Ἄλλωστε, “μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὄψονται” (Ματθ. 5, 8).

Σύμφωνα μὲ τὸν ἄββᾶ Δοσίθεο, ὁ κόσμος εἶναι σάν μία σφαῖρα μὲ τὸν Θεὸν στό κέντρο. Ὅσο πλησιάζουν οἱ πιστοὶ τὸ κέντρο, τὸν Θεὸν, τόσο πλησιάζουν καὶ μεταξύ τους. Ὅσο πιὸ μακριὰ βρίσκονται ἀπὸ τὸ κέντρο, τὸν Θεὸν, τόσο πιὸ μακριὰ εἶναι μεταξύ τους. Ὁ ἄνθρωπος πλησιάζει τὸν Θεὸν ἐν Χριστῷ μὲ τὴν ἀγιότητα, γιατί ὁ Θεὸς εἶναι ἅγιος ὅπως ἀναφωνοῦμε μὲ δοξολογικὸν λόγο στὴν θεία Λειτουργία, “Ἅγιος εἶ ὁ Θεὸς καὶ ἐν ἀγίοις ἐπαναπαύει”. Ἡ ἔνωση τῶν πιστῶν γίνεται μέσα ἀπὸ τὴν πορεία τους ἐν Χριστῷ πρὸς τὴν πνευματικὴν μεταμόρφωση μέσα ἀπὸ τὸν προσωπικὸν τους ἀγῶνα.

Ἐμπνεόμενοι λοιπὸν ἀπὸ τὴν στάση τῆς αἰμορροούσας γυναίκας τῆς εὐαγγελικῆς περικοπῆς, ἅς ταπεινωθοῦμε, καὶ ἀπλώνοντας τὰ χέρια ἅς ἀγγίξουμε τὸ “κράσπεδο τοῦ ἱματίου” τοῦ Κυρίου μας, τὴν πηγὴ τῆς θείας Χάριτος. Καὶ τότε, ἐάν διατηροῦμε στὴν καρδιά μας τὴν σωστὴ πίστη καὶ ἐργασία τῶν ἐντολῶν, ἴσως ἔρθουμε πιὸ κοντὰ καὶ στὴν ἐμπειρία τῆς θεραπευτικῆς δύναμης Του καὶ στὴν ἐνότητα «εἰς ἕν» μαζί Του.

SERMON ON THE GOSPEL READING

One of the invaluable gifts that Christ has given to His Church is the gift of priesthood. This gift continues to be given in the Church through the successors of the apostles, who were the first to receive it. This is why it is called an apostolic gift. Every priest in the Church is a bearer of this gift, and without it there can be no Church. The high-priestly prayer of Christ, which the Gospel reading for this Sunday presents to us, speaks of some of the central characteristics of what it is to be a priest. Some-one has aptly said that ‘the great prayer of our Lord in the Gospel of St John is the foundation charter of Christian ministry in His name.’ What, then, are these characteristics?

The first of these characteristics is shown in Christ’s bodily gesture of lifting up His eyes to heaven; a gesture that the priest imitates in the Holy Liturgy at the outset of the Eucharistic prayer when he says ‘*Let us lift up our hearts*’. This gesture means that the priest connects his whole being to God and, at the same time, leaves behind every worldly attachment. His connecting with God is accompanied by a desire to give himself up ‘*as a lamb to the slaughter*’, as a sacrifice to God ‘*for the life and salvation of the world*’. In the Gospel text, this is expressed in Christ’s words when He says, referring to His imminent crucifixion: «*Father, the hour has come; glorify your Son so that the Son may glorify you, since you have given him authority over all people, to give eternal life to all whom you have given him*».

The second characteristic is for the priest to communicate the word of God to the Christian people. «*The words you gave to me I have given to them, Christ says. By doing this the priest connects also the people to the actual person of God Himself, and this convinces them, as in the case of Christ, that I came from you; and they have believed that you sent me*». The priest is to discern and communicate the will of God for his flock; because it is ultimately on this that the whole Christian life depends: living in accordance with the will of God. We know God through keeping His word, and God knows us as the expressions of His pre-eternal will which we in our lives make manifest.

The third characteristic is that the priest intercedes for his people. It is for them that I pray, Christ says. The priest as a father protects his spiritual children against evil and like a mother he comforts them. The priest’s prayer and blessing, his words of admonition and those of consolation and encouragement protect the faithful from the harmful influences of this world and from its false consolations, and keep them close to the source of the only true consolation. Christ himself knew very well that the life of His followers would be one of hardship and persecution in this world. But He also knew that if they persevered, then, as He so beautifully says in today’s Gospel reading, «*they shall have my joy made complete in themselves*».



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