

ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ
ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ
ΘΥΑΤΕΙΡΩΝ & Μ. ΒΡΕΤΑΝΝΙΑΣ



ECUMENICAL PATRIARCHATE
ARCHDIOCESE OF
THYATEIRA & GREAT BRITAIN



ΛΟΓΟΣ ΚΥΡΙΟΥ THE WORD OF OUR LORD

ΚΥΡΙΑΚΗ ΙΔ' ΛΟΥΚΑ (Τυφλοῦ)
24 Ἰανουαρίου 2021
Ἦχος πλ. δ'. Ἀριθμ. 56

14th SUNDAY OF LUKE
24 January 2021
Plagal of the 4th Mode. No. 56

Ξένης δσίας, Βαβύλα ἱερομάρτυρος, Φίλωνος ἐπισκόπου Καρπασίας, Νεοφύτου ἐγκλείστου
Babylas the Holy Martyr, Xenia, Philon Bishop of Karpasia, Neophytus the Recluse

ΑΠΟΣΤΟΛΙΚΟΝ ΑΝΑΓΝΩΣΜΑ

Α' Τιμ. α', 15-17

Τέκνον Τιμόθεε, πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ· ἀλλὰ διὰ τοῦτο ἡλεήθην, ἵνα ἐν ἐμοὶ πρῶτῳ ἐνδείξηται Ἰησοῦς Χριστὸς τὴν πᾶσαν μακροθυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον. Τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ σοφῷ Θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

EPISTLE READING

1 Tim. 1: 15-17

Timothy, my son, the saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners. And I am the foremost of sinners; but I received mercy for this reason, that in me, as the foremost, Jesus Christ might display his perfect patience for an example to those who were to believe in him for eternal life. To the King of ages, immortal, invisible, the only God, be honor and glory to the ages of ages. Amen.



ΑΝΑΣΤΑΣΙΜΟΝ ΑΠΟΛΥΤΙΚΙΟΝ

Ἦχος πλ. δ'

Εξ ὕψους κατήλθες ὁ εὐσπλαγχνος, Ἐταφήν κατεδέξω τριήμερον, ἵνα ἡμᾶς ἐλευθερώσης τῶν παθῶν. Ἡ ζωὴ καὶ ἡ ἀνάστασις ἡμῶν, Κύριε, δόξα σοι.

RESURRECTION APOLYTIKION

Plagal of the 4th Mode

You the Compassionate came down from above, you accepted burial for three days, that you might free us from the passions. Our life and resurrection, Lord, glory to you!

Abba Isidore said: "The wisdom of the Saints is that they recognized the will of God; for a man overcomes all things through obedience to the truth, since he is an image and likeness of God. The most fearful of all the passions is for one to follow his own heart, that is, to obey his own will and not the law of God. This passion appears, at the outset, to afford a man some respite, but later it turns into mourning inside him, because he has lost sight of the mystery of the Divine oeconomy and has not found the way of God, that he might walk therein."

From the Gerontikon

ΕΥΑΓΓΕΛΙΚΟΝ ΑΝΑΓΝΩΣΜΑ

Λουκ. ιη', 35-43

Τῷ καιρῷ ἐκείνῳ, ἐγένετο ἐν τῷ ἐγγίζειν τὸν Ἰησοῦν εἰς Ἱεριχὺ τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν· ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἴη ταῦτα. ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. καὶ ἐβόησε λέγων· Ἰησοῦ υἱὲ Δαυῖδ, ἐλέησόν με· καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν· υἱὲ Δαυῖδ, ἐλέησόν με. σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτὸν λέγων· τί σοι θέλεις ποιήσω; ὁ δὲ εἶπε· Κύριε, ἵνα ἀναβλέψω. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἀνάβλεψον· ἡ πίστις σου σέσωκέ σε. καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ Θεῷ.

GOSPEL READING

Luke 18: 35-43

At that time, as Jesus drew near to Jericho, a blind man was sitting by the roadside begging; and hearing a multitude going by, he inquired what this meant. They told him, «Jesus of Nazareth is passing by». And he cried, «Jesus, Son of David, have mercy on me!». And those who were in front rebuked him, telling him to be silent; but he cried out all the more, «Son of David, have mercy on me!». And Jesus stopped, and commanded him to be brought to him; and when he came near, he asked him, «What do you want me to do for you?». He said, «Lord, let me receive my sight». And Jesus said to him, «Receive your sight; your faith has made you well». And immediately he received his sight and followed him, glorifying God; and all the people, when they saw it, gave praise to God.

ΕΡΜΗΝΕΙΑ ΕΥΑΓΓΕΛΙΚΟΥ ΑΝΑΓΝΩΣΜΑΤΟΣ

«Η ΠΡΟΣΕΥΧΗ ΤΟΥ ΙΗΣΟΥ»

Τὸ βιβλίον «Οἱ περιπέτειες ἐνός προσκυνητῆ» εἶναι ἓνα ἀριστοῦργημα τῆς ρωσικῆς ἐκκλησιαστικῆς λογοτεχνίας. Σ' αὐτό, μαθαίνουμε γιὰ κάποιον Ὁρθόδοξο πιστὸ χριστιανό, ὁ ὁποῖος στήν προσπάθειά του νὰ βρεῖ τὸν τρόπο γιὰ νὰ κάνει καθημερινή πράξη τῆς πνευματικῆς του ζωῆς τὸν ἱερό λόγο τοῦ Ἀποστόλου Παύλου, «ἀδιαλείπτως προσεύχεσθαι», ταξιδεύει σὲ διάφορα μέρη καὶ ἀναζητᾷ μὲ μεγάλη πνευματικὴ δίψα τὴν ἀπάντηση. Τελικὰ ὁ προσκυνητὴς συναντᾷ ἓνα μοναχό ὁ ὁποῖος τὸν βοηθᾷ νὰ ἀνακαλύψει τὸ μεγαλεῖο τῆς «προσευχῆς τοῦ Ἰησοῦ», πού ὀνομάζεται καὶ ἀλλιῶς «νοερά προσευχή» ἢ «προσευχὴ τῆς καρδιάς».

Συγκεκριμένα, ὁ μοναχὸς τοῦ μετέφερε τὴ διδασκαλία τοῦ Ἀγίου Συμεὼν τοῦ Νέου Θεολόγου, ἡ ὁποία ἔχει ὡς ἑξῆς: «Κάθησε κάτω μόνος σὲ σιωπὴ, χαμήλωσε τὸ κεφάλι σου, κλείσε τὰ μάτια σου, ἀνάπνεε ἡρεμα καὶ φαντάσου ὅτι βλέπεις μέσα στῆς καρδιάς σου τὰ βάθη. Κάνε ὥστε οἱ σκέψεις σου νὰ βαδίζουν ἀπ' ἐκεῖ μέσ' στὴν καρδιά σου καὶ μὲ τὸ ρυθμὸ τῆς ἀναπνοῆς σου λέγε: Κύριε Ἰησοῦ Χριστέ ἐλέησόν με! Λέγε τὴν ἐπὶ κλῆση αὐτῆ ἐλαφρά μὲ τὰ χεῖλη σου ἢ καλύτερα μὲ τὸ μυαλό σου, προσπάθησε νὰ διώξεις κάθε ἄλλη σκέψη καὶ μὲ ὑπομονὴ καὶ ἡρεμία προχώρησε ἐπαναλαμβάνοντάς την συνεχῶς».

Ἀπό τότε ὁ προσκυνητής ὄχι μόνο ἔλεγε ἀσταμάτητα τὴν προσευχή αὐτή, μέσω τῆς ὁποίας κατ' ἀρχάς ἐπικαλεῖται τὸ ἅγιο ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ κατόπιν ἀπλά αἰτεῖται τὸ ἔλεός Του, ἀλλά, ὅπως μᾶς πληροφορεῖ ὁ ἴδιος, «ὅταν τὸ πικρὸ κρῦο μέ περυνιάζει, ἀρχίζω τὴν προσευχή τοῦ Χριστοῦ καὶ μιά γλυκειά θερμότητα ἀπλώνεται σέ ὅλο τὸ κορμί μου. Ὅταν ἡ πείνα ἀρχίζει νά μέ κυριεύει, τὸ ὄνομα τοῦ Ἰησοῦ μέ κάνει νά τὴν λησμονῶ ἐντελῶς. Ὅταν οἱ ρευματισμοὶ ἀπλώνονται στά πόδια καὶ τὴν πλάτη μου, προσηλώνω τίς σκέψεις μου στήν προσευχή τοῦ Ἰησοῦ κι ἔτσι δέν αἰσθάνομαι τὸν πόνο. Ὅταν κανεῖς μοῦ κάνει κακό, σκέπτομαι ἀμέσως, “πόσο γλυκειά εἶναι τοῦ Ἰησοῦ ἡ προσευχή” καὶ ἡ βλάβη ἢ ἡ προσβολή φεύγουν καὶ ἐξαφανίζονται».



Ἀξίζει βέβαια νά ἀποκαλύψουμε στό σημεῖο αὐτό ὅτι ἡ ἐν λόγῳ ὑπέροχη καὶ συντομότατη αὐτή προσευχή, πού μπορεῖ νά χρησιμοποιηθεῖ ἀπὸ ὅλους τοὺς χριστιανούς, ὅπου καὶ ἐάν βρίσκονται καὶ μέ ὅ,τι ἀσχολοῦνται, παρουσιάζεται γιὰ πρώτη φορά στήν Καινὴ Διαθήκη καὶ εἰπώθηκε καὶ ἀπὸ τὸν τυφλὸ τοῦ σημερινοῦ εὐαγγελικοῦ ἀναγνώσματος, ὁ ὁποῖος ἀναφώνησε μέ πίστη κι ἐμπιστοσύνη, «Ἰησοῦ, Υἱέ Δαυὶδ, ἐλέησόν με», αἰτούμενος ἀπὸ τὸν Σωτῆρα τοῦ κόσμου νά τοῦ χαρίσει τό φῶς. Τόση δύναμη εἶχε δέ ἡ προσευχή καὶ ἡ ἐπίκληση αὐτή, πού ὁ τυφλὸς ἐλεήθηκε ἄμεσα ἀπὸ τὸν Κύριο, ὁ ὁποῖος τοῦ εἶπε: «Ἀνάβλεψε, ἡ πίστη σου σέ ἔσωσε».

Ἀνάλογη ἀνταπόκριση ἀπὸ τὸν Ἅγιο Θεό μπορεῖ νά ἔχει καὶ ἡ δική μας προσευχή, ἂν πραγματικά πηγάζει ἀπὸ τὰ βάθη τῆς ψυχῆς μας κι ἂν τὰ αἰτήματά μας εἶναι καθαρὰ πνευματικά. Μεγάλη ψυχικὴ ὠφέλεια θά ἔχουμε μάλιστα ἂν καταφέρουμε νά ὁμοιάσουμε κι ἐμεῖς κατὰ κάποιον τρόπο στό Ρῶσο ἐκεῖνο προσκυνητή, ὁ ὁποῖος «κίνησε γῆ καὶ οὐρανό», ὅπως συνηθίζουμε νά λέμε, γιὰ νά ἀνακαλύψει τὸν ἀληθινό, τὸν ἀποτελεσματικὸ καὶ πάνω ἀπ' ὅλα, τὸν Ὁρθόδοξο τρόπο προσευχῆς. Ἀμήν.

SERMON ON THE GOSPEL READING

When we read this account of the healing of a blind man we are confronted with a question to which we can never know the answer: *how much did the blind man know about our Lord before he encountered him?* It is clear that Christ was known by reputation. When the blind man asks about the cause of the crowd and disturbance around him he is answered in a way that shows that Christ was

well known: *“Jesus of Nazareth is passing by”* (Luk. 18, 37). A first name, which was a fairly common name at the time, and a place of origin were sufficient. But the blind man, despite his lack of physical sight, seems to have understood much more. He was gifted with spiritual sight.

He knew, perhaps by previous reports, that our Lord was descended from King David. But he also understood far more than that. Our Lord was not merely descended from David, but was the Anointed One (*Messiahs, Christos*) who was to be the new king to lead the people to a new kingdom. This is shown by the way he addresses our Lord: *“Jesus, son of David, have mercy on me”* (Luk. 18, 38). Using the title “son of David” shows that he understood that our Lord was not merely some distant relative of King David but his true heir, the one who was to restore the kingdom.

The blind man, however, goes further. He recognizes our Lord as having divine power. Only God can truly have mercy, so by saying “have mercy on me” the blind man shows his spiritual insight that Christ is truly divine as well as human. Despite all the noise of the crowd our Lord hears this one voice that recognizes him, and stops to speak to him. He asks him specifically what he wants. This is so that it would be clear that our Lord was responding to a specific request. Saint Theophylact spells this out: “He asks this question, not in ignorance of what the blind man wanted, but so that it would not appear to the others who were present that the Lord gave something different from what the man wanted” (*Explanation of the Holy Gospel According to St Luke, Ch. 18*).

The man asked for physical sight. In the society in which he lived most blind and other disabled people were not able to work for their living, lacking the necessary resources and support, and so were reduced to begging. By gaining his sight the blind man would be able to work and contribute to the welfare of others rather than depending on them for his welfare. Our Lord responds by giving the man his sight, with the words: *“your faith has made you whole”*. Saint Theophylact notes on this: *“We may learn from this that when we ask with faith, God does not give something other than what we ask for, but the very same thing. However, when we ask for one thing and receive something else, it is clear that either we did not make a good request or we did not ask in faith”* (see above). We have to ask for the right thing if we are to receive it. Too often, perhaps, we are disappointed in our requests to God, when we are simply asking for the wrong thing – what we think we want rather than what is beneficial to us in our relationship to God.

Let us pray that we may direct our prayers to God, asking for his help in allowing us to grow in faith, recognizing his love and his power, and, whatever we receive, giving thanks like the blind man, following Christ and *“glorifying God”* (Luk. 18, 43).

Archimandrite Kyril Jenner

Archdiocese of Thyateira & Great Britain, 5 Craven Hill, London W2 3EN Tel.: 020 7723 4787. Fax: 020 7224 9301. E-mail: mail@thyateira.org.uk . Website: www.thyateira.org.uk
--

Printed by Athina Press