

PATRIARCHAL ENCYCLICAL
FOR HOLY PASCHA

PROT. NO. 221

+ 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,

Dearly beloved children,

Having arrived with God's grace at the all-saving Resurrection of the Lord, through which the power of death was abolished and the gates of paradise were opened to the entire human race, we address to all of you our paschal greetings and heartfelt wishes, as we proclaim the cry "Christ is Risen" that gives joy to the world.

In all of its dimensions, the life of the Church is invigorated by the ineffable joy of the Resurrection. The "experience of resurrection" is witnessed in the labors of the Saints and Martyrs of our faith, as well as in the liturgical and sacramental life, the proclamation of the Gospel "to the ends of the earth", the devotion and spirituality of the faithful, their sacrificial love and Christian conduct, but also in their expectation of a world where "death will no longer exist, nor will there be mourning, wailing or suffering" (Rev. 21,4).

In and through the Resurrection, everything lies in a state of motion toward perfection in the Kingdom of God. This eschatological drive has always provided Orthodox Christians in the world with dynamism and perspective. Despite the claims of the opposite, as a result of the eschatological orientation of its life, the Church never compromised with the presence of evil in all its expressions in the world. Nor did it deny the reality of pain and death. Nor again did it ignore the ambiguity of human affairs. And finally, it never considered the struggle for a more just world as something foreign to its mission.

Still though, the Church always knew that pain and the cross are not the ultimate reality. The experiential quintessence of the Christian life is the conviction that, through the Cross and through the “narrow gate”, we are led to the Resurrection. This faith is reflected in the fact that the core of church life, the Divine Eucharist, is essentially linked with the Resurrection of Christ. In the Orthodox tradition, as the late Metropolitan John of Pergamon emphasizes, the Divine Eucharist “is filled with joy and light ... because it is not grounded in the Cross and an idealization of passion, but in the Resurrection as the transcendence of the passion of the Cross”¹. The Holy Eucharist transports us to Golgotha not so that we may remain there, but so that we may be led through the Cross to the ever-radiant glory of the Kingdom of God. The Orthodox faith is the overcoming of the utopian salvation “without the Cross” and of the existential shipwreck of the Cross “without the Resurrection”.

Our participation in the Resurrection of Christ through the sacrament of the Church is on the one hand a tangible abolition of every utopianism and of the false paradise promising unimpeded self-indulgence, while at the same time a definitive transcendence of hopeless self-enslavement in supposed unsurpassable negativity, because the Cross of Christ gives birth to the Resurrection, to the “endless delight”, to “the enjoyment of eternal glory”. The annihilation of death through the Cross and Resurrection of our Savior elevates our life to its divine-human essence and its heavenly destiny.

In Christ, we know and live that the present life is not our entire life, that our biological death does not constitute an end or obliteration of our existence. The biological boundaries of life do not define its truth. After all, the sense that life is an irreversible “journey toward death” leads to existential impasses, to depression and nihilism, to indifference for what truly matters in life. Science, and financial or social progress are unable to offer an essential solution or outlet. Christians are “those who have hope” (1Thess. 4,13), who expect the coming Kingdom of the Father and Son and Holy Spirit as a final reality, as the fullness of life and knowledge, as the fulfilment of joy, not only for the coming generations but for the entire human race from the beginning to the end of the ages.

¹ See his *Eschatology and History: Works 1: Ecclesiological Studies* (Athens: Domos Books, 2016), 498.

This vision of history and eternity, the resurrectional nature of Orthodox faith, ethos and culture—namely, the unquestionable fact that the great miracle of Truth is only revealed “to those who venerate the mystery in faith”—is what we are called to witness today within a civilization that rejects the Transcendent and in the context of manifold reductions of the spiritual identity of human existence.

We give glory in chant, hymn and spiritual song to the Lord who rose from the dead and shines eternal life upon all. We participate with joy in “the feast that is common to all”. And we beseech the all-powerful, all-wise and all-merciful Maker and Redeemer of all to bring peace to the world and grant all His saving gifts to humankind, so that His all-honorable and majestic name may be glorified and blessed, now and always and to the ages of ages. Amen!

At the Phanar, Holy Pascha 2023
+ 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.

ΠΑΤΡΙΑΡΧΙΚΗ ΑΠΟΔΕΙΞΙΣ
ΕΠΙ ΤΩι ΑΓΙΩι ΠΑΣΧΑ

Λοιθμ. Πρωτ. 221

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

* * *

Τιμιώτατοι ἀδελφοί Ἱεράρχαι,
Προσφιλέστατα τέκνα,

Φθάσαντες, χάριτι θεία, τήν πανσωστικήν Ἀνάστασιν τοῦ Κυρίου, δι' ἧς κατηργήθη τό κράτος τοῦ θανάτου καί ἠνεώχθησαν τῷ ἀδαμιαίῳ γένει αἱ πύλαι τοῦ Παραδείσου, ἀπευθύνομεν πᾶσιν ὑμῖν πασχαλίους προσρήσεις καί ἐγκάρδιον ἐόρτιον χαιρετισμόν, ἀναβοῶντες τό κοσμοχαρμόσουνον «Χριστός Ἀνέστη!».

Ἡ ζωή τῆς Ἐκκλησίας, εἰς ὅλας τάς πτυχάς της, δονεῖται ἀπό τήν ἀνεκκλήτην χαράν τῆς Ἀναστάσεως. «Πεῖραν ἀναστάσεως» μαρτυροῦν οἱ ἄθλοι τῶν Ἁγίων καί τῶν Μαρτύρων τῆς πίστεως, ἡ λατρευτική καί μυστηριακή ἐμπειρία, ἡ ἐξαγγελία τοῦ Εὐαγγελίου «ἕως ἐσχάτου τῆς γῆς», ἡ εὐσέβεια καί ἡ πνευματικότητα τῶν πιστῶν, ἡ θυσιαστική ἀγάπη καί ἡ κατά Χριστόν ἀναστροφή αὐτῶν, ἡ προσδοκία ἑνός κόσμου, ἔνθα «ὁ θάνατος οὐκ ἔσται ἔτι, οὔτε πένθος οὔτε κραυγή οὔτε πόνος οὐκ ἔσται ἔτι»¹.

Ἐν τῇ Ἀναστάσει καί δι' αὐτῆς, τά πάντα εὐρίσκονται ἐν κινήσει πρὸς τήν τελειώσιν των ἐν τῇ Βασιλείᾳ τοῦ Θεοῦ. Αὐτή ἡ ἐσχατολογική ὁρμή ἔδιδε πάντοτε εἰς τήν Ὁρθόδοξον ἐγκόσμιον μαρτυρίαν δυναμισμόν καί προοπτικήν. Παρά τά περὶ τοῦ ἀντιθέτου θρυλούμενα, λόγῳ τοῦ ἐσχατολογικοῦ προσανατολισμοῦ τῆς ζωῆς της, ἡ

¹ Ἀποκ. κá, 5.

Ἐκκλησία ποτέ δέν ἐσυνθηκολόγησεν ἀπέναντι εἰς τήν παρουσίαν τοῦ κακοῦ ἐν τῷ κόσμῳ εἰς ὅλας τὰς μορφάς του, δέν ἀπώθησε τήν πραγματικότητα τοῦ πόνου καί τοῦ θανάτου, δέν ἠγνόησε τήν ἀμφισημίαν τῶν ἀνθρωπίνων πραγμάτων, ποτέ δέν ἐθεώρησε τόν ἀγῶνα δι' ἓνα δικαιότερον κόσμον ἀλλότριον πρὸς τήν ἀποστολήν της.

Ἐγνώριζεν ὁμως ὅτι ὁ πόνος καί ὁ σταυρός δέν εἶναι ἡ ἐσχάτη πραγματικότητα. Ἡ βιωματική πεμπουσία τῆς χριστιανικῆς ζωῆς εἶναι ἡ βεβαιότης ὅτι διὰ τοῦ Σταυροῦ, διὰ τῆς «στενῆς πύλης», ὀδηγούμεθα εἰς τήν Ἀνάστασιν. Ἡ πίστις αὐτή ἀποτυπῶνται εἰς τό γεγονός ὅτι ὁ πυρήν τῆς ἐκκλησιαστικῆς ζωῆς, ἡ Θεία Εὐχαριστία, συνδέεται οὐσιωδῶς μέ τήν Ἀνάστασιν τοῦ Χριστοῦ. Εἰς τήν Ὁρθό-δοξον παράδοσιν, ὅπως τονίζει ὁ μακαριστός Μητροπολίτης Περγάμου Ἰωάννης, ἡ Θεία Εὐχαριστία «εἶναι γεμάτη χαρά καί φῶς», διότι «δέν ἔχει ὡς βάση τόν Σταυρόν καί μία ἐξιδανίκευση τοῦ πάθους, ἀλλά τήν Ἀνάστασιν ὡς ὑπέρβαση τοῦ πάθους τοῦ Σταυροῦ»². Ἡ Θεία Εὐχαριστία μᾶς μεταφέρει εἰς τόν Γολγοθᾶν ὄχι διὰ νά παραμείνωμεν ἐκεῖ, ἀλλά διὰ νά ὀδηγηθῶμεν, διὰ μέσου τοῦ Σταυροῦ, εἰς τήν ἀείφωτον δόξαν τῆς Βασιλείας τοῦ Θεοῦ. Ἡ Ὁρθόδοξος πίστις εἶναι ὑπέρβασις τῆς οὐτοπικῆς σωτηρίας «χωρίς Σταυρόν» καί τοῦ ὑπαρκτικοῦ ναυαγίου τοῦ σταυροῦ «χωρίς Ἀνάστασιν».

Ἡ μετοχή μας εἰς τήν Ἀνάστασιν τοῦ Χριστοῦ ἐν τῷ μυστηρίῳ τῆς Ἐκκλησίας εἶναι ἀφ' ἑνός ἔμπρακτος κατάργησις κάθε οὐτοπισμοῦ τῶν «εὐρυχώρων ὁδῶν» καί τῶν ψευδεπιγράφων παραδείσων ἀπροσκόπτου εὐδαιμονίας, ἐν ταυτῷ δέ καί ὀριστική ὑπέρβασις τοῦ ἀπέλπιδος ἐγκλωβισμοῦ εἰς τήν δῆθεν ἀνυπέρβλητον ἀρνητικότητα, ἀφοῦ ὁ Σταυρός τοῦ Χριστοῦ κυφορεῖ τήν Ἀνάστασιν, τήν «ἄληκτον εὐφροσύνην», τῆς «αἰωνίου δόξης τήν ἀπόλαυσιν». Ἡ συντριβή τοῦ θανάτου διὰ τοῦ Σταυροῦ καί τῆς Ἀναστάσεως τοῦ Σωτῆρος ἀναφέρει τήν ζωήν μας εἰς τήν θεανθρωπίνην οὐσίαν της καί εἰς τόν οὐράνιον προορισμόν της.

Ἐν Χριστῷ γνωρίζομεν καί βιοῦμεν ὅτι ὁ παρῶν βίος δέν εἶναι ὅλη ἡ ζωή μας, ὅτι ὁ βιολογικός θάνατος δέν ἀποτελεῖ τέλος καί ἐκμηδενισμόν τῆς ὑπάρξεώς μας. Δέν ὀρίζουν τά βιολογικά ὅρια τῆς ζωῆς τήν ἀλήθειάν της. Ἐξ ἄλλου, ἡ αἴσθησις ὅτι ἡ ζωή εἶναι ἀναπότρεπτος «πορεία πρὸς τόν θάνατον» ὀδηγεῖ εἰς ὑπαρξιακά ἀδιέξοδα, εἰς ἀπόγνωσιν καί μηδενισμόν, εἰς ἀδιαφορίαν διὰ τά οὐσιώδη τοῦ βίου. Ἡ ἐπιστήμη, ἡ οικονομική καί κοινωνική πρόοδος, ἀδυνατοῦν νά προσφέρουν

² «Ἐσχατολογία καί ἱστορία», Ἔργα Α'. Ἐκκλησιολογικά μελετήματα, ἐκδ. Δόμος, Ἀθήνα 2016, σ. 498.

ουσιαστικήν λύσιν καί διέξοδον. Οί Χριστιανοί εἶναι οἱ «ἔχοντες ἐλπίδα»³, οἱ προσδοκῶντες τήν ἐρχομένην Βασιλείαν τοῦ Πατρὸς καί τοῦ Υἱοῦ καί τοῦ Ἁγίου Πνεύματος ὡς τήν τελικήν πραγματικότητα, ὡς πληρότητα ζωῆς καί γνώσεως, ὡς χαράν πεπληρωμένην, ὄχι μόνον διά τὰς ἐπερχομένας γενεάς, ἀλλά διά σύμπαν τό ἀνθρώπινον γένος ἀπ' ἀρχῆς καί ἄχρι τῆς συντελείας τοῦ αἰῶνος.

Αὐτήν τήν θέασιν τῆς ἱστορίας καί τῆς αἰωνιότητος, τόν ἀναστάσιμον χαρακτήρα τῆς πίστεως, τοῦ ἠθους καί τοῦ πολιτισμοῦ τῆς Ὁρθοδοξίας, τό ἀδιαμφισβήτητον γεγονός ὅτι τό μέγα θαῦμα τῆς Ἀληθείας ἀποκαλύπτεται μόνον «τοῖς προσκυνουῖσιν ἐν πίστει τό μυστήριον», καλούμεθα νά μαρτυρῶμεν σήμερον εἰς ἓνα πολιτισμόν ἀπωθήσεως τοῦ Ὑπερβατικοῦ καί ποικίλων συρρικνώσεων τῆς πνευματικῆς ταυτότητος τῆς ἀνθρωπίνης ὑπάρξεως.

Δοξάζοντες ἐν ψαλμοῖς καί ὕμνοις καί ᾠδαῖς πνευματικαῖς τόν ἀναστάντα ἐκ νεκρῶν καί ἀνατείλαντα πᾶσι τήν αἰώνιον ζωήν Κύριον καί μετέχοντες ἐν ἀγαλλιάσει τῆς «κοινῆς τῶν ὅλων πανηγύρεως», δεόμεθα τοῦ πανσθενοῦς, πανσόφου καί πανοικτίρμονος Ποιητοῦ καί Λυτρωτοῦ τοῦ παντός, ὅπως εἰρηνεύῃ τόν κόσμον, χαρίζηται δέ τῷ γένει τῶν ἀνθρώπων πάντα τά σωτηριώδη δωρήματα Αὐτοῦ, ἵνα ὑμνῆται καί εὐλογῆται τό πάντιμον καί μεγαλοπρεπές ὄνομά Του, νῦν καί ἀεί καί εἰς πάντας τούς αἰῶνας. Ἀμήν!

Φανάριον, Ἅγιον Πάσχα ,βγκ΄
† Ὁ Κωνσταντινουπόλεως
διάπυρος πρὸς Χριστόν Ἀναστάντα
εὐχέτης πάντων ὑμῶν.

Ἀναγνωσθήτω ἐπ' ἐκκλησίας κατὰ τήν Θεϊάν Λειτουργίαν τῆς ἑορτῆς τοῦ Ἁγίου Πάσχα, μετὰ τό Ἱερὸν Εὐαγγέλιον.

³ Βλ. Α' Θεσο. δ', 13.



GREEK ORTHODOX ARCHDIOCESE OF AMERICA

ARCHEPISCOPAL ENCYCLICAL

Prot. No. 84/2023

Archiepiscopal Encyclical on Great and Holy Pascha

April 16, 2023

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

Who will roll away the stone for us? (Mark 16:3)

My beloved sisters and brothers in the Risen Lord,

We have finally arrived at the mystery of mysteries, and we approach the Tomb with the holy Myrrh-bearing Women. With them we ask: “Who will roll away the stone for us?” The guards have scattered, the garden is empty, and we have brought all our potions and ointments to complete His anointing for death. But He is the Anointed One — the Christ — and He has no need of any anointing. He has no need of the stone being rolled away in order to leave death behind. As the young man said to them when they went inside: “He is risen! He is not here!” So, then, why was the stone rolled away?

My beloved Christians, the stone is rolled away in every telling of the story, but not so that the Lord can emerge, but so that we might submerge. The tomb is opened so that we might enter and die to ourselves — to our egos and selfishness. And then we may say, as is chanted in the Paschal Liturgy: “Yesterday I was buried with you, O Christ; and today, I arise by Your Resurrection” (Ode 3). The tomb is our place of transformation. The tomb is the very center of our hearts, where we can fulfill the ancient saying: “If you die before you die, then you won’t die when you die.”



Therefore, dear brothers and sisters, let us not ask “who will roll away the stone for us?” Let us make the effort to roll it back ourselves! God will send His Angels to help us if we are struggling. But it is within the tomb of dying to ourselves, and dying to this world, that we are reborn in the Resurrection. The stone is heavy, laden with our sins and our heartbreaks, but God forgives all and asks us to do the same. Forgiveness is the power that lifts the stone and paves our way to love. There is a very real resurrection to be had in this life, which leads to life everlasting. The arising in our hearts of love, compassion, and mercy for everyone and everything is the sign that we are truly the children of the Resurrection. May this Pascha reveal to you this mystery of mysteries — this gateway to eternal life, through our Lord Jesus Christ.

Χριστός Ανέστη! Christ is Risen!

† ELPIDOPHOROS
Archbishop of America



ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΑΜΕΡΙΚΗΣ

ΑΡΧΙΕΠΙΣΚΟΠΙΚΗ ΕΓΚΥΚΛΙΟΣ

Αριθμ. Πρωτ. 84/2023

Αρχιεπισκοπική ἐγκύκλιος γιὰ τὸ Ἅγιο Πάσχα.

16 Ἀπριλίου 2023

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 Ἄρχοντες τοῦ Οἰκουμενικοῦ Πατριαρχείου, τὰ μέλη τῆς Ἡγεσίας τῶν 100, τὰ Ἡμερήσια καὶ Ἀπογευματινὰ Σχολεῖα, τὶς Φιλοπτώχους Ἀδελφότητες, τὴ Νεολαία, τὶς Ἑλληνορθόδοξες Ὄργανώσεις καὶ ὁλόκληρο τὸ Χριστεπώνυμο πλήρωμα τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Ἀμερικῆς.

«Τίς ἀποκλύσει ἡμῖν τὸν λίθον;» (Μάρκον 16:3).

Προσφιλεῖς ἀδελφοὶ καὶ ἀδελφές ἐν Κυρίῳ ἀναστάντι,

Φθάσαμε στὸ μυστήριο τῶν μυστηρίων καὶ πλησιάζουμε μὲ παρρησία στὸ μνημεῖο μαζί μὲ τὶς μυροφόρες. Καὶ διερωτώμαστε μαζί τους: «Τίς ἀποκλύσει ἡμῖν τὸν λίθον;» Οἱ φύλακες ἐξαφανίσθηκαν, ὁ κῆπος εἶναι ἄδειος καὶ ἐμεῖς προσφέρουμε μῦρο καὶ ἀρώματα γιὰ νὰ ἀλείψουμε τὸν πολυτίμητο νεκρό. Ἀλλὰ αὐτὸς εἶναι ὁ Ἕνας ὁ ἥδη κεχρισμένος, ὁ Χριστός, καὶ δὲν ἔχει τὴν ἀνάγκη τῆς δικῆς μας προσφορᾶς! Δὲν χρειάζεται κὰν νὰ μετακινηθεῖ ὁ λίθος γιὰ νὰ βγεῖ ἀπὸ τὸν τάφο. Ὅμως ὁ ἄγγελος ἐκεῖνη τὴν ἡμέρα εἶπε στὶς γυναῖκες ποὺ ἔφθασαν στὸ μνημεῖο: «Οὐκ ἔστιν ὧδε ἀλλ' ἠγέρθη!» Τότε γιὰ τὴν μετακινήθηκε ὁ μέγας λίθος;

Ἀγαπητοὶ μου χριστιανοί, στὰ γεγονότα τῆς ἀναστάσεως ὁ λίθος μετακινήθηκε ὄχι γιὰ τὸν ἀναστάντα Κύριο ἀλλὰ γιὰ ἐμᾶς, γιὰ νὰ μπορέσουμε νὰ συναναστηθοῦμε κι ἐμεῖς μαζί του. Ὁ τάφος ἀνοιξε γιὰ νὰ εἰσέλθουμε σὲ αὐτὸν θάπτοντας τὸν ἄνθρωπο τῆς ἁμαρτίας καὶ τοῦ ἐγωῖσμοῦ. Καὶ ἂς ψάλλουμε μαζί μὲ τὸν ψαλμωδὸ στὴν πασχαλινὴ



Λειτουργία: «Χθές συνεθαιπτόμην σοι, Χριστέ, συνεγείρομαι σήμερον ἀναστάντι σοι» (Κανόνας τῆς Ἀναστάσεως, ᾠδή γ'). Ὁ τάφος εἶναι τὸ Θαβώρ τῆς μεταμορφώσεώς μας. Ὁ τάφος εἶναι τὸ κέντρο τῆς καρδιάς μας, ὅπου ἐκκληρώνεται τὸ ρητὸ τῆς νηπτικῆς σοφίας: «Ἄν πεθάνεις πρὶν πεθάνεις, δὲ θὰ πεθάνεις ὅταν πεθάνεις»!

Ἔτσι, λοιπόν, ἀγαπητοὶ μου ἀδελφοί, ἄς μὴ ἀναρωτηθοῦμε «Τίς ἀποκυλίσει ἡμῖν τὸν λίθον». Ἄς κάνουμε κάθε προσπάθεια γιὰ νὰ τὸν μετακινήσουμε μὲ τις δυνάμεις μας! Ὁ Θεὸς θὰ μᾶς βοηθήσει στὸν ἀγώνα αὐτόν! Καὶ νὰ εἴμαστε σίγουροι ὅτι στὸν τάφο θάβουμε τὸν κακὸ ἑαυτό μας, θάβουμε τὰ ἐγκόσμια, γιὰ νὰ ἀναγεννηθοῦμε μὲ τὴν ἀνάσταση τοῦ Χριστοῦ! Ὁ λίθος εἶναι ἀσήκωτος ἐξαιτίας τῶν θλίψεων καὶ τῶν ἀμαρτιῶν μας, ἀλλὰ ὁ Θεὸς μᾶς συγχωρεῖ κατὰ πάντα καὶ μᾶς ζητᾷ νὰ πράξουμε τὸ ἴδιο γιὰ τοὺς συναθρώπους μας. Ἡ συγχώρηση εἶναι ἡ δύναμη ποὺ μετακινεῖ τὸν λίθο τῆς ἀμαρτίας καὶ στρώνει τὸ δρόμο τῆς ἀγάπης. Αὐτὴ ἐξάλλου εἶναι καὶ ἡ πραγματικὴ ἀνάσταση στὴ ζωὴ αὐτὴ, ποὺ ὀδηγεῖ στὴν αἰώνια ζωὴ. Ἄς ἀναστηθοῦν στὴν καρδιά μας ἡ ἀγάπη, ἡ συγχώρηση καὶ ἡ φιλανθρωπία γιὰ ὅλους, καὶ ἄς γίνουμε ἔτσι γνήσια τέκνα τῆς Ἀναστάσεως. Ἄς γίνει αὐτὸ τὸ Πάσχα γιὰ ὅλους μας τὸ μυστήριον τῶν μυστηρίων, ἡ πύλη πρὸς τὴν αἰώνια ζωὴ διὰ μέσῳ τοῦ ἀναστάντος Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

Χριστὸς ἀνέστη!

† ὁ Ἀμερικῆς Ἐλπιδοφόρος

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