

ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ  
ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ  
ΘΥΑΤΕΙΡΩΝ & Μ. ΒΡΕΤΑΝΝΙΑΣ

ECUMENICAL PATRIARCHATE  
ARCHDIOCESE OF  
THYATEIRA & GREAT BRITAIN



## ΛΟΓΟΣ ΚΥΡΙΟΥ THE WORD OF OUR LORD

ΚΥΡΙΑΚΗ Β' ΛΟΥΚΑ  
4 Ὀκτωβρίου 2020  
Ἦχος πλ. δ'. Ἀριθμ. 40

2<sup>nd</sup> SUNDAY OF LUKE  
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Ἱεροθέου Ἐπισκόπου Ἀθηνῶν, Δομνίνης, Βερνίκης & Προσδόκης μαρτύρων, Ἰωάννου Λαμπαδιστοῦ  
Hierotheus Bishop of Athens, John the Taper-Bearer, George Karlsidis of Sipsa

### ΑΠΟΣΤΟΛΙΚΟΝ ΑΝΑΓΝΩΣΜΑ

Β' Κορ., στ' 16 - ζ' 1

**Α**δελφοί, ὑμεῖς ἐστε ναὸς Θεοῦ  
ζώντος, καθὼς εἶπεν ὁ θεός ὅτι  
Ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω·  
καὶ ἔσομαι αὐτῶν θεός, καὶ αὐτοὶ ἔσονται  
μοι λαός. Διὸ, ἐξέλθετε ἐκ μέσου αὐτῶν  
καὶ ἀφορίσθητε, λέγει κύριος, καὶ  
ἀκαθάρτου μὴ ἄπτεσθε· κἀγὼ εἰσδέξομαι  
ὑμᾶς, καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ  
ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας,  
λέγει κύριος παντοκράτωρ. Ταύτας οὖν  
ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, καθα-  
ρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ  
σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες  
ἀγιωσύνην ἐν φόβῳ Θεοῦ.

### EPISTLE READING

2 Cor. 6: 16 - 7: 1

**B**rethren, you are the temple of the  
living God; as God said, «I will live  
in them and move among them, and I  
will be their God, and they shall be my  
people. Therefore come out from them,  
and be separate from them, says the Lord,  
and touch nothing unclean; then I will  
welcome you, and I will be a father to you,  
and you shall be my sons and daughters,  
says the Lord Almighty». Since we have  
these promises, beloved, let us cleanse  
ourselves from every defilement of body  
and spirit, and make holiness perfect in  
the fear of God.

**T**he lack of the gift of shyness means the destruction of civilization. Without the delicacy to the other, without the continuous attention in avoiding sin, without separating from the worldly matters and focusing on the law of God we will not be saved from the shadow of death and will not have the good news of the incarnation of the son of God in our hearts.

**S**hyness is a great natural gift of God, of which today only ruins are left because people count shyness and shame only as a social phenomenon trying to analyze it outside of God's love and eternal life. Thus God withdraws, respecting our freedom, and therefore we are condemned to blind ourselves in a society from which shame disappears quickly. Let us not forget, however, that complete lack of shame is the first symptom of stupidity as a definite proof of the darkness of the mind caused by total trust in one's own loneliness.

## 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 ἀγαθοποιῇτε τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι. καὶ ἐὰν δανείζητε παρ' ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν ἵνα ἀπολάβωσι τὰ ἴσα. πλην ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανείζετε 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

### Η ΥΠΕΡΒΑΣΗ ΤΗΣ ΑΜΟΙΒΑΙΟΤΗΤΑΣ

**Η** σημερινή περικοπή εἶναι ἓνα χαρακτηριστικό ἀπόσπασμα ἀπὸ τὴ διδασκαλία τοῦ Ἰησοῦ Χριστοῦ, στὴν περίφημη Ἐπὶ τοῦ Ὁρους Ὁμιλία Του: “καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως”. Ὅπως θέλετε νὰ συμπεριφέρονται πρὸς ἐσᾶς οἱ ἄνθρωποι, ἔτσι νὰ συμπεριφέρεσθε καὶ σεῖς πρὸς αὐτούς. Αὐτὸς εἶναι ὁ γνωστός σέ ὅλη τὴν ἀρχαιότητα “χρυσὸς κανὼν”. Στὴν Παλαιὰ Διαθήκη διατυπώνεται ὡς ἑξῆς: “ὅ μισεῖς μηδενὶ ποιήσεις”. Στόν ἑλληνικὸ κόσμο ὁ ρήτορας Ἰσοκράτης ἔλεγε: “ἐκεῖνα τὰ ὁποῖα ὅταν τὰ ὑφίστασθε σᾶς κάνουν νὰ ὀργίζεσθε, μὴν τὰ κάνετε στοὺς ἄλλους”. Ἐν ἀντιθέσει πρὸς ὅλες τὶς παλαιότερες διατυπώσεις, οἱ ὁποῖες εἶναι ἀρνητικές (μὴν κάνεις στοὺς ἄλλους αὐτὰ πού δέν θέλεις νὰ σοῦ κάνουν), ὁ Ἰησοῦς υἱοθετεῖ τὴ θετικὴ διατύπωση τοῦ κανόνα, κάνετε στοὺς ἄλλους ὅσα θὰ θέλατε νὰ κάνουν οἱ ἄλλοι σέ σᾶς. Ἡ θετικὴ διατύπωση εἶναι πρόσκληση ἐνδιαφέροντος γιὰ τὸν πλησίον. Αὐτὸ πού θὰ ἤθελες νὰ πάρεις ἀπὸ τοὺς ἄλλους, δώσε το πρῶτος ἐσύ, χωρὶς νὰ περιμένεις ἀνταπόδοση. Ὁ νέος τρόπος ζωῆς πού ἐγκαινιάζει ὁ Ἰησοῦς εἶναι προσανατολισμένος πρὸς τὸν πλησίον.

Ὁ χριστιανὸς δέν καθορίζει τὴ στάση του πρὸς τὸν ἄλλο μέ βάση τὴ στάση τοῦ ἄλλου ἀπέναντί του, ἀλλὰ παρέχει τὴν ἀγάπη πρὸς τὸν πλησίον δωρεάν, χωρὶς ἀνταπόδοση. Ἐκεῖνο πού μᾶς ζητάει ὁ Ἰησοῦς εἶναι νὰ ὑπερβοῦμε τὸν ἴδιο τὸν ἑαυτὸ μας καὶ νὰ στραφοῦμε μέ ἀγάπη πρὸς τὸν ἄλλο, ὅ,τι καὶ νὰ εἶναι αὐτός - ξένος, ἀλλότριος ἢ καὶ ἐχθρικά διακείμενος ἀκόμα πρὸς ἐμᾶς. Ὁ Ἰησοῦς τό λέγει καθαρά: “ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν...”. Μὲ ἄλλα λόγια, ἀπαντᾶτε στὴν ἐχθρότητα μέ τὴν ἀγάπη, στό μῖσος μέ τὴν εὐεργεσία. Στὴν κατάρα ἀντιτάξετε τὴν εὐλογία, προσεύχεσθε ὑπὲρ ἐκείνων πού σᾶς κακομεταχειρίζονται, πού σᾶς ἐκμεταλλεύονται καὶ σᾶς προσβάλλουν.

“Ο χρυσός κανόνας” μέ τήν θετική του διατύπωση γίνεται ὁ κανόνας συμπεριφορᾶς τῶν μαθητῶν τοῦ Ἰησοῦ καί κατ’ ἐπέκταση τῆς ἴδιας τῆς Ἐκκλησίας. Ἀλλά ὁ χρυσοῦς κανόνας δέν ἔχει ἐφαρμογή μόνον ἐντός τῆς Ἐκκλησίας, δηλαδή μεταξύ τῶν μελῶν τῆς Ἐκκλησίας. Ἀφορᾷ τή συμπεριφορά τῶν Χριστιανῶν πρός ὅλους γενικῶς. Τά τελευταῖα λόγια τοῦ Ἰησοῦ εἶναι ταυτόχρονα καί τό ἐπιστέγασμα τῆς περικοπῆς, “γίνεσθε οὖν οἰκτίρμονες καθὼς καί ὁ Πατήρ ὑμῶν οἰκτίρμων ἐστί”. Ὁ Θεός εἶναι χρηστός, καλός μέ τούς ἀχάριστους καί πονηρούς. Γίνεσθε λοιπόν καί σεῖς οἰκτίρμονες ὅπως οἰκτίρμων εἶναι καί ὁ Πατέρας σας, δηλαδή ὁ Θεός, πρός ὅσους ἔχουν πραγματικά ἀνάγκη. Ὅπως ἀκριβῶς ὁ Θεός θέλει νά σώσει ὅλον τόν κόσμον καί κυρίως αὐτούς πού ἔχουν περισσότερο ἀνάγκη τήν ἀγάπη του, τούς ἀχάριστους καί πονηρούς, ἔτσι καί οἱ χριστιανοί πρέπει νά εἶναι μιμητές τοῦ Θεοῦ στίς σχέσεις τους μέ τόν πλησίον, μέ μοναδικό γνώμονα τήν ἀγάπη πού δέν ἀποσκοπεῖ στό κέρδος. Μόνον τότε θά μποροῦν νά λάβουν μισθόν πολύν καί νά εἶναι πραγματικά «υἱοί τοῦ Ὑψίστου».

Νά συμπεριφέρεσαι λοιπόν πρός τούς ἄλλους, ὄχι ἀπλῶς ὅπως θά ἤθελες ἐκεῖνοι νά σοῦ συμπεριφέρονται, ἀλλά ὅπως θά σοῦ συμπεριφερόταν ὁ ἴδιος ὁ Θεός. Ἀμήν.

### SERMON ON THE GOSPEL READING

**W**e are told in the Gospel reading today to “love our enemies”. This would seem to be entirely contrary to our normal instincts, because far from loving our enemies, we tend to hate them! And it is for this reason that this command of the Lord is called one of the “hard sayings” of Jesus. But, in the passage demonstrates a contrast, a contrast between our feeble love and that of God. It helps us to understand the mercy and love of God.

The important verse in the reading, is the last verse, “Be merciful even as your Father is merciful”. It refers of course to God. God is our Father and he is merciful. Now the Greek word that is used here is not the familiar “eleison” that we hear over and over again in the Liturgy and the other services of the Church, it is the word “oiktirmon” which we do hear in the services, but nothing like as often. It can be translated as “mercy”, but as often as not it is translated as “pity” or “compassion”. Mercy is a difficult word in English as it implies a situation like a judge who doesn’t give you the sentence of ten years for the crime you have committed but gives you only five. Or the king who instead of having a person executed spares them for a life as a slave!

Compassion or pity implies something much more positive. There is an element of



Οἱ ἐν Κύπρῳ διαλάμψαντες Ἅγιοι  
All the Saints of Cyprus



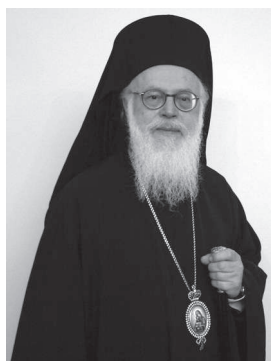
being “let off”, but it also means philanthropy, generous giving. And when we think of our heavenly Father we should think of the one who gives us all sorts of good things, which we in no way deserve.

God is compassionate and merciful and whatever it is that we have done he is prepared to be merciful to us and forgive us when we repent. And thus this passage calls us to follow him and to follow his example. If he is able to forgive then we too must learn to do the same. Our forgiveness must not be given grudgingly but with the kind of love that God shows to us. Is this possible?

It is possible, but one has to say that there are things which make it very difficult. Sometimes when a person has been very badly treated by someone else and that person is in no way sorry and shows no kind of repentance or remorse for what they have done it can be very difficult. We need to be honest with ourselves: this can be a difficult commandment.

Nevertheless we must try to do it. There are some things we can do which may help. Let time pass. This may get things into a more reasonable context. We must pray for the person who has harmed us and we must try and think positively about them. A good way to start, is to pray that there is nothing that we may do, which will jeopardise their salvation. If we can do that, then we can learn to forgive them as God has forgiven and as God forgives us.

*Fr Stephen Maxfield*



Avarice. That's according to Saint Paul, it is in fact idolatry, because, in the end, let's be honest with ourselves, we've turned to idolatry wholeheartedly and enthusiastically. Avarice is typical of our age. It's a rejection of the worship of the true God. People who are avaricious are indifferent to the legitimacy of the methods they employ. Lack of faith takes on new and increasingly uncontrolled forms. The virus of greed in today's world has mutated and been transmitted to all strata of society. Let us not fool ourselves that it's only the rich who belong to this category. It's all classes. It's just that the have-nots live in the hope of acquiring things themselves. What we call the consumer society has ended up as consumer hysteria.

The ideal and aim of people today in all social classes is to accumulate material goods, unthinkingly, even though these are often superfluous. This greed, which is at the root of today's ecological crisis, was denounced 16 centuries ago by a great theologian, the Father and Teacher of our Church, Saint Gregory of Nyssa. He stressed that we should use, but not misuse. We should allow ourselves to enjoy, but within reason. We should not become the ruination of all the creatures which live on land and in the sea.

*Archbishop Anastasios of Tirana*

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