

PATRIARCHAL ENCYCLICAL
FOR HOLY PASCHA

Prot. No. 244

+ B A R T H O L O M E W
BY GOD'S MERCY
ARCHBISHOP OF CONSTANTINOPLE-NEW ROME
AND ECUMENICAL PATRIARCH
TO THE PLENITUDE OF THE CHURCH:
MAY THE GRACE, PEACE AND MERCY OF CHRIST RISEN IN GLORY
BE WITH YOU ALL

* * *

Most honorable brother Hierarchs and beloved children in the Lord,

By the pleasure and grace of God, the giver of all gifts, having run the race of Holy and Great Lent and spent with compunction the Week of our Lord's Passion, behold we delight in the celebration of His splendid Resurrection, through which we were redeemed from the tyranny of Hades.

The glorious Resurrection of the Lord Christ from the dead is a shared resurrection of the entire race of mortals and a foretaste of the perfection of all, as well as of the fulfilment of the Divine *Oikonomia* in the heavenly Kingdom. We participate in the ineffable mystery of the Resurrection in the Church, being sanctified in its sacraments and experiencing Pascha, "which has opened to us the gates of Paradise," not as a recollection of an event in the past, but as the quintessence of ecclesiastical life, as the presence of Christ ever among us, closer to us than we to ourselves. On Pascha, the Orthodox faithful discover their true selves as being in Christ; they are integrated into the movement of all things to the End Times, "with inexpressible and glorious joy" (1 Peter 1.8), as "children of light . . . and children of day" (1 Thess. 5.5).

The central feature of Orthodox life is its Resurrectional pulse. Philosophers have wrongly described Orthodox spirituality as "sullen" and "autumnal." By contrast, Westerners rightly praise the refined perceptiveness of the Orthodox in relation to the meaning and depth of the paschal experience. Yet this faith never forgets that the way to the Resurrection passes through the Cross. Orthodox spirituality does not recognize the utopianism of a Resurrection without Crucifixion, nor the pessimism of the Cross without the Resurrection. For this reason, in the Orthodox experience, evil does not have the final word in history, while faith in the Resurrection serves as the motivation for the struggle against the presence of evil and its consequences in the world, acting as a powerful transformative force. In the Orthodox self-consciousness, there is no place for surrender

to evil or for indifference toward the development of human affairs. On the contrary, its contribution to the transformation of history has theological basis and existential grounding and it unfolds without running the risk of identifying the Church with the world. The Orthodox believer is conscious of the antithesis between worldly reality and eschatological perfection. And so he or she cannot remain idle before any negative dimensions of the world. For this reason, the Orthodox Church has never considered the struggle for transforming the world as a meaningless matter. Our faith in the Resurrection has preserved the Church both from introversion and indifference for the world, as well as from secularization.

For us Orthodox, the entire mystery and existential treasure of our piety is condensed into Pascha. When we hear that the Myrrh-bearers “were astonished” upon “entering the tomb and seeing a young man dressed in bright clothes” (Mark 16.5), this characterizes the vastness and essence of our experience of faith as the experience of existential wonder. When we hear that “they were astonished,” this means that we find ourselves before a mystery that becomes deeper the more we approach it, in accordance with what has been said, that our faith “is not a journey from mystery to knowledge, but from knowledge to mystery.”

While the denial of mystery existentially reduces human nature, the respect of mystery opens to us the gates of heaven. Faith in the Resurrection is the deepest and clearest expression of our freedom; or rather, it is the birth of freedom as a voluntary acceptance of the supreme divine gift, namely of deification by grace. As “experienced Resurrection,” the Orthodox Church is the space of “authentic freedom” that for the Christian life is the foundation, way, and destiny. The Resurrection of Christ is the good news of freedom, the gift of freedom, and the guarantee of “shared freedom” in the “eternal life” of the Kingdom of the Father, the Son, and the Holy Spirit.

With these sentiments, most precious brothers and beloved children, filled with the complete joy of participating in “the feast that is shared by all,” having received light from the unwaning light and given glory to Christ risen from the dead and brought life to all – even as we remember during this all-festal “chosen and holy day” all of our brothers and sisters in difficult circumstances – we pray to our Lord “who trampled down death by death,” the God of peace, that He might bring peace to the world and guide our steps toward every deed that is good and pleasing to Him, proclaiming the all-joyous hymn “Christ is Risen!”

At the Phanar, Holy Pascha 2024
+ Bartholomew of Constantinople
Fervent supplicant for you all
to the Risen Lord

To be read after the Holy Gospel during the Divine Liturgy on the Feast of Holy Pascha.



GREEK ORTHODOX ARCHDIOCESE OF AMERICA
ARCHEPISCOPAL ENCYCLICAL

Prot. No. 104/2024

Archepiscopal Encyclical on Great and Holy Pascha, 2024

May 5, 2024

Unto the Most Reverend and Right Reverend Hierarchs, Pious Priests and Deacons, Monks and Nuns, Presidents and Members of the Parish Councils, Honorable Archons of the Ecumenical Patriarchate, Members of Leadership 100, Day and Afternoon Schools, Philoptochos Societies, Youth, Greek Orthodox Organizations, and entirety of the Christ-loving Plenitude of the Sacred Archdiocese of America:

***You who fast, and you who fast not, rejoice today!
The table is laden; let all fare sumptuously.***
(Catechetical Oration of the Holy Chrysostom)ⁱ

My beloved sisters and brothers in the Risen Lord,

Χριστὸς Ἀνέστη! Christ is Risen!

On Pascha night, the gilded voice of the legendary Archbishop of Constantinople cries out in every church throughout the Orthodox Christian world. In this only sermon ever preached on this “first of Sabbaths” (*μία τῶν Σαββάτων*) and “feast of feasts” (*ἐορτῶν ἐορτή*), the Holy Chrysostom invites one and all to partake of “the banquet of faith” (*τὸ συμπόσιον τῆς πίστεως*).

His grand call to everyone to share in the joy of the Resurrection comes without price, like the call of the Prophet who said, *Let everyone who thirsts, come to the waters; and those who have no money, come, buy and eat! Come, buy wine and milk without money and without price* (Isaiah 55:1).ⁱⁱ For as we chant on this Holy Night, “let us all forgive all things in the Resurrection,”ⁱⁱⁱ from the smallest to the greatest of failings, no price is exacted for the abundance of God’s grace, *even grace upon grace* (John 1:16).



Indeed, we may not have kept the Fast as we first intended. And some do not keep the Fast at all. However, our invitation to “the banquet of faith” isn’t simply contingent upon the quality or quantity of the foodstuffs from which we partake or abstain. Instead, our participation in the Table as co-banqueters presupposes a high measure of philanthropy and compassion for our fellow neighbor.

Thus, the saintly Golden-Mouth calls all to the Table, the Holy Table, without regard for our fulfillment of the laws around fasting. For on the night of Pascha, the law of love transcends every shortcoming — if only we will extend the same love and forgiveness that God grants to us to others.

My beloved Christians, do not pass by the invitation of Saint John Chrysostom! Accept it without pride in whatever you think you have attained, and without shame or regret for how you may have fallen short of your intentions. The Table is laden! Let all fare sumptuously of God’s eternal mercy and love!

Χριστός Ανέστη! Christ is Risen!

+ELPIDOPHOROS
Archbishop of America

Note: To be read in every parish of the Archdiocese during Agape Vespers on Pascha Sunday, May 5, 2024.

ⁱGreek: *Νηστεύσαντες και μη νηστεύσαντες, ευφράνθητε σήμερα. Ἡ τράπεζα γέμει, τρυφήσατε πάντες.* (ὁ Κατηχητικός Λόγος τοῦ Ἁγίου Χρυσοστόμου)

ⁱⁱGreek: *οἱ διψῶντες πορεύεσθε ἐφ’ ὕδωρ και ὄσοι μη ἔχετε ἀργύριον βαδίσαντες ἀγοράσατε και πίετε ἀνευ ἀργυρίου και τιμῆς οἴνου και στέαρ.*

ⁱⁱⁱGreek: *Συγχωρήσωμεν πάντα τῇ Ἀναστάσει.*

Αριθμ. Πρωτ. 244

† Β Α Ρ Θ Ο Λ Ο Μ Α Ι Ο Σ
ΕΛΕΩΙ ΘΕΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΣ
ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ - ΝΕΑΣ ΡΩΜΗΣ
ΚΑΙ ΟΙΚΟΥΜΕΝΙΚΟΣ ΠΑΤΡΙΑΡΧΗΣ
ΠΑΝΤΙ ΤΩΙ ΠΛΗΡΩΜΑΤΙ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΧΑΡΙΝ, ΕΙΡΗΝΗΝ ΚΑΙ ΕΛΕΟΣ
ΠΑΡΑ ΤΟΥ ΕΝΔΟΞΩΣ ΑΝΑΣΤΑΝΤΟΣ ΧΡΙΣΤΟΥ

* * *

Τιμιώτατοι ἀδελφοί Ἱεράρχαι καί τέκνα ἐν Κυρίῳ ἀγαπητά,

Εὐδοκία καί χάριτι τοῦ πανδώρου Θεοῦ διατρέξαντες τόν δόλιχον τῆς Ἀγίας καί Μεγάλης Τεσσαρακοστῆς καί διελθόντες ἐν κατανύξει τήν Ἑβδομάδα τῶν Παθῶν τοῦ Κυρίου, ἰδού, εὐφραινόμεθα τῇ πανηγύρει τῆς λαμπροφόρου Ἀναστάσεως Αὐτοῦ, δι' ἧς ἐλυτρώθημεν ἐκ τῆς τοῦ Ἄδου τυραννίδος.

Ἡ ἔνδοξος ἐκ νεκρῶν Ἑγερσις τοῦ Σωτῆρος Χριστοῦ εἶναι συνανάστασις σύμπαντος τοῦ γένους τῶν βροτῶν καί πρόγευσις τῆς τελειώσεως τῶν πάντων καί τῆς πληρώσεως τῆς Θείας Οἰκονομίας ἐν τῇ ἐπουρανίῳ Βασιλείᾳ. Μετέχομεν εἰς τό ἄφραστον μυστήριον τῆς Ἀναστάσεως ἐν τῇ Ἐκκλησίᾳ, ἀγιαζόμενοι ἐν τοῖς ἱεροῖς αὐτῆς μυστηρίοις καί βιοῦντες τό Πάσχα, «τό πύλας ἡμῖν τοῦ Παραδείσου ἀνοίξαν», ὄχι ὡς ἀνάμνησιν ἑνός γεγονότος τοῦ παρελθόντος, ἀλλά ὡς πεμπτουσίαν τῆς ἐκκλησιαστικῆς ζωῆς, ὡς παρουσίαν τοῦ Χριστοῦ αἰεὶ ἐν τῷ μέσῳ ἡμῶν, ἐγγύτερον εἰς ἡμᾶς ἀπό ὅσον ἡμεῖς οἱ ἴδιοι εἰς τόν ἑαυτόν μας. Τό Πάσχα, οἱ ὀρθόδοξοι πιστοὶ ἀνακαλύπτουν τόν ἀληθινόν των ἑαυτόν ὡς ἐν Χριστῷ εἶναι, ἐντάσσονται εἰς τήν κίνησιν τῶν πάντων πρὸς τὰ Ἑσχάτα, «ἐν χαρᾷ ἀνεκλαλήτῳ καί δεδοξασμένη» (Α' Πέτρ. α', 8), ὡς «υἱοὶ φωτός... καί υἱοὶ ἡμέρας» (Α' Θεσσ. ε', 5).

Κεντρικόν χαρακτηριστικόν τῆς ὀρθοδόξου ζωῆς εἶναι ὁ ἀναστάσιμος παλμός της. Ἀστόχως ἀπεκάλεσεν ὁ φιλόσοφος τήν ὀρθόδοξον πνευματικότητα «σκυθρωπήν» καί «φθινοπωρινήν». Εὐστόχως ἐπαινεῖται ὑπὸ τῶν Δυτικῶν τό ἀνεπτυγμένον αἰσθητήριον τῶν Ὀρθοδόξων διὰ τό νόημα καί τό βιωματικόν βάθος τῆς πασχαλίου ἐμπειρίας, χωρὶς ὅμως ἡ πίστις αὐτῇ νά λησμονῆ, ὅτι ἡ πορεία πρὸς τήν Ἀνάστασιν διέρχεται διὰ τοῦ Σταυροῦ. Δέν γνωρίζει ἡ ὀρθόδοξος πνευματικότης τόν οὐτοπισμόν τῆς Ἀναστάσεως χωρὶς Σταυρόν, οὔτε τήν ἀπαισιοδοξίαν τοῦ Σταυροῦ χωρὶς τήν Ἀνάστασιν. Διὰ τόν λόγον αὐτόν, εἰς τό ὀρθόδοξον βίωμα τό κακόν δέν ἔχει τόν τελευταῖον λόγον ἐν τῇ ἱστορίᾳ, ἐνῶ ἡ πίστις εἰς τήν Ἀνάστασιν λειτουργεῖ ὡς κίνητρον διὰ τόν ἀγῶνα ἐναντίον τῆς παρουσίας ἐν τῷ κόσμῳ καί τῶν συνεπειῶν του, δρᾷ ὡς ἰσχυρά μεταμορφωτικὴ δύναμις. Εἰς τήν ὀρθόδοξον αὐτοσυνειδησίαν δέν ὑπάρχει χῶρος διὰ συνθηκολόγησιν ἀπέναντι εἰς τό κακόν, δι' ἀδιαφορίαν περὶ τῆς πορείας τῶν ἀνθρωπίνων πραγμάτων. Ἀντιθέτως, ἡ συμβολὴ εἰς τήν μεταμόρφωσιν

τῆς ἱστορίας ἔχει θεολογικὴν βάσιν καὶ ὑπαρξιακὸν ἔρεισμα καὶ ἐκτυλίσσεται χωρὶς τὸν κίνδυνον ταυτίσεως τῆς Ἐκκλησίας μέ τὸν κόσμον. Ὁ Ὁρθόδοξος πιστός ἔχει συνείδησιν τῆς ἀντιθέσεως μεταξύ τῆς ἐγκοσμίου πραγματικότητος καὶ τῆς ἐσχατολογικῆς τελειότητος καὶ δέν εἶναι δυνατόν νά παραμείνη ἀδρανῆς ἀπέναντι εἰς τὰς ἀρνητικότητας. Διὰ τὸν λόγον αὐτόν, ἡ Ὁρθόδοξος Ἐκκλησία δέν εἶδε ποτέ τὸν ἀγῶνα διὰ μεταμόρφωσιν τοῦ κόσμου ὡς ἀσήμαντον ὑπόθεσιν. Ἡ πασχάλιος πίστις ἔσωζε τὴν Ἐκκλησίαν τόσον ἀπὸ τὴν ἐσωστρέφειαν καὶ τὴν κλειστότητα, ὅσον καὶ ἀπὸ τὴν ἐκκοσμίκευσιν.

Εἰς τὸ Πάσχα τῶν ὀρθοδόξων συμπυκνοῦται ὀλόκληρον τὸ μυστήριον καὶ ὁ ὑπαρξιακὸς πλοῦτος τῆς εὐσεβείας μας. Τὸ «ἐξεθαμβήθησαν» τῶν Μυροφόρων, ὅταν, «εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον... περιβεβλημένον στολήν λευκὴν» (Μάρκ. ιστ', 5), χαρακτηρίζει τὸ μέγεθος καὶ τὴν οὐσίαν τῆς ἐμπειρίας τῆς πίστεως ὡς βιώσεως ὑπαρξιακοῦ συγκλονισμοῦ. Τὸ «ἐκθαμβεῖσθαι» δηλώνει ὅτι ὁ ἄνθρωπος εὐρίσκεται ἐνώπιον ἐνός μυστηρίου, τὸ ὁποῖον βαθαίνει, ὅσον τὸ προσεγγίζει, κατὰ τὸ λεχθέν, ὅτι ἡ πίστις μας «δέν εἶναι πορεία ἀπὸ τὸ μυστήριον εἰς τὴν γνῶσιν, ἀλλὰ ἀπὸ τὴν γνῶσιν εἰς τὸ μυστήριον».

Ἐνῶ ἡ ἀρνησις τοῦ μυστηρίου συρρικνώνει ὑπαρκτικῶς τὸν ἄνθρωπον, ὁ σεβασμὸς ἀνοίγει εἰς αὐτόν τὴν πύλην τοῦ οὐρανοῦ. Ἡ πίστις εἰς τὴν Ἀνάστασιν εἶναι ἡ βαθυτάτη καὶ ἀκραιφνεστάτη ἔκφρασις τῆς ἐλευθερίας μας ἢ μᾶλλον ἡ γέννησις αὐτῆς ὡς ἐκουσίας ἀποδοχῆς τῆς ὑψίστης θείας δωρεᾶς τῆς κατὰ χάριν θεώσεως. Ἡ Ὁρθόδοξος Ἐκκλησία, ὡς «βιωμένη Ἀνάστασις», εἶναι ὁ χώρος τῆς «ἀληθεστάτης ἐλευθερίας», ἡ ὁποία εἰς τὴν χριστιανικὴν ζωὴν εἶναι θεμέλιον, ὁδὸς καὶ προορισμός. Ἡ Ἀνάστασις τοῦ Χριστοῦ εἶναι εὐαγγέλιον ἐλευθερίας, δωρεὰ ἐλευθερίας καὶ ἐχέγγυον τῆς «κοινῆς ἐλευθερίας» εἰς τὴν «αἰώνιον βιοτήν» τῆς Βασιλείας τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος.

Μέ αὐτὰ τὰ αἰσθήματα, τιμιώτατοι ἀδελφοί καὶ πεφιλημένα τέκνα, ἔμπλεοι τῆς πεπληρωμένης χαρᾶς τῆς μετοχῆς εἰς τὴν «κοινήν τῶν ὅλων πανήγυριν», λαβόντες φῶς ἐκ τοῦ ἀνεσπέρου φωτός καὶ δοξάζοντες Χριστόν τὸν ἀναστάντα ἐκ νεκρῶν καὶ ἀνατείλαντα πᾶσι τὴν ζωὴν, μεμνημένοι δέ κατὰ τὴν πανέορτον ταύτην «κλητὴν καὶ ἁγίαν ἡμέραν», πάντων τῶν ἐν περιστάσεσιν ἀδελφῶν, δεόμεθα τοῦ «πατήσαντος θανάτῳ τὸν θάνατον» Κυρίου καὶ Θεοῦ τῆς εἰρήνης, ὅπως εἰρηνεὺῃ τὸν κόσμον, καταυγάξῃ τὰ διαβήματα ἡμῶν πρὸς πᾶν ἔργον ἀγαθόν καὶ Αὐτῷ εὐάρεστον, ἀναφωνοῦντες τὸν πανευφρόσυνον ὕμνον «Χριστός Ἀνέστη»!

Φανάριον, Ἅγιον Πάσχα ,βκδ'
† Ὁ Κωνσταντινουπόλεως
διάπυρος πρὸς Χριστόν Ἀναστάντα
εὐχέτης πάντων ὑμῶν.

Ἀναγνωσθήτω ἐπ' ἐκκλησίας κατὰ τὴν Θεῖαν Λειτουργίαν τῆς ἑορτῆς τοῦ Ἁγίου Πάσχα, μετὰ τὸ Ἱερὸν Εὐαγγέλιον.



ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΑΜΕΡΙΚΗΣ ΑΡΧΙΕΠΙΣΚΟΠΙΚΗ ΕΓΚΥΚΛΙΟΣ

Αριθμ. Πρωτ. 104/2024

Αρχιεπισκοπική Έγκύκλιος για το Άγιο Πάσχα.

5 Μαΐου 2024

Πρὸς τοὺς Σεβασμιωτάτους καὶ Θεοφιλεστάτους Ἀρχιερεῖς, τοὺς Εὐλαβεστάτους Ἱερεῖς καὶ Διακόνους, τοὺς Μοναχοὺς καὶ τὶς Μοναχές, τοὺς Προέδρους καὶ τὰ Μέλη τῶν Κοινοτικῶν Συμβουλίων, τοὺς Ἐντιμολογιωτάτους Ἀρχοντες τοῦ Οἰκουμενικοῦ Πατριαρχείου, τὰ μέλη τῆς Ἡγεσίας τῶν 100, τὰ Ἡμερήσια καὶ Ἀπογευματινὰ Σχολεῖα, τὶς Φιλοπτώχους Ἀδελφότητες, τὴ Νεολαία, τὶς Ἑλληνορθόδοξες Ὁργανώσεις καὶ ὁλόκληρο τὸ Χριστεπώνυμο πλήρωμα τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Ἀμερικῆς.

«Νηστεύσαντες καὶ μὴ νηστεύσαντες, εὐφράνθητε σήμερον.

Ἡ τράπεζα γέμει, τρυφήσατε πάντες.»

(Λόγος κατηχητικὸς ἀγίου Ἰωάννου Χρυσόστομου).

Προσφιλεῖς ἀδελφοὶ καὶ ἀδελφές ἐν Χριστῷ,

Χριστὸς ἀνέστη!

Τῆ νύχτα τοῦ Πάσχα, ἡ χρυσή φωνὴ τοῦ μεγάλου Πατριάρχου Κωνσταντινουπόλεως ἀκούγεται σὲ κάθε ναὸ σὲ ὅλο τὸν ὀρθόδοξο κόσμο. Ὁ ἱερὸς Χρυσόστομος μᾶς προσκαλεῖ ὅλους μὲ τὸ πιὸ ὁμορφο κήρυγμα ποὺ εἰπώθηκε ποτὲ κατὰ «τὴν μίαν τῶν σαββάτων», τὴν «έορτὴν τῶν έορτῶν», νὰ μετάσχουμε σὲ αὐτὸ «τὸ συμπόσιον τῆς πίστεως».

Τὸ μεγαλειῶδες αὐτὸ κάλεσμα πρὸς ὅλους νὰ μοιραστοῦμε τὴ χαρὰ τῆς ἀναστάσεως γίνεται χωρὶς ἀντίτιμο, ὅπως στὴν πρόσκληση τοῦ προφήτη ποὺ λέει «οἱ διψῶντες πορεύεσθε ἐφ' ὕδωρ καὶ ὅσοι μὴ ἔχετε ἀργύριον, βαδίσαντες ἀγοράσατε καὶ πίετε ἄνευ ἀργυρίου καὶ τιμῆς οἴνου καὶ στέαρ» (Ἠσαΐα 55:1). Διότι ὅπως ψάλλουμε κατὰ τὴν ἁγία αὐτὴ νύχτα, «συγχωρήσωμεν πάντα τῇ Ἀναστάσει», καθὼς ἡ συγχώρηση ἀπὸ τὶς μικρότερες μέχρι τὶς μεγαλύτερες ἁμαρτίες γίνεται χωρὶς ἀντίτιμο



καὶ ἡ χάρις τοῦ Θεοῦ παρέχεται δωρεὰν ἐν ἀφθονίᾳ, ὅπως μᾶς λέει ὁ εὐαγγελιστής:
«χάριν ἀντὶ χάριτος» (Κατὰ Ἰωάννου 1:16).

Ἴσως νὰ μὴν ἐπιτύχαμε στὴ νηστεία τόσα ὅσα θὰ ἐπιθυμούσαμε, ἴσως καὶ κάποιοι νὰ μὴ νήστευσαν καθόλου. Ὅμως ἡ μετοχὴ μας στὴν πασχαλινὴ τράπεζα δὲν καθορίζεται ἀπὸ τὴν ποσότητα ἢ τὴν ποιότητα τῶν τροφῶν ποὺ καταναλώσαμε. Τὸ εἰσιτήριο τῆς μετοχῆς στὴν «τράπεζα τῆς πίστεως» τιμᾶται μᾶλλον ἀπὸ τὴν ποιότητα τῆς φιλανθρωπίας καὶ τὴν ποσότητα τῆς ἀγάπης πρὸς κάθε συνάνθρωπο.

Ἔτσι, ὁ ἱερὸς Χρυσόστομος μᾶς προσκαλεῖ ὅλους στὴν πασχαλινὴ τράπεζα χωρὶς νὰ μᾶς ἐλέγχει γιὰ τὸ ἂν τηρήσαμε τοὺς περὶ νηστείας κανόνες. Γιατὶ τὴ νύχτα τῆς ἀναστάσεως ὁ νόμος τῆς ἀγάπης ὑπερέχει παντὸς ἄλλου νόμου, ὅταν ἀγαπᾶμε καὶ συγχωροῦμε, ὅπως μᾶς ἀγαπᾶ καὶ μᾶς συγχωρεῖ ὁ Θεός.

Ἀγαπητοί μου χριστιανοί, ἄς μὴ ἀπορρίψουμε τὴν πρόσκληση ποὺ μᾶς ἀπευθύνει ὁ ἅγιος Ἰωάννης ὁ Χρυσόστομος! Ἄς τὴν ἀποδεχθοῦμε, χωρὶς νὰ ὑπερηφανευόμαστε γιὰ ὅλα ὅσα νομίζουμε ὅτι κατορθώσαμε, ἀλλὰ καὶ χωρὶς ντροπὴ ἢ ἀπόγνωση γιὰ τὴν ἀποτυχία στοὺς στόχους μας! Ἡ τράπεζα γέμει! «Τροφήσατε πάντες» ἀπὸ τὸ ἔλεος καὶ τὴν ἀγάπη τοῦ Θεοῦ.

Χριστὸς ἀνέστη,

† ὁ Ἀμερικῆς Ἐλπιδοφόρος

Σημείωσις: Νὰ ἀναγνωσθεῖ σὲ ὅλες τὶς ἐνορίες τῆς Ἱ. Ἀρχιεπισκοπῆς κατὰ τὸν Ἑσπερινὸ τῆς Ἀγάπης, τὸ πρωῖ τῆς Κυριακῆ τοῦ Πάσχα, 5 Μαΐου 2024.