

ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ
ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ
ΘΥΑΤΕΙΡΩΝ & Μ. ΒΡΕΤΑΝΝΙΑΣ



ECUMENICAL PATRIARCHATE
ARCHDIOCESE OF
THYATEIRA & GREAT BRITAIN



ΛΟΓΟΣ ΚΥΡΙΟΥ THE WORD OF OUR LORD

ΚΥΡΙΑΚΗ ΙΕ' ΛΟΥΚΑ (Ζακχαίου)
31 Ιανουαρίου 2021
Ἦχος α'. Ἀριθμ. 57

15th SUNDAY OF LUKE
31 January 2021
1st Mode. No. 57

Κύρου & Ἰωάννου Ἀναργύρων, Ἀρσενίου ὁσίου τοῦ ἐν Πάρῳ, Εὐδοξίας μάρτυρος
Cyrus & John the Unmercenaries, Eudoxia Martyr, Arsenius of Paros Confessor

ΑΠΟΣΤΟΛΙΚΟΝ ΑΝΑΓΝΩΣΜΑ

Α' Τιμ. δ', 9-15

Τέκνον Τιμόθεε, πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος. Εἰς τοῦτο γὰρ καὶ κοπιῶμεν καὶ ὀνειδιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ Θεῷ ζῶντι, ὃς ἐστὶν σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν. Παράγγελλε ταῦτα καὶ δίδασκε. Μηδεὶς σου τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πνεύματι, ἐν πίστει, ἐν ἀγνείᾳ. Ἔως ἔρχομαι, πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ. Μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοὶ διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου. Ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου ἡ προκοπὴ φανερὰ ᾖ ἐν πᾶσιν.

EPISTLE READING

1 Tim. 4: 9-15

Timothy, my son, the saying is sure and worthy of full acceptance. For to this end we toil and suffer reproach, because we have our hope set on the living God, who is the Savior of all men, especially of those who believe. Command and teach these things. Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. Till I come, attend to the public reading of scripture, to preaching, to teaching. Do not neglect the gift you have, which was given you by prophetic utterance when the council of elders laid their hands upon you. Practice these duties, devote yourself to them, so that all may see your progress.



ΑΝΑΣΤΑΣΙΜΟΝ ΑΠΟΛΥΤΙΚΙΟΝ

Ἦχος α'

Τοῦ λίθου σφραγισθέντος ὑπὸ τῶν Ἰουδαίων καὶ στρατιωτῶν φυλασσόντων τὸ ἄχραντόν σου Σῶμα, ἀνέστης τριήμερος, Σωτὴρ, δωρούμενος τῷ κόσμῳ τὴν ζωὴν διὰ τοῦτο αἱ δυνάμεις τῶν οὐρανῶν ἐβόων σοι, Ζωοδότα· Δόξα τῇ Ἀναστάσει σου, Χριστέ, δόξα τῇ βασιλείᾳ σου, δόξα τῇ οἰκονομίᾳ σου, μόνε φιλόανθρωπε.

RESURRECTION APOLYTIKION

1st Mode

When the stone had been sealed by the Jews, and while soldiers were guarding your most pure Body, you rose, O Saviour, on the third day, giving life to the world; therefore the heavenly Powers cried out to you, Giver of life: Glory to your Resurrection, O Christ! Glory to your Kingdom! Glory to your dispensation, only Lover of mankind!

ΕΥΑΓΓΕΛΙΚΟΝ ΑΝΑΓΝΩΣΜΑ

Λουκ. ιθ', 1-10

Τῷ καιρῷ ἐκείνῳ, διήρχετο ὁ Ἰησοῦς τὴν Ἱερικῶ· καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος, καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. καὶ προδραμὼν ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν, ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἡμέλλε διέρχεσθαι. καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν καὶ εἶπε πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατὰβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι. καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτόν χαίρων. καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι παρὰ ἀμαρτωλῷ ἀνδρὶ εἰσῆλθε καταλῦσαι. σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν Κύριον· ἰδοὺ τὰ ἡμίση τῶν ὑπαρχόντων μου, Κύριε, δίδωμι τοῖς πτωχοῖς, καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν. εἶπε δὲ πρὸς αὐτόν ὁ Ἰησοῦς ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν. ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

GOSPEL READING

Luke 19: 1-10

At that time, Jesus was passing through Jericho. And there was a man named Zacchaios; he was a chief collector, and rich. And he sought to see who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see him, for he was to pass that way. And when Jesus came to the place, he looked up and said to him, «Zacchaios, make haste and come down; for I must stay at your house today». So he made haste and came down, and received him joyfully. And when they saw it they all murmured, «He has gone in to be the guest of a man who is a sinner». And Zacchaios stood and said to the Lord, «Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold». And Jesus said to him, «Today salvation has come to this house, since he also is a son of Abraham. For the Son of man came to seek and to save the lost».

ΕΡΜΗΝΕΙΑ ΕΥΑΓΓΕΛΙΚΟΥ ΑΝΑΓΝΩΣΜΑΤΟΣ

Η ἐποχή μας, ὅπως καὶ πολλὲς προηγούμενες ἐποχές, μπορεῖ νὰ χαρακτηρισθεῖ ὡς «ἐποχή τῶν στερεοτύπων». Στερεότυπα ὑπάρχουν παντοῦ, σὲ κάθε ἔκφραση τῆς ζωῆς μας: στὸν τρόπο πὺ ἀντιμετωπίζουμε τὰ μέλη τῆς οἰκογένειάς μας, τὸν πλησίον μας..., γενικῶς στὸν τρόπο πὺ προσεγγίζουμε τὴν ἴδια τὴ ζωή. Ἡ ἀπαγκίστρωση ἀπὸ αὐτὰ τὰ στερεότυπα εἶναι τὶς περισσότερες φορὲς ἀρκετὰ δύσκολη, ἐφόσον, ὅσο καὶ ἂν, ἐκ πρώτης ὄψεως, ἀκούγεται παράξενο, διευκολύνουν τὶς σχέσεις μας μὲ τοὺς «ἄλλους». Αὐτὴ ἡ ψευδαίσθηση τῆς «ἀνέσεως» στηρίζεται, πρῶτα ἀπὸ ὅλα, στὴν ἀπόλυτη ἄρνησή μας νὰ προχωρήσουμε βαθύτερα ἀπὸ τὸ ἐπιφανειακό, στὴν ἀνικανότητά μας νὰ ἀναγνωρίσουμε στὸν «ἄλλο» αὐτὸ πὺ αὐτάρεσκα ἀναγνωρίζουμε στὸν ἑαυτὸ μας, δηλαδὴ τὴ δυνατότητα τῆς μετανοίας καὶ τῆς σωτηρίας. Ἔτσι ἐμεῖς οἱ ἴδιοι δημιουργοῦμε συνειδητὰ τὶς φυλετικὲς καὶ κοινωνικὲς ἀνισότητες, μιᾶς καὶ δὲν μποροῦμε νὰ ἀποδεχθοῦμε τὸν «ἄλλο» ὡς πλάσμα τοῦ ἰδίου μὲ ἐμᾶς Θεοῦ.

Ἡ σημερινὴ εὐαγγελικὴ περικοπὴ, ὅπως ἄλλωστε συμβαίνει σὲ ὅλες τὶς περπτώσεις ὅπου ὁ Ἰησοῦς ἔρχεται σὲ ἀντιπαράθεση μὲ τὸ κάθε λογῆς κατεστημένο τῆς

ἐποχῆς του (ὅπως ἡ περίπτωση τῆς Σαμαρείτιδος), παρουσιάζει μὲ ἰδιαίτερη γλαφυρότητα τὸν τρόπο μὲ τὸν ὁποῖο ὁ Κύριος ἀπορρίπτει αὐτὰ τὰ στερεότυπα. Θὰ πρέπει, ὅμως, νὰ προσέξουμε μία σημαντική λεπτομέρεια: ὁ Ζακχαῖος εἶναι ἐκεῖνος ποὺ σκαρφαλώνει στὸ δένδρο λαχταρώντας νὰ δεῖ τὸν Ἰησοῦ, δηλαδή εἶναι ἐκεῖνος ποὺ ἐκφράζει μὲ αὐτὸν τὸν τρόπο τὴν ἐπιθυμία νὰ ἀλλάξει τὴ ζωὴ του. Καὶ ὁ Χριστὸς ἀποδέχεται τὴν «πρόσκληση» τοῦ Ζακχαίου καὶ κατευθύνεται στὴν οἰκία του.

Ἡ ἀντίδραση τοῦ πλήθους «λέγοντες ὅτι παρὰ ἁμαρτωλῶ ἀνδρὶ εἰσῆλθε καταλῦσαι» ἦταν ἀναμενόμενη, ἐφόσον, ὅχι μόνο δὲν ἀναγνώριζαν στοὺς «ἄλλους» τὸ δικαίωμα τῆς μετάνοιας, ἀλλὰ καὶ ἡ συμπεριφορὰ τοῦ Ἰησοῦ δὲν «χωροῦσε» στὸν συνήθη τρόπο σκέψεώς τους: «ἀπὸ τῆ μία μᾶς λέει ὅτι εἶναι διδάσκαλος καὶ ἀπὸ τὴν ἄλλη συναναστρέφεται μὲ ἕναν ἁμαρτωλὸ ὅπως εἶναι ὁ τελώνης Ζακχαῖος».

Ὁ Ζακχαῖος ἀπὸ τὴ δικὴ του πλευρά, ὁμολογεῖ ἐμμέσως πλὴν σαφῶς ἐνώπιον τοῦ Κυρίου τὴν ἁμαρτία του καὶ συντετριμμένος ὑπόσχεται «ἰδὸν τὰ ἡμίση τῶν ὑπαρχόντων μου, Κύριε, δίδωμι τοῖς πτωχοῖς, καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν». Ἀπευθυνόμενος οὐσιαστικὰ πρὸς τὸ πλῆθος ὁ Ἰησοῦς δηλώνει ὅτι, «σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν». Μὲ ἄλλα λόγια, οὐδεὶς ἔχει δικαίωμα νὰ ἀποκλείει ὁποιονδήποτε ἀπὸ τὴ σωτηρία καὶ ἐξηγεῖ ὅτι, «ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός».

Μὲ αὐτὴ τὴ φράση, ὅτι δηλαδή ὁ υἱὸς τοῦ ἀνθρώπου ἦλθε γιὰ νὰ νὰ σώσει τοὺς ἁμαρτωλοὺς καὶ ὄχι τοὺς δίκαιους, ὁ Ἰησοῦς καταλύει ἀκόμα ἕνα στερεότυπο τῆς ἐποχῆς του, σύμφωνα μὲ τὸ ὁποῖο οἱ ἁμαρτωλοὶ ἀποτελοῦσαν τοὺς «κοινωνικοὺς παρίες», ἐκείνους δηλαδή ποὺ ἡ κοινωνία εἶχε «ἐξωστρακίσει», εἶχε ἀπορρίψει ὅπως, π.χ., τοὺς λεπρούς. Εἶναι καὶ αὐτὸς υἱὸς Ἀβραάμ, δηλαδή εἶναι καὶ αὐτὸς τέκνο τοῦ Ἰσραὴλ ὅπως ὅλοι σας, λέει ὁ Κύριος στὸ πλῆθος, ἐπομένως ἔχει καὶ αὐτὸς τὰ ἴδια δικαιώματα στὸ νὰ κατακτήσει τὴν Βασιλεία τοῦ Θεοῦ.

Ἡ ἐμμονὴ στὰ στερεότυπα ἀποτελεῖ ἕνα ἀπὸ τοὺς μεγαλύτερους ἐχθροὺς τοῦ χριστιανοῦ, διότι ἀποκρύπτει τὸ ἀληθινὸ νόημα τοῦ Χριστιανισμοῦ καὶ τὸν μετατρέπει σὲ μία φορμαλιστικὴ θρησκεία, στὰ πλαίσια τῆς ὁποίας ὁ ἄνθρωπος παραμένει δέσμιος τοῦ φόβου τῆς θεϊκῆς παρουσίας καὶ δὲν προχωρεῖ πρὸς τὴν ἐλπίδα καὶ τὴν ἐλευθερία ποὺ τοῦ χάρισε ὁ σαρκωμένος Θεός.

JESUS AND ZACCHAEUS

The Church today gives us an important spiritual lesson from the first letter of St Paul to Timothy, which is straightforward, yet strange, because the lesson appears to be more readily applicable to the clergy than to the lay faithful. There is a clear advice there for all of us, and an instructive programme. The warning lies in St Paul's pre-emptive stiffening of St Timothy's resolution: *Do not permit anyone to hold you in contempt because of your youth.* The people who think they know better than their bishop or priest, even if they are young, will find themselves on the wrong side of the argument against St Paul, when they come to their judgment. All of us should be following the example of the clergy in our lives, in our speech, our conduct, in love, in faith, and in purity. Yet, if the clergy

are to teach and exhort on the basis of continual study and the public reading of scripture, this requires them to study and follow the scriptures and the rest us to attend and to be receptive to their teaching.

This may not attract us at all. We may be convinced that we are unsuited to follow scriptural studies, or any lectures on theology or the moral law for a Christian. We have skills, but are uncomfortable in the details of Church doctrine. Then let us take our next lesson from Zacchaeus who, having a good head for figures, became the leading Tax collector, and was very rich. But working for the occupying Roman authority, he was ostracised by the religious authorities, who classed him as a public sinner and excluded from Jewish society. Zacchaeus, hearing of the approach of an unknown teacher called Jesus who wrought miracles in returning the sight to a blind beggar outside the city, wanted to see this wonderworker, but was severely disadvantaged by his small size, being a very short man.



Undaunted, he climbed a tree to gain a vantage point to see when Jesus approached. His humble eagerness was rewarded, not only in being noticed, but being called by name, and singled out as the host from whom hospitality was required. Unlike Philip the Apostle on his first encounter with Jesus, he does not ask Jesus how he knows his name. He simply comes down and arranges everything to make Jesus and his followers welcome at his house; which is criticised by the neighbours and bystanders.

Zacchaeus defends himself with remarkable boldness. Who could survive financially, by offering to compensate anyone they cheated by restoring their loss four times over? Jesus himself announces that salvation has come to Zacchaeus's house, because it is his birth right as one of the people of God under the Covenant with Abraham, but also because the Son of Man is come to seek out and save those who are lost.

Let none of us despair because of our shortcomings, but climb the heights of humility by repentance and confession of our sins, and a generous promise to make amends before Christ, who came to save those who are lost.

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