



ΟΡΘΟΔΟΞΟΣ ΑΚΑΔΗΜΙΑ ΚΡΗΤΗΣ (ΟΑΚ)

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Ο ΑΠΟΣΤΟΛΟΣ ΠΑΥΛΟΣ
ΟΙ ΑΝΕΜΟΙ ΤΗΣ ΚΡΗΤΗΣ ΚΑΙ ΤΗΣ ΟΙΚΟΥΜΕΝΗΣ

ΟΡΑΤΟΡΙΟΝ
ΕΠ' ΕΥΚΑΙΡΙΑ ΤΗΣ ΟΛΟΜΕΛΕΙΑΣ ΤΗΣ ΕΠΙΤΡΟΠΗΣ ΠΙΣΤΙΣ ΚΑΙ ΤΑΞΙΣ
ΤΟΥ ΠΑΓΚΟΣΜΙΟΥ ΣΥΜΒΟΥΛΙΟΥ ΕΚΚΛΗΣΙΩΝ

ΟΑΚ, 8 ΟΚΤΩΒΡΙΟΥ 2009

Θέμα τής Όλομελείας:
"ΚΕΚΛΗΜΕΝΟΙ ΕΙΣ ΜΙΑΝ ΕΚΚΛΗΣΙΑΝ"

ΧΟΡΟΣ: Μέλη του Συνδέσμου Ίεροψαλτών Ν. Χανίων «Γεώργιος ό Κρής»
ΜΕΤΕΧΟΥΝ: Άναγνώστης - Σχολιαστής - Φωνή Α΄ - Φωνή Β΄ - Φωνή Γ΄ (Παύλος) - Χορός

Άφιερώνεται στή μνήμη των
Νίκου Νησιώτη και John Deschner
Συντονιστών τής Έπιτροπής Πίστις και Τάξις

ORTHODOX ACADEMY OF CRETE

THE APOSTLE PAUL
THE WINDS OF CRETE AND OF THE OIKOUMENE

An Oratorio
created on the occasion of the Plenary Session
of the Committee Faith and Order
of the
World Council of Churches

OAC, 8th October 2009

Topic of the Plenary Session: "Called to be the One Church"

Conception - Text: Dr. Alexandros K. Papaderos

Dedicated to the memory of
Nikos Nissiotis and John Deschner
Moderators of the Commission on Faith and Order

Music:
Georgios I. Chatzitheodorou (Kalymnos) * Falk Kulawik (Berlin)
Choir:
Members of the Chania Church Music Association "Georgios the Cretan"
Piano: Falk Kulawik * Violin: Till Kulawik

Reader, Scholiast, Voice 1, Voice 2, Voice 3 (St. Paul), Choir



WORDS OF THANKS

«As soon as I knew that we were coming to this place¹, there came into my mind the phrase “the winds of Crete” and a meditation given in this chapel in 1984. It was the first meeting of the new standing commission of Faith and Order which had been ratified at the WCC’s Vancouver assembly in 1983². The new commission had to plan its agenda for the years ahead - after the success of BEM, what next? The late John Deschner, the new moderator of the commission who had succeeded Nikos Nissiotis (whose spirit is evident in this Academy³), opened the meeting with a meditation on the passage from Acts, chapter 27 and the text:

«Do not be afraid Paul, you must stand before Caesar: and lo God has granted safety to you and to all who are with you⁴».

These reflections of John Deschner on the experience St. Paul had had with our island of Crete and its winds are often coming back to my memory as well. On the request of Prof. Dr. Konrad Raiser I have offered a bible study at the Consultation on «Common Understanding and Vision» in Le Cénacle/ Geneva (14. Dec. 1995), choosing the same Text (Acts 27) under the title: The Winds of Crete and the Oikoumene⁵.

Inspired by the same biblical Text, I have dared to write the libretto for an Oratorio as a welcome to the honourable members of the Plenary Session of the Commission on Faith and Order, whose presence grants great joy to our Orthodox Academy and the people of Crete.

I would like to express sincere thanks to:

- H. E. Gennadios, the Metropolitan of Sassima, and the Revd Canon Dr

1 Orthodox Academy of Crete (OAC)

2 That meeting took place in the OAC between 6 and 14 April 1984. See: Faith and Order Paper No. 121, Geneva 1984.

3 Not only his spirit: he has enriched the library of the OAC with many books. In the reception-area of the old building one can see photos and other items referring to his life and activities.

4 Mary Tanner, The winds of Crete: a bible study, The Ecumenical Review, Vol. 54, 2002.

5 Alexandros Papaderos, Die Winde Kretas und der Oikumene. Reflektionen zu Apg 27, in: Orthodoxie in Begegnung und Dialog. Festgabe für Metropolitan Augoustinos, hrsg. von Anastasios Kallis und Bischof Evmenios (Tamiolakis) von Lefka unter Mitarbeit von Ines Kallis, Theophano Verlag, Münster 1998, 85-92.

John Gibaut, who have encouraged and supported my idea of this oratorio.

- The Revd. John Raffan, who has kindly translated the text of the Oratorio from Greek into English.

- The composers Mr George Hatzitheodorou and Mr Falk Kulawik, who, with great promptness, have accepted my proposal to undertake the not at all easy adventure to harmonize Byzantine and Western ways of musical expression. Following the ecumenical spirit of this gathering and its mission, the Oratorio, resisting the strong winds of today, performs a harmonic polyphony as a creative answer to the divine Call to be the One Church!

- The members of the Chania Church Music Association ‘Georgios the Cretan’

They have offered much time and energy for preparing the performance.

All the contributors have cooperated gratis!

It is with profound respect that I dedicate the text of the Oratorio to the memory of the former Moderators of Faith and Order Nikos Nissiotis, a close friend of our Orthodox Academy, and John Deschner, who first of all honoured the winds of Crete as a stimulus for theological reflection.

Finally, I would like to observe this Plenary Session as a renewal of the good cooperation between the World Council of Churches and the Orthodox Academy of Crete, its new President H.E. Amphilochios, Metropolitan of Kisamos and Selinon, my successor Dr. K. Kenanidis, the new Gen. Director, as well as with all other persons, who, under the spiritual Protection of our Ecumenical Patriarch His All Holiness Bartholomaios, heave the high responsibilities for this Foundation.

May God bless you and your struggles for the unity of His Church.

The «fool», who continues to resist the winds in confident hope!

(Dr. Alexandros K. Papaderos)

1) Φωνή Α΄
Οἱ πολλοὶ ἐν σώμα ἔσμεν ἐν Χριστῷ,
τὸ δὲ καθ' εἷς ἀλλήλων μέλη.
(Ρωμ. 12, 5)

Δι ὃ «πληροῦσθε ἐν Πνεύματι, λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ.»
(Ἐφεσ. 5, 18-19)

2) Χορός
Τὰ κατὰ πόλιν δεσμά καὶ τὰς θλίψεις σου, τίς διηγήσεται, ἔνδοξε Ἀπόστολε Παῦλε; τοὺς κόπους, τοὺς μόχθους, τὰς ἀγρυπνίας, τὰς ἐν λιμῷ καὶ δίψει κακοπαθείας, τὰς ἐν ψύχει καὶ γυμνότητι, τὴν σαργάνην, τοὺς ῥαβδισμούς, τοὺς λιθασμούς, τὴν περίοδον, τὸν βυθόν, τὰ ναυάγια; Θέατρον ἐγένου καὶ Ἀγγέλους καὶ ἀνθρώπους. Πάντα οὖν ὑπέμεινας, ἐν τῷ ἐνδυναμοῦντί σε Χριστῷ, ἵνα κόσμον κερδήσης, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ σου. Δι ὃ δυσωποῦμέν σε, οἱ τελοῦντες τὴν μνήμην σου πιστῶς, ἀδιαλείπτως ἰκέτευε, τοῦ σωθῆναι τὰς ψυχὰς ἡμῶν.

3) Φωνή Β΄
Αἶρε, αἶρε αὐτόν
θάνατος, θάνατος!
(Πράξ. 21:36)

4) Ἀναγνώστης
Ὁ Παῦλος θέλει νὰ ὀλοκληρώσει στὰ Ἱεροσόλυμα τὴν τρίτη ἀποστολική περι-
οδεία του. Οἱ ἀδελφοί προειδοποιοῦν γιὰ μεγάλους κινδύνους.
Ἐκεῖνος ἐπιμένει:

5) Φωνή Γ΄
«ἐγὼ γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλήμ ἐτοιμῶς ἔχω
ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου Ἰησοῦ.»
(Πράξ. 21, 13)

6) Χορός
Σοὶ τὸ ζῆν Χριστός, τὸ θανεῖν δὲ κέρδος ἄριστον· τῷ γὰρ πόθῳ συνεσταύρω-
σαι, τῷ Σταυρωθέντι δι ἡμᾶς, ὃ Παῦλε ἔνδοξε.
(Μηναῖον Ἰουνίου ΚΘ΄, Ὡδὴ ε΄ Τοῦ Ἁγίου Παύλου - Πρβλ. Φιλιπ. 1, 21)

7) Ἀναγνώστης
Ὁ Παῦλος εἰσέρχεται στό ναό. Ἐτοιμάζεται νὰ προσφέρει θυσία. Τόν ἀνα-
γνωρίζουν Ἰουδαῖοι ἀπὸ τὴν Ἀσία. Αναστατώνουν τὸ πλῆθος. Τόν ἀρπάζουν.

1) Voice 1:
“So we, though many, are one body in Christ,
and individually members one of another.”
(Rom 12. 5)

Therefore “be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart”
(Eph 5.18-19)

2) Choir:
Who will recount your chains city by city and your afflictions, glorious Apostle Paul? The toils, the pains, the watchings, the sufferings from hunger and thirst, from cold and nakedness, the basket, the beatings, the stonings, the journeying, the deep, the shipwrecks? You became a spectacle to Angels and to humans. You endured all things in Christ who gave you power, that you might gain the world for Christ Jesus, your Lord. And so we beseech you, as we faithfully celebrate your memory, intercede without ceasing that our souls may be saved.

3) Voice 1:
“Away with him!
Death, death!”
(Acts 21,36)

4) Reader:
Paul wishes to conclude his third apostolic journey in Jerusalem. The brethren warn him of the great dangers. He insists:

5) Voice 3:
“I am ready not only to be imprisoned but even to die at Jerusalem for the name of the Lord Jesus.”
(Acts 21,13)

6) Choir:
«For you to live is Christ, to die the greatest gain, for in your longing, you, O glorious Paul, are crucified with Him who for us was crucified.»
Troparion Ode 5 from the Feast of Saint Paul (Cf., Phil 1,21)

7) Reader:
Paul enters the temple. He prepares to offer sacrifice. The Jews from Asia recognize him. They stir up the crowd. They lay hands on him. They cry: «This man

Κραυγάζουν: «ἔτι τε καὶ Ἑλληνας εἰσήγαγεν εἰς τὸ ἱερόν καὶ κεκοίνωκε τὸν ἅγιον τόπον τοῦτον». Ὁ διοικητὴς τοῦ ῥωμαϊκοῦ στρατοπέδου ἀλυσσοδένει τὸν Παῦλο. Τὸ πλῆθος τοῦ λαοῦ κραυγάζει:

(21, 26-36)

8) Φωνή Β΄
αἶρε, αἶρε, αἶρε αὐτόν!

(Πράξ. 21,36)

9) Χορός
θάνατος, αἶρε αὐτόν, θάνατος
αἶρε, θάνατος
ἄρον, ἄρον αἶρε αὐτόν!

10) Ἀναγνώστης
Ὁ Παῦλος ἀπολογεῖται ἐνώπιον τοῦ λαοῦ.

(22, 1-21).

Ὁ ὄχλος κραυγάζει καὶ πάλιν:

11) Φωνή Β΄
«Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον·
οὐ γὰρ καθῆκεν αὐτὸν ζῆν.»
αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον
θάνατος!
αἶρε, αἶρε αὐτόν!

(Πράξ. 22, 22)

12) Ἀναγνώστης
Ὁ Παῦλος ἀποκαλύπτει ὅτι εἶναι ἐκ γενετῆς Ῥωμαῖος πολίτης

(Πράξ. 22, 28).

Ὁ Χιλιάρχος τὸν παρουσιάζει στοὺς Ἀρχιερεῖς καὶ ἅπαν τὸ συνέδριο τῶν Ἰουδαίων. Ὁ Παῦλος ἀπολογεῖται καὶ πάλι μὲ θάρρος.

13) Φωνή Γ΄
«περὶ ἐλπίδος καὶ ἀναστάσεως
τῶν νεκρῶν ἐγὼ κρίνομαι.»

(Πράξ. 23, 6)

14) Χορός
Ἐγένετο οὖν «στάσις τῶν
Φαρισαίων καὶ τῶν Σαδδουκαίων
καὶ ἐσχίσθη τὸ πλῆθος.»

has even brought Greeks into the temple, and has defiled this holy place». The Roman tribune binds Paul with chains. The crowd keeps shouting:

8) Voice 2:
“Away, away, away with him!”

Acts (21,36)

9) Choir:
Death, away with him, death, away with him.
Away, away, away with him!

10) Reader:
Paul makes his defence before the people.

(Acts 22, 1-21)

The crowd shouts again:

11) Voice 2:
“Away with such a fellow from the earth!
For he ought not to live.”
Away with such a fellow from the earth!
Death, away, away, away with him!”

(Acts 22, 22)

12) Reader:
Paul reveals that he was born a Roman citizen.

(Acts 22, 28).

The tribune presents him to the chief priests and all the council of the Jews. Paul once again makes his defence with boldness:

13) Voice 3:
“With respect to the hope and the resurrection of the dead
I am on trial.”

(Acts 23, 6)

14) Choir:
“And a dissension arose between
the Pharisees and the Sadducees;
and the assembly was divided.”

	(Πράξ.23, 7)		(Acts 23. 7)
15) Αναγνώστης Ὁ Χιλιάρχος στέλνει τόν Παῦλο στήν Καισάρεια πρὸς Φήλικα τόν ἡγεμόνα. Δύο χρόνια στά δεσμά ὁ Παῦλος.		15) Reader: The tribune sends Paul to Caesarea to Felix the governor. Paul remains two years in chains. (Acts 24. 27).	
16) Χορός Ποία φυλακὴ οὐκ ἔσχε σε δέσμιον;... Ἄλλ' ὦ Παῦλε Ἀπόστολε, τὸ καύχημα τῆς οἰκουμένης, προφθάσας ἡμᾶς στήριξον. (Μηναῖον, Ἰουνίου ΚΘ', Ἡ Ὑπακοή)	(Πράξ.24, 27).	16) Choir: Which prison has not held you in chains... But, O Paul, Apostle and pride of the whole Church, come and support us. (Hypakoe of the Feast)	
17) Αναγνώστης Ὁ Παῦλος πρὸς τόν νέον ἡγεμόνα Φῆστον:		17) Reader: Paul addresses the new governor Festus:	
18) Φωνή Γ' «Καίσαρα ἐπικαλοῦμαι.» (Πράξ.25, 11)		18) Voice 3: «I appeal to Caesar» (Acts 25. 11)	
19) Αναγνώστης Ἀπεκρίθη Φῆστος εἰπών:		19) Reader: Then Festus answered:	
20) Φωνή Β' «Καίσαρα ἐπικέκλησαι, ἐπὶ Καίσαρα πορεύση.» (Πράξ. 25, 11- 12)		20) Voice 2: “You have appealed to Caesar; to Caesar you shall go.” (Acts 25. 12)	
21) Αναγνώστης Ἀποφασίζεται ἡ ἀναχώρηση γιὰ τὴν Ἰταλία. Ὁ Παῦλος, συνοδευόμενος ἀπὸ Ἀρίσταρχο τόν Μακεδόνα ἀπὸ τῆ Θεσσαλονίκη, παραδίδεται στὸν ἑκατόνταρχο Ἰούλιο. Τὸ πλοῖο φθάνει στὴ Σιδώνα. Ὁ Παῦλος συναντᾷ τοὺς φίλους του. (Πράξ. 27, 1-3)		21) Reader: The decision is taken to sail to Italy. Paul, accompanied by Aristarchus the Macedonian from Thessalonica is handed over to the centurion Julius. The ship arrives at Sidon. Paul meets his friends. (Acts 27. 1-3)	
22) Χορός «Καεῖθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον διὰ τὸ τοὺς ἀνεμους εἶναι ἐναντίους». (Πράξ.27, 4)		22) Choir: «And putting to sea from there we sailed under the lee of Cyprus, because the winds were against us.» (Acts 27, 4)	
23) Αναγνώστης Διαπλέοντας τὸ πέλαγος κατὰ μῆκος τῶν ἀκτῶν Κιλικίας καὶ Παμφυλίας ὁ		23) Reader: As he sails across the sea off Cilicia and Pamphylia, Paul's thoughts and prayers	

Παῦλος ἔχει σίγουρα στή σκέψη καί στήν προσευχή του τίς Ἐκκλησίες τῆς Ἀσίας, δεόμενος ὑπέρ αὐτῶν, νά μὴν ἀφήσουν τήν ἀγάπη τους τήν πρώτη. (πρβλ. Ἀποκ. 2, 4).

24) Φωνή Α΄

Ἄγγελε Ἐφέσου καί ἄγγελε Σμύρνης,
ἄγγελε Περγάμου καί ἄγγελε Θυατείρων,
ἄγγελοι Σάρδεων, Φιλαδελφείας καί Λαοδικίας

(Ἀποκ. 1, 11)

25) Χορός

προσέχετε «ἐαυτοῖς καί παντὶ τῷ ποιμνίῳ
ἐν ᾧ ὑμᾶς τὸ Πνεῦμα τὸ Ἅγιον ἔθετο ἐπισκόπους,
ποιμαίνειν τὴν ἐκκλησίαν τοῦ Κυρίου καὶ Θεοῦ,
ἣν περιεποιήσατο διὰ τοῦ ἰδίου αἵματος.»

(Πράξ. 20,28)

26) Ἀναγνώστης

Στά Μύρα τῆς Λυκίας τοὺς ἐπιβίβασε ὁ ἑκατοντάρχης σὲ πλοῖο Ἀλεξανδρινό,
πού πῆγαινε στήν Ἰταλία.

(Πράξ. 27, 5-6)

Ἔπρεπε νά διασχίσουν τό Αἰγαῖον Πέλαγος βόρεια τῆς Κρήτης.
Τό νησί τοῦ Μίνωα ὅμως ἤθελε νά εὐλογηθεῖ ἀπὸ τὸν Παῦλο! Οἱ ἄνεμοι
τῆς Κρήτης λοιπὸν ἀναγκάζουν τό πλοῖο νά ἀλλάξει πορεία κοντὰ στό
ἀκρωτήριο Σαλμώνη, τό ἀνατολικότερο σημεῖο τῆς Κρήτης. Προχωροῦν προ-
φυλαγμένοι ἀπὸ τὰ πανύψηλα ὄρη. Καί ἡ Κρήτη, φιλόξενη πάντα, προσφέ-
ρει τοὺς Καλοὺς Λιμένες.

27) Χορός

Τὸν ἐλθόντα εἰς Κρήτην τὸ πρῶτον δέσιμον,
καὶ εἰς Καλοὺς τοὺς Λιμένας προσορμισθέντα λαμπρῶς
ὡς Ἀπόστολον Ἐθνῶν ἐγκωμιάσωμεν,
Παῦλον, τὸ σκεῦος τῆς ἐκλογῆς τοῦ Χριστοῦ
καὶ διδασκῶν ἀρίστων τὸν ὑποφήτην ἀναβοῶντες
δεσμώτας ἡμᾶς κακίας ἐλευθέρωσον.

28) Ἀναγνώστης

Κοντὰ στοὺς Καλοὺς Λιμένες ἡ πόλη Λασαία. Στά ἐνδότερα ἡ Φαιστός καί
ἡ Γόρτυς, μετέπειτα ἔδρα Τίτου τοῦ Ἀποστόλου καὶ πρώτου ἐπισκόπου τῆς
Κρήτης.

are surely with the Churches of Asia, entreating that their 'Angels' will not abandon the love they had at first.

(cf. Revelation 2, 4)

24) Voice 1:

Angel of Ephesus and angel of Smyrna,
angel of Pergamum and angel of Thyatira,
angels of Sardis, Philadelphia and Laodicea.

(Rev 1, 11)

25) Choir:

“Take heed to yourselves and to all the flock,
in which the Holy Spirit has made you overseers,
to care for the church of God,
which he obtained with the blood of his own Son.”

(Acts 20, 28)

26) Reader:

At Myra in Lycia the centurion put them on a ship of Alexandria sailing for Italy.

(Acts 27, 5-6).

Their course was to be across the Aegean Sea to the north of Crete, but the island of Minos wished to receive Paul's blessing! And so the winds of Crete force the ship close to the headland of Salmone at the easternmost extremity of Crete. They sail along the southern coast of the island, sheltered by its soaring mountains. And Crete, ever hospitable, offers them Fair Havens.

27) Choir:

Let us sing the praise of him
Who came to Crete at first a prisoner
And landed lustrously at Havens Fair,
Even Paul, the chosen instrument of Christ,
Apostle of the gentiles, and expounder of great teachings,
And let us say: Free us who are bound in chains to evil.

28) Reader:

Near to Fair Havens is the town of Lasea. Further inland lies Festos and Gortys, later the seat of Titus, the Apostle and first Bishop of Crete.

29) Χορός
Μεγαλυνάριον
Χαίροις ὁ τοῦ Παύλου συγκοινωνός,
καὶ Εὐαγγελίου θεοφόρος μυσταγωγός
χαίροις Κρητονήσου Ἐπίσκοπος ὁ πρῶτος,
καὶ ὁδηγός, ὦ Τίτε, πρὸς γνῶσιν ἔνθεον.

30) Ἀναγνώστης
Ὁ Παῦλος συμβουλεύει νὰ μὴν ἐγκαταλείψουν τοὺς Καλοὺς Λιμένες. Ἐνας ἀπὸ τοὺς λόγους μπορεῖ νὰ ἦταν ἡ ἐπιθυμία του, νὰ στηρίξει πνευματικὰ Κρητες, πού εὐλογήθηκαν νὰ ζήσουν στὰ Ἱεροσόλυμα τό θαῦμα τῆς Πεντηκοστῆς (Πράξ. 2, 11) καὶ ὑπῆρξαν, ὡς εἶναι πολὺ πιθανόν, οἱ πρῶτοι Χριστιανοί τῆς Εὐρώπης. Ἦξερε ὅμως καὶ τοὺς κινδύνους τῆς ναυσιπλοΐας στή Μεσόγειο φθινόπωρο καὶ χειμῶνα. Εἶχε μόλις περάσει ἡ νηστεία τῆς ἑορτῆς τοῦ ἔξιλασμοῦ (Πράξ. 27, 9) - πρέπει νὰ ἦταν τέλη Σεπτεμβρίου - ἀρχές Ὀκτωβρίου τοῦ σωτηρίου ἔτους 60.

31) Φωνή Γ´
«... θεωρῶ ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φόρτου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσεσθαι τὸν πλοῦν.»

(Πράξ. 27, 10)

32) Ἀναγνώστης
Ἀλλὰ ὁ Ῥωμαῖος ἀξιωματικός, ὁ κυβερνήτης καὶ ὁ ἰδιοκτήτης τοῦ πλοίου θέλουν νὰ προχωρήσουν. Δέν ὑπάρχει σ υ ν α ί ν ε σ η. Καὶ ἀπειλεῖται δοκιμασία μεγάλη! Ὅμως ἐκεῖνοι ἔχουν τὴν ἐξουσία τῆς ἐπιλογῆς καὶ ἀγνοοῦν τὴν παραίνεση τοῦ Παύλου.

33) Σχολιαστής
Πότε, ἄλλωστε, ἡ ἐξουσία καὶ τό κέρδος σεβάστηκαν μειοψηφία, νόμους τῆς φύσης καὶ τῶν ἀνθρώπων, δεσμῶτες, ἐργάτες ἢ σκλάβους; Πότε ἄκουσαν τὴ φωνή τοῦ ποιητῆ ἢ τὴν προειδοποίηση τοῦ προφήτη;

34) Ἀναγνώστης
Τό πλοῖο ξεκινᾷ καὶ ἀρμενίζει κατὰ μῆκος τῶν νότιων ἀκτῶν τοῦ νησιοῦ.

29) Choir:
Hail, O Titus, sharer in Paul's great work
And of Christ's true Gospel a god-bearing mystagogue
Hail, the first to shepherd the isle of Crete as Bishop
And to lead your flock to knowledge of heavenly mysteries.
(Megalynarion of Saint Titus, by the Most Rev. Kyrillos Kogerakis)

30) Reader:
Paul advises not to leave Fair Havens. One of his reasons may have been his desire to give spiritual support to the Cretans who had had the blessing of experiencing the miracle of Pentecost at Jerusalem (Acts 2. 11) and who were very probably the first Christians of Europe. He also knew, however, the dangers of navigation in the Mediterranean during autumn and winter. The fast for the Day of Atonement was just past (Acts 27. 9) so it must have been the end of September or beginning of October of the year 60 AD.

31) Voice 3:
“I perceive that the voyage will be with injury and much loss, not only of the cargo and the ship, but also of our lives.”
(Acts 27, 10)

32) Reader:
But the Roman centurion, the captain and the owner of the ship all wish to proceed. There is no consensus and a great trial is imminent. But they have the power to choose, and they ignore Paul's advice.

33) Scholiast:
Power and profit, moreover, have never shown respect for the opinion of the minority, for the laws of nature or for human laws. They never hear the voice of the poet or the warning of the prophet.

34) Reader:
The ship sets sail and makes its way along the southern coasts of the island (Acts

(Πράξ. 27, 13)

Καί ξάφνου, οἱ ἄνεμοι τῆς Κρήτης ὀρίζουν πάλι τήν πορεία. Ὁ Εὐρωκλύδων αὐτή τή φορά. Ὁ βορειοανατολικός ἀέρας, πού ξεσπᾶ αἰφνιδίως ἀπό τίς πανύψηλες κορφές τῶν Λευκῶν Ὀρέων τῆς Κρήτης. Σάν δαίμονας διατρέχει τά βαθιά φαράγγια ὡς κάτω στή θάλασσα καί ἀρπάζει τό πλοῖο.

35) Φωνή Α΄

«συναρπασθέντος δὲ τοῦ πλοίου
καί μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ
ἐπιδόντες ἐφερόμεθα.»

(Πράξ. 27, 15)

36) Σχολιαστής

Ποιά Ἐκκλησία, ποῖός ἐκκλησιαστικός Ὄργανισμός, ποῖός νηφάλιος Χριστιανός δὲν αἰσθάνεται τή βιαιότητα τῶν ἀνεμοστροβίλων τῆς ἐποχῆς μας: τῶν πολιτικῶν, τῶν οἰκονομικῶν, οἰκολογικῶν καί ἄλλων κρίσεων, τῶν ἐκπληκτικῶν προκλήσεων, πού προέρχονται ἀπὸ τήν ἐξακτίνωση τοῦ ἀνθρώπου στὸν μακρόκοσμο καί τήν κατάδυσή του στὸν μικρόκοσμο, ἀπὸ τήν ἀνατροπή ἀγαπημένων αὐτονοήτων, ἀπὸ τήν ἀδυναμία τοῦ κατακερματισμένου Χριστιανισμοῦ, νά ἀντισταθεῖ στίς ἀνεμοθύελες, τίς ἐντός καί τίς πέριξ ἡμῶν; Ἄνημποροι, λοιπόν, ἀπελπισμένοι, ἀπλῶς φερόμεθα ὑπὸ τῶν συγχρόνων ἀνέμων καί τῶν κυμάτων; Ποιά καί πόθεν ἡ δύναμη τῆς ἀντίστασής μας;

37) Χορός

Κύριε τῶν δυνάμεων μεθ' ἡμῶν γενοῦ.
Ἄλλον γὰρ ἐκτός Σου βοηθόν ἐν θλίψεσιν οὐκ ἔχομεν,
Κύριε τῶν δυνάμεων, ἐλέησον ἡμᾶς.

38) Ἀναγνώστης

Ὁ ἄνεμος ὁ τυφωνικός σπρώχνει τό πλοῖο στή νότια πλευρά τῆς Κλαύδης - τοῦ μικροῦ νησιοῦ τῆς Κρήτης, πού λέγεται σήμερα Γαῦδος.

Intermezzo

Ἀναγνώστης

Τό ἔτος 2002 ὁ Παναγιώτατος Οἰκουμενικός Πατριάρχης Βαρθολομαῖος ἐπισκέφθηκε τή Γαῦδο καί ἀποκάλυψε ἀναμνηστική στήλη γιά τίς ἐμπειρίες τοῦ Ἀποστόλου στό νοτιότερο αὐτό σημεῖο τῆς Εὐρώπης.

27. 13).

And suddenly the winds of Crete once again dictate the course. This time it is the north-easterly Euroklydon which suddenly descends from the high peaks of the White Mountains of Crete. Demon-like it rushes through the deep gorges down to the sea where it grabs hold of the ship.

35) Voice 1:

When the ship was caught and could not face the wind,
we gave way to it and were driven.

(Acts 27,15)

36) Scholiast:

Which Church, which church organization, which sober Christian does not experience the violence of the whirlwinds of our times? The storm winds of the political, economic, ecological and other crises, of the extraordinary challenges that result from our being driven out into the open sea of the macrocosmos and our sinking into the depths of the microcosmos, from the overthrow of beloved things we take for granted, from the inability of fragmented Christianity to stand up to the stormy winds that blow within us and around us. And so weak and despairing, we are simply carried about by the contemporary winds and waves. What is the power of our resistance and where can it come from?

37) Choir:

Lord of powers be with us;
for we have no help but you in troubles.
Lord of powers have mercy on us.

(Troparion from Great Compline)

38) Reader:

The typhoon-like wind drives the ship to the south side of Cauda, the small island off the south of Crete, nowadays known as Gavdos.

* * *

Intermezzo

Reader:

In the year 2002 the Ecumenical Patriarch Bartholomew visited Gavdos and unveiled a memorial column dedicated to the experiences of the Apostle at this southernmost point of Europe.

Εἶπε τότε, μεταξύ άλλων, ὁ Πατριάρχης:
Φωνή Β΄

«Ἔχομεν πάντες τὰς ἀπροβλέπτους
τρικυμιώδεις στιγμὰς ἐν τῷ βίῳ τούτῳ.
Ὅφειλομεν ὅμως νὰ μὴ ἀποκάμωμεν δυσοιώνως, ἀλλὰ νὰ διατηρῶμεν ἄσβε-
στον τὴν ἐλπίδα
πρὸς τὸν Κύριον,
ὁ Ὅποιος...δύναται...νὰ ἐπιτάσῃ τὴν θάλασσαν
καὶ τοὺς ἀνέμους νὰ εἰρηνεύουν αὐτορεῖ.
Πάντοτε ἀγρυπνεῖ συμπλέων μαζί μας.»

Ἀναγνώστης

Στὴ Γαῦδο ἡ θάλασσα ἀπειλεῖ νὰ διαλύσει τὸ πλοῖο. Τὸ περιζώνουν μὲ σχοι-
νιά νὰ μὴν ἀνοίξει. Τρομαγμένοι ἀπὸ τὴ σφοδρότητα τῆς τρικυμίας πετοῦν
στὴ θάλασσα φορτίο καὶ ἐξοπλισμὸ τοῦ πλοίου!

39) Σχολιαστής

Τὸ πλοῖον τῆς Οἰκουμένης ἀπειλεῖται σήμερα ὁμοίως. Ποιά σχοινιά θὰ ἐμπο-
δίσουν τὴ διάλυσή του; Πὼς θὰ ἐνισχυθεῖ ἡ ἀντίστασή του στὴ βιαιότητα τῶν
ἀνέμων καὶ τῶν κυμάτων;

40) Χορός

Ποῦ πορευθῶ ἀπὸ τοῦ πνεύματός σου
καὶ ἀπὸ τοῦ προσώπου σου ποῦ φύγω;
Ἐὰν...κατασκηνώσω εἰς τὰ ἔσχατα τῆς θαλάσσης,
καὶ γὰρ ἐκεῖ ἡ χεὶρ σου ὁδηγήσει με,
καὶ καθέξει με ἡ δεξιὰ σου.

(Ψαλμ. 138/139, 7. 9-10)

41) Σχολιαστής

Πολλοὶ θεωροῦν τὸ πλοῖο τῆς Οἰκουμένης παραφορτωμένο, δυσκίνητο. Ἀνά-
γκη, λένε, νὰ ἀπομακρυνθεῖ κάθε ἄχρηστο καὶ περιττό. Ἀπαιτοῦν εὐρύχωρους
καὶ ἀνοιχτούς δρόμους γιὰ τὴν ἀναγκαῖα ἐπιτάχυνση. Ἄλλοι ρωτοῦν ἐναγωνί-
ως: Ποιὸ πηδάλιο καὶ ποιὸς κυβερνήτης θὰ τηρήσει εὐστοχη πορεία, ἐάν μαζί
μὲ τὰ ἄχρηστα καὶ τὰ περιττά ἀποβληθοῦν ἡ πυξίδα καὶ τὰ ἄλλα ἀναγκαῖα
ὄργανα ναυσιπλοΐας;

42) Χορός

Τις Θεὸς πλὴν τοῦ Κυρίου,

At that time the Patriarch said amongst other things:
Voice 2:

«We all have our unforeseen stormy moments in this life.
We need, however, not to give up in resigned despair,
but to keep alive our hope in the Lord
who is able to command the sea and the winds
to be calm at once.
He is always awake and sailing with us.»

* * *

Reader:

At Cauda the sea threatens to break the ship apart. They rope the ship around
to prevent it from opening up. Terrified at the violence of the storm they throw
the cargo and ship's tackle overboard.

39) Scholiast:

The ship of the world-wide Church is similarly threatened today.
What ropes will prevent its break-up?
How shall its resistance to the violence of the wind and the waves be strength-
ened?

40) Choir:

Where shall I go from your Spirit?
Or where shall I flee from your presence?
If I ... tent at the farthest limits of the sea,
even there your hand shall lead me, and your right hand shall hold me fast.
(Ps 139. 7, 9-10)

41) Scholiast:

Many regard the ship of the world-wide Church as overladen and slow of move-
ment. It is necessary, they say, to throw everything useless and redundant over-
board. They demand wide and open pathways for the necessary acceleration.
Others ask anxiously: What rudder and which captain will keep a true course if,
along with the useless and redundant items, the compass and the other essential
navigation instruments are cast out?

42) Choir:

«For who is God, except the Lord?»

καὶ τὶς Θεὸς πλὴν τοῦ Θεοῦ ἡμῶν;
Ὁ Θεὸς ὁ περιζωννύων με δύναμιν
καὶ ἔθετο ἄμωμον τὴν ὁδόν μου.

(Ψαλμ.17: 32-33)

43) Ἀναγνώστης

Οὔτε ἥλιος φαίνονταν τὴν ἡμέρα, οὔτε ἄστρα τὴ νύχτα. Καμιά δυνατότητα προσανατολισμοῦ ἐπομένως. Ἡ δὲ συνεχιζόμενη κακοκαιρία δὲν ἄφηνε ἐλπίδα σωτηρίας. Ἐκείνη ἀκριβῶς τὴν ὥρα τῆς ἀπελπισίας προχώρησε ὁ Παῦλος στὴ μέση, ὡσάν νὰ συγκαλοῦσε σύναξη πιστῶν. Καί μὲ φωνὴ βροντῆς, πιό δυνατὴ ἀπὸ τὸν θόρυβο τοῦ ἀνέμου καὶ τῶν κυμάτων, ἀναγγέλλει τὴ σωτήρια ὑπόσχεση τοῦ Θεοῦ.

44) Φωνὴ Γ´

«Παρέστη γὰρ τῇ νυκτὶ ταύτῃ ἄγγελος τοῦ Θεοῦ οὗ εἰμι,
ὃ καὶ λατρεύω, λέγων·
μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ παραστῆναι·
καὶ ἰδοὺ κεχάρισται σοι ὁ Θεὸς πάντας τοὺς πλέοντας μετὰ σοῦ.
διὸ εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ τῷ Θεῷ
ὅτι οὕτως ἔσται καθ’ ὃν τρόπον λελάληται μοι.»

(Πράξ. 27, 23-25)

45) Ἀναγνώστης

Οἱ ναῦτες ὁμως χάνουν τὴν ἐλπίδα σωτηρίας, ἂν παραμείνουν στὸ πλοῖο. Ἐπιχειροῦν λοιπὸν νὰ διαφύγουν μὲ τὴ λέμβο.

46) Σχολιαστής

Ποιοὶ καὶ γιατί ἐγκαταλείπουν ἢ ἀπειλοῦν νὰ ἐγκαταλείψουν τὸ πλοῖο τῆς οἰκουμένης; Ποιὲς ἀνασφάλειες τοὺς προκαλεῖ ἡ παρουσία παντοειδῶν ἀνθρώπων, ἡ πολυχρωμία, ἡ πολυφωνία τῶν ἀξιωματῶν, τοῦ πληρώματος καὶ τῶν ἐπιβατῶν του; Ἄν ἐκεῖνοι μιμηθοῦν τοὺς ναῦτες καὶ ποῦν, μακρυνὰ ἀπὸ τὸ πλοῖο τὸ μεγάλο, πίσω στὴ μικρὴ μας λέμβο, συντροφιὰ μὲ ὁμόφρονες μόνο, πὼς θὰ σωθοῦν οἱ λοιποὶ; Πόσο βαραίνει στὴ συνείδησή τους τὸ «εἴτε πάσχει ἓν μέλος, συμπάσχει πάντα τὰ μέλη»; (Α´ Κορ. 12, 26).

47) Ἀναγνώστης

Ὁ Παῦλος ἀποφασίζει νὰ προειδοποιήσῃ τὸν ἀξιωματικὸ καὶ τοὺς στρατιῶτες:

And who is God, besides our God?
The God who girded me with power,
and made my way perfect.»

(Ps 18. 31-32)

43) Reader:

Neither sun appeared by day nor stars by night. Thus there was no possibility of taking their bearings. The continued bad weather left no hope of salvation. At that very moment of despair, Paul came forward among them as if convoking an assembly of the faithful and with a thunderous voice, louder than the noise of the wind and the waves, he proclaims the saving promise of God:

44) Voice 3:

“This very night there stood by me an angel of the God to whom I belong and whom I worship, and he said, ‘Do not be afraid, Paul; you must stand before Caesar; and lo, God has granted you all those who sail with you.’ So take heart, men, for I have faith in God that it will be exactly as I have been told.”

(Acts 27. 23-25)

45) Reader:

The sailors, however, lose hope that they will be saved if they stay aboard the ship and so they attempt to escape in the lifeboat.

46) Scholiast:

Who are those who abandon or threaten to abandon the ship of the world-wide Church, and why do they do so? What insecurities are provoked by the presence of so many different kinds of people, of so many colours and of such polyphony among its officers, its crew and its passengers? If they imitate the sailors and say, Let’s leave the main ship and get back to our little lifeboat along with those of our own mind only, how will the rest be saved? How much weight do Paul’s words carry for them: ‘If one member suffers, all suffer together’? (I Corinthians 12. 26)

47) Reader:

Paul warns the centurion and the soldiers:

48) Φωνή Γ´

«Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ,
ὕμεις σωθῆναι οὐ δύνασθε.»

(Πράξ. 27, 31)

48) Voice 3:

«Unless these men stay in the ship,
you cannot be saved»

(Acts 27. 31)

49) Σχολιαστής

Μεγάλη ἡ ἀπόφαση. Σωστική ἡ ἐνέργεια: Μένουμε στό πλοῖο ὅλοι μαζί!
Μόνον ἡ συνύπαρξη χαρίζει προοπτική καί ἐλπίδα.
ΝΑΙ στή ζωή!
Ἐπιβίωση μέ συμβίωση!

49) Scholiast:

A momentous decision. A saving act: We all stay on the ship together!
Only coexistence offers prospects and hope.
YES to life!
Survival by living together!

50) Χορός

Ἴδου δὴ τί καλὸν ἢ τί τερπνόν,
ἀλλ' ἢ τὸ κατοικεῖν ἀδελφοὺς ἐπὶ τὸ αὐτό;

(Ψαλμ. 132,1)

50) Choir:

See, what is better or more pleasant
than that brothers live together?

(Ps 133, 1)

51) Ἀναγνώστης

Ἐπὶ δεκατέσσερις μέρες παραμένουν ὅλοι νηστικοί.
Ὁ Παῦλος τοὺς παρακινεῖ νά φάνε κάτι.

51) Reader:

For fourteen days they all remain without eating.
Paul exhorts them to eat something.

51a) Σχολιαστής

Πόσο χρόνο διαρκεῖ ἤδη καί πόσο θά διαρκέσει ἀκόμη ἡ κόπωση, ἡ ναυτία,
ἡ οἰκονομικὴ ἀνορεξία πολλῶν;

51a) Scholiast:

How long has the fatigue, sea-sickness and ecumenical anorexia of so many last-
ed already and how long will it continue?

52) Χορός

Γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ Κύριος·
μακάριος ἀνὴρ, ὅς ἐλπίζει ἐπ' αὐτόν.

(Ψαλμ.33/34,9)

52) Choir:

O taste and see that the Lord is good!
Happy the man who hopes in him!

(Ps 34, 8)

53) Ἀναγνώστης

Ὁ Παῦλος παίρνει πάλι τὴν πρωτοβουλία.

53) Reader:

Once again Paul takes the initiative:

54) Φωνή Α´

«...λαβὼν ἄρτον εὐχαρίστησε τῷ Θεῷ ἐνώπιον πάντων,
καὶ κλάσας ἤρξατο ἐσθίειν.»

(Πράξ. 27, 35-36)

54) Voice 1:

«He took bread, and giving thanks to God
in the presence of all he broke it and began to eat»

(Acts 27, 35)

55) Ἀναγνώστης

Ἡ πράξη τοῦ Παύλου ἐπαναφέρει τὴν εὐθυμία στό πλοῖο.

55) Reader:

Paul's action gives encouragement and restores good-spirits on the ship.

Καί ὅλοι λαμβάνουν τροφή, 276 ψυχές.

56) Σχολιαστής

Ὀνειρεύεται ὁ «σαλός»:

Βλέπω νά πλησιάζει ἓνα καράβι κάπου στή Μεσόγειο. Ἴσως εἶναι οἱ νότι-
ες ἀκτές τῆς Κρήτης. Διακρίνω ἀρχηγούς Ἐκκλησιῶν καί πλῆθος ἀνδρῶν, γυ-
ναικῶν καί παιδιῶν, πολύμορφων καί πολύχρωμων ἀνθρώπων. Ὅλοι μοιρά-
ζονται ἄρτον καί οἶνον. Καί βουλοπλέει τό πλοῖο ἀπό τά πηδήματα τῆς χαρᾶς
τους!

Ευπνᾶ ὁ «σαλός». Συγκεντρώνει τό νοῦ του. Ἀρχίζει νά κλαίει. Καί λέει:

Ἐκατό χρόνων μόχθος οἰκουμενικός δέν ἔφερε ἐνότητα ὄρατῆ.

Δέν ἔκαμε δυνατή τήν Κοινωνία ἀπό κοινοῦ Ποτηρίου.

Π λ ῆ ρ ε ς ν α υ ἄ γ ι ο ;

Ἀναφωνεῖ ὁ «σαλός» ἐν ἐκστατικῇ χαρμονῇ:

Ἄν ἡ αὐτοκατάκριση ὀδηγεῖ σέ μετάνοια,

ΧΑΙΡΕΤΕ ΕΠ' ΕΛΠΙΔΙ ΠΑΝΤΕΣ!

57) Χορός

«Λοιπόν, ἀδελφοί, χαίρετε,
καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε,
καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν.

(Β' Κορ. 13, 11)

Χαίρετε, ἀδελφοί,
«προσδεχόμενοι τὴν μακαρίαν ἐλπίδα
καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ
καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ».

(Τίτ. 2, 13)

Χαίρετε, ἀλληλούια,
χαίρετε, ἀλληλούια,
χαίρετε, ἀλληλούια!

Δόξα τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι.

Ἀλληλούια!

And everyone, all two hundred and seventy-six souls, took food.

56) Scholiast:

The «fool» has a dream.

I see a ship approaching somewhere in the Mediterranean. Perhaps it is on the
southern coast of Crete. Without any wind! I discern Church leaders and a crowd
of men, women and children, of all kinds and all colours. They are all sharing
bread and wine. And the ship is rocking from side to side as they jump up and
down in joy!

The «fool» wakes up. He concentrates his mind. He starts to weep and says:

A hundred years of ecumenical struggles have brought about no visible unity.

They have failed to make possible Communion from the Common Cup.

Is this a complete shipwreck?

The fool cries out in ecstatic joy:
If self-reproach leads to repentance then
REJOICE IN HOPE ALL OF YOU!

57) Choir:

«Finally, brethren, farewell.

Mend your ways, heed my appeal, agree with one another,
live in peace, and the God of love and peace will be with you.»

(2 Cor 13. 11)

Rejoice, brethren,
«awaiting our blessed hope, the appearing of the glory
of our great God and Savior Jesus Christ.»

(Tit. 2. 13)

Rejoice! Allelouia!
Rejoice! Allelouia!
Rejoice! Allelouia!

Glory to Father, Son and Holy Spirit.

Allelouia!

ΟΡΑΤΟΡΙΟΝ

Ο ΠΑΥΛΟΣ

ΟΙ ΑΝΕΜΟΙ ΤΗΣ ΚΡΗΤΗΣ ΚΑΙ ΤΗΣ ΟΙΚΟΥΜΕΝΗΣ

Κείμενο: Δρ. Αλεξ. Κ. Παπαθεοδός

Μουσική: Γεωρ. Ι. Χατζηθεοδόρου

1) Φωνή Α'

Ήχος η - Η Πα

Ελευθέρα

Οι πολλοί εν σομα εσμε εν ε Χριστω
 δε καθ' ει ει ει εις αλληλων με ε ε ε
 ε λη Δι' ο πληρουσθε πνευμα αλλα λουντες εν
 ε αυτους φιλμους και υμνους και ωδους πνευματικας
 δοντες και φιλωντες τη καρδιαι
 η μων τω Κυρι

2) Χορός

Τα και τα πολινθεσμαα και τας θλιφεις σου τις ε'
 η γη η σε ε ται εν δοξε Απο ο ο στο λε

Πα α α ευ λε τους κοπους τους μοχθους τας αγρυπνιας
 τας εν λιμω και διφεικα κοπιθιας τας εν φυ
 χει και γυμνοτητητην σαρκα νητους ραβδισμους τους λι
 θασμους τρητρι οδον τον βυθον τα νεαγιαθε
 ατρον εγε ενο και Αγγελοις και ενθρωποις πεντα
 σουνυπεμεινας εντω ενδυναμουντισε Χρι
 στω ινα κοσμον καρθησης εν Χριστω Ιησου ου
 τω Κυριω σου δε οδυσω που με ενσεατα λουν
 τες την μνημην σου πιστως αδιαλειπει εις πτωκ
 ις και τευε του σωθη και τας φυλακας η η
 η μων

Ο ΑΠΟΣΤΟΛΟΣ ΠΑΥΛΟΣ ΟΙ ΑΝΕΜΟΙ ΤΗΣ ΚΡΗΤΗΣ ΚΑΙ ΤΗΣ ΟΙΚΟΥΜΕΝΗΣ

ΠΑΡΑΚΡΙΤΗΜΕΝΟ - Δρ. Αλέξ. Κ. Τσιγγάνης
ΜΟΥΣΙΚΗ - Γεώργιος Ν. Αρτζιμετάκης
folk kulavik
ΧΟΡΟΣ - Μέλη του Συλλόγου Προφίλας
Ν. Χαλκίδας - Αΐγιαννη, ο Κρήσι

Πρόλογος

Musical score for the Prologue, measures 1-10. The score is written for piano and includes treble and bass staves. It features a complex rhythmic pattern with many sixteenth and thirty-second notes. Measure numbers 1, 2, 3, 4, 5, 6, 7, 8, 9, and 10 are indicated at the beginning of their respective lines.

Musical score for measures 11-23. The score continues the piano accompaniment with treble and bass staves. Measure numbers 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, and 23 are indicated at the beginning of their respective lines. The notation includes various rhythmic values and articulation marks.