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Προσευχὴ γιὰ τοὺς κεκοιμημένους (Anthony Bloom Metropolitan of Sourozh (1914- 2003))

Ορθοδοξία και Ορθοπραξία / Θεολογία και Ζωή / Ορθόδοξη πίστη



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2 Σεπτεμβρίου 1989

Εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος.



Ὅποτε κάποιο ἀγαπημένο μας πρόσωπο ἀναχωρεῖ ἀπ' αὐτὴ τὴ ζωή καὶ εἰσέρχεται στὴν αἰωνιότητα, προσευχόμαστε γιὰ τὸ ἔλεος τοῦ Θεοῦ, γιὰ νὰ περιβάλλει ἡ ἀγάπη τοῦ Θεοῦ αὐτὸ τὸ πρόσωπο καὶ νὰ τὸ μεταφέρει ἐκεῖ ὅπου εἶναι ἡ αἰώνια χαρὰ ·στὸν Θεό. Κάθε Σάββατο, ὅπως καὶ σὲ κάποιες ἄλλες περιστάσεις, προσευχόμαστε γιὰ τοὺς κεκοιμημένους, ἀλλὰ τὰ Σάββατα σὲ μιὰ συγκεκριμένη στιγμὴ προσευχόμαστε ἐπίσης στὴν Μητέρα τοῦ Θεοῦ καὶ ὑμνοῦμε τὴ δόξα της. Καὶ δὲν εἶναι μάταιο ἤ τυχαῖο ποὺ συνδέονται οἱ δύο προσευχὲς.

Ὅταν προσευχόμαστε γιὰ τοὺς κεκοιμημένους, δὲν ζητᾶμε ἀπὸ τὸ Θεὸ νὰ φανεῖ ἄδικος καὶ νὰ συγχωρήσει ἀδικαιολόγητα τὶς ἁμαρτίες τους, ν' ἀπορρίψει ἐκείνους ποὺ Τὸν ἀπέρριψαν καὶ ποὺ ἀκόμα εἶναι ἀνίκανοι νὰ κοινωνήσουν μαζί Του πρὶν τοὺς κυριεύσει ἡ Θεϊκὴ ἀγάπη, ὅπως ἡ θαλπωρὴ τοῦ ἥλιου διαπερνᾶ τὰ παγωμένα σώματα τῆς γῆς. Προσευχόμαστε γιὰ τοὺς κεκοιμημένους μαρτυρώντας ὅτι δὲν ἔζησαν μάταια στὴ γῆ, ὅτι ὅταν ζοῦσαν ἄναψε στὶς καρδιὲς μας μιὰ φλόγα, μιὰ

φλόγα εὐγνωμοσύνης, εὐλάβειας, ἀγάπης· ἡ φλόγα αὐτὴ ἴσως νὰ εἶναι μικρὴ ἤ μεγάλη, ἴσως νὰ μὴν εἶναι κάτι περισσότερο ἀπὸ ἕνα φῶς κεριοῦ ποὺ τρεμοπαίζει, ἀλλὰ μπορεῖ νὰ μοιάζει μὲ τὴν καιομένη βάτο ποὺ λάμπει μέσα στὴ δόξα τῆς ἀγάπης τοῦ Θεοῦ, τῆς θεϊκῆς Του παρουσίας.

Μαρτυροῦμε, ὅταν προσευχόμαστε γιὰ τοὺς νεκροὺς, ὅτι ἔχουμε λάβει ἀπὸ αὐτοὺς ἕνα μήνυμα ἀλήθειας, ἐλπίδας, χαρᾶς· ὅτι ἦταν γιὰ μᾶς δρόμος πρὸς τὸν Θεό, ὅτι μᾶς ἄνοιξαν μιὰ πόρτα ποὺ ὁδηγεῖ στὴν αἰώνια ζωή, ἐπειδὴ αὐτὴ βρίσκεται μέσα στὴ γνώση τοῦ ζωντανοῦ Θεοῦ, καὶ προσευχόμαστε πραγματικὰ σ’ Ἐκεῖνον, ἐπειδὴ δὲν εἶναι Θεὸς νεκρῶν ἀλλὰ Θεὸς ζώντων.

Καὶ ἄν ἡ ἀγάπη μας μπορεῖ νὰ εἶναι ἀθάνατη, ἄν στὴν Π. Διαθήκη γράφει ὅτι ἡ ἀγάπη εἶναι πιὸ δυνατὴ ἀπὸ τὸν θάνατο, δὲν μᾶς μένει παρὰ νὰ ποῦμε ὅτι ἡ ἀγάπη τοῦ Θεοῦ διὰ τοῦ Χριστοῦ εἶναι πιὸ δυνατὴ ἀπὸ τὸν θάνατο κι ἐπειδὴ ὁ Χριστὸς τὸν νίκησε καὶ τὸν κατατρόπωσε, ἡ ζωή ξεχύθηκε ὅπως ἕνας καταρράκτης ἀπὸ τὸ μνῆμα τῆς Ἀνάστασης. Καὶ γι’ αὐτὸ στρεφόμαστε μὲ χαρὰ στὴ Μητέρα τοῦ Θεοῦ, μὲσα ἀπὸ τὴν προσευχὴ καὶ τὴ λατρεία, ἐπειδὴ εἶναι μιὰ Γυναῖκα ἀνάμεσα στὶς ἄλλες γυναῖκες ποὺ ὅμως δὲν μοιάζει μὲ καμία στὸ μεγαλεῖο, στὴν τελειότητα τῆς προσφορᾶς τοῦ ἑαυτοῦ της πρὸς τὸν Θεό, τῆς καθαρότητας της, ποὺ ἀφέθηκε νὰ γίνει εὔπλαστο ὑλικὸ στὰ δημιουργικὰ χέρια τοῦ Θεοῦ. Ἐπειδὴ μπόρεσε καὶ πίστεψε δίχως ἐνδοιασμοὺς, μὲ γενναιότητα καὶ πῆρε σάρκα μέσα της ὁ Θεὸς Λόγος! Εἶναι ἀληθινὰ ἡ Μητέρα τῆς Ζωῆς, ἀλλὰ ὄχι ὅπως ἡ πρώτη Εὔα, ἡ μητέρα ὅλων ἐκείνων ποὺ ζοῦν στὴ γῆ καὶ εἶναι καταδικασμένοι νὰ πεθάνουν. Ὄχι, εἶναι ἡ Μητέρα τῆς Ζωῆς, ἔφερε στὸν κόσμο τὴν Αἰώνια Ζωή, τὸν Θεὸ τὸν ἴδιο ποὺ ἔγινε ἄνθρωπος, τὸν Υἱὸ τοῦ Θεοῦ ποὺ μέσα ἀπὸ Ἐκείνην, ἔγινε Υἱὸς τοῦ ἀνθρώπου.

Ἔπρεπε ἐπίσης νὰ πεθάνει, ὅπως ὁ Χριστός, διατηρώντας ἀπόλυτη ἑνότητα καὶ ἀλληλεγγύη μὲ τὸν ἄνθρωπο· ἀλλὰ ἐκοιμήθη ἀχώριστα ἑνωμένη μ' Ἐκεῖνον στὸν ὁποῖο ἔδωσε τὴν ψυχή καὶ τὸ σῶμα της, ἔδωσε τὴ ζωή της δίχως ἐνδοιασμοὺς καὶ πράγματι, καθὼς λέει μιὰ προσευχὴ τῆς Ἐκκλησίας, ὁ τάφος καὶ ὁ θάνατος της δὲν μπόρεσαν νὰ τὴν κρατήσουν φυλακισμένη. Ἐπειδὴ πρόσφερε τὸν ἑαυτό της στὸν Θεὸ κι ἑνώθηκε μὲ τὸν Χριστό, ἔγινε μέτοχος τῆς αἰώνιότητας, ἀναστήθηκε καὶ εἶναι μετὰ τὸν Χριστὸ ὁ πρῶτος καρπὸς ἀπὸ ὅλους ἐκείνους ποὺ ἔζησαν, ἔφυγαν ἀπ' αὐτὴ τὴ ζωὴ καὶ εἰσῆλθαν στὴν αἰωνιότητα· μόνο Ἐκείνη, μετὰ τὸν Χριστό, εἰσῆλθε στὴν αἰωνιότητα ὁλοκληρωμένη, μὲ ψυχὴ καὶ σῶμα. Περιμένουμε τὴν ἔνδοξη ἀνάσταση τὴν ἡμέρα τῆς κρίσεως, ὅπου οἱ ζωντανὲς ψυχὲς, κεκαθαρμένες, ἀνακαινισμένες ἀπὸ τὴν μετάνοια, ἀπὸ τὰ δάκρυα τῆς συντετριμμένης καρδιᾶς μας καὶ βαπτισμένες στὸ αἷμα τοῦ Ἀμνοῦ θὰ ἑνωθοῦν μὲ τὰ σώματά μας πέρα ἀπὸ τὸν θάνατο, τὴν ἁμαρτία, ὅπου τὰ πάντα θὰ διέπει ἡ σχέση μας τὸν Θεό, ἀπὸ τότε ποὺ πήραμε τὴν ὑπόσχεση ὅτι θὰ ἔρθει μιὰ ἡμέρα ποὺ τὰ πάντα θὰ εἶναι Θεός.

Καὶ ὅταν προσευχόμαστε τώρα στὴ Μητέρα τοῦ Θεοῦ καὶ γι' αὐτοὺς ποὺ ἔχουν φύγει, αὐτὲς εἶναι οἱ σκέψεις ποὺ ἔχουμε στὸ νοῦ καὶ τὴν καρδιά. Ναί, ὁ θάνατος ξεπεράστηκε καὶ τὴν ἀπόδειξη τὴ βλέπουμε ὄχι μόνο στὴ μοναδικὴ νίκη τοῦ Χριστοῦ, ἀλλὰ καὶ στὸ πρόσωπο τῆς Μητέρας τοῦ Θεοῦ. Ἀλλὰ μποροῦμε, ἐνῶ εἴμαστε εὐάλωτοι, διστακτικοὶ στὴν πίστη μας, νὰ ἐλπίζουμε ὅτι θὰ τὴν ἀκολουθήσουμε στὴν αἰωνιότητα; Πράγματι, ναί, ἂν διδαχθοῦμε ἀπὸ τὴν καθαρότητα της ποὺ ἐπέτρεψε στὸ φῶς τοῦ Θεοῦ νὰ λάμψει μέσα ἀπὸ ἐκείνην, ἀπὸ τὸν τρόπο ποὺ παραδόθηκε ὥστε νὰ γίνει ὄχημα τῆς Θείας Ἐνσάρκωσης, τὴν ἡρωϊκὴ, θαρραλέα, θυσιαστικὴ προσφορὰ τοῦ ἑαυτοῦ της ποὺ τῆς ἐπέτρεψε νὰ γίνει ἡ Μητέρα τοῦ Σωτῆρα μας.

Πρέπει νὰ θυμόμαστε τὰ λόγια τοῦ Ἀποστόλου Παύλου, ἤ μᾶλλον τοῦ Χριστοῦ πρὸς τὸν Παῦλο ὅταν ἔνοιωσε ἀνήμπορος νὰ ἐκπληρώσει τὴν ἐπίγεια ἀποστολή του καὶ ζήτησε δύναμη ἀπὸ τὸν Κύριο : «Ἀρκεῖ σοι ἡ Χάρις Μου, ἡ γαρ δύναμις Μου ἐν ἀσθενείᾳ τελειοῦται»,- ὄχι στὴν τεμπελιά, στὴ δειλία, ἀλλὰ σ' ἐκείνην τὴν ἀδυναμία ποὺ εἶναι τέλεια παράδοση.

Ἂς μάθουμε ἀπὸ τὴν Μητέρα τοῦ Θεοῦ νὰ παραδιδόμαστε στὸ θέλημα τοῦ Θεοῦ ὥστε ἡ ζωή Του νὰ διαποτίζει τὴν ὕπαρξη μας καὶ ἂς προσευχηθοῦμε γιὰ ὅλους τοὺς κεκοιμημένους ποὺ βρίσκονται στὸ μισοσκόταδο νὰ φωτιστοῦν ἀπο τὸ Φῶς τοῦ Θεοῦ -νὰ γεμίσουν ἀπὸ φῶς, κατὰ τὸν Ἅγιο Ἰωάννη τὸν Παλαμᾶ, ὅπως οἱ γνήσιοι κρύσταλλοι ποὺ δὲν σκοτεινιάζουν ἀπὸ κανένα φῶς ποὺ τοὺς διαπερνᾶ ἀλλὰ τὸ ἀντανακλοῦν πρὸς κάθε κατεύθυνση.

Ἂς ἀποθέσουμε τὶς ἐλπίδες μας, ἂς πιστέψουμε, ἂς παραδοθοῦμε, ἂς μάθουμε καὶ

ἄς δοξάσουμε τὴ Μητέρα τοῦ Θεοῦ καὶ τὸν Κύριο καὶ Θεὸ καὶ Σωτῆρα μας, Ἰησοῦ Χριστό! Ἀμήν.

Ἀπόδοση στὴν νεοελληνική: www.agiazoni.com

Πρωτότυπο κείμενο

On Prayer for the Departed

September 2nd, 1989
In the name of the Father, the Son and the Holy Ghost.

Whenever someone dear to us departs this earthly life and enters into eternity, we pray for God\’s mercy, indeed for God\’s love to enfold the person and bring him into the eternity of joy which is in God. Every Saturday, as on certain other occasions, we pray regularly for the departed, but on Saturdays in a special context – we pray also to the Mother of God and sing her glory. And it is not by chance or in vain that the two prayers are intertwined.

When we pray for the departed, we do not ask God to be unjust and to pardon sins gratuitously, and not to reject those who have rejected Him and are still unable to commune with Him before the love of God has penetrated them, as the warmth of the sun penetrates the cold bodies of the earth.. We pray for the departed testifying thereby that they have not lived in vain on earth, that they have, while they were on earth, kindled in our hearts a flame, a flame of gratitude, of reverence, of love; this flame may be small or great; it may be nothing more than the flickering light of a candle, but it can also be like the burning bush, shining with all the glory of the love of God, of His divine presence. We testify, when we pray for the departed, that we have received from them a message, a message of truth, of faith, of hope, of joy; that they have been for us a way to God, that they have opened to us a door which leads into eternal life, because life eternal consists in knowing the living God, and we pray to Him indeed, because He is not the God of the dead but the God of those who live. And if our love can be undying, if the Old Testament could say that love is stronger than death – how much more can we say that the love of God in Christ is stronger than anything – death indeed, among other things, because in Christ death has been defeated, death has been harrowed, life has gushed forth like a torrent from the tomb of the Resurrection.

And this is why we turn to the Mother of God, both in prayer and in veneration, rejoicing that She is one of us, a Woman among women, and yet – a Woman like none for the greatness, the perfection of her gift of self to God, of her transparency to God, for her suppleness in the creative hands of God. Indeed, it is because She could believe unreservedly, heroically that the Incarnation was made possible! She is truly the Mother of Life, but not as the first Eve, the mother of all those who live

on earth and are doomed one day to depart this life. – No, She is the Mother of Life because She has brought into the world Life Eternal, God Himself become man, the Son of God Who in, but also through Her, has become the Son of man.

She also had to die, as Christ did, in total solidarity, in union with us; but She died inseparably united to the God to Whom She had given her soul and her body, her life without reserve, and indeed, as we are told in one of the Church\’s prayers, the grave and death proved incapable of keeping her a prisoner. She so communed to eternal life by her total gift of self to God and for unity with Christ, that She rose alive, and She is after Christ the first fruit of all those who have lived on earth, departed this earthly life and entered into eternity; She alone, after Christ, entered it fulfilled, entered it in body and soul. We are expecting the glorious resurrection of the last day, when living souls, cleansed, renewed by repentance, by the tears of our broken-heartedness and washed in the blood of the Lamb will be reunited to our bodies and stand, an incarnate humanity beyond death, beyond sin, beyond everything which is less than communion with God, since we are promised that the day will come when God shall be all in all.

And when we pray now to the Mother of God, and for the departed, these are thoughts which are in our hearts and minds. Yes, death is overcome, and we have evidence of it in the person of the Mother of God, and not only in the unique victory of Christ. But can we, frail, hesitant in our faith, hope to follow her into eternity? Indeed, yes, if we learn from her the transparency that allowed the light of God to shine through her, the surrender that allowed her to become the vessel of the Incarnation, the gift of self, heroic, courageous, self-sacrificing that allowed her to be the Mother of our Saviour.

We must remember the words of Saint Paul, or rather of Christ spoken to Paul when he felt unable to fulfil his earthly mission and asked for strength, “My grace sufficeth unto thee, My power is made manifest in weakness”, – not in laziness, not in cowardice, but in that weakness which is perfect surrender.

Let us learn from the Mother of God so to surrender that the life of God may pervade us; and let us pray for all the departed who entered into eternity in twilight that they should be enlightened, indeed, more that this – be filled with light, in the words of Saint Gregory Palamas, like pure crystals which obscure no light that flows through them, and yet reflect it in all directions through the many, many facets of their unique personality …..

Let us hope, let us believe, let us surrender, let us learn, and give glory to the Mother of God, and to our Lord and God and Saviour Jesus Christ! Amen.