

ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ  
ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ  
ΘΥΑΤΕΙΡΩΝ & Μ. ΒΡΕΤΑΝΝΙΑΣ

ECUMENICAL PATRIARCHATE  
ARCHDIOCESE OF  
THYATEIRA & GREAT BRITAIN



ΛΟΓΟΣ ΚΥΡΙΟΥ  
THE WORD OF OUR LORD



ΚΥΡΙΑΚΗ Β' ΛΟΥΚΑ  
29 Σεπτεμβρίου 2024  
Ἦχος πλ. α'. Ἀριθμ. 248

2<sup>nd</sup> SUNDAY OF LUKE  
29 September 2024  
Plagal of the 1<sup>st</sup> Mode. No. 248

Κυριακοῦ δόσιου ἀναχωρητοῦ, Θεοφάνους δόσιου, Μαλαχίου νέου ὁσιομάρτυρος ἐν Ρόδῳ, Πετρωνίας μάρτυρος  
Cyriacus the Anchorite, Theophanes the Merciful, Malachai neomartyr, Petronia martyr

ΑΠΟΣΤΟΛΙΚΟΝ ΑΝΑΓΝΩΣΜΑ

Β' Κορ. α', 21-24 - β', 1-4

**Α**δελφοί, ὁ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστόν, καὶ χρίσας ἡμᾶς, Θεός, ὁ καὶ σφραγισάμενος ἡμᾶς, καὶ δὸς τὸν ἀρραβῶνα τοῦ Πνεύματος ἐν ταῖς καρδίαις ἡμῶν. Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον. Οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν· τῇ γὰρ πίστει ἐστήκατε. Ἐκρίνα δὲ ἐμαυτῷ τοῦτο, τὸ μὴ ἄλλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν. Εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ἐστὶν ὁ εὐφραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ; Καὶ ἔγραψα ὑμῖν τοῦτο αὐτό, ἵνα μὴ ἐλθὼν λύπην ἔχω ἀφ' ὧν ἔδει με χαίρειν, πεποιθὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν. Ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.

EPISTLE READING

2 Cor. 1: 21-24; 2: 1-4

**B**rethren, it is God who establishes us with you in Christ, and has commissioned us; he has put his seal upon us and given us his Spirit in our hearts as a guarantee. But I call God to witness against me - it was to spare you that I refrained from coming to Corinth. Not that we lord it over your faith; we work with you for your joy, for you stand firm in your faith. For I made up my mind not to make you another painful visit. For if I cause you pain, who is there to make me glad but the one whom I have pained? And I wrote as I did, so that when I came I might not suffer pain from those who should have made me rejoice, for I felt sure of all of you, that my joy would be the joy of you all. For I wrote you out of much affliction and anguish of heart and with many tears, not to cause you pain but to let you know the abundant love that I have for you.



ΑΝΑΣΤΑΣΙΜΟΝ ΑΠΟΛΥΤΙΚΙΟΝ

Ἦχος πλ. α'

**Τ**ὸν συνάναρχον Λόγον Πατρὶ καὶ Πνεύματι, τὸν ἐκ Παρθένου τεχθέντα εἰς σωτηρίαν ἡμῶν, ἀνυμνήσωμεν, πιστοὶ καὶ προσκυνήσωμεν· ὅτι ἠυδόκησε, σαρκὶ ἀνελθεῖν ἐν τῷ σταυρῷ, καὶ θάνατον ὑπομεῖναι, καὶ ἐγειραὶ τοὺς τεθνεῶτας, ἐν τῇ ἐνδόξῳ Ἀναστάσει αὐτοῦ.

RESURRECTION APOLYTIKION

Plagal of the 1<sup>st</sup> Mode

**L**et 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. στ', 31-36

**Ε**ἶπεν ὁ Κύριος· καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, ποιεῖτε αὐτοῖς ὁμοίως. καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι. καὶ ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιούντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι. καὶ ἐὰν δανεῖζετε παρ' ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ ἁμαρτωλοὶ ἁμαρτωλοῖς δανεῖζουσιν ἵνα ἀπολάβωσι τὰ ἴσα. πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανεῖζετε μηδὲν ἀπελπίζοντες, καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ Ὑψίστου, ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς. Γίνεσθε οὖν οἰκτίρμονες, καθὼς καὶ ὁ Πατὴρ ὑμῶν οἰκτίρμων ἐστί.

## GOSPEL READING

Luke 6: 31-36

**T**he Lord said, As you wish that men would do to you, do so to them. If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for he is kind to the ungrateful and the selfish. Be merciful, even as your Father is merciful.

### ΕΡΜΗΝΕΙΑ ΕΥΑΓΓΕΛΙΚΟΥ ΑΝΑΓΝΩΣΜΑΤΟΣ

**Τ**α ευαγγελικά αναγνώσματα των περασμένων Κυριακών είχαν ως θέμα τους το πως μπορούμε να ακολουθήσουμε τον Χριστό, πώς να αναπτύξουμε σωστή σχέση με τον Αυτόν, ενώ το σημερινό ευαγγέλιο μας παρουσιάζει την σωστή σχέση που πρέπει να έχουμε με τους ανθρώπους. Και αυτή δεν είναι άλλη από την αγάπη. Αιώνες τώρα οι άνθρωποι ζούνε μια τραγική κατάσταση: ο καθένας, προτάσσοντας και επιδιώκοντας το δικό του συμφέρον, προσπαθεί να ξεγελάσει τον άλλο, να τον εκμεταλλευτεί να τον αδικήσει. Γι' αυτό και γίνονται οι κλοπές, οι φόνοι, οι πόλεμοι.

Προσπαθεί η ανθρωπότητα να γλυτώσει από το κακό αυτό με νόμους, με πολιτικές, με φιλοσοφίες, με θρησκείες. Όμως, το μόνο που κατορθώνει να επιτύχει, όταν το κατορθώνει, είναι απλώς να περιορίσει τις εκδηλώσεις του κακού. Και είναι επόμενο, εφ' όσον η βασική αρρώστια της οποίας συμπτώματα είναι οι αντικοινωνικές εκδηλώσεις που προαναφέρθηκαν, δηλαδή η ιδιοτέλεια, παραμένει αθεράπευτη. Και η θεραπεία συνίσταται στην απόκτηση της πραγματικής αγάπης, της αγάπης η οποία «οὐ ζητεῖ τὰ ἑαυτῆς», της αγάπης που δεν αποβλέπει στο δικό μας συμφέρον αλλά στο καλό, την ωφέλεια του άλλου, δηλαδή της αρχοντικής, καθὼς θα ἔλεγε ο ἅγιος Παῖσιος, της θεϊκῆς αγάπης. Αυτὴν τὴν αγάπη σκιαγραφεῖ σήμερα ὁ Κύριος καὶ αὐτὴν θέλει νὰ ἀποκτήσουμε καὶ εμεῖς.

«Καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως». Ὅπως θέλετε οἱ ἄλλοι νὰ συμπεριφέρονται πρὸς εσᾶς, ἔτσι ἀκριβῶς νὰ συμπεριφέρεστε καὶ εσεῖς πρὸς αὐτούς. Θα μπορούσε ὅμως κάποιος νὰ ρωτήσῃ, καλὰ. Το νὰ κάνω τὸ καλὸ σε κάποιον δικό μου ἄνθρωπο, σε κάποιον γνωστό μου τὸ καταλαβαίνω. Νὰ κάνω τὸ καλὸ σε κάποιον που θα τὸ καταλάβει καὶ θα μου τὸ ανταποδώσει ἢ ἔστω θα μου πει ἕνα ευχα-

ριστώ το καταλαβαίνω. Πώς όμως να κάνω το καλό σε κάποιον που είναι αναίσθητος ή αχάριστος; Εκεί όπου δε θα ακούσω ευχαριστώ; Και ακόμα περισσότερο· πώς να κάνω το καλό σε αυτόν που μου έκανε κακό ή και τώρα επιδιώκει το κακό μου;

«Καθώς θέλετε ίνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως». Ὅπως θα θέλαμε ὅλοι, ὅλοι ανεξαιρέτως, να μας αγαπούν και να μας κάνουν το καλό χωρίς να επηρεάζονται από τις δικές μας αδυναμίες και τις εν γένει αρνητικές μας συμπεριφορές, έτσι και εμείς να κάνουμε το καλό, να αγαπούμε τους άλλους, ανεξάρτητα από το τί είναι ή τί κάνουν εκείνοι. «Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν». Ο ἥλιος λάμπει προς κάθε κατεύθυνση, ανεξάρτητα από το που θα πέσει το φως του: σε ευωδιαστό λουλούδι ή βρωμερή ακαθαρσία. Και ο Θεός αγαπά ανεξάρτητα, ελεύθερα· αγαπά τους πάντας και τα πάντα. Ευεργετεί δικαίους και αδίκους ακόμα και όταν τιμωρεί, διότι από αγάπη τιμωρεί, για το καλό και τη σωτηρία του αμαρτωλού.

Παρομοίως, και ο άνθρωπος του Θεού, μιμούμενος τον Θεό ή μάλλον ενεργοποιώντας την ιδιότητά του ως μέλους του σώματος του Χριστού, κάνει το καλό σε όλους· ακόμη και στους εχθρούς του. Μήπως όμως με αυτόν τον τρόπο γίνεται αφελής ή ζημιώνεται; Βεβαίως όχι. Ίσως κάποιες φορές προσωρινά ζημιώνεται στα υλικά. Κερδίζει όμως πνευματικά. Κέρδος του το να μοιάσει στον Θεό· το να γίνει παιδί του Θεού, θεός κατά χάριν: «καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσσεσθε υἱοὶ ὑψίστου, ὅτι αὐτὸς χρηστός ἐστὶν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς» (και θα είναι ο μισθός σας μεγάλος, και θα είστε παιδιά του Θεού, διότι αυτός είναι καλός ακόμα και με τους αχάριστους και τους κακούς). Υπάρχει μεγαλύτερο κέρδος από αυτό; «Γίνεσθε οὖν οἰκτίρμονες καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν». Αμήν.

## SERMON ON THE GOSPEL READING

*“Be merciful, even as your Father is merciful.”*

**S**ome years ago my wife was driving to babysit her brother’s children, when she was caught speeding - for the fourth time. She was summoned to court in the town near where her brother lived, and when the time came he took her to the hearing. Before they went in, he prayed, asking that justice would be done: my wife told me later that she interrupted his prayer saying, “I don’t want justice - I want mercy!”

Mercy is one of the fundamental characteristics of our Heavenly Father. But it can be misunderstood.

In the west, Mercy often means not giving someone what they deserve: it is shown by someone angry or provoked who changes his mind. But that is a distortion when we talk about the mercy of God, because again and again in the Liturgy we hear that God is φιλόανθρωπος: he loves mankind. There are two Greek words in the New Testament which are translated as mercy: ἔλεος and οἰκτιρμός. ἔλεος is about God’s loving kindness, translating the Hebrew *chesed* = steadfast love. Οἰκτιρμός is about the compassion which God has for people who look to him for help in difficult situations, translating the Hebrew *raham*.

In *Exodus 34:6* the Lord declares himself to be ‘merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness’. «Κύριος ὁ Θεὸς οἰκτίρμων καὶ ἐλεήμων, μακρόθυμος καὶ πολυέλεος». St John writes: “God showed his love for us by sending his only Son into the world, so that we might have life through him. This is what love is: it is not that we have loved God, but that he loved us and sent his Son to be the means by which our sins are forgiven.” (1

Jn 4:10, Good News translation). On the Cross Jesus was the Lamb of God taking away the sins of the world: the Cross is *'the sacred place where heaven's love and heaven's justice meet'*. And we can love because God first loved us (see 1 Jn 4:19).

Today's Gospel shows us the radical approach to life and relationships that should mark out a Christian. We are to give ourselves in love and service not just to our friends and to those who love us, but even to our enemies as well. The passage says that the Lord *"is kind to the ungrateful and the selfish"* - but that last word is πονηρός, which is better translated 'evil', as in *"deliver us from the evil one"*. And being like that is a challenge that we cannot face on our own. It can only be done by the power of the Holy Spirit.

Corrie ten Boom was a Dutch Christian in the 1940s who was sent to a concentration camp for sheltering Jews. Her sister died there, but she survived. She spent the rest of her life telling people about the love and forgiveness of God. One day in 1947 she was speaking at a meeting in Munich when she spotted a man in the congregation whom she recognised as one of the guards at the camp. He came up to her afterwards and said that he had become a Christian. He knew that God had forgiven him for what he had done in the war, but he wondered if Corrie would forgive him. Corrie says, 'I stood there and I could not forgive him. Could he erase my sister's slow terrible death simply for the asking?'

It was the most difficult thing I had ever had to do. I stood there with the coldness clutching my heart. But forgiveness is not an emotion: it is an act of the will, and the will can function regardless of the temperature of the heart. "Jesus, help me!" I prayed silently. "I can lift my hand, I can do that much. You supply the feeling." And so woodenly, mechanically, I thrust my hand into the one stretched out to me. And as I did, an incredible thing took place. The current started in my shoulder, raced down my arm, sprang into our joined hands. And then this healing warmth seemed to flood my whole being, bringing tears to my eyes. "I forgive you, brother!" I cried. "With all my heart!" I had never known God's love so intensely as I did then.'

Presbyter David Gilchrist



### 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](http://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.

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

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

Printed by Athina Press