

ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ
ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ
ΘΥΑΤΕΙΡΩΝ & Μ. ΒΡΕΤΑΝΝΙΑΣ

ECUMENICAL PATRIARCHATE
ARCHDIOCESE OF
THYATEIRA & GREAT BRITAIN



ΛΟΓΟΣ ΚΥΡΙΟΥ THE WORD OF OUR LORD



ΚΥΡΙΑΚΗ Ζ' ΛΟΥΚΑ
9 Νοεμβρίου 2025
Ἦχος πλ. α'. Ἀριθμ. 306

7th SUNDAY OF LUKE
9 November 2025
Plagal of the 1st Mode. No. 306

Νεκταρίου Αἰγίνης, Ὀνησιφόρου & Πορφυρίου μαρτύρων, Θεοκτίστης τῆς ἐν Πάρῳ, Ματρώνης, Συμεὼν μεταφραστοῦ
Nectarius bishop of Pentapolis, Onesiphorus & Porphyrius martyrs, Theoktistē of Paros, Matrona, Simeon the Translator

ΑΠΟΣΤΟΛΙΚΟΝ ΑΝΑΓΝΩΣΜΑ

Γαλ. στ', 11-18

Αδελφοί, ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί. Ὅσοι θέλουσιν εὐπροσώπησαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωνται. Οὐδὲ γὰρ οἱ περιτετμημένοι αὐτοὶ νόμον φυλάσσουσιν, ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται. Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· δι' οὗ ἔμοι κόσμος ἐσταύρωται, κἀγὼ τῷ κόσμῳ. Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομὴ τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις. Καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτούς, καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ. Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω. Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. Ἀμήν.

EPISTLE READING

Gal. 6: 11-18

Brethren, see with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised, and only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.



ΑΝΑΣΤΑΣΙΜΟΝ ΑΠΟΛΥΤΙΚΙΟΝ

Ἦχος πλ. α'

Τὸν συνάναρχον Λόγον Πατρί καὶ Πνεύματι, τὸν ἐκ Παρθένου τεχθέντα εἰς σωτηρίαν ἡμῶν, ἀνυμνήσωμεν, πιστοὶ καὶ προσκυνήσωμεν· ὅτι ἠδόκησε, σαρκὶ ἀνελθεῖν ἐν τῷ σταυρῷ, καὶ θάνατον ὑπομεῖναι, καὶ ἐγείραι τοὺς τεθνεώτας, ἐν τῇ ἐνδόξῳ Ἀναστάσει αὐτοῦ.

RESURRECTION APOLYTIKION

Plagal of the 1st Mode

Let us believers praise and let us worship the Word, who like the Father and the Spirit is without beginning, born from a Virgin for our Salvation; for he was well pleased to ascend the Cross in the flesh and undergo death, and to raise those who had died, by his glorious Resurrection.

ΕΥΑΓΓΕΛΙΚΟΝ ΑΝΑΓΝΩΣΜΑ

Λουκ. η', 41-56

Τῷ καιρῷ ἐκείνῳ, ἄνθρωπός τις προσῆλθε τῷ Ἰησοῦ ὃν ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχε· καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ, ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἐτῶν δώδεκα, καὶ αὕτη ἀπέθνησκειν. Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν. καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἣτις ἰατροῖς προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυσεν ὑπ' οὐδενὸς θεραπευθῆναι, προσελθοῦσα ὀπίσθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. καὶ εἶπεν ὁ Ἰησοῦς· τίς ὁ ἀψάμενός μου; ἀρνούμενων δὲ πάντων εἶπεν ὁ Πέτρος καὶ οἱ σὺν αὐτῷ· ἐπιστάτα, οἱ ὄχλοι συνέχουσί σε καὶ ἀποθλίβουσι, καὶ λέγεις τίς ὁ ἀψάμενός μου; ὁ δὲ Ἰησοῦς εἶπεν· ἤψατό μου τις· ἐγὼ γὰρ ἔγνω δύνάμιν ἐξελθοῦσαν ἀπ' ἐμοῦ. ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε, τρέμουσα ἦλθε καὶ προσπεσοῦσα αὐτῷ δι' ἣν αἰτίαν ἤψατο αὐτοῦ ἀπήγγειλεν αὐτῷ ἐνώπιον πάντος τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα. ὁ δὲ εἶπεν αὐτῇ· θάρσει, θύγατερ, ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην. Ἐτι αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου λέγων αὐτῷ ὅτι τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε τὸν διδάσκαλον. ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ λέγων· μὴ φοβοῦ· μόνον πίστευε, καὶ σωθήσεται. ἐλθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν οὐδένα εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. ἔκλειον δὲ πάντες καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπε· μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας καὶ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησε λέγων· ἡ παῖς, ἐγείρου. καὶ ἐπέστρεψε τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα, καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν. καὶ ἐξέστησαν οἱ γονεῖς αὐτοῖς. ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

GOSPEL READING

Luke 8: 41-56

At that time, there came to Jesus a man named Jairus, who was a ruler of the synagogue; and falling at Jesus' feet he besought him to come to his house, for he had an only daughter, about twelve years of age, and she was dying. As he went, the people pressed round him. And a woman who had had a flow of blood for twelve years and had spent all her living upon physicians and could not be healed by anyone, came up behind him, and touched the fringe of his garment; and immediately her flow of blood ceased. And Jesus said, Who was it that touched me? When all denied it, Peter and those who were with him said, Master, the multitudes surround you and press upon you! But Jesus said, Some one touched me; for I perceive that power has gone forth from me. And when the woman saw that she was not hidden, she came trembling, and falling down before him declared in the presence of all the people why she had touched him, and how she had been immediately healed. And he said to her, Daughter, your faith has made you well; go in peace. While he was still speaking, a man from the ruler's house came and said, Your daughter is dead; do not trouble the Teacher any more. But Jesus on hearing this answered him, Do not fear; only believe, and she shall be well. And when he came to the house, he permitted no one to enter with him, except Peter and John and James, and the father and mother of the child. And all were weeping and bewailing her; but he said, Do not weep; for she is not dead but sleeping. And they laughed at him, knowing that she was dead. But taking her by the hand he called, saying, Child, arise. And her spirit returned, and she got up at once; and he directed that something should be given her to eat. And her parents were amazed; but he charged them to tell no one what had happened.

ΕΡΜΗΝΕΙΑ ΕΥΑΓΓΕΛΙΚΟΥ ΑΝΑΓΝΩΣΜΑΤΟΣ

Τὸ σημερινὸ εὐαγγελικὸ ἀνάγνωσμα γιὰ τὸ θάνατο τῆς 12χρονης κόρης μᾶς ὡθεῖ στο νὰ ἀναλογιστοῦμε τὸν θάνατο, αὐτὴν τὴν ἀδηφάγο κατάληξη στὴν ὁποία ὑπόκειται κάθε ἀνθρώπινη ὑπαρξη, κάποτε ἀκόμη καὶ τὰ ἀθῶα νήπια. Στὴν εὐαγγελικὴ περικοπὴ ὅμως ὁ Κύριος παρηγορεῖ τὸν Ἰάρειο μὲ τίς λέξεις: «μὴ φοβοῦ μόνον πίστευε, καὶ σωθήσεται». Αὐτὴ λοιπὸν πρέπει νὰ εἶναι ἡ ἀπάντησή μας στο θάνατο! Πρέπει νὰ πιστεύουμε ὅτι ὁ Θεὸς μᾶς ἀγαπάει καὶ θέλει τὸ καλὸ μας. Πρέπει νὰ πιστεύουμε ὅτι ὁ Θεὸς φροντίζει ὅσους ἐγκατέλειψαν τὰ ἐγκόσμια. Καὶ

ἐμεῖς, μὲ τὴ σειρὰ μας, προσευχόμεστε γιὰ τοὺς νεκροὺς μας, διότι οἱ Γραφεὶς μᾶς λένε ὅτι ζοῦν, ζοῦν ἐν Χριστῷ. Ἐκοιμήθησαν ἐν Κυρίῳ, ἀλλὰ θὰ ἔλθει ἡ ὥρα καὶ ὁ Χριστὸς θὰ τοὺς ἐγείρει ἀπὸ αὐτὸν τὸν ὕπνο. Δὲν παύουν νὰ ὑπάρχουν, ἀλλὰ ἀναπαύονται: «ἀνάπαυσον τὰς ψυχὰς τῶν κεκοιμημένων δούλων σου», προσευχόμεστε κατὰ τὴν τέλεση τῶν Μνημοσύνων, τὰ ὅποια, βεβαίως, χάνουν τὸ νόημά τους ἂν ἐμεῖς πὺ τὰ τελοῦμε δὲν πιστεύουμε στὴν ἀθανασία τῆς ψυχῆς!

Ὅταν ὁ Χριστὸς ἀντιμετώπισε τὸ θάνατο τοῦ Λαζάρου, τῆς κόρης τοῦ Ἰαεῖρου καὶ τοῦ υἱοῦ τῆς χήρας στὴν πόλη Ναῖν, τὸν ἀντιμετώπισε ὡς ὕπνο, ὑπερβαίνοντας μὲ εὐκολία τὴν ἀπολυτότητα τοῦ θανάτου. Ἔτσι, ὅσοι πιστεύουν στὸν Χριστὸ παραμένουν ζωντανοὶ ἀκόμα καὶ ἂν σὲ αὐτὸν τὸν κόσμο θεωροῦνται πεθαμένοι. Καὶ ἐμεῖς, ἐκφράζοντας τὴν ἀγάπη μας γιὰ ὅσους χάσαμε, δικαίως συνεχίζουμε νὰ προσευχόμεστε ὑπὲρ αὐτῶν καὶ νὰ τοὺς μνημονεύουμε, διότι δὲν ἀπομακρύνθηκαν ἀπὸ τὸν Χριστὸ ἀλλὰ ζοῦν σὲ Αὐτόν.

«Ὁ δὲ εἶπε· μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. Καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν». Μὴ κλαίετε, λέει ὁ Ἰησοῦς στοὺς περίλυπους συγγενεῖς, διότι δὲν πέθανε, ἀλλὰ κοιμάται. Καὶ ἐκεῖνοι γέλασαν, διότι γι' αὐτοὺς ὁ θάνατος ἦταν τὸ ἀπόλυτο ἀδιέξοδο. Γιατί; Διότι ὅπως διδάσκει ὁ ἅγιος Ἰωάννης τῆς Κροστάνδης, ἐκεῖνοι πὺ μετatrέπουν τὴ ζωὴ τους, τὴν τροφὴ τους, τὰ χρήματά τους, τὴν περίουσία καὶ τοὺς ἑαυτοὺς τους σὲ εἶδωλα δυσκολεύονται ἀφάνταστα νὰ ἀποδεχθοῦν τὸν θάνατο. Ὅταν ὁμως ξεπεράσουμε τὴ ὕλη, ὅταν συνειδητοποιήσουμε τὸ πόσο ἐφήμερη εἶναι, τότε θὰ ἀνακαλύψουμε ὅτι μπορούμε νὰ ἐμπιστευθοῦμε τὸν Χριστό. Καὶ τότε δὲν θὰ φοβόμαστε πλέον τὸν θάνατο, διότι ζώντας τὴν ζωὴ ἐν Χριστῷ κερδίζουμε τὴν αἰώνια ζωὴ!

Ἡ ἐκ νεκρῶν ἀνάστασις καὶ ἡ ζωὴ τοῦ μέλλοντος αἰῶνος εἶναι ἓνα... μικρὸ θαῦμα ἂν τὸ συγκρίνουμε μὲ τὴν ἄφηση τῶν ἁμαρτιῶν. Στὴν πρὸς Ἐφεσίους ἐπιστολὴ ὁ Ἀπόστολος Παῦλος λέει: «καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι συνεζωοποίησε τῷ Χριστῷ· χάριτί ἐστε σεσωσμένοι» (Ἐφ. 2, 5). Αὐτὸ εἶναι τὸ ἀληθινὸ θαῦμα τοῦ Θεοῦ! Τὸ ὅτι ὁ Θεὸς μπορεῖ νὰ ἀναστήσει ἓνα νεκρὸ σῶμα καὶ νὰ τοῦ δώσει πάλι τὴ ζωὴ, εἶναι τὸ ἴδιο θαῦμα μὲ αὐτὸ τῆς δημιουργίας τοῦ κόσμου.

Ὅμως τὸ ὅτι ὁ Θεὸς μπορεῖ, ἐπιδεικνύοντας τὸ ἀπέραντο ἔλεός Του, νὰ συγχωρέσει τὶς ἁμαρτίες μας, νὰ θεραπεύσει τὴν ψυχὴ μας καὶ νὰ μᾶς χαρίσει καὶ πάλι τὴ ζωὴ, τὴν ὅποια ἀπώλεσαμε ἐξ αἰτίας τῆς ἁμαρτίας, αὐτὸ εἶναι πράγματι ἓνα ἀκατανόητο θαῦμα. Ἐντούτοις, «Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ Θεῷ· πάντα γὰρ δυνατὰ ἐστί παρὰ τῷ Θεῷ» (Μαρκ. 10, 27).

ST NECTARIUS

*May I never boast of anything except the cross of our Lord Jesus Christ,
by which the world has been crucified to me, and I to the world (Gal. 6:14)*

These words of the Holy Apostle Paul, from the epistle reading for this Sunday, express very deeply the person of St Nectarius, Metropolitan of Pentapolis, whose memory we keep today. Saint Nectarius was someone, whose entire life was tied to the cross of Christ. He suffered much injustice from worldly-minded people both from outside the Church and especially from within the Church. His love, however, for Christ, for learning and for virtue steered him clear of the enticements of this corrupt world; and his love for the people and for the truth of Christ kept him close to those who suffer, and well rooted in the Orthodox Church.

The persecution and calumny, which he had to endure during his lifetime, St Nectarius bore with patience and forgiveness never seeking to avenge himself or to revenge. Again, St Paul's words are fitting to describe his stance to difficult situations of great injustice: *'Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. ... Never, avenge yourselves, but leave room for the wrath of God; for it is written, 'Vengeance is mine, I will repay, says the Lord.'* (Rom. 12:17, 19)

But who was St Nectarius? Born in Silybria, in Eastern Thrace, in 1846, St Nectarius, or Anastasios Kephalas as he was then called, after his schooling in his hometown, he worked and studied in Constantinople, Chios and Athens. In Chios, he became a monk and a deacon (1876-77), and after his graduate studies in Athens he moved to Egypt, where he was ordained

priest (1886) and subsequently consecrated bishop (1889) by the Patriarch Sophronios of Alexandria. His exceptional gifts, which he put to the use of the Orthodox Church in Egypt, his pastoral work, compassion for the needy and love for the people very quickly produced plentiful good fruit, but at the same time all this also provoked envy and fear in some local power-hungry clergy. In the end, through the machinations of these people the Saint was removed from the country without any possibility to defend himself.

Moving to Greece, slander, like a plague, kept following him. At first, he had great difficulty finding any work, so much so that he could scarcely earn his living. Later, he was appointed a preacher in Euboea and Laconia, and thereafter he was given the position of the director of the Rizarios Theological Seminary in Athens (1894), a position which he held for 14 years. His final accomplishment was to establish the Monastery of the Holy Trinity in Aegina, where he also spent the last years of his earthly life.

St Nectarius passed away late in the evening of 8th November 1920, in the Aretaieion Hospital in Athens, and his myrrh-flowing and fragrant body was returned to Aegina and buried there in the monastery's courtyard. The Church recognized his sanctity 41 years later and he is, now, loved and revered throughout the entire Orthodox Christian world.

During his lifetime St Nectarius wrote extensively on a variety of spiritual, theological and historical topics. These works are now being republished by the monastery, and they will surely play a role in the present-day wave of so many people entering the Orthodox Church. St Nectarius also taught a great number of future bishops, priests and lecturers in Theology and Philosophy, he guided as a spiritual father a multitude of people, and was connected to many of his contemporary Saints, such as Amphilochios of Patmos, Savvas of Kalymnos and Ieronymos of Simonopetra. Through all these people his influence on spiritual life, monasticism and theological education has been and continues to be significant.

May his example, word and sanctifying presence strengthen and guide us, so that when the time of our own departure from this life will be at hand, we shall be able to be near St Nectarius and all those who truly loved Christ. Amen.

Hieromonk Melchisedec



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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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Printed by Athina Press