

ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ
ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ
ΘΥΑΤΕΙΡΩΝ & Μ. ΒΡΕΤΑΝΝΙΑΣ

ECUMENICAL PATRIARCHATE
ARCHDIOCESE OF
THYATEIRA & GREAT BRITAIN



ΛΟΓΟΣ ΚΥΡΙΟΥ
THE WORD OF OUR LORD



ΚΥΡΙΑΚΗ Α΄ ΛΟΥΚΑ
22 Σεπτεμβρίου 2024
Ἦχος δ΄. Ἀριθμ. 247

1st SUNDAY OF LUKE
22 September 2024
4th Mode. No. 247

Φωκά ἱερομάρτυρος ἐπισκόπου Σινώπης, Φωκά κηπουροῦ, Ἰσαὰκ & Μαρτίνου μαρτύρων
Phocas bishop of Sinope, Phocas the Gardener, Isaac & Martin martyrs

ΑΠΟΣΤΟΛΙΚΟΝ ΑΝΑΓΝΩΣΜΑ

Α΄ Κορ. ιστ΄, 13-24

Αδελφοί, γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε. Πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω. Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί - οἶδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτοὺς - ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιοῦτοις, καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι. Χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φουρτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμῶν ὑστέρημα οὗτοι ἀνεπλήρωσαν. Ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν· ἐπιγινώσκετε οὖν τοὺς τοιούτους. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας· ἀσπάζονται ὑμᾶς ἐν Κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκιλλα, σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ. Ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. Εἴ τις οὐ φιλεῖ τὸν Κύριον Ἰησοῦν Χριστόν, ἦτω ἀνάθεμα. Μαρὰν ἀθά. Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. Ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ. Ἀμήν.

ΑΝΑΣΤΑΣΙΜΟΝ ΑΠΟΛΥΤΙΚΙΟΝ

Ἦχος δ΄.

Τὸ φαιδρὸν τῆς Ἀναστάσεως κήρυγμα, ἐκ τοῦ Ἀγγέλου μαθοῦσαι αἱ τοῦ Κυρίου Μαθήτριά, καὶ τὴν προγονικὴν ἀπόφασιν ἀπορρίψασαι, τοῖς Ἀποστόλοις καυχώμεναι ἔλεγον· Ἐσκύλευται ὁ θάνατος, ἡγέρθη Χριστὸς ὁ Θεός, δωρούμενος τῷ κόσμῳ τὸ μέγα ἔλεος.

ΕΠΙΣΤΟΛΗ ΚΑΙ ΕΥΑΓΓΕΛΙΟΝ

1 Κορ. 16: 13-24

Brethren, be watchful, stand firm in your faith, be courageous, be strong. Let all that you do be done in love. Now, brethren, you know that the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints; I urge you to be subject to such men and to every fellow worker and laborer. I rejoice at the coming of Stephanas and Fortunatus and Achaicos, because they have made up for your absence; for they refreshed my spirit as well as yours. Give recognition to such men. The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord. All the brethren send greetings. Greet one another with a holy kiss. I, Paul, write this greeting with my own hand. If any one has no love for the Lord, let him be accursed. Our Lord, come! The grace of the Lord Jesus be with you. My love be with you all in Christ Jesus. Amen.

RESURRECTION APOLYTIKION

4th Mode

When the women Disciples of the Lord learned from the Angel the joyful message of the Resurrection and cast away the ancestral sentence, triumphantly they said to the Apostles: Death has been despoiled, Christ God has risen, granting the world his great mercy.

ΕΥΑΓΓΕΛΙΚΟΝ ΑΝΑΓΝΩΣΜΑ

Λουκ. ε', 1-11

Τῷ καιρῷ ἐκείνῳ, ἐστὼς ὁ Ἰησοῦς παρὰ τὴν λίμνην Γεννησαρέτ, καὶ εἶδε δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἀλιεῖς ἀποβάντες ἀπ' αὐτῶν ἀπέπλυναν τὰ δίκτυα. ἔμβας δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους. ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμωνα· ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ· ἐπιστάτα, δι' ὅλης τῆς νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον. καὶ τοῦτο ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων πολὺ· διερρήγνυτο δὲ τὸ δίκτυον αὐτῶν. καὶ κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθον καὶ ἔπλησαν ἀμφοτέρω τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά. ἰδὼν δὲ Σίμων Πέτρος προσέπεσε τοῖς γόνασιν Ἰησοῦ λέγων· ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, Κύριε· θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρα τῶν ἰχθύων ἢ συνέλαβον, ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. καὶ εἶπε πρὸς τὸν Σίμωνα ὁ Ἰησοῦς· μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν. καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα ἠκολούθησαν αὐτῷ.

GOSPEL READING

Luke 5: 1-11

At that time, as Jesus was standing by the lake of Gennesaret, he saw two boats by the lake; but the fishermen had gone out of them and were washing their nets. Getting into one of the boats, which was Simon's, he asked him to put out a little from the land. And he sat down and taught the people from the boat. And when he had ceased speaking, he said to Simon, Put out into the deep and let down your nets for a catch. And Simon answered, Master, we toiled all night and took nothing! But at your word I will let down the nets. And when they had done this, they enclosed a great shoal of fish; and as their nets were breaking, they beckoned to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all who were with him, at the catch of fish which they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Do not be afraid; henceforth you will be catching men. And when they had brought their boats to land, they left everything and followed him.

ΕΡΜΗΝΕΙΑ ΕΥΑΓΓΕΛΙΚΟΥ ΑΝΑΓΝΩΣΜΑΤΟΣ

Ἐπανάγαγε εἰς βάθος (Λουκ. 5, 1-11)

Τὸ αἰώνιο Εὐαγγέλιο τοῦ Ἀρχηγοῦ τῆς πίστεώς μας Ἰησοῦ Χριστοῦ εἶναι ἀπειροβαθές. Ἡ σημερινὴ Εὐαγγελικὴ περικοπὴ μᾶς δίδει τὸ κλειδί, γιὰ νὰ διεισδύσουμε ἐμεῖς, οἱ πτωχοὶ καὶ πένητες, στὰ νοήματά του. Ὁ Κύριος, γιὰ νὰ μὴν τὸν συνθλίβουν οἱ ὄχλοι κήρυττε ἀπὸ τὴ βάρκα τοῦ Πέτρου. Ὅταν τελείωσε τὴ διδασκαλία Του, τὸν πρόσταξε νὰ ἐπιστρέψει στὰ βαθεῖα νερὰ τῆς λίμνης καὶ ἐκεῖ νὰ ρίξει τὰ δίκτυά του: «Ἐπανάγαγε εἰς βάθος». Ὁ Πέτρος ἦταν ἀνθόρμητος καὶ ὅλος καρδιά. Ἐξέφρασε στὸν Κύριο τὴ θλίψη του, καθὼς ὁ ὀλονύκτιος κόπος του εἶχε παραμείνει ἄκαρπος, ἀλλὰ πρόσθεσε: «Ἐπὶ τῷ ῥήματί σου χαλάσω τὸ δίκτυον». Ὑπήκουσε στὸν λόγο τοῦ Χριστοῦ καὶ ἔπιασε τόσο πλῆθος ἰχθύων, ὥστε τὰ δίκτυά του κινδύνευσαν νὰ ξεσχισθοῦν. Καὶ ἐνῶ τὰ δίκτυα δὲν διερράγησαν, διερράγη ἡ καρδιά τοῦ Πέτρου. Ἐμφοβος καὶ ἔκθαμβος ἔπεσε στὰ γόνατα ἐνώπιον τοῦ Ἰησοῦ καὶ ἔκραξε: «Ἐξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, Κύριε». Αἰσθάνθηκε πάντῃ ἀνάξιος νὰ παρίσταται στὴν Παρουσία Του. «Ἐξελθε!» Φοβερός λόγος· πλὴν ὅμως, ἔφερε τὸ ἀντίθετο ἀποτέλεσμα. Ἡ ταπεινὴ τῆς ὁμολογίας τοῦ Πέτρου παραχώρησε τόπο στὸν Χριστὸ νὰ εἰσέλθει ὄχι μόνον στὴ βάρκα του, ἀλλὰ ἀκόμη περισσότερο στὴν καρδιά του.

Δύο νοήματα τῆς μικρῆς αὐτῆς περικοπῆς εἶναι θεμελιώδη γιὰ τὴν πνευματικὴ ζωὴ: τὸ θαῦμα ποῦ ἐνεργεῖ ἡ ὑπακοὴ στὸν λόγο τοῦ Θεοῦ καὶ ἡ ἀπερίγραπτη ταπεινὴσὼς τῶν θεασαμένων τὸν Κύριο.

Ὁ πιστὸς Χριστιανὸς ἐνδέχεται νὰ ἀγωνίζεται ἐπὶ μακρόν, χωρὶς νὰ εὐρίσκει ἐπαφὴ μὲ τὸ Πνεῦμα τοῦ Θεοῦ. Τὸ θαῦμα τελεσιουργεῖται, ὅταν ταπεινωθεῖ καὶ ὑπακούσει στὸν θεῖο λόγο. Ὁ ἅγιος Σωφρόνιος θεωροῦσε ὡς τὸ μεγαλειωδέστερο θαῦμα σὲ ὄλον τὸν κτιστὸ κόσμον τὴν ἔνωση τῆς καρδιάς τοῦ ἀνθρώπου μὲ τὸ Πνεῦμα τοῦ Χριστοῦ. Ὁ λόγος τοῦ Θεοῦ εἶναι δημιουργικὸς καὶ ἀνακαινιστικὸς. Ἐφερε «ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι» ὅλη τὴν κτίση καὶ ἔκτοτε ἀπεργάζεται «καινὴν κτίσιν» (βλ. Β' Κορ. 5, 17· Γαλ. 6, 15) τὸν ἄνθρωπο ποῦ τὸν ἀσπάζεται. Ὅταν ἡ καρδιὰ δεχθεῖ ρῆμα Θεοῦ χωρὶς λογικοὺς διαλογισμοὺς, ἀνοίγει διάπλata, ὅπως ἡ καρδιὰ τοῦ ἀποστόλου Πέτρου στὴν παροῦσα διήγηση. Ἡ ἐνέργεια τοῦ θείου λόγου τὴν εὐπρεπίζει καὶ τὴν καθιστᾷ ὑποπόδιο τῶν ποδῶν τοῦ «Βασιλέως τῶν βασιλευόντων» (Α' Τιμ. 6, 15), τοῦ Παντοκράτορος καὶ Ὑπερθεοῦ Ἰησοῦ. Τὸ Εὐαγγέλιο σήμερα προτρέπει τὸν πιστὸ νὰ ἐκζητήσει αὐτὸ ἀκριβῶς τὸ θαῦμα στῆ ζωὴ του. Τὰ ἐξωτερικὰ ἔργα εὐλαβείας καταλήγουν στὸ μνημα. Ἄν ὁ ἄνθρωπος ἀρκεσθεῖ σὲ αὐτά, οὐδέποτε θὰ αἰσθανθεῖ τὶς θαυμαστὰς ἀλλοιώσεις τῆς δεξιᾶς τοῦ Ὑψίστου μέσα του. Μόνον ἡ ἐργασία ποῦ διεξήγαγε πάνω στὴν καρδιὰ του τὸν συνοδεύει πέραν τοῦ μνήματος.

Ὅταν ὁ πιστὸς γίνεи μάρτυρας τοῦ θαύματος αὐτοῦ, κατέχεται ἀπὸ ἄλλου εἴδους ταπεινὴσὼς. Παύει νὰ συγκρίνεται μὲ τοὺς θνητοὺς γύρω του. Τὸ μέτρο συγκρίσεώς του εἶναι πλέον τὸ κάλλος τῆς ἁμωμῆς ἀγάπης καὶ τῆς ἀπερίγραπτης ταπεινώσεως τοῦ Κυρίου Ἰησοῦ. Καί, βεβαίως, «πρὸς ταῦτα τίς ἰκανός;» (Β' Κορ. 2, 16). Πάντες οἱ Ἅγιοι, ὅταν ἀντίκρισαν τὴ θεία δόξα, αἰσθάνθηκαν εὐγνωμοσύνη πρὸς τὸν Θεὸ καὶ μίσος πρὸς τὸν ἑαυτὸ τους, καθὼς διέκριναν τὴν ἀδυναμία τους νὰ ἀνταποκριθοῦν ἀξίως στὴ δωρεά. Ὁ Ἡσαΐας μπροστὰ στὸν θρόνον δόξης τοῦ Θεοῦ, ἔκραξε, «ὦ τάλας ἐγώ» (Ἠσ. 6, 5)! Ἐνῶ ὁ μέγας Παῦλος μὲ βαθεῖα εὐγνωμοσύνη διακήρυττε: «Χριστὸς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ» (Α' Τιμ. 1, 15).

Οἱ Ἅγιοι καταπονοῦνται ἀπὸ τὸν πόθο νὰ εὐχαριστήσουν τὸν Θεὸ γιὰ τὶς ἄμετρες ἐυεργεσίες Του, γνωστὰς καὶ ἄγνωστες. Διαπιστώνοντας ὅμως τὴν ἀδυναμία τους νὰ προσφέρουν θεοπρεπὴ εὐχαριστία, ἀρχίζουν νὰ μισοῦν τὸν πεπτωκότα ἑαυτὸ τους, ὄχι μὲ τρόπο νοσηρό, ἀλλὰ ἐπειδὴ δὲν ἰσχύουν νὰ ἀποδώσουν στὸν Κύριο «ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά, ὅσα προσφιλή, ὅσα εὐφρημα» (Φιλιπ. 4, 8). Κατ' αὐτὸν τὸν τρόπο γεννᾶται στὴν καρδιὰ μετάνοια ἀπὸ εὐγνωμοσύνη καὶ ἀγάπη, ἡ ὁποία δὲν ἔχει τέλος πάνω στὴ γῆ ἐφόσον καὶ οἱ ἐυεργεσίες τοῦ Θεοῦ δὲν ἔχουν τέλος πάνω στὴ γῆ. Ἄν ὁ Χριστιανὸς εὐρεῖ αὐτὴν τὴ μετάνοια, δὲν μπορεῖ νὰ σαγηνευθεῖ ἀπὸ τὴν πλάνη ὅτι ἡ ἀγάπη τοῦ κόσμου εἶναι συμβατὴ μὲ τὴν ἀγάπη τοῦ Θεοῦ. Ἡ εὐγνωμοσύνη καὶ ἡ ἀγάπη πρὸς τὸν Θεὸ συνιστοῦν τὴ σφραγιδα τῆς χάριτος, ποῦ καθιστᾷ τὸν ἄνθρωπο ἀσάλευτο καὶ νῦν καὶ τὴν ἔσχατη ἡμέρα, ὅταν ὁ Κύριος συσσεῖσει οὐρανὸ καὶ γῆ, γιὰ νὰ παρέλθει καθετὶ κτιστὸ καὶ νὰ μείνουν μόνον τὰ μὴ σαλευόμενα (Ἐβρ. 12, 26-27). Σὲ Αὐτὸν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ἀρχιμανδρίτης Ζαχαρίας

SERMON ON THE GOSPEL READING

Today's Gospel reading describes the calling of Christ's first disciples, with a specific focus on St Peter.

Christ, being pressed by the crowds, sees two boats and asks one of the fishermen (Simon Peter) to go out a little from the land so that He could preach. Simon, according to St Luke's account, had already witnessed the healing of his mother-in-law by Christ (Luke 4:38) and would have just returned from an unsuccessful attempt to fish in the night. When Christ finishes preaching, He asks Simon to go out into the deep to let their 'nets down for a catch'. To this Simon Peter answers by relating their unsuccessful attempt to catch fish under the ideal conditions, during the night. The soon-to-be disciples of Christ are then shown that, though the conditions may be at their worst (in this case fishing in broad daylight), with Christ the impossible is made possible. Bringing to mind the word of Christ "the things which are impossible with men are possible with God" (Luke 18:27).

Simon Peter, having witnessed these miraculous events, both the healing of his mother-in-law and now the abnormal multitude of fish caught in broad daylight, realises that Jesus is the

Lord. As a consequence of this realisation, Simon recognises his own sinfulness in the presence of Christ. This realisation can be observed in the contrast of how Simon addresses Christ from before the miracle, calling Him 'Master', to after the miracle, now calling Christ 'Lord'. Simon then asks Christ to leave him.

Upon realisation of our sinfulness, we are struck with the danger of wallowing in our sin and, hence, dismiss the open arms of Christ and His call to join Him due to our "unworthiness". This brings to mind the word of St Silouan the Athonite, to whose memory we dedicate in a few days (24th September). St Silouan states: 'Keep your mind in hell and despair not', in other words, the saint calls us to keep in mind our sinfulness, our unworthiness of Christ BUT to not give up and decide for ourselves that Christ is not for us. This statement calls us to recognise our sinful states, as Simon does in this pericope, BUT to then look to Christ to save us. Without Christ, we can do nothing. Simon saw this in practice with the fish and, though, he saw his sinful state in comparison to Christ who stood before him he in the end did not despair and upon Christ's call, he, along with the other fishermen with him, left everything and followed Him. The disciples 'left their nets and followed Him' they left their livelihood, their profession, their means of living and followed Christ. Hence, this event describes Simon Peter's first stages of repentance (*meta-noia*) he makes the initial move to turn towards God, ever-changing his life, following and moving closer to Christ.

In the other synoptic Gospel accounts, St Matthew's and St Mark's, the calling of the fishermen is presented at an even more extreme level. There is no prior healing of Simon's mother-in-law (in St Mark's account it is described as occurring after the calling of the disciples) nor is there any mention of the miracle of the fish. Christ simply says 'follow me and become fishers of men' (Mark 1:17) and that is exactly what they do, leaving their nets behind. However, the denial of the disciples' livelihood to follow Christ was not a denial of their responsibility to work and care for themselves and others. St Paul describes how we must work in order not to burden others (2 Thessalonians 3:8), even stating, "If anyone is unwilling to work, he shall not eat." (2 Thessalonians 3:15). We observe in Christ's statement, 'henceforth you will be catching men', that, though they left their profession, they continued to work but now in a new dimension and bringing the people to Christ, for the Glory of God.

We have all been called to follow Christ and through our baptism, this calling holds even more significance and responsibility. Hence, those who follow Him also hold, in varying degrees, the responsibility to bring others to Him.

Deacon Gregory Craveiro



Christian Orthodox Thyateira Youth (COTY)

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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.

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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