

ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ
ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ
ΘΥΑΤΕΙΡΩΝ & Μ. ΒΡΕΤΑΝΝΙΑΣ

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ΛΟΓΟΣ ΚΥΡΙΟΥ THE WORD OF OUR LORD



ΚΥΡΙΑΚΗ Ε' ΛΟΥΚΑ
2 Νοεμβρίου 2025
Ἦχος δ'. Ἀριθμ. 305

5th SUNDAY OF LUKE
2 November 2025
4th Mode. No. 305

Ἀκινδύνου, Πηγάσιου, Ἀφθονίου, Ἐλπιδοφόρου & Ἀνεμποδίστου μαρτύρων
Acindynus, Pegasus, Aphthonius, Elpidophorus & Anempodistus martyrs

ΑΠΟΣΤΟΛΙΚΟΝ ΑΝΑΓΝΩΣΜΑ

Γαλ. β', 16-20

Αδελφοί, εἰδότες ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου· διότι οὐ δικαιωθήσεται ἐξ ἔργων νόμου πᾶσα σὰρξ. Εἰ δέ, ζητοῦντες δικαιωθῆναι ἐν Χριστῷ, εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοὶ, ἅρα Χριστὸς ἁμαρτίας διάκονος; Μὴ γένοιτο. Εἰ γὰρ ἂν κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἑμαυτὸν συνίστημι. Ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα Θεῷ ζήσω. Χριστῷ συνεσταύρωμαι· ζῶ δέ, οὐκέτι ἐγώ, ζῆ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῆ τοῦ Υἱοῦ τοῦ Θεοῦ, τοῦ ἀγαπήσαντός με καὶ παραδό- ντος ἑαυτὸν ὑπὲρ ἐμοῦ.

EPISTLE READING

Gal. 2: 16-20

Brethren, knowing that a man is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the law died to the law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.



ΑΠΟΛΥΤΙΚΙΟΝ ΤΩΝ ΑΓΙΩΝ

Ἦχος δ'. Ταχὺ προκατάλαβε.

Ακίνδυνον μέλιψωμεν, σὺν Ἀφθονίῳ ὁμοῦ, κλεινὸν Ἀνεμπόδιστον, Ἐλπιδοφόρον στερρόν, Πηγάσιον ἔνδοξον· οὗτοι γὰρ ἀκινδύνως, ἐξ ἀφθόνου κρατήρος, πηγάζουσι τοῖς ἐλπίδι, ἀρραγεῖ προσιοῦσι, χαρίτων ἀνεμποδίστων, κρήνην θεόβρυτον.

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, ἠγέρθη Χριστὸς ὁ Θεός, δωρούμενος τῷ κόσμῳ τὸ μέγα ἔλεος.

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. ιστ´, 19-31

Εἶπεν ὁ Κύριος· Ἐνθροπὸς τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ' ἡμέραν λαμπρῶς, πτωχὸς δέ τις ἦν ὀνόματι Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἠλκωμένος καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψυχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἔλκη αὐτοῦ. ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος καὶ ἐτάφη. καὶ ἐν τῷ ἅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὄρᾳ τὸν Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποι αὐτοῦ. καὶ αὐτὸς φωνήσας εἶπε· πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. εἶπε δὲ Ἀβραάμ· τέκνον, μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακὰ· νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι· καὶ ἐπὶ πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἐνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ οἱ ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν. εἶπε δέ· ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου· ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. λέγει αὐτῷ Ἀβραάμ· ἔχουσι Μωϋσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν. ὁ δὲ εἶπεν· οὐχί, πάτερ Ἀβραάμ, ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτούς, μετανοήσουσιν. εἶπε δὲ αὐτῷ· εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται.

GOSPEL READING

Luke 16: 19-31

The Lord said, There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, 'Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses, and the prophets; let them hear them.' And he said, 'No, father Abraham; but if some one goes to them from the dead, they will repent.' He said to them, 'If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead.'

ΕΡΜΗΝΕΙΑ ΕΥΑΓΓΕΛΙΚΟΥ ΑΝΑΓΝΩΣΜΑΤΟΣ

“Ἀπέλαβες σὺ τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου”

Η σημερινή παραβολή ἐγείρει τὸ ἐρώτημα: γιατί καταδικάστηκε ὁ πλούσιος; Ἐν πρώτοις θὰ μπορούσαμε νὰ ποῦμε ὅτι καταδικάστηκε ἐξ αἰτίας τοῦ μεγάλου πλούτου πού συσσωρεύσε ἐνῶ ἡ φτώχεια βασάνιζε τοὺς συναθρώπους του. Ἴσως καὶ γιὰ τὴν σκληροκαρδία πού ὑπαινίσσεται ὁ εὐαγγελιστὴς ὅτι ἔδειξε στὸν φτωχὸ Λάζαρο πού ζητιάνευε ἔξω ἀπὸ τὸ ἀρχοντικό του ἐνῶ αὐτὸς καλοπέρναγε. Ἴσως ἀκόμη καὶ γιὰ τὴν ὑπερηφάνεια καὶ φιληδονία του τὴν ὁποῖαν πάλι ὑπαινίσσεται ὁ εὐαγγελιστὴς μέ τὸ σχόλιο *“ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ' ἐκάστην λαμπρῶς”* (Λουκ. 16,19). *“Ὅλα αὐτὰ βεβαίως καταδικάζουν τὸν πλούσιο γιὰ τὴν ἐντολή τοῦ Κυρίου *“ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτὸν”* (Ματθ. 22, 39 καὶ Λευιτ. 19, 18).* Τὸ Εὐαγγέλιο αὐτὰ τὰ ὑπενίσσεται δίνοντας τὴν ἐντύπωση ὅτι ὅσο σημαντικά καὶ νὰ εἶναι ὑπάρχει μία δύναμις ἡ ὁποία γεννάει αὐτέες τίς ἀμαρτίες καὶ πάθη, *“ἕτερον νόμον ἐν τοῖς μέλεσίν μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου”* (Ρωμ. 7, 22).

Ὁ ἀπόστολος Παῦλος διδάσκει: “Θεός οὐ μυκτηρίζεται. ὁ γάρ ἐάν σπείρει ἄνθρωπος, τοῦτο καί θερίσει. ὅτι ὁ σπείρων εἰς τήν σάρκαν ἑαυτοῦ ἐκ τῆς σαρκός θερίσει φθοράν, ὁ δέ σπείρων εἰς τό πνεῦμα, ἐκ τοῦ πνεύματος θερίσει αἰωνίαν ζωήν” (Γαλ. 5, 7-10). Οἱ ἅγιοι Πατέρες διδάσκουν ὅτι ὁ ἄνθρωπος σπέρνει στήν καρδιά του. Καί τί σπέρνει; Αἰσθήσεις, λογισμούς καί φαντασίες. Καί πῶς αὐτά κάνουν κακό στήν ψυχή; Μέ τίς ἀμαρτίες καί τά πάθη πού γεννιοῦνται ἀπό αὐτά καί πνίγουν τήν ψυχή. “Ἔσωθεν γάρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοί οἱ κακοί ἐκπορεύονται” (Μαρκ. 7, 22) καί “πάντα ταῦτα τά πονηρά ἔσωθεν ἐκπορεύεται καί κοινοί τόν ἄνθρωπον” (Μαρκ. 7, 23).

Ὁ Κύριος ὅμως πηγαίνει πιό βαθειά, στήν “καρδιά βαθειά” (Ψαλμ. 63), στό κέντρο τῆς σωτηρίας καί συνοψίζει τόν λόγο τῆς καταδίκης τοῦ πλούσιου εὐθέως μέ τό “ἀπέλαβες συ τά ἀγαθά σου ἐν τῇ ζωῇ σου”. “Τά ἀγαθά σου” λέει ὁ Κύριος - μέ τήν κτητική ἀντωνυμία “σου” - καί ὄχι “τά ἀγαθά”, σέ ἀντιπαραβολή μέ τήν ἔκφραση “τά κακά” - χωρίς τήν σχετική κτητική ἀντωνυμία - γιά τόν Λάζαρο. Αὐτό δηλώνει ὅτι ὁ Λάζαρος δέν πόθησε τά κακά πού βίωσε. Ὑπογραμμίζει δηλαδή ὁ Κύριος ὅτι ἡ σωτηρία τοῦ ἀνθρώπου ἐπικεντρώνεται στήν σχέση τῆς ψυχῆς μέ αὐτόν τόν κόσμον. Λέει κοντολογίης στόν πλούσιο ὁ Κύριος “ἐσύ χάρηκες αὐτά πού ἡ καρδιά σου πόθησε ἐδώ σ’ αὐτήν τή ζωή”. Αὐτό τονίζεται πάλιν καί πολλάκις στό Εὐαγγέλιο ὅπως στό “ὅπου γάρ ἐστίν ὁ θησαυρός ὑμῶν, ἐκεῖ ἔσται καί ἡ καρδιά ὑμῶν” (Ματθ. 6, 21) καί “οὐδεὶς δύναται δυσί κυρίοις δουλεύειν” (Ματθ. 6, 24) καί πάλιν “ἐκ γάρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τό στόμα αὐτοῦ” (Λουκ. στ’ 45). Ἀποτελεῖ μάλιστα τό κεντρικό μήνυμα τῆς Καινῆς Διαθήκης. Ἡ διά τῆς θείας χάριτος σωτηρία δέν διενεργεῖται ἀποκλειστικά στά ἔργα μας ἀλλά κατ’ ἐξοχήν στήν καρδιά μας, δηλαδή τήν προαίρεσή μας. Ὁ ψαλμωδός τονίζει “ἐπαινεῖται ὁ ἀμαρτωλός ἐν ταῖς ἐπιθυμίαις τῆς ψυχῆς αὐτοῦ” (Ψαλμ. 70, 24). Ὁ πλούσιος καταδικάζεται ἀπό τήν ἴδια του τήν προαίρεση ἡ ὁποία πόθησε τόν κόσμον τοῦτον καί ὄχι τήν αἰωνιότητα, τήν σάρκα καί ὄχι τό πνεῦμα.

Ὅταν ὁ ἄνθρωπος σταθεῖ μπροστά στόν Χριστό τήν φοβερά ἡμέρα τῆς κρίσεως θά ἀνοίξει ἡ καρδιά του σάν βιβλίο, καί ἐν ρυπῇ ὀφθαλμοῦ θά βγεῖ στό Φῶς ὅ, τι κρύβεται μέσα. Ἡ καρδιά πού δέν ἀγάπησε καί δέν θέλησε τόν Κύριο θά φέρει πληγές ἀκόμη ἀνοικτές ἀπό ἀμαρτίες πού ἀναίσχυντα διέπραξε, βαθειές οὐλές ἀπό παληές ἀμαρτίες γιά τίς ὁποῖες δέν μετανόησε καί τῶν “παθῶν τὰς ἀκάνθας” (Κανῶν Θ. Μεταλήψεως Ὡδή θ’) διάσπαρτα μέσα της. Ὅλα συγκροτούμενα εἰς ἓνα σύνολο ἀπό τήν δύναμη τῆς προαιρέσεως ἡ ὁποία τά ἐπόθησε, ἐπέλεξε, ἔπραξε, περιέθαλψε, καλλιέργησε. Αὐτήν τήν δύναμη ἡ ὁποία δέν θέλησε τόν Κύριο, ὁ Δεσπότης Χριστός θά τήν σεβαστεῖ στήν ἐλευθερία της, καί θά ἐπιτρέψει, στήν ἀπειρη ἀγάπη Του, νά ἐκφραστεῖ ἐλεύθερα στήν αἰωνιότητα, μακρῶς ὅμως ἀπό τήν Χάρη Του. Θά ἀπορρίψει, ἀλόιμονο, τό πρόσωπό Του ἀπ’ αὐτήν εἰς αἰῶνα αἰῶνος.

Ἡ καρδιά ὅμως πού πόθησε τόν Κύριο “ὄν τρόπον ἐπιποθεῖ ἡ ἔλαφος ἐπί τὰς πηγὰς τῶν ὑδάτων” (Ψαλμ. 41, 2) θά φανερώσει πληγές ἐπουλωμένες ἀπό τά δάκρυα τῆς μετανοίας καί ἀγκάθια ξεραμμένα ἀπό τήν ἐργασία τῶν ἐντολῶν συγκροτούμενα εἰς ἓνα σύνολο ἀπό τήν δύναμη τῆς προαιρέσεως πού ζητάει τόν Θεό. Ἀνίσως κάποια ἀμαρτία ἔχει ἀπομείνει στή ψυχή, αὐτή θά εἶναι ἀπορριμμένη στό περιθώριο ἀπό τήν Θεόν προαίρεση. Αὐτήν τήν ψυχή θά τήν ἀγαπήσει ὁ Πανάγαθος Κριτής καί θά ἀνοίξει τήν ἀγκαλιά Του λέγοντας τά τρισμακάριστα λόγια “Εὐ δούλε ἀγαθέ ... εἷσελθε εἰς τήν χαράν τοῦ Κυρίου σου” (Ματθ. 25, 21). Ἀμήν. Γένοιτο Κύριε.

Πρεσβ. Παναγιώτης - Φωκᾶς Σακελλαρίου

SERMON ON THE GOSPEL READING

Every single passage of the Gospels, every word or act or thought of Christ, is a revelation about God, but equally importantly — about us, humanity, as we were designed by the Creator.

Today’s parable, the story about the rich man and Lazarus, is remarkable in several ways. Apart from offering us a glimpse, rare for the New Testament, of our experience after death, it is unique in the sense that it is focused entirely on an interpersonal human relationship. God is absent in the story, suggesting thereby that our eternity, — namely who “shall go away into everlasting punishment” and who “into life eternal” (Matthew 25:46) — is determined by our attitude to our fellow-humans. Christ, the Son of man, associates Himself not only with God the Father (“I

and my Father are one” John 10:30), but even more so with every man, “the little ones” (“I and these little ones are one”): “Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me” (Matthew 25:40), thereby conferring divine dignity upon every human being.

Today’s story explores the depths of the original design and the very identity of humanity, raising the fundamental question: what does it mean to be human, as conceived by God in His pre-eternal Council (Genesis 1:26). The rich man spent his life in luxury, without any obvious sins, apart from one crucial error: he passed by a suffering person, showing no compassion, and failing thereby the test on his humanity. Unlike Lazarus, whose name we learn, the rich man remains unnamed. Is it not that God failed to find any *human name* for the one who has reduced himself to an animal-like state of a merely biological species? Indeed, can he — that “has this world’s goods, and sees his brother have need, and shuts up his bowels of compassion from him” (1 John 3:17) — be deemed worthy of the status of “human”? In stark contrast and to the shame of the rich man, the parable highlights that even the dogs in the story surpass him in “humanness”, displaying remarkable compassion by attempting to heal Lazarus’ wounds. In doing so, they ironically “become more human” than the man featured in the story.

The parable resonates powerfully with us today, living in a society that prioritises accumulating wealth, intense consumerism, financial and social achievements, and career advancement as the ultimate criteria for our self-realisation as humans. According to St Sophrony, this results in “the formation of dynamic depersonalised masses with an absence of any understanding of what it means to be ‘human’, without which it is impossible to build a truly human society. Instead, it becomes an animalistic world where each individual defends their own limited individuality, advancing the world into an ocean of universal hatred”. Therefore, the main struggle of our Orthodox Church and indeed of every Orthodox Christian, as the Saint continues, is to “preserve in humanity its humanity, through prayer and its ministry of the word”, so as to advance humanity towards its ultimate perfection after the image and likeness of God Himself, Whose very identity is defined as compassion and Who passes it on to us as our *identity* and the ultimate goal of our self-realisation: “be compassionate as your heavenly Father is compassionate” (cf. Luke 6:36).

Hieromonk Nikolai Sakharov



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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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