

Η ΑΓΙΑ ΚΑΙ ΜΕΓΑΛΗ
ΕΒΔΟΜΑΔΑ
ΣΤΗΝ ΟΡΘΟΔΟΞΗ ΕΚΚΛΗΣΙΑ

ΚΥΡΙΑΚΗ ΤΩΝ ΒΑΪΩΝ

Πέντε ημέρες πριν από το νομικό Πάσχα, καθώς έρχόταν ο Ίησους από τή Βηθανία στά Ἱεροσόλυμα, ἔστειλε δυό από τούς μαθητές Του καί ἔφεραν σ' Αὐτόν ἕνα γαϊδουράκι, καί ἀφοῦ κάθησε πάνω σ' αὐτό μπήκε στήν πόλη. Ἐν τῷ μεταξύ, τό πλήθος τοῦ λαοῦ ποῦ βρισκόταν στά Ἱεροσόλυμα, μόλις ἄκουσε ὅτι ὁ Ίησους έρχόταν, πήγε νά τόν συναντήσει, ἀφοῦ πρῶτα πήρε στά χέρια του βάρια τῶν φοινίκων καί ἄλλοι μέ τά ρούχα τους, ἄλλοι κόβοντας κλαδιά ἀπό τά δέντρα, ἔστρωναν τό δρόμο, ἀπό τόν ὁποῖο ἔμελλε ὁ Ίησους νά περάσει καί ὅλοι μαζί, ἀκόμα καί τά νήπια, ἄλλοι προχωρώντας μπροστά ἀπό τόν Ίησού καί ἄλλοι ἀκολουθώντας Τον φώναζαν: «Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραήλ». (Ἰωάν. ιβ'). Αὐτή λοιπόν τή λαμπρή καί ἐνδοξη πανήγυρη τῆς εἰσόδου τοῦ Κυρίου μας στά Ἱεροσόλυμα γιορτάζουμε σήμερα.

Τά βάρια, δηλαδή τά μαλακά κλαδιά τῶν φοινίκων, σήμαιναν τή νίκη τοῦ Χριστοῦ κατά τοῦ διαβόλου καί τοῦ θανάτου. Τό «Ὡσαννά» ἐρμηνεύεται ὡς ἐξῆς: «Παρακαλοῦμε, σώσε μας» ἢ «σώσε μας λοιπόν». Τό γαϊδουράκι, ζωο ἀνήμερο καί ἀκάθαρτο, σύμφωνα μέ τό νόμο καθῶς καί τό ὅτι ὁ Ίησους κάθησε πάνω σ' αὐτό, σημαίνουν τήν πρώτη ἀκαθαρσία καί ἀγριότητα τῶν ἐθνῶν καί τή μετέπειτα ὑποταγή τους στόν ἅγιο νόμο τοῦ Εὐαγγελίου.



THE HOLY WEEK
AT THE ORTHODOX CHURCH

PALM SUNDAY

On Sunday, five days before the Passover of the Law, the Lord came from Bethany to Jerusalem. Sending two of His disciples to bring Him a foal of an ass, He sat thereon and entered into the city. When the multitude there heard that Jesus was coming, they straightway took up the branches of palm trees in their hands, and went forth to meet Him. Others spread their garments on the ground, and yet others cut branches from the trees and strewed them in the way that Jesus was to pass; and all of them together, especially the children, went before and after Him, crying out: "Hosanna: Blessed is He that cometh in the Name of the Lord, the King of Israel" (John 12:13). This is the radiant and glorious festival of our Lord's entry into Jerusalem that we celebrate today.

The branches of the palm trees symbolize Christ's victory over the devil and death. The word Hosanna means "Save, I pray", or "Save, now". The foal of an ass, and Jesus' sitting thereon, and the fact this animal was untamed and considered unclean according to the Law, signified the former uncleanness and wildness of the nations, and their subjection thereafter to the holy Law of the Gospel.

Η ΑΓΙΑ ΚΑΙ ΜΕΓΑΛΗ
ΕΒΔΟΜΑΔΑ
ΣΤΗΝ ΟΡΘΟΔΟΞΗ ΕΚΚΛΗΣΙΑ

ΜΕΓΑΛΗ ΔΕΥΤΕΡΑ

Ἀπό σήμερα ἀρχίζουν τὰ ἅγια πάθη τοῦ Σωτῆρα μας καί πρῶτα ἀπ' ὅλα, παρουσιάζεται ὁ Ἰωσήφ ὁ Πάγκαλος ὡς τύπος καί συμβολισμός Του. Ὁ Ἰωσήφ ὁ Πάγκαλος ἦταν ὁ ἐνδέκατος γιός τοῦ Ἰακώβ. Ἐπειδή φθονήθηκε ἀπό τὰ ἴδια τὰ ἀδελφία του καί ρίχτηκε σέ λάκκο, καί ἐπειδή μετὰ πουλήθηκε σέ ἄλλοεθνείς καί ἀπό τοὺς ἄλλοεθνείς πάλι πουλήθηκε στήν Αἴγυπτο, καί ἀκόμη λόγω τοῦ ὅτι συκοφαντήθηκε γιά τή σωφροσύνη Του καί καταδικάστηκε σέ φυλάκιση καί τέλος, ἐπειδή βγήκε ἀπό τή φυλακή μέ πολλή δόξα καί τιμήθηκε ὡς βασιλιάς καί κυρίευσε ὅλη τήν Αἴγυπτο καί ἔγινε ὁ σιτοδότης ὅλου τοῦ λαοῦ, γιά ὅλους αὐτούς τοὺς λόγους προτύπωσε τὰ πάθη καί τή μετέπειτα δόξα τοῦ Κυρίου μας Ἰησοῦ Χριστοῦ.

Παράλληλα μέ τήν προσωπικότητα τοῦ Ἰωσήφ πού προβάλλεται σήμερα ἐπισυνάπτεται καί ἡ ἱστορία πού εἶπε ὁ Κύριος γιά τή συκιά, τήν ὁποία καταράστηκε καί ἡ ὁποία ξεράθηκε λόγω τῆς ἀκαρπίας της. Αὕτη ἡ συκιά συμβολίζει τή συναγωγή τῶν Ἰουδαίων ἡ ὁποία, μή ἔχοντας τόν ἀπαιτούμενο καρπό τῆς ἀρετῆς καί τῆς εὐσέβειας γυμνώθηκε μέ τήν κατάρα ἀπό κάθε πνευματική χάρη.



THE HOLY WEEK
AT THE ORTHODOX CHURCH

HOLY AND GREAT MONDAY

The holy Passion of our Saviour begins today, presenting Joseph the all-comely as a prefiguring of Christ. He was the eleventh son of Jacob, and his first son by Rachel; because he was so beloved of his father, his own brethren came to envy him and cast him into a pit. Later they sold him to foreigners for thirty pieces of silver, who later sold him again in Egypt. Because of his virtue, his master gave him much authority in governing his house; But his master's wife sought to draw him into sin with her; because of his chastity, he refused her, and through her slanders he was cast into prison. Finally, he was led forth again with great glory and was honored as a king. He became lord over all Egypt and a provider of wheat for all the people. Through all this, he typifies in himself the betrayal, Passion, death, and glorification of our Lord Jesus Christ (see Gen., 37, 39-412).

On this same day to the commemoration of Patriarch Joseph the narration concerning the fig tree, is added which on this day was cursed and subsequently dried up because of its unfruitfulness. It portrayed the Jewish synagogue, which had not produced the fruit demanded of it - that is, obedience to God and faith in Him - and which was stripped of all spiritual grace by means of the curse (Matt, 21:18-20).

ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΑΘΗΝΩΝ

ΚΑΘΕΔΡΙΚΟΣ ΝΑΟΣ ΑΘΗΝΩΝ «Ο ΕΥΑΓΓΕΛΙΣΜΟΣ ΤΗΣ ΘΕΟΤΟΚΟΥ»

ΤΗΛ. & FAX: 210-3221 308 - 210 - 3235 273

Η ΑΓΙΑ ΚΑΙ ΜΕΓΑΛΗ
ΕΒΔΟΜΑΔΑ
ΣΤΗΝ ΟΡΘΟΔΟΞΗ ΕΚΚΛΗΣΙΑ

ΜΕΓΑΛΗ ΤΡΙΤΗ

Σήμερα θυμόμαστε την παραβολή τῶν δέκα Παρθένων τὴν ὁποία εἶπε ὁ Ἰησοῦς μαζί με ἄλλες παρόμοιες παραβολές, καθώς πορευόταν πρὸς τὸ Πάθος. Ἡ παραβολή αὐτὴ μᾶς διδάσκει ὅτι δὲν πρέπει ἔχοντας κατορθώσει τὸ μεγάλο ἔργο τῆς παρθενίας, νὰ ἀμελοῦμε τὰ ὑπόλοιπα, καὶ μάλιστα τὴν ἐλεημοσύνη μετὰ τὴν ὁποία ἡ λαμπάδα τῆς παρθενίας γίνεται πιὸ λαμπρή. Ἀκόμη μᾶς διδάσκει ὅτι ἐπειδὴ ἀγνοοῦμε τὸ τέλος τῆς ζωῆς μας, πρέπει νὰ εἴμαστε κάθε στιγμή ἐτοιμοὶ γι' αὐτό, ὅπως οἱ φρόνιμες παρθένες, πρέπει νὰ εἴμαστε πάντα ἐτοιμοὶ γιὰ τὴ συνάντησή μας μετὰ τὸ Νυμφίον Χριστόν, γιὰ νὰ μὴν ἀκούσουμε κι ἐμεῖς ποτέ ὅπως οἱ μωρές Παρθένες, τὴ φρικτὴ ἐκείνη ἀπόφαση: «Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς», ἂν ὁ Νυμφίος Χριστὸς ἔρθει αἰφνιδιαστικά καὶ κλείσει τὴν πόρτα τοῦ οὐράνιου νυμφῶνα.



THE HOLY WEEK
AT THE ORTHODOX CHURCH

HOLY AND GREAT TUESDAY

Today we bring to mind the parable of ten virgins, which our Saviour related as He was coming to His Passion. This parable teaches us that the accomplishment of the great virtue of virginity should not make us careless in other matters, especially in almsgiving, wherewith the lamp of virginity is made radiant. Furthermore, it teaches us that we should not be remiss about the end of our life, but should be prepared for it at every moment, like the wise virgins, so that we may meet the Bridegroom, lest He come suddenly and the doors of the heavenly bridechamber be shut, and we also, like the foolish virgins, hear that dread sentence: "Amen, I say unto you, I know you not" (Matt: 25:1-13).

Η ΑΓΙΑ ΚΑΙ ΜΕΓΑΛΗ
ΕΒΔΟΜΑΔΑ
ΣΤΗΝ ΟΡΘΟΔΟΞΗ ΕΚΚΛΗΣΙΑ

ΜΕΓΑΛΗ ΤΕΤΑΡΤΗ

Δύο γυναίκες, λένε οι κριτικότεροι έρμηνευτές των Ευαγγελίων, αλειψαν τόν Κύριο μέ μύρο, ή μία πολύ καιρό πριν από τό πάθος του, ή άλλη πριν από λίγες μέρες και ή μία ήταν πόρνη και άμαρτωλή, ή άλλη σώφρων και έναρετη. Του εύλαβους τούτου έργου τή μνήμη έπιτελώντας σήμερα ή Έκκλησία και αναφέροντάς το στό πρόσωπο τής πόρνης, συναναφέρει μέ αυτό και τήν προδοσία του Ιούδα. Καί τά δύο γεγονότα έγιναν, κατά τήν ιστορική σειρά του Ματθαίου δυό μέρες πριν από τό νομικό Πάσχα.

Η γυναίκα λοιπόν εκείνη αλειψε μέ τό μύρο τό κεφάλι και τά πόδια του Ιησού και μέ τά μαλλιά της τά σκούπισε. Τό πολύτιμο εκείνο μύρο εκτιμήθηκε στά 300 δηνάρια. Από τούς μαθητές ο φιλάργυρος Ιούδας σκανδαλίζεται δήθεν εξαιτίας τής απώλειας τέτοιου μύρου. Ο Ιησούς τόν επιπλήττει, γιά νά μήν ένοχλεϊ τή γυναίκα· και ο Ιούδας άγανακτισμένος πηγαίνει στους άρχιερείς, πού ήταν συγκεντωμένοι στην αυλή του Καϊάφα και πού ήδη συνωμοτούσαν κατά του Ιησού· και άφου συμφώνησε μέ αυτούς τήν προδοσία του διδασκάλου γιά τριάντα άργύρια, από τότε ζητούσε εύκαιρία γιά νά τόν παραδώσει. Γιά τό λόγο αυτό καθιερώθηκε από τούς άποστολικούς χρόνους ή νηστεία τής Τετάρτης



THE HOLY WEEK
AT THE ORTHODOX CHURCH

HOLY AND GREAT WEDNESDAY

Two women - say the more discerning interpreters of the Gospel - anointed the Lord with myrrh; the one, a long time before His Passion; the other, a few days before. One was a harlot and sinner; the other, chaste and virtuous. The Church commemorates this reverent act today. While mentioning herein the person of the harlot, it also mentions Judas's betrayal; for, according to the account in Matthew, both of these deeds took place two days before the Passover, on Wednesday.

That woman, then, anointed Jesus' head and feet with very precious myrrh, and wiped them with the tresses of her hair. The disciples, especially the avaricious Judas, were scandalized, supposedly because of the waste of the myrrh, which could be sold for a great price and given to the poor. The Lord Jesus reproved them and told them not to trouble the woman. Indignant, Judas went to the high priests, who were gathered in the court of Caiaphas and were already taking counsel against Jesus. On agreeing with them to betray his Teacher for thirty pieces of silver. From that the time Judas sought opportunity to betray Him (Matt. 26:14-16).

Because of the fact that the betrayal, took place on Wednesday, we have received the tradition from Apostolic times to fast on Wednesday throughout the year.

Η ΑΓΙΑ ΚΑΙ ΜΕΓΑΛΗ
ΕΒΔΟΜΑΔΑ
ΣΤΗΝ ΟΡΘΟΔΟΞΗ ΕΚΚΛΗΣΙΑ

ΜΕΓΑΛΗ ΠΕΜΠΤΗ

Κατά τή σημερινή έσπερα, ή οποία ήταν τότε ή ημέ-
ρα πρίν από τά άζυμα, δηλαδή ή παραμονή του
νομικού Πάσχα, ήμέρα Πέμπτη, συνδείπνησε στήν
πόλη ό Ίησους μέ τούς δώδεκα μαθητές Του. Εύλόγη-
σε τό ψωμί καί τό κρασί καί παρέδωσε τό μυστήριό
τής Θ. Εύχαριστίας. Έπλυνε τά πόδια τών μαθητών καί
έγινε, έτσι, υπόδειγμα ταπεινώσεως. Είπε μέ παρρησία
ότι ένας από αυτούς μελετούσε τήν προδοσία Του· καί
έδειξε τόν προδότη, δίνοντας στον Ίουδα ένα κομμάτι
ψωμί βουτηγμένο στο ζωμό του τρυβλίου. Όταν μετά
απ' αυτό έφυγε άμέσως ό Ίουδας δίδαξε τούς μαθητές
Του τά ανήκουστα καί τελευταία μαθήματα, όσα έμπε-
ριέχονται στο όρος τών Έλαιών, στο όποίο άρχίζει νά
λυπάται καί νά άνυπομονεί. Άναχωρεί μόνος Του καί,
γονατίζοντας, προσεύχεται έκτενώς· καί από τήν πολ-
λή άγωνία γίνεται ό ιδρώτας Του σάν σταγόνες πηχτού
αίματος, οι όποιες έπεφταν στή γή. Μόλις συμπληρώνει
τήν έναγώνια εκείνη προσευχή, φθάνει ό Ίουδας μέ ένο-
πλους στρατιώτες καί πολύ όχλο καί άφου χαιρετάει καί
φιλάει πονηρά τό δάσκαλό Του, Τόν παραδίδει.

Συλλαμβάνεται λοιπόν ό Ίησους καί τόν φέρνουν
δέσμιο στους Άρχιερείς Άννα καί Καϊάφα. Οι μαθητές
σκορπίζονται καί ό θερμότερος τών άλλων, ό Πέτρος
τόν άκολούθησε ως τήν άρχιερατική αΐλή καί άρνεϊται
καί αυτός ότι είναι μαθητής Του. Έν τω μεταξύ ό θεός
διδάσκαλος παρουσιάζεται μπροστά στο παράνομο
συνέδριο έξετάζεται γιά τούς μαθητές καί τή διδασκα-
λία Του έξορκίζεται στο Θεό γιά νά πεί άν Άυτός είναι
πράγματι ό Χριστός· καί άφου είπε τήν αλήθεια, κρίνε-
ται ως ένοχος θανάτου, έπειδή τάχα βλασφήμησε. Από
΄κει καί πέρα τόν φτύνουν στο πρόσωπο, τόν χτυπάνε,
τόν έμπαίζουν μέ κάθε τρόπο κατά τή διάρκεια όλης
τής νύχτας, ως τό πρωϊ.



THE HOLY WEEK
AT THE ORTHODOX CHURCH

HOLY AND GREAT THURSDAY

In the evening of this day, which was the eve of the
feast of unleavened bread (that is, the Passover), our
Redeemer supped with His twelve disciples in the
city. He blessed the bread and the wine, and gave us the
Sacrament of the Divine Eucharist. He washed the feet of
the disciples as an example of humility. He said openly that
one of them was about to betray Him, and He pointed out
the betrayer by revealing that it was he «that dippeth his
hand with Me in the dish». And after Judas had straightway
gone forth, Jesus gave the disciples His final and sublime
instructions, which are contained in the first Gospel Reading
of the Holy Passion (John 13:31-18:1, known as the Gospel
of the Testament). After this the Lord went forth to the
Mount of Olives, and there He began to be sorrowful and
in anguish. He went off alone, and bending the knees He
prayed fervently. From His great anguish, His sweat became
as it were great drops of blood falling to the ground. As soon
as He had completed that anguished prayer, so, Judas came
with a multitude of soldiers and a great crowd; on greeting
the Teacher guilefully with a kiss, he betrayed Him.

The Lord Jesus was then apprehended and taken prisoner
to the high priests Annas and Caiaphas. The disciples were
scattered, but Peter, who was more fervent than the others,
followed Him even into the court of the high priest, but in the
end he denied thrice that he was His disciple.

Then our divine Teacher was brought before the lawless
Sanhedrin and was interrogated concerning His teaching.
The high priest adjured Him before God that He tell them
whether He was truly the Christ. And having spoken the
truth, He was judged guilty of death, supposedly as one who
had blasphemed. Then they spat in His face, beat Him, smote
Him with the palm of their hands, and mocked Him in every
way, throughout the whole night until the morning.

Η ΑΓΙΑ ΚΑΙ ΜΕΓΑΛΗ
ΕΒΔΟΜΑΔΑ
ΣΤΗΝ ΟΡΘΟΔΟΞΗ ΕΚΚΛΗΣΙΑ

ΜΕΓΑΛΗ ΠΑΡΑΣΚΕΥΗ

Τὴν Παρασκευή, στέλνεται ὁ Ἰησοῦς δέσμιος ἀπὸ τὸν Καϊάφα στὸν τότε ἡγεμόνα τῆς Ἰουδαίας Πόντιο Πιλάτο. Αὐτός, ἀφοῦ τὸν ἀνέκρινε μὲ πολλοὺς τρόπους καὶ ἀφοῦ ὁμολόγησε δυὸ φορές ὅτι ὁ Ἰησοῦς εἶναι ἀθῶος, ἐπειτα, γιὰ νὰ εὐχαριστηθοῦν οἱ Ἰουδαῖοι, τὸν καταδικάζει σὲ θάνατο· καὶ ἀφοῦ μαστίγωσε σάν δραπετὴ δούλο τὸν Δεσπότη τῶν ὄλων, τὸν παρέδωσε γιὰ νὰ σταυρωθεῖ. Ἀπὸ κεῖ καὶ πέρα ὁ Ἰησοῦς, ἀφοῦ παραδόθηκε στοὺς στρατιῶτες, γυμνώνεται, φοράει κόκκινη χλαμύδα, στεφανώνεται μὲ ἀκάνθινο στεφάνι κρατάει κάλαμο σὰ σκήπτρο, προσκυνεῖται χλευαστικά, φτύνεται καὶ χτυπιέται στὸ πρόσωπο καὶ στὸ κεφάλι. Μετά, φορώντας πάλι τὰ ρούχα του καὶ βαστάζοντας τὸ Σταυρό, πηγαίνει πρὸς τὸ Γολγοθά, τὸν τόπο τῆς καταδίκης, καὶ ἐκεῖ, γύρω στὴν τρίτη ὥρα τῆς ἡμέρας, σταυρώνεται μεταξύ δύο ληστῶν, βλασφημεῖται ἀπὸ αὐτοὺς πού εἶχαν πᾶει στὸ Γολγοθά μαζί του, μυκτηρίζεται ἀπὸ τοὺς ἀρχιερεῖς, ποτίζεται ἀπὸ τοὺς σταυρωτῆς μὲ ξύδι ἀνακατεμένο μὲ χολή. Γύρω στὴν ἐνάτη ὥρα, ἀφοῦ βγάζει πρῶτα φωνὴ μεγάλη, καὶ λέει: «Τετέλεστα», ἐκπνέει «ὁ ἄνθρς τοῦ Θεοῦ, ὁ αἱρὼν τὴν ἁμαρτίαν τοῦ κόσμου», τὴν ὥρα κατὰ τὴν ὁποία σφαζόταν, σύμφωνα μὲ τὸ νόμο, ὁ πασχάλιος ἄνθρς, ὁ ὁποῖος καθιερώθηκε ὡς ἔθιμο στοὺς Ἰουδαίους, προτυπώνοντας τὸν Ἐσταυρωμένο Χριστό, πρὶν ἀπὸ 1043 χρόνια.

Τὸ δεσποτικὸ αὐτὸ θάνατο καὶ ἡ ἄψυχη κτίσις, πενθώντας, τὸν τρέμει καὶ ἀλλοιώνεται ἀπὸ τὸ φόβο ἀλλὰ ὁ Δημιουργὸς τῆς κτίσεως, ἀκόμα καὶ ὅταν εἶναι νεκρός, λογιζέται τὴν ἀκήρατη πλευρά Του καὶ ρεεῖ ἀπ' αὐτὴν αἷμα καὶ νερό. Τέλος, κατὰ τὴ δύση τοῦ ἡλίου, ἔρχεται ὁ Ἰωσήφ ἀπὸ Ἀριμαθείας καὶ ὁ Νικόδημος μαζί μὲ αὐτόν, καὶ οἱ δύο κρυφοὶ μαθητῆς τοῦ Ἰησοῦ, ἀποκαθηλώνουν ἀπὸ τὸ Σταυρὸ τὸ πανάγιο τοῦ διδασκάλου σῶμα, τὸ ἀρωματίζουν, τὸ τυλίγουν μὲ καθαρὸ σεντόνι καὶ ἀφοῦ τὸ ἔθαψαν σὲ καινούργιο τάφο, κυλοῦν στὸ στόμιό του μεγάλο λίθο.

Αὐτὰ τὰ φρικτὰ καὶ σωτήρια πάθη τοῦ Κυρίου μας Ἰησοῦ Χριστοῦ ἐπιτελοῦμε σήμερα καὶ εἰς ἀνάμνηση αὐτῶν παραλάβαμε ἀπὸ ἀποστολικὴ διαταγὴ, τὴ νηστεία τῆς Παρασκευῆς.



THE HOLY WEEK
AT THE ORTHODOX CHURCH

HOLY AND GREAT FRIDAY

When Friday dawned, Christ was sent bound from Caiaphas to Pontius Pilate, who was then Governor of Judea. Pilate interrogated Him in many ways, and once and again acknowledged that He was innocent, but to please the Jews, he later passed the sentence of death against Him. After scourging the Lord of all as though He were a runaway slave, he surrendered Him to be crucified. Thus the Lord Jesus was handed over to the soldiers, he was stripped of His garments, and clothed in a purple robe. He was crowned with a wreath of thorns, had a reed was placed in His hand as though it were a sceptre. He was bowed before in mockery, he was spat upon, and was buffeted in the face and on the head. Then they again clothed Him in His own garments, and bearing the cross, He came to Golgotha, a place of condemnation, and there about the third hour, He was crucified between two thieves. Although both blasphemed Him at the first, the thief at his right hand repented, and said: «Remember me, O Lord, when Thou comest in Thy Kingdom», to which our Saviour answered, «Today shalt thou be with Me in Paradise». As he hung upon the Cross, He was blasphemed by those who were passing by, he was mocked by the high priests, and by the soldiers he was given vinegar to drink mixed with gall. About the ninth hour, He cried out with a loud voice, saying, «It is finished». And the Lamb of God «Which taketh away the sin of the world» (John 1:29) expired on the day when the moon was full, and at the hour when, according to the Law, the Passover lamb was slain, which was established as a type of Him in the time of Moses.

The whole creation mourned the death of the Master; and it trembled and was altered out of fear. Yet, even though the Maker of creation was already dead, they pierced Him in His immaculate side, and forthwith came there out Blood and Water. Finally, at about the setting of the sun, Joseph of Arimathea came with Nicodemus (both of them had been secret disciples of Jesus), and they took down the all-holy Body of the Teacher from the Cross and anointed it with aromatic spices, and wrapped it in a clean linen cloth. When they had buried Him in a new tomb, they rolled a great stone over its entrance.

Such are the dread and saving suffering of our Lord Jesus Christ commemorated today, and in remembrance of them, we have received the Apostolic commandment that a fast be observed every Friday

ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΑΘΗΝΩΝ

ΚΑΘΕΔΡΙΚΟΣ ΝΑΟΣ ΑΘΗΝΩΝ «Ο ΕΥΑΓΓΕΛΙΣΜΟΣ ΤΗΣ ΘΕΟΤΟΚΟΥ»

ΤΗΛ. & FAX: 210-3221 308 - 210 - 3235 273

Η ΑΓΙΑ ΚΑΙ ΜΕΓΑΛΗ
ΕΒΔΟΜΑΔΑ
ΣΤΗΝ ΟΡΘΟΔΟΞΗ ΕΚΚΛΗΣΙΑ

ΜΕΓΑ ΣΑΒΒΑΤΟ

Τό Σάββατο, ἀφοῦ συγκεντρώθηκαν οἱ ἀρχιερεῖς καί οἱ φαρισαῖοι στό Πιλάτο, τόν παρακάλεσαν νά ἀσφαλίσαι τόν τάφο τοῦ Ἰησοῦ γιά τρεῖς ἡμέρες διότι, καθώς ἔλεγαν οἱ θεομάχοι, «ἔχουμε ὑποψία μήπως οἱ μαθητές Του, ἀφοῦ κλέψουν τή νύχτα τό ἐνταφιασμένο Του σῶμα κηρύξουν ἔπειτα στό λαό ὡς ἀληθινή τήν ἀνάστασή τήν ὁποία προεῖπε ὁ πλάνος ἐκεῖνος, ὅταν ἀκόμη ζοῦσε· καί τότε θά εἶναι ἡ τελευταία αὐτή πλάνη χειρότερη τῆς πρώτης». Αὐτά ἀφοῦ εἶπαν στό Πιλάτο καί ἀφοῦ πήραν τήν ἀδειά του, ἔφυγαν καί σφράγισαν τόν τάφο τοποθετώντας ἐκεῖ γιά τήν ἀσφαλείά του κουστωδιά, δηλαδή στρατιωτική φρουρά.



THE HOLY WEEK
AT THE ORTHODOX CHURCH

HOLY AND GREAT SATURDAY

Οn Saturday, the high priests and Pharisees gathered together before Pilate and asked him to have Jesu's tomb sealed until the third day; because, as those enemies of God said, «We suspect that His disciples will come and steal His buried body by night, and then proclaim to the people that His resurrection is true, as that deceiver Himself foretold while He was yet alive: and then the last deception shall be worse than the first». After they had said these things to Pilate and received his permission, they went and sealed the tomb, and assigned a watch for security, that is, guards from among the soldiers under the supervision of the high priests (Matt. 27:62-66). While commemorating the entombment of the holy Body of our Lord today, we also celebrate His dread descent with His soul, whereby He destroyed the gates and bars of Hades, and made His light to shine where only darkness had reigned (Job 38:17; Esaias 49:9; I Peter 3:18-20) death was put to death, Hades was stripped of all its captives, our first parents and all the righteous who died from the beginning of time ran to Him Whom they had awaited, and the holy angelic orders glorified to God for the restoration of our fallen race.

Η ΑΓΙΑ ΚΑΙ ΜΕΓΑΛΗ ΕΒΔΟΜΑΔΑ ΣΤΗΝ ΟΡΘΟΔΟΞΗ ΕΚΚΛΗΣΙΑ

ΚΥΡΙΑΚΗ ΤΟΥ ΠΑΣΧΑ

Οι γυναίκες οι οποίες παραβρέθηκαν κατά την έσπερα της Παρασκευής, στον ένταφισμό του Σωτήρος, δηλαδή η Μαρία ή Μαγδαληνή και οι υπόλοιπες, όταν επέστρεψαν από το Γολγοθά στην πόλη, ετοίμασαν άρώματα και μύρα για να αλείψουν το σώμα του Ήσου· και την επομένη μέρα απέικαν από κάθε δραστηριότητα λόγω της άργίας του Σαββάτου. Κατά το βαθύ ὄρθρο, ὅμως, της Κυριακής, ἡ οποία ὀνομάζεται ἀπὸ τοὺς Εὐαγγελιστὲς «πρῶτη Σαββάτου» καὶ «μία Σαββάτων», δηλαδή πρώτη μέρα τῆς ἑβδομάδος, μετὰ ἀπὸ τριάντα ἔξι σχεδὸν ὥρες ἀπὸ τῆς νέκρωσης τοῦ ζωοδότη Λυτρωτῆ, ἔρχονται μὲ νεκρώσιμα ἀρώματα στὸν τάφο. Καὶ ἐνῶ σκέπτονταν τῇ δυσκολίᾳ τῆς ἀποκυλίσεως τοῦ λίθου ἀπὸ τὴν εἴσοδο τοῦ τάφου γίνεται σεισμός φοβερός· καὶ Ἄγγελος μὲ ἀστραπηφόρα ὄψη καὶ χιονόφωτη στολή, ἀφοῦ ἀποκύλισε τὸ λίθον καὶ κάθισε πᾶν σ' αὐτόν, ἔκανε τοὺς φύλακες νὰ τρομάξουν καὶ τοὺς ἔτρεψε σὲ φυγή. Οἱ γυναῖκες, σὺ μὲταξὺ, ἀφοῦ μῆλκαν στὸν τάφο καὶ δὲ βρῆκαν τὸ σῶμα τοῦ Ἰησοῦ, βλέπουν δυὸ ἀγγέλους λευκοφορεμένους, μὲ ἀντρικὴ μορφή, οἱ ὁποῖοι ἀφοῦ τοὺς φανέρωσαν τὴν ἀνάστασιν τοῦ Σωτῆρα, στέλλουν γιὰ νὰ ἀπαγγεῖλουν τρέχοντας γρήγορα, στοὺς μαθητὲς τὴς χαρούμενης εἰδήσεως. Σὲ μικρὸ χρονικὸ διάστημα φθάνουν καὶ ὁ Πέτρος μὲ τὸν Ἰωάννην, ἀφοῦ ἔμαθαν τὴν ἐξίτη ἀπὸ τῆς Μαρίας τῆς Μαγδαληνῆς, ὅπως ἡδὴ εἰπώθηκε, καὶ μπαίνουν στὸν τάφο βρίσκουν μόνον τὰ σάβανα, γι' αὐτὸ ἀνέρχονται ὅλοι στὴν πόλιν μὲ χαρὰ, κήρυκες τῆς ἀνῆκουστης ἀναστάσεως τοῦ Χριστοῦ, τὸν ὁποῖον καὶ εἶδαν πραγματικὰ ζωντανὸ πέντε φορές κατὰ τὴ σημερινὴ γιορτῇ.

Αὐτὴν τὴν χαρμόσυνην Ἀνάστασιν γιορτάζοντας σήμερον ἀσπαζόμεστε μεταξύ μας τὸν ἐν Χριστῷ ἀσπασμό, δείχνοντας μὲ τὸν τρόπο αὐτὸ τὴν διακοπὴν τῆς πρώτης ἔκθρας ἀνάμεσα σ' ἐμᾶς καὶ τὸ Θεὸ καὶ τὴν διαλλαγὴν τοῦ Θεοῦ πρὸς ἐμᾶς γιὰ μιὰ φορά, διαλλαγὴν ποὺ ἐγένε φανερὴ μὲ τὸ πάθος τοῦ Σωτῆρος. Καὶ ἡ εορτὴ ὀνομάζεται Πάσχα, ἔχοντας ἔτσι τὸ ἴδιον ὄνομα μὲ τὸ Πάσχα τῶν Ἑβραίων, τὸ ὁποῖο, στὴ γλῶσσα τοὺς σημαίνει διάβαση· διότι ὁ παθὼν καὶ ἀναστὰς Ἰησοῦς μᾶς διεβίβασε ἀπὸ τὴν κατάρα τοῦ Ἀδὰμ καὶ τῆς δουλείας τοῦ διαβόλου στὴν ἀρχαία ἐλευθερία καὶ μακαριότητα. Καὶ αὐτὴ ἡ μέρα τῆς ἑβδομάδος, κατὰ τὴν ὁποία ἐγένε ἡ Ἀνάστασις τοῦ Χριστοῦ, ἡ οποία εἶναι ἡ πρώτη ἀπὸ τῆς ὑπόλοιπες μέρες, ἐπειδὴ, ἀφιερώθηκε στὴν τιμὴ τοῦ Κυρίου ὀνομάστηκε ἀπὸ τὸ ὄνομα Τοῦ Κυριακῆς, καὶ σ' αὐτὴ μετατέθηκε ἀπὸ τοὺς Ἀποστόλους ἡ ἀργία καὶ ἡ ἀνάπαυσις τῆς εορτῆς τοῦ Σαββάτου τοῦ παλαιοῦ νόμου.



THE HOLY WEEK AT THE ORTHODOX CHURCH HOLY AND GREAT SYNDAY OF RESURRECTION

Mary Magdalene, and the other women who were present at the burial of our Saviour on Friday evening, returned from Golgotha to the city and prepared fragrant spices and myrrh, so that they might anoint the body of Jesus. On the morrow, because of the law which forbids work on the day of the Sabbath, they rested for the whole day. But at early dawn on the Sunday that followed, almost thirty - six hours since the death of the Life-giving Redeemer, they came to the sepulchre with the spices to anoint His body. While they were considering the difficulty of rolling away the stone from the door of the sepulchre, there was a fearful earthquake; and an Angel, whose countenance shone like lightning and whose garment was white as snow, rolled away the stone and sat upon it. The guards that were there became as dead from fear and took to flight. The women, however, went into the sepulchre but did not find the Lord's body. Instead, they saw two other Angels in the form of youths clothed in white, who told them that the Saviour was risen, and they sent forth the women, who ran to proclaim to the disciples these gladsome tidings. Then Peter and John arrived, having learned from Mary Magdalene what had come to pass, and when they entered the tomb, they found only the winding sheets. Therefore, they returned again to the city with joy, as heralds now of the supernatural Resurrection of Christ, Who in truth was seen alive by the disciples on this day on five occasions.

Our Lord was crucified and died and was buried on Friday before the setting of the sun, which was the first of His «three days», in the grave; observing the mystical Sabbath, that «seventh day» in which it is said that the Lord «rested from all His works» (Gen 2:2-3), He passed all of Saturday in the grave; and He arose «while it was yet dark, very early in the morning» on Sunday, the third day which, according to the Hebrew reckoning, began after sunset on Saturday.

As we celebrate today this joyous Resurrection, we greet and embrace one another in Christ, there by demonstrating our Saviour's victory over death and corruption, and the destruction of our ancient enmity with God, and His reconciliation toward us and our inheritance of life everlasting. The feast itself is called Pascha, which is derived from the Hebrew word which means «passover»; because Christ, Who suffered and arose, has made us to pass over from the curse of Adam and slavery to the devil and death unto our primal freedom and blessedness. In addition, this day of this particular week, which is the first of all the rest, is dedicated to the honour of the Lord; in honour and remembrance of the Resurrection, the Apostles transferred to this day the rest from labour that was formerly assigned to the Sabbath of the ancient Law.