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Archiepiscopal Encyclical on the Feast of the Three Hierarchs and the Day of Greek Letters

January 30, 2022

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.

*The Hierarchs of Christ,
the pride of the Fathers, the pillars of the Faith,
and the Teachers and guardians of the Faithful
(Great Vespers of the Three Hierarchs)*

My Beloved Brothers and Sisters in Christ,

The Feast of the Saintly Three Hierarchs — Basil the Great, Gregory the Theologian, and John Chrysostom — is an occasion of the greatest joy in the Church. Together, as the hymn says, they stand as “pillars of the Faith,” much like those established in the Book of Revelation when the Lord says: “I will make the victor a pillar in the Temple of My God.... (3:12). Indeed, each of these great Hierarchs was victorious, triumphing over heresy and sophistry. They were the finest examples of the Wisdom of God, who establishes Her own pillars (cf. Proverbs 9:1) to edify the House of God.

As exemplars of true philosophy, each Hierarchy embodies what we call “Greek Letters,” by which we mean the sum and substance of Hellenic culture, language, arts, and sciences. Greek Letters are the building blocks of Western civilization, and the intellectual tools which have shaped its worldview. They are also the means by which



the “Preparation of the Gospel” was effected. On the one hand, there was the person of Saint John the Baptist, who prepared the way for the coming of the Lord to Israel. On the other hand, there was the genius that shone in the lands of ancient Hellas – a genius that not only prepared the Old Testament in the Greek Language (i.e., the Septuagint), but through the expansion of Hellenism through Alexander the Great, spread the fertile mind of Greece to the exact regions where the Gospel would be preached by the Apostles.

Thus, these Three Hierarchs of Christ, became the “Teachers and guardians of the Faithful,” precisely because they paved the way for the best of the Greek heritage to become the handmaiden of the Lord, just like the Theotokos, who brought forth Christ in the world. Following them, “the pride of the Fathers,” let us bring forth Christ in our lives with the fulness of our Hellenic inheritance.

With paternal love in our Lord Jesus Christ,

† ELPIDOPHOROS
Archbishop of America



ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΑΜΕΡΙΚΗΣ

ΑΡΧΙΕΠΙΣΚΟΠΙΚΗ ΕΓΚΥΚΛΙΟΣ

Αριθ. Πρωτ. 11/2022

Αρχιεπισκοπική εγκύκλιος για την έορτή τῶν Τριῶν Ἱεραρχῶν καὶ τὴν ἡμέρα τῶν ἑλληνικῶν γραμμάτων.

30 Ἰανουαρίου 2022

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

*«Τοὺς ἱεράρχας τοῦ Χριστοῦ,
καὶ τῶν πατέρων κλέος, τῆς πίστεως τοὺς πύργους,
καὶ τῶν πιστῶν διδασκάλους καὶ φύλακας»
(Δοξαστικὸ Λιτῆς τοῦ ἑσπερινοῦ τῆς ἑορτῆς)*

Προσφιλεῖς ἀδελφοὶ καὶ ἀδελφές ἐν Χριστῷ,

Ἡ ἑορτή τῶν μεγάλων ἱεραρχῶν καὶ οἰκουμενικῶν διδασκάλων, Βασιλείου τοῦ Μεγάλου, Γρηγορίου τοῦ Θεολόγου καὶ Ἰωάννη τοῦ Χρυσοστόμου, ἀποτελεῖ ἀφορμὴ ἀφάτου χαρᾶς γιὰ τὴν Ἐκκλησία. Οἱ τρεῖς μαζὶ ἀποτελοῦν τοὺς «στύλους τῆς εὐσεβείας», κατὰ τὸ τροπᾶριο, καθὼς ὁ Κύριος καθιστᾷ τοὺς νικητὲς ὡς στύλους τοῦ ναοῦ τοῦ Θεοῦ, ὅπως ἀναφέρεται στὴν Ἀποκάλυψη τοῦ Ἰωάννου: «ὁ νικῶν ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ Θεοῦ μου». Πράγματι, καθένας ἀπὸ τοὺς τρεῖς τοὺς θριάμβευσε νικηφόρα κατὰ τῆς αἰρέσεως καὶ τῆς εἰδωλολατρείας. Καὶ οἱ τρεῖς τοὺς ἀποτελοῦν παραδείγματα τῶν πυλώνων, τοὺς ὁποίους ἡ Σοφία τοῦ Θεοῦ τοποθετεῖ γιὰ νὰ στηρίζουν τὴν οἰκία τῆς, δηλαδὴ τὴν Ἐκκλησία. (Παροιμ. 9:1).



Ὡς ὑποδείγματα τῆς ἀληθινῆς φιλοσοφίας, ἐνσαρκώνουν αὐτὸ πὸν ὀνομάζουμε «Ἑλληνικὰ Γράμματα», δηλαδὴ τὸν ἑλληνικὸ πολιτισμὸ, τὴ γλῶσσα, τὶς τέχνες καὶ τὶς ἐπιστῆμες. Τὰ «Ἑλληνικὰ Γράμματα» ἀποτελοῦν τὴ βάση τοῦ δυτικοῦ πολιτισμοῦ, ἐφοδιάζοντάς τον μὲ τὰ κατάλληλα ἐργαλεῖα, διαμορφώνοντας τὸν τρόπο κατανόησης τῆς φύσεως καὶ προετοιμάζοντας τὴ διάδοση τοῦ Εὐαγγελίου στὸν κόσμον. Ὅπως ὁ Ἰωάννης ὁ βαπτιστὴς προετοίμασε τὸν Ἰσραὴλ γιὰ τὴν ἔλευση τοῦ Κυρίου, ἔτσι ἡ φιλοσοφία πὸν φώτισε τὰ μέρη τῆς ἀρχαίας Ἑλλάδας προετοίμασε ὅλον τὸν ἀρχαῖο κόσμον, ὄχι μόνον μὲ τὴ μετάφραση τῆς Παλαιᾶς Διαθήκης ἀπὸ τοὺς Ἑβδομήκοντα στὴν κοινὴ ἑλληνικὴ γλῶσσα, ἀλλὰ κυρίως μὲ τὴ διάδοση τοῦ Εὐαγγελίου, μὲσω τῆς ἐπέκτασης τοῦ Ἑλληνισμοῦ ἀπὸ τὸ Μέγα Ἀλέξανδρον στὶς περιοχὲς ὅπου οἱ Ἀπόστολοι κήρυξαν τὸ Εὐαγγέλιον.

Ἔτσι λοιπὸν, οἱ «τρὶς μέγιστοι φωστῆρες τῆς τρισηλίου θεότητος» γίνονται οἱ διδάσκαλοι καὶ οἱ φύλακες τῆς εὐσεβείας, ἀκριβῶς διότι ἔστρωσαν τὸ δρόμον, ὥστε τὰ πολυτιμότερα πετράδια τῆς ἑλληνικῆς κληρονομιάς νὰ ὑπηρετήσουν τὸν Κύριον, ὅπως ἡ Θεοτόκος ὑπηρετεῖ τὸ μυστήριον τῆς ἐνανθρωπήσεως. Ἄς ἀκολουθήσουμε λοιπὸν «τῶν πατέρων τὸ κλέος» φέρνοντας στὴ ζωὴ μας τὸ Χριστὸν διὰ τῆς πληρότητας τῆς ἑλληνικῆς μας παραδόσεως.

Μετὰ τῆς πατρικῆς ἐν Κυρίῳ Ἰησοῦ Χριστῷ ἀγάπης,

† ὁ Ἀμερικῆς Ἐλπιδοφόρος

† ὁ Ἀμερικῆς Ἐλπιδοφόρος