

ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ  
ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ  
ΘΥΑΤΕΙΡΩΝ & Μ. ΒΡΕΤΑΝΝΙΑΣ

ECUMENICAL PATRIARCHATE  
ARCHDIOCESE OF  
THYATEIRA & GREAT BRITAIN



ΛΟΓΟΣ ΚΥΡΙΟΥ  
THE WORD OF OUR LORD



ΑΡΧΗ ΤΗΣ ΙΝΔΙΚΤΟΥ  
1 Σεπτεμβρίου 2024  
Ἦχος α΄. Ἀριθμ. 244

BEGINNING OF CHURCH'S YEAR  
1 September 2024  
1<sup>st</sup> Mode. No. 244

*Συμεών ὁσίου Στυλίου, Μελετίου ὁσίου, Ἀδαμαντίνης, Μαργαρίτας & 40 παρθενομαρτύρων  
Symeon, Meletius, Adamantine, Margarita & the Forty Virgin Martyrs*

ΑΠΟΣΤΟΛΙΚΟΝ ΑΝΑΓΝΩΣΜΑ

*Α΄ Τιμ. β΄, 1-7*

**Τ**έκνον Τιμόθεε, παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων, ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. Τοῦτο γὰρ καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ, ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἔλθειν. Εἷς γὰρ Θεός, εἷς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς, ὁ δὸς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίοις, εἰς ὃ ἐτέθη ἐγὼ κήρυξ καὶ ἀπόστολος, - ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, - διδάσκαλος Ἑθνῶν ἐν πίστει καὶ ἀληθείᾳ.

EPISTLE READING

*1 Tim. 2: 1-7*

**T**imothy, my son, first of all, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings and all who are in high positions, that we may lead a quiet and peaceable life, godly and respectful in every way. This is good, and it is acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth. For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, the testimony to which was borne at the proper time. For this I was appointed a preacher and apostle - I am telling the truth, I am not lying - a teacher of the Gentiles in faith and truth.



ΑΝΑΣΤΑΣΙΜΟΝ ΑΠΟΛΥΤΙΚΙΟΝ

*Ἦχος α΄.*

**Τ**οῦ λίθου σφραγισθέντος ὑπὸ τῶν Ἰουδαίων καὶ στρατιωτῶν φυλασσόντων τὸ ἄχραντόν σου Σῶμα, ἀνέστης τριήμερος, Σωτήρ, 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

*1<sup>st</sup> Mode*

**W**hen 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. δ', 16-22

**Τ**ῷ καιρῷ ἐκείνῳ, ἦλθεν ὁ Ἰησοῦς εἰς Ναζαρά, οὗ ἦν τεθραμμένος, καὶ εἰσηλθε κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι. καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαΐου τοῦ προφήτου, καὶ ἀναπτύξας τὸ βιβλίον εὔρε τὸν τόπον οὗ ἦν γεγραμμένον· Πνεῦμα Κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν ἔχρισέ με, εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέ με, ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν, κηρῦξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, κηρῦξαι ἐνιαυτὸν Κυρίου δεκτόν. καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισε· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ. ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσίν ὑμῶν. καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ.

## GOSPEL READING

Luke 4: 16-22

**A**t that time, Jesus came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was, on the sabbath day. And he stood up to read; and there was given to him the book of the prophet Isaiah. He opened the book and found the place where it was written, The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord. And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on him. And he began to say to them, Today this scripture has been fulfilled in your hearing. And all spoke well of him, and wondered at the gracious words which proceeded out of his mouth.

### ΕΡΜΗΝΕΙΑ ΕΥΑΓΓΕΛΙΚΟΥ ΑΝΑΓΝΩΣΜΑΤΟΣ

*“Πνεῦμα Κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν ἔχρισέ με, εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέ με, κηρῦξαι ἐνιαυτὸν Κυρίου δεκτόν” (Λουκ. 4, 18)*

*Παρελθόντα, ἐνεστῶτα καὶ μέλλοντα συνοψίζονται σέ εὐχαριστιακὴ συνάντηση στὰ πλαίσια τοῦ ἐκκλησιαστικοῦ χρόνου, πού μόλις ξεκινᾷ.*

**Α**ρχὴ τῆς ἰνδίκτου σήμερα καὶ ἡ ἄλλοτε ρωμαϊκὴ ἑορτὴ λαμβάνει καινούριο νόημα καὶ οὐσία. Οἱ πατέρες τῆς ἐκκλησίας ὄρισαν αὐτὴν τὴν πρώτη ἡμέρα τοῦ μηνός Σεπτεμβρίου ὡς τὴν ἔναρξη τοῦ ἐκκλησιαστικοῦ ἔτους, δηλαδή τὴν ἐκκλησιαστικὴ πρωτοχρονιά.

Στὴν εὐαγγελικὴ περικοπὴ τῆς ἡμέρας ὁ Κύριος ἐπισκέπτεται τὴ Συναγωγὴ καὶ κηρύττει ἐπὶ τοῦ χωρίου τοῦ προφήτη Ἡσαΐα, τὸ ὁποῖο οὐσιαστικὰ ἀναφέρεται στὸν ἴδιο. *“Πνεῦμα Κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν ἔχρισέ με, εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέ με, κηρῦξαι ἐνιαυτὸν Κυρίου δεκτόν”.*

Αὐτὸ τὸ χωρίο οὐσιαστικὰ προφητεύει τὸ τέλος τῆς Παλαιᾶς διαθήκης καὶ τὴν ἔναρξη τῆς Καινῆς, δίνοντάς μας τὰ νέα χαρακτηριστικὰ αὐτῆς τῆς συμφωνίας τοῦ ἀνθρώπου μέ τὸ Θεό.

Τὸ πρῶτο σημαντικὸ χαρακτηριστικὸ εἶναι ἡ χρῆσις. Ὅποιοσδήποτε θέλει νά γίνει φορέας τῆς νέας πραγματικότητας, πρέπει ἀπαραίτητα νά ἐμφορεῖται ἀπὸ τὸ πνεῦμα τοῦ Θεοῦ.

Τὸ δεύτερο χαρακτηριστικὸ εἶναι ἡ αἴσθησις τῆς ἀποστολῆς. Αὐτός πού ἔλαβε τὴ χάρις ὀφείλει νά τὴ μεταδώσει στοὺς ἄλλους, εὐαγγελιζόμενος, μεταφέροντας δηλαδή τὸ καινούριο καλὸ νέο σέ κάθε ἄνθρωπο.

Καί τό τρίτο χαρακτηριστικό εἶναι, ὅτι ὁποῖος ἐπιλέξει τή νέα προοπτική θά εἶναι μέτοχος ἑνός νέου χρόνου πού ξεκινᾷ ἀπό τήν Παλαιά Διαθήκη, συνεχίζεται στήν Καινή καί ὀλοκληρώνεται στά Ἔσχατα καί στή βασιλεία τοῦ Θεοῦ .

Ἀρχή τῆς ἰνδίκτου σήμερα καί εὐκαιρία νά ἀνανεώσουμε τό συμβόλαιο ἀγάπης μέ τό Θεό. Νά ξεκινήσουμε καινούργιους ἀγῶνες γιά νά φτάσουμε στή βασιλεία του μέτοχοι καί κοινωνοί τῆς Ἀναστάσεώς Του.

Καλό ἐκκλησιαστικό ἔτος!

## SERMON ON THE GOSPEL READING

**C**hrist is the fulfilment of the law and the prophets. He is 'the one mediator between God and man' who, by coming in the flesh 'at the appointed time' (1 Tim. 2:5-7), fulfilled the Father's saving plan for humankind and for the world. Christ's birth of the Holy Spirit and the Virgin Mary, His baptism by John in the Jordan and His firm rejection of Satan in the wilderness prepared Him for His public ministry. Our Gospel reading presents Christ at the start of this ministry back in Nazareth, the city in which He was brought up. He returned to His custom of going regularly to the synagogue for the sabbath service where every adult man, even a newcomer, could be invited by the president to read the scriptures. He was invited and came forward. He was given the scroll of the Prophet Isaiah, unrolled it and read: *'The Spirit of the Lord is upon me, for he has anointed me ... to proclaim the Lord's year of favour'* (Lk. 4:18-19; Is. 61:1-2). The eyes of all were fixed on Him, the son of Joseph the carpenter, as they knew Him. Yet, what He uttered astonished them: *'This text is being fulfilled today even as you listen'* (Lk. 4:21). The fulfilment of prophesy and inauguration of the messianic age is the theme to which the Church wishes us to return today, on the first Sunday of the ecclesiastical year whose beginning we mark annually on September 1st.

Christ fills our hearts with joy and gladness as we start another year in our life as his Church. We return to the foundations of our faith as we celebrate the mystery of His Incarnation which inaugurated a truly new age in the life of the world. In Christ's birth from the Virgin and His entering into the streams of the river Jordan, we see humanity and the created world connected again, and for all eternity, with its creator.

The awareness of the deep interconnectedness of all things in Christ inspires us to pray for the world in which we live. This includes especially prayers for the natural environment threatened as it is by the ecological crisis. At every Liturgy we pray for 'temperate seasons', and last night, at Vespers, we prayed:

*'Give peace to all the nations, O Lord, and understanding in all things, so that we may lead our life in tranquillity and always keep the laws which you laid down for all creation for the unalterable maintenance and government of the universe.'* (tr. E. Lash).

We confess the root cause of the ecological crisis to be a spiritual one, stemming from excessive desire for the wrong thing on our part. In Christ, there is enough for everyone's need but not for everyone's greed. As Patriarch Bartholomew put it in his Homily at the Blessing of the Amazon River Amazon (Brazil, 16 July 2006), *'To persist in the current path of ecological destruction is not only folly. It is a sin against God and creation'*.

Christ is the beginning and the end, the alpha and the omega. Through him all things

were made, as we confess in the Creed, things in heaven and things on earth, things visible and invisible, creatures with a soul and without a soul, fire, earth, air, and water. Water gave life – as the gift of the Spirit – when the world first came to be. And through water and the Spirit, new life is given to those who turn away from Satan and all his pomp to accept Christ as their King and Lord. The blessing of the baptismal font inspires the custom we keep at the start of each new month and of each new ecclesiastical and school year. Clergy and faithful together, we take holy water and bless our churches and homes, our schools and offices, our fruit trees, fields and animals, proclaiming the Lord’s year of favour and Christ’s power to sanctify every aspect of our life. As we rejoice to receive this blessing, may we too be washed and made clean to walk in newness of life, today, this new year, and all the days of our lives. Amen.

*Presbyter Nikita Banev*



### KONTAKION THE INAIKTOY

Ἦχος δ΄. Ὁ ὑψωθεὶς ἐν τῷ σταυρῷ.

**Ο**τῶν αἰώνων ποιητῆς  
καὶ δεσπότης, Θεὲ τῶν  
ὄλων ὑπερούσιε ὄντως, τὴν  
ἐνιαύσιον εὐλόγησον περίο-  
δον, σῶζων τῷ ἔλεει σου τῷ  
ἀπείρῳ, οἰκτίρμον, πάντας  
τοὺς λατρεύοντάς σοι τῷ  
μόνῳ δεσπότη, καὶ ἐκβοῶντάς  
φόβῳ, λυτρωτά· εὐφορον πᾶσι  
τὸ ἔτος χορήγησον.



### KONTAKION OF THE INDICTION

*4<sup>th</sup> Mode. Lifted up on the Cross.*

**M**aker and Master of  
the ages, God of all  
creation, truly beyond being,  
bless the cycle of the year,  
and in your infinite mercy,  
compassionate Lord, save all  
who worship you, the only  
Master, and who cry in fear,  
O Redeemer: Grant to all a year  
of prosperity.



#### 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)

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