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<td>22</td>
<td><strong>Forgiveness Sunday</strong></td>
<td>24 8am - 2pm Cathedral Sanctuary open for prayer</td>
<td>25 6pm Presanctified Liturgy 7:30pm Lenten Lecture #1</td>
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<td>27 <strong>9am Presanctified Liturgy</strong></td>
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<td>8:45 Orthros</td>
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<td>1 (March)</td>
<td><strong>Sunday of Orthodoxy</strong></td>
<td>26 8am - 2pm Cathedral Sanctuary open for prayer</td>
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<td>4 6pm Presanctified Liturgy 7:30pm Lenten Lecture #2</td>
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<td>8</td>
<td><strong>Sunday of St. Gregory Palamas</strong></td>
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<td>11 6pm Presanctified Liturgy 7:30pm Lenten Lecture #3</td>
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<td><strong>Sunday of the Holy Cross</strong></td>
<td>16 8am - 2pm Cathedral Sanctuary open for prayer</td>
<td>17 6:30pm Food Pantry @ Jan Huss</td>
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<td>19 8am - 2pm Cathedral Sanctuary open for prayer</td>
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2015 Cathedral Board

Executive Committee:
Rev. Fr. John Vlahos - Dean of Cathedral
Dean Poll - President
Stephen Cherpelis - 1st Vice President
Dorothy Poli - 2nd Vice President
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Debbie Tsafos - Greek Afternoon School Director
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Bill Mihalas - Parents Association President
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General Information - info@thecathedralnyc.org

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info@thecathedralnyc.org

His Eminence, Archbishop Demetrios of America
Rev. Fr. John Vlahos, Dean of Cathedral
Rev. Dr. Robert Stephanopoulos, Dean Emeritus
Dean Poll, President of the Cathedral Board

Cathedral School 2015

Visit our website: www.cathedralschoolny.org

Cathedral School Board

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Bill Mihalas - Parents Association President
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General Information - info@thecathedralnyc.org

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Welcoming Committee: Effie Demopoulos, ed.2185@hotmail.com
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Altar Boys: Nicholas Diacou, ndiacou@gmail.com
‘Parea Club’ (Cathedral Married Ministry): Stella Pantelidis, cmpman@aol.com
‘Uniquity’ Singles Group: Leah Hanlon, lhanlon@alumni.virginia.edu
Young Adults: Justin Bozonelis, jbozonelis@gmail.com
GOYA (13-18 yrs old): Madeline Lambiris, elambiris@aol.com
JOY (7-12 yrs old): Diakonissa Georgia Papadopoulos, georgia9578@gmail.com
HOPE (4-6 yrs old): Deana Thomas, gonikotgo@gmail.com
Great and Holy Lent: Growing in the Likeness of Christ

By Fr. John Vlahos
Cathedral Dean

On February 23rd, we as a Church embark on our annual journey known as Great and Holy Lent. It is a time where we are called to heightened focus and attentiveness to the Christian life, through increased attendance at the divine services, an increase of almsgiving, severe fasting and confession with the goal of spiritual healing, growth and illumination. I truly feel that the more serious our Lenten preparation is, the deeper we shall enter in the mystery of Christ’s death and glorious resurrection. To this end, I have listed the special services that make up our worship schedule during Great and Holy Lent and I hope and pray that you will make it a priority to participate in as many services as possible.

Forgiveness Vespers
*Description:* The first service of Lent, it combines a Solemn Vespers of Lent with a special “Forgiveness Service” at the end.

*When Offered:* 6:00 p.m. on Sunday, February 22nd

*Special Features:* Kneeling in repentance during the changing of the colors from the bright gold and white of the Resurrection to the solemn purple of Lent; listening to the deeply moving hymn preparing us for both Lent and for our final encounter with the Lord, “Turn not away Your face from Your servant, for I am in trouble; hear me speedily. Hearken unto my soul and deliver it.”

*Why You Should Attend:* To start out the spiritual journey of Lent on the right foot. Attending this service marks a clear start of Lent both in our soul and on our schedule.

Great Compline
*Description:* Used only during Lent, this larger version of the Compline or “After Dinner” service contains many special penitential prayers and hymns.

*When Offered:* 6:00 p.m. on the Monday evenings of Lent.

*Special Features:* The chanting of the beautiful Lenten hymn, “Lord of the Powers, be with us, for in times of distress, we have no other help but You, Lord of the Powers, have mercy on us!” It is a offering of deep humility and faith.

*Why You Should Attend:* At the Cathedral, all those who attend are able to participate in the many readings of this service if they desire. This is a great way to start each week as we re-enter the depths of Lent following Sunday’s bright celebration.

Liturgy of the Presanctified Gifts
*Description:* Every Sunday or feast day Divine Liturgy is resurrectional and celebratory in nature, and early on the Church came to regard this character as “out of harmony” with the solemn and penitential character of Lent. So rather than exclude any form of Liturgy during the weekdays of Lent and deny the faithful the ability to receive Holy Communion—the “food of immortality,”—the Quinisext Council in the seventh century A.D. approved the use of the Liturgy of the Presanctified Gifts as a way of offering the Holy Gifts between Sundays during Lent. The Liturgy of the Presanctified Gifts comprises the solemn Lenten Vespers with the distribution of Holy Communion at the end. There is no consecration of the Holy Gifts during the service. Holy Communion is offered from the reserve gifts consecrated on the previous Sunday at the celebration of the Divine Liturgy.

*When Offered:* 6:00 p.m. on the Wednesdays of Lent and 10:00 a.m. on the Fridays of Lent

*Special Features:* The Entrance with the consecrated Holy Gifts, which is accompanied by a special hymns used only during this service: “Now the Powers of Heaven minister invisibly with us. For, behold, the King of Glory enters. Behold, the mystical sacrifice, fully accomplished, is ushered in. In fervent faith let us draw near, that we may become sharers in everlasting life. Alleluia.”

*Why You Should Attend:* Provides a midweek spiritual guidepost which encourages us to prepare both spiritually and physically for Holy Communion, thus deepening our awareness of Lent and strengthening us in our struggles.

Salutations to the Theotokos/Akathist
*Description:* The Akathist Hymn is a beautiful treasure of theological poetry set to music in honor of the Most Holy Theotokos. Its main hymn, “O Champion

See Fr. John on page 6
Beloved Brothers and Sisters in Christ,

In the hymns and services of the Triodion period and at the entrance of this holy season of Great Lent, we are called to repentance. We are invited to come before God in the humility of the Publican. We are beckoned to return to His dwelling and His compassionate embrace as the Prodigal Son. We are confronted with the causes of our separation from God and our need for His great mercy. It is truly a time of repentance as we prepare to commemorate and contemplate all that has been done for us through Christ our Lord.

This solemn and reflective journey is not one of despair. This is not a time of inconsolable grief or of deep anguish and anxiety. Holy and Great Lent is a time of spiritual renewal in which repentance finds forgiveness and grace, engenders hope, strengthens our faith and leads us to abundant and eternal life.

First, we know through the Gospel that genuine repentance receives forgiveness and grace. The sincerity of the Publican expressed in his cry, God, be merciful to me a sinner, was recognized by God, and his sins were forgiven (Luke 18:13). John the Baptist preached, Repent, for the kingdom of heaven is at hand, calling people to prepare to receive the One who was coming in grace and truth (Matthew 3:2). The Cross of our Lord is before us, offering by the grace of God a way to salvation through repentance.

Second, repentance nurtures hope. As the power of God’s grace transforms us, as we see the blessedness of life restored to communion with Him, we experience the joy of hope. For the Prodigal Son it was the journey to return to the house of his father, hoping that something better awaited. At the beginning of this holy season our repentance leads us on the path of hope, knowing that hope does not disappoint, because the love of God has been poured out in our hearts (Romans 5:5).

Third, as through repentance we receive forgiveness and grace and our hearts are filled with hope, our faith is strengthened. As we prepare to celebrate the fulfillment of God’s promise to defeat death, restore us to life, and lead us to the Resurrection, our faith in Him grows.

Finally, in this sacred time of prayer and reflection, our repentance leads us to salvation. Through repentance our eyes are opened, we turn from darkness to light so that we may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Christ (Acts 26:18). Through the revelation of the absolute truth by Christ and His Cross and Resurrection, we know where our repentance leads, and we know that ultimately we enter the ineffable realm of a saved life with the perspective of eternity.

At the beginning of the Great Fast and Holy Lent, let us contemplate the power of repentance and take this opportunity to examine our hearts and minds. Let us pray in humility seeking the forgiveness and grace of God, returning to communion with Him. Let us find renewed hope in the light, peace, and joy that comes from our Crucified and Risen Lord.

With paternal love in Christ,

†DEMETRIOS

Archbishop of America
**Fr. John: Great and Holy Lent**

General” (“Ti Ipermacho”) commemorates the rescue of the Byzantine imperial city of Constantinople from attack, which the faithful attributed to the intercessions of the Mother of God.

The service is offered in two forms. The first four Fridays each contain only one segment of the larger poem and are called “Salutations,” from the greeting of the Archangel Gabriel to the Theotokos. The “Akathist Hymn” refers to the entire service with all the stanzas and is offered on the fifth Friday of Lent. The word “Akathist” means “not seated,” meaning that the faithful stand during the offering of these hymns of honor.

*When Offered:* 6:00 p.m. on the first Friday of Lent and 7pm for the next four Fridays.

*Special Features:* The poetic proclamations of respect and love offered by the priest on behalf of the faithful as he stands in front of the icon of the Theotokos at the front of the church. They are an exclusive feature of this service.

*Why You Should Attend:* Orthodox worship life does not observe the past, but celebrates the spiritual reality of “now.” With these services, there is a sense of “being there” when that first proclamation was made by the angel as the hymn says: “An angel, and the chief among them, was sent from heaven to cry to the Theotokos, ‘Rejoice!’” It is not just the Church honoring her Most Holy Mother: it is us honoring her, too.

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- Chants Orthodoxes Anciens et Monastiques
- Jesus Christ: Love, Peace, and the Descent of the Holy Spirit

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**Presanctified Liturgy During Great Lent**

Every Wednesday Night: 6:00pm (Except March 25)
Followed by Lenten Lecture Series: 7:30pm
Every Friday Morning: 9:00am
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<tr>
<th>Date</th>
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<td>Thursday, February 26th</td>
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<td>Friday, February 27th</td>
<td>1st Salutations to the Theotokos</td>
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<td>Saturday, February 28th</td>
<td>Saturday of the Souls</td>
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<td>Sunday, March 1st:</td>
<td>SUNDAY OF ORTHODOXY</td>
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<td>Monday, March 2nd:</td>
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<td>Sunday of St. Gregory Palamas</td>
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<td>Sunday, March 15th</td>
<td>SUNDAY OF THE HOLY CROSS</td>
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<td>Monday, March 16th</td>
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<td>Monday, March 30th</td>
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<td>Saturday, April 4th</td>
<td>SATURDAY OF LAZARUS</td>
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<td>Sunday, April 5th</td>
<td>PALM SUNDAY</td>
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Despite the harsh winter, we are planning many interesting events for the coming months.

February is American Heart Month. The Cathedral Philoptochos distributed 150 red roses to the parishioners on Sunday, February 15, 2015, in recognition of the efforts by the American Heart Association to increase awareness against women’s heart disease. The “Go Red for Women” campaign is a reminder to us that such a serious disease in women can be prevented.

The Archdiocesan Cathedral Philoptochos Society will be hosting the Annual Lenten Supper, on Friday, February 27, 2015, at the Cathedral Center, following the First Salutations to the Theotokos presided by His Eminence Archbishop Demetrios. This sit-down candlelit Lenten supper is a tradition that started over 30 years ago by His Eminence Archbishop Iakovos to bring the community together during Great Lent.

The next General Meeting will take place on Thursday, March 5, 2015 at 6:00 pm at the Cathedral Center, featuring a panel of physicians covering various healthcare topics. It promises to be a very informative event. A reception will follow. Don’t miss it!

For our final General Meeting of the season we will be visiting Agia Skepi, also known as the Holy Protection Greek Orthodox Monastery, on Tuesday, March 31, 2015. It is situated in the Pocono Mountain region of Pennsylvania, overlooking the Lehigh River. The tour of the Monastery will include a bakery (where we get the delicious Easter “tsoureki”), a workshop with an icon-painting studio, woodworking and candle making shops, and a guesthouse. The Sisters maintain their own gardens, greenhouse and fruit orchards, from where they will prepare a delicious Lenten lunch for all of us. Buses will be leaving from the Archdiocesan Cathedral (337 East 74 Street) at 9:30 am and will be returning at 5:00 pm. Price per person is $25 and includes transportation, lunch and the tour of the Monastery. Details will be mailed shortly.

We are pleased to announce that this year’s guest speaker at our Annual Spring Luncheon will be Eleni N. Gage. She will be presenting her latest book, The Ladies of Managua, which will be released on May 5, 2015. The Luncheon will take place on Thursday, May 14, 2015, at the Loeb Central Park Boat House. The ticket price is $125. Invitations to follow.

Donations from the Clothing and Book Drive, that was held in January, were picked up by Jan Hus for the homeless and low-income individuals in their community. The donations were greatly appreciated.

We continue to work with Jan Hus to provide meals for approximately 120 homeless people. Additionally, we assist individuals and families experiencing health and financial difficulties.

The Archdiocesan Cathedral Philoptochos continues to sponsor the Coffee Hour every Sunday.
We have fulfilled our National obligations:
- Autism Assistance Fund
- Saint Photios Shrine

Our Archives Committee works tirelessly to organize and collect materials. If you have any old photographs, invitations, letters or any documents related to our Philoptochos, please contact us at (212) 288-3215, extension 6.

We look forward to you becoming a supportive or active member of the Cathedral Philoptochos. If you have not received our 2015 brochure, please visit our website to download: ac-philoptochos.com/chapter-membership/

Saint Nicholas National Shrine Philoptochos Fundraising Initiative

We have been directed by National Philoptochos and the Direct Archdiocesan District Philoptochos to support an appeal made by his Eminence Archbishop Demetrios for the resurrection of the St. Nicholas Greek Orthodox Church and National Shrine at Ground Zero.

All Philoptochos Members are kindly asked to participate by making a $100 donation. All contributions are greatly appreciated. Please ask if your employer has a matching gift program. If so, kindly complete the appropriate request and have them contact us. In addition, notify us that your contribution will be matched.

Please make your check payable to the Archdiocesan Cathedral Philoptochos, earmarked St. Nicholas National Shrine, and mail to: 337 East 74 Street, New York, NY 10021. For further information on the St. Nicholas National Shrine, please visit our website.

Thank you for your support!

GOOD LENT! ΚΑΛΗ ΣΑΡΑΚΟΣΤΗ!

• Please visit our website, www.ac-philoptochos.com, for the latest news! •
PHOTOS FROM THE CELEBRATION OF GREEK LETTERS
FRIDAY, JANUARY 30TH, 2015
Lecture given by the V. Reverend Archimandrite Vassileios Gontikakis (Iviritis)
Hegumen of Iviron Monastery of Mt. Athos
Choral Performance given by the Archdiocesan Byzantine Choir

Photographs Courtesy of Dimitrios Panagos
The Cathedral School was honored to host the Students and teachers of the Direct Archdiocesan District to a Hierarchical Divine Liturgy on the feast day of the Three Hierarchs, January 30. Divine Liturgy was followed by a luncheon reception and the traditional cutting of the Vasilopeta.

On Saturday, January 31, we again hosted the Greek Letters celebration, and the Three Hierarchs Award of Excellence ceremony. In celebrating Greek Letters, we expressed our eternal gratitude to the Three Hierarchs who elevated the study of Greek language, Hellenic culture, and Orthodox Christianity. We had the unique opportunity to express our appreciation to our teachers for sharing language, thought and faith with us, alluded to by Alexander the Great when he stated, “I am indebted to my parents for living, but to my teachers for living well.”

Greeks and the Sea
By Elizabeth Tsakou
Greek Instructor, The Cathedral School

Greece and the Sea… Two notions so inextricably linked. The sea defined the fate of the Greek people and played a crucial role in the forming of the historical, social, and intellectual conditions of its people.

The Greek peninsula, in the crossroad between the East and the West constitutes a very unique environment as a result of its strategic location. First the Greeks built ships and dominated the seas showing an incomparable nautical genius and inclination towards the professions of the sea.

The destiny of the Greek people, is formed by the sea, is strongly bonded with tradition in the years to come. Gorgons unravel the thread of the myth and mermaids are carved on the prow of the ships, Tritons and Nereids are poetic figures that pass from ancient mythology to the modern tradition. And above all, is the eternal image of the Virgin Mary, Our Lady of the Seas, who always protects and guides those whose lives are interwoven with the sea.

The sea has sealed the destiny of the Greek people and it has become the symbol of the Greek history, of its tragic ordeals but also of its expectations and hopes as well as its moral principles. Just as the poet said “The will of the Greeks is to be fair, to be free, to guard their language. Few islands are preserved by this desire; but this small archipelago is what it’s worth in our country.”

Photos Courtesy of Dimitrios Panagos
2015 STEWARDSHIP AS OF FEBRUARY 20, 2015

As of February 20, 2015, we have received 144 pledges in the amount of $127,108.44. Thank you to the following stewards who have sent in their pledges. If any names have been mistakenly omitted from this list, please notify the church office and we will make corrections in our next newsletter.

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The Cathedral Board, with 100% participation, has collectively made a 2015 Stewardship pledge of $41,790, averaging $2,611 per Board Member, which exceeds the Sponsor 1 Day level of $1,780. We invite all those who can to Sponsor 1 Day as well. Thank you for your consideration.
Focus on the Family

Sts. Chrysanthos & Daria

Feast Day: March 19th

St Chrysanthus came from a pagan family who had moved to Rome from Alexandria. He received a fine education, and among the books he read were those in which pagans discussed Christianity. The young man, however, wanted to read books written by Christians themselves. He finally managed to find a copy of the New Testament, which enlightened his rational soul.

Seeking someone to instruct him in the Holy Scriptures, he found the presbyter Carpophoros hiding from persecution, and received holy Baptism from him. After this, he began to preach the Gospel. Chrysanthus’ father tried to turn his son from Christianity, and finally married him to Daria, a priestess of Minerva.

St Chrysanthus managed to convert his wife to Christ, and the young couple mutually agreed to lead celibate lives. After the death of the father, they began to live in separate houses. St Chrysanthus converted several young men to Christ, and many pious women gathered around St Daria.

The people of Rome complained to the eparch Celerinus that Sts Chrysanthus and Daria were preaching celibacy and attracting too many young men and women to monasticism. St Chrysanthus was sent to the tribune Claudius for torture. The torments, however, did not shake the bravery of the young martyr, since the power of God clearly aided him. Struck by this, the tribune Claudius himself came to believe in Christ and accepted holy Baptism together with his wife Hilaria, their sons Jason and Maurus, and all his household and soldiers. When news of this reached the emperor Numerian (283-284), he commanded them all to be executed. The Martyr Claudius was drowned in the sea, and his sons and soldiers were beheaded. Christians buried the bodies of the holy martyrs in a nearby cave, and St Hilaria constantly went there to pray. Once, they followed her and led her off for torture. The saint asked that they give her a few moments to pray, and as soon as she finished, she gave up her soul to God. A servant buried the saint in the cave beside her sons.

The torturers sent St Daria to a brothel, where she was protected by a lion sent by God. A certain man who tried to defile the saint was knocked to the ground and pinned down by the lion, but the lion did not kill him. The martyr preached to them about Christ and set them to the path of salvation. They threw St Chrysanthus into a foul-smelling pit, into which all the filth of the city flowed. But a heavenly light shone on him, and the pit was filled with a sweet fragrance.

Then the emperor Numerian ordered Sts Chrysanthus and Daria to be turned over to the executioners. After many cruel tortures, the martyrs were buried alive in the ground.
Αρχιεπισκοπική Εγκύκλιος για την Αγία και Μεγάλη Τεσσαρακοστή

Ποιήσατε οὖν καρπόν ἄξιον τῆς μετανοίας (Ματθ. 3:8)

Προσφιλεῖς Ἀδελφοί καί Ἀδελφές ἐν Χριστῷ,

Στούς ὑμένας καί τίς ἀκολουθεῖς τῆς περιόδου τοῦ Τριωδίου καί στήν ἐναρξία αὐτῆς τῆς ἱερᾶς περιόδου τῆς Μεγάλης Τεσσαρακοστῆς, καλούμεθα σε μετάνοια. Καλούμεθα νά σταθοῦμεν ἐνώπιον τοῦ Θεοῦ με τήν ταπείνωση τοῦ Τελώνου. Καλούμεθα νά επιστρέψουμε στό κατοικητήριο Του καί τήν εὐσπλαγχνική ἀγκαλιά Του ὅπως ὁ Ἀσωτός Υἱός.

Αὐτή ἡ σοβαρή καί στοχαστική πορεία δέν εἶναι πορεία ἀπελπισίας. Δέν πρόκειται περί περιόδου ἀνακαινίσεως στήν ὁποία ἡ μετάνοια συνοδεύεται ἀπό συγχώρηση καί χάρη, γεννᾶ ἐλπίδα, ἐνισχύει τήν πίστη μας καί μᾶς ὅψις ἐν εἰρήνη καί αἰώνια ζωή.

Πρῶτον, γνωρίζουμε μέσα ἀπό τό Εὐαγγέλιο ὅτι ἡ εἰλικρινής μετάνοια λαμβάνει συγχώρηση καί χάρη. Ἡ ἐλπίς τοῦ Τελώνου ἡ ὁποία ἐκφράσθηκε στήν κραυγή του, ὁ Θεός, ἵλασθητί μοι τῷ ἁμαρτωλῷ (Λουκ. 18:13), ἀναγνωρίσθηκε ἀπό τόν Θεό, καί οἱ ἁμαρτίες του συγχωρήθηκαν. Ὁ Ἅγιος Ἰωάννης ὁ Βαπτιστής ἐκήρυττε, Μετανοεῖτε, ἤγγικεν γάρ ἡ βασιλεία τῶν οὐρανῶν (Ματθ. 3:2), καθώς καί οἱ αἰώνες μέ προοπτική αἰωνιότητος.

Δεύτερον, ἡ μετάνοια καλλιεργεῖ ἐλπίδα. Ὅπως ἡ δύναμις τῆς χάριτος τοῦ Θεοῦ μᾶς μεταμορφώνει, καθώς ἀντιλαμβανόμεθα τὴν εὐλογία τῆς ἀποκατάστασις στήν κοινωνία μαζί Του, νιώθουμε τήν χαρά τῆς ἐλπίδος. Στήν ἐναρξία τῆς ἱερᾶς περιόδου, ἡ μετάνοια μᾶς ὁδηγεῖ στήν ἀφθονή καί αἰώνια ζωή.

Τρίτον, ὅπως διά τῆς μετανοίας λαμβάνουμε συγχώρηση καί χάρη καί οἱ καρδιές μας γεμίζουν ἐλπίδα, καθώς προετοιμάζεται νά ἑορτάσουμε τήν ἐκπλήρωση τῆς ὑποσχέσεως τοῦ Θεοῦ γιά τήν ἀποκατάστασις καί τήν καθοδήγησή μας στήν Ἀνάσταση, ἡ πίστη μας σέ Ἐκεῖνον αὐξάνει.

Τέλος, σέ αὐτή τήν ἱερά περίοδο προσευχῆς καί στοχασμοῦ, ἡ μετάνοια μᾶς ὅψις ἐν εἰρήνη καί αἰώνια ζωή.

Στήν ἐναρξία τῆς Ἁγίας καί Μεγάλης Τεσσαρακοστῆς, ἀναλογισθοῦμε τή δύναμις τῆς μετανοίας καί ἂς ἢ χάσουμε τήν εὐκαιρία νά ἑρμηνεύσουμε τήν κραυγή καί τό νοῦ μας. Ἄς προσευχηθοῦμε μέ ταπεινότητα καί στήν εἰρήνη καί χαρά πού προέρχεται ἀπό τόν Εσταυρωμένο καί Αναστάντα Κύριό μας.

Μετά πατρικῆς ἐν Χριστῷ ἀγάπης,

† ὁ Ἀρχιεπίσκοπος Αμερικῆς Δημήτριος
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