

CATHEDRAL OF SAINT MARKELLA

WEEKLY NEWSLETTER

With the Blessings of His Eminence, Metropolitan Demetrius

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APRIL 13TH/APRIL 26TH – THOMAS SUNDAY

Τροπάριον. Ἦχος πλ. α΄.

Χριστὸς ἀνέστη ἐκ νεκρῶν, θανάτῳ θάνατον
πατήσας καὶ τοῖς ἐν τοῖς μνήμασι ζωὴν
χαρισάμενος.

Troparion. Plagal of 1st Tone.

Christ is risen from the dead, by death hath He
trampled down death, and on those in the graves
hath He bestowed life.

Της Ἁγίας τοῦ Ναοῦ. Ἦχος πλ. α΄. Τὸν Συνάναρχον Λόγον

Παρθενίαν τηρήσασα ἀδιάφθορον, ουρανοῖς
θαλάμοις νῦν συνηρίθμησαι, του πατρός το
ασελγές αποκρούσασα, τους μαστούς και
κεφαλήν απετημήθης πάρ αυτού, Μαρκέλλα
Χίου το κλέος, και νῦν ως μάρτυς στεφθείσα,
πηγή θαυμάτων ἀφθονος δείκνυσαι.

For the Saint of this Temple. Plagal of 1st Tone. Let Us Worship the Word

Thy virginity thou didst preserve most incorrupt
and now thou has been numbered among those
who dwell in the mansions of heaven. Thou didst
reject thy father's advances for which he severed
thy breasts and head O Markella; the glory of
Chios! And now crowned as a martyr thou wellest
forth abundant miracles.

Κοντάκιον. Ἦχος πλ. δ΄.

Τῆ φιλοπράγμονι δεξιᾷ, τὴν ζωοπάροχόν σου
πλευράν, ὁ Θωμᾶς ἐξηρεύνησε Χριστέ ὁ Θεός·
συγκεκλεισμένων γάρ τῶν θυρῶν ὡς εἰσηλθες,
σὺν τοῖς λοιποῖς Ἀποστόλοις ἐβόα σοι· Κύριος
ὑπάρχεις καὶ Θεός μου.

Kontakion. Plagal of 4th Tone.

With his searching right hand, Thomas did probe
Thy life-bestowing side, O Christ God; for when
Thou didst enter whilst the doors were shut, he
cried out unto Thee with the rest of the Apostles:
Thou art my Lord and my God.

EPISTLE AND GOSPEL READINGS

Lesson from the Acts of the Apostles (5:12-20)

In those days, many signs and wonders were done among the people by the hands of the apostles. And they were all together in Solomon's Portico. None of the rest dared join them, but the people held them in high honor. And more than ever believers were added to the Lord, multitudes both of men and women, so that they even carried out the sick into the streets, and laid them on beds and pallets, that as Peter came by at least his shadow might fall on some of them. The people also gathered from the towns around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed. But the high priest rose up and all who were with him, that is, the party of the Sadducees, and filled with jealousy they arrested the apostles and put them in the common prison. But at night an angel of the Lord opened the prison doors and brought them out and said, "Go and stand in the temple and speak to the people all the words of this Life."

Thomas Sunday

Gospel According to St. John (20:19-31)

On the evening of that day, the first day of the week, the doors being shut where the disciples were for fear of the Jews, Jesus came and stood among them and said to them: "Peace be with you." When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." And when he had said this, he breathed on them, and said to them: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. So the other disciples told him: "We have seen the Lord." But he said to them: "Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe." Eight days later, his disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said: "Peace be with you." Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet believe." Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

ΑΠΟΣΤΟΛΟΣ ΚΑΙ ΕΥΑΓΓΕΛΙΟΝ

Πράξεις Αποστόλων τὸ Ἀνάγνωσμα (5:12-20)

Ἐν ταῖς ἡμεραῖς ἐκεῖναις, διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετοB σημεῖα καὶ τέρατα ἐν τῷ λαῷ πολλά· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ Σολομῶντος. Τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός· μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν· ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τιθέναι ἐπὶ κλινῶν καὶ κραββάτων, ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιά ἐπισκιάσῃ τινὶ αὐτῶν. Συνήρχετο δὲ καὶ τὸ πλῆθος τῶν περὶ πόλεων εἰς Ἱερουσαλήμ, φέροντες ἀσθενεῖς καὶ ὀγκλυμένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες. Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ - ἡ οὐσα αἵρεσις τῶν Σαδδουκαίων - ἐπλήσθησαν ζήλου, καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους, καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. Ἄγγελος δὲ κυρίου διὰ τῆς νυκτὸς ἤνοιξεν τὰς θύρας τῆς φυλακῆς, ἐξαγαγὼν τε αὐτοὺς εἶπεν, Πορεύεσθε, καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης.

Κυριακὴ τοῦ Θωμᾶ

Ἐκ τοῦ Κατὰ Ἰωάννην Αγίου Εὐαγγελίου τὸ Ἀνάγνωσμα (20:19-31)

Οὐσῆς ὀψίας τῇ ἡμέρᾳ ἐκεῖνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς· Εἰρήνῃ ὑμῖν. Καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· Εἰρήνῃ ὑμῖν. Καθὼς ἀπέσταλκέ με ὁ πατήρ, καγὼ πέμπο ὑμᾶς. Καὶ τοῦτο εἰπὼν ἐνεφύσησε καὶ λέγει αὐτοῖς· Λάβετε Πνεῦμα Ἅγιον· ἂν τινῶν ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς, ἂν τινῶν κρατῆτε, κεκράτηνται. Θωμᾶς δὲ εἶς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς. Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· Ἐωράκαμεν τὸν Κύριον. Ὁ δὲ εἶπεν αὐτοῖς· Ἐὰν μὴ ἶδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω. Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν. Ἐρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν· Εἰρήνῃ ὑμῖν. Εἶτα λέγει τῷ Θωμᾶ· Φέρε τὸν δάκτυλόν σου ὧδε καὶ ἶδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευρὰν μου, καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός. Καὶ ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ· Ὁ Κύριός μου καὶ ὁ Θεός μου. Λέγει αὐτῷ ὁ Ἰησοῦς· Ὅτι ἐωράκας με, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες. Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

THOMAS SUNDAY

On the Second Sunday of Pascha the Church commemorates the Appearance of Christ to the Apostle Thomas. According to the Gospels, after His Resurrection, Jesus appeared to His Disciples: He miraculously entered into a locked room, and showed them His wounds. Then He ate and drank with them, proving that He was not a ghost or a phantom, but that He was really Jesus the Christ, in the flesh.

St. Thomas, one of the Twelve Apostles, was not with the rest of the Disciples in the room. When he returned, the others excitedly told him that Jesus had visited them. Thomas doubted their story of the bodily Resurrection of Christ. So the Lord appeared again, and invited Thomas to put his fingers in His side and touch the wounds made by the nails. Thomas did, and after seeing (and feeling) for himself, he finally believed and cried out *“My Lord and my God!”* and fell at Christ’s feet. Christ told Thomas that He was glad that he no longer doubted, but also commented: *“Because you have seen Me, you have believed. Blessed are those who have not seen, yet believed!”*

Christ uses Thoma’s doubt to teach both the Disciples and us that we don’t need to physically touch Him to have faith. But upon hearing of Christ, we can be spiritually moved by His presence to follow Him, and trust in His promise that all men will be raised on the day He appoints for judgement, and know either the eternal joy of being reunited with God or the torment of being Him.

Apostle Peter heard and understood, as he writes to his flock: *“You did not see Him, yet you loved Him; and still without seeing Him you are filled with a joy so glorious that it cannot be described, because you believe; and you are sure of the end to which your faith looks forward, that is, the salvation of your souls”* (I Peter 1,8).

It is the custom in some Russian Orthodox parishes to travel to the cemetery on this day to pray, light candles, and to sing *“Christ is Risen!”* to deceased family members. *“If your parish does this— writes a contemporary Theologian— make sure to take your children, even if you don’t have any family members buried there. They need to learn that we Orthodox pray for the dead. If your parish does not do this, you and your family can go on your own, say a prayer for the dead listed in most prayer books, and sing “Christ is Risen!” Be sure to take and light candles at each grave you visit.”*



ΚΥΡΙΑΚΗ ΤΟΥ ΘΩΜΑ

Τὴν Κυριακὴ μετὰ τὸ Πάσχα (ἢ Κυριακὴ τοῦ Ἀντίπασχα), ἡ Ἐκκλησία μνημονεῦει τὴν Ψηλάφιση τοῦ Ἀποστόλου Θωμᾶ. Τὸ γεγονός περιγράφεται ἀπὸ τὸν Εὐαγγέλιό του (20, 19-31).

Τὸ βράδυ τῆς Κυριακῆς τοῦ Πάσχα (*“οὔσης ὀψίας τῆ μιᾶ τῶν σαββάτων”*) καὶ ἐνῶ οἱ Μαθητὲς ἦσαν συγκεντρωμένοι, *“διὰ τὸν φόβον τῶν Ἰουδαίων”*, ἐφανίσθηκε ὁ ἀναστημένος Χριστὸς *“τῶν θυρῶν κεκλεισμένων”*, στάθηκε ἀνάμεσά τους καὶ τοὺς εἶπε *“εἰρήνη ὑμῖν”*. Στὴ συνέχεια τοὺς *“ἐνεφύσησε”* καὶ τοὺς εἶπε: *“Λάβετε Πνεῦμα Ἅγιον ἃν τινων κρατῆτε, κεκράτηνται”* καὶ *“καθὼς ἀπέσταλκέ με ὁ Πατήρ, καὶ γὰρ πέμπω ὑμᾶς.”* Ὅμως, *“Θωμᾶς, εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ’ αὐτῶν, ὅτε ἦλθεν ὁ Ἰησοῦς.”*

Ἡ ἀπουσία τοῦ Θωμᾶ στὴν πρώτη αὐτὴ ἐμφάνιση τοῦ Κυρίου μετὰ τὴν Ἀνάστασή Του, στοὺς Ἀποστόλους καὶ Μαθητὲς Του, δὲν ἦταν τυχαία, ἀλλὰ ἐνταγμένη στὸ σχέδιο τοῦ Θεοῦ γιὰ τὴν διακήρυξη τῆς Ἀναστάσεως. Ὁ Θωμᾶς ἀπίστησε στα λεγόμενα τῶν λοιπῶν Μαθητῶν· καὶ ἦταν φυσικό νὰ ἀμφιβάλλει στὸ *“ἐώρακαμεν τὸν Κύριον”*, διότι πίστευε τὸν Ἰησοῦ νεκρό. Ἀπάντησε λοιπόν, *“ἐὰν μὴ ἴδω ἐν ταῖς χερσίν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ βάλλω τὴν χεῖρα μου εἰς τὴν πλεύραν αὐτοῦ, οὐ μὴ πιστεύσω”*. Τὴν ἀπιστία τοῦ Θωμᾶ διόρθωσε ὁ Ἰδιος ὁ Κύριος *“μεθ’ ἡμέρας ὀκτώ,”* ὅταν ἦρθε *“τῶν θυρῶν κεκλεισμένων καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν εἰρήνη ὑμῖν.”* Κάλεσε τότε τὸν δύπιστο Μαθητὴ νὰ ψηλαφίσει τίς πληγές καὶ νὰ τὸν πιστεύσει ἀναστημένο Θεό.

Ἡ ψηλάφιση τοῦ Θωμᾶ ἦταν προφητευμένη ἀπὸ τὸν Προφητάνακτα Δαβίδ (*“τὸν Θεὸν ἐξεζήτησα ταῖς χερσί μου, νυκτὸς ἐναντίον αὐτοῦ καὶ οὐκ ἠπατήθην”*, Ψαλμ ΟΣΤ’ 3). Ἡ ἀπιστία του γέννησε τὴν πίστη καὶ τὴν ὁμολογία του στὴν θεότητα τοῦ Χριστοῦ (*“ὁ Κύριός μου καὶ ὁ Θεός μου”*)· ἐγίνε αἰτία νὰ διακηρυχθεῖ ἀκόμη περισσότερο τὸ γεγονός τῆς Ἀναστάσεως· τὸν ἔκανε πράγματι πιστό, κατὰ τὴν ἐντολή τοῦ Κυρίου του, *“μὴ γίνου ἄπιστος, ἀλλὰ πιστός.”* Ὅμως δὲν μακαρίσθηκε ἀπὸ τὸν Χριστὸ αὐτὴ ἡ ἀπιστία· ἀντίθετα, ἐλέχθηκε (*“ὅτι ἐώρακάς με, Θωμᾶ, πεπίστευκας;”*)· μακαρίσθηκε ἡ πίστη ἐκείνων πού πίστεψαν χωρὶς νὰ δοῦν (*“μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες”*). Διότι, ὅσοι βλέπουν καὶ ψηλαφοῦν, ἀναγκάζονται νὰ πιστέψουν ἀπὸ τίς αἰσθήσεις τους· ἐνῶ ὅσοι πιστεύουν *“μὴ ἰδόντες, μηδὲ ψηλαφίσαντες”*, δέχονται τὴν πίστη χωρὶς νὰ πιέζονται ἀπὸ καμμία ἀνάγκη, μὴ *“πτοηθέντες καὶ ἔμφοβοι.”*



SAINTS OF THE WEEK

Monday, April 27th

St. Martin the Confessor, Pope of Rome (655)

St. Ardalion the Actor (3rd c.)

Tuesday, April 28th

Apostles Aristarchus, Pudens, and Trophimus of the Seventy (67)

Martyr Savvas the Goth of Wallachia (372)

Wednesday, April 29th

Virgin Martyrs Agape, Irene, and Chionia in Illyria (304)

New Martyr Michael of Smyrna (1772)

Thursday, April 30th

Hieromartyr Simeon Bishop of Persia and those with him (341)

Venerable Acacius Bishop of Melitene (435)

Friday, May 1st

Venerable John disciple of St. Gregory of Decapolis (820)

New Hieromartyr Bessarion priest (1918)

Saturday, May 2nd

Venerable John of the Ancient Caves in Palestine (8th c.)

St. Matrona the Blind of Moscow (1952)

St. Tryphon Patriarch of Constantinople (933)



HOMILY ON THOMAS SUNDAY

By Saint John Kronstadt

Christ is Risen!

Beloved brothers, so Bright Week has passed and taken with it our deeds to the throne of the Heavenly Master and Judge: there, brothers, there are our deeds now. I say this in order to frighten with the fear of the heavenly judgment those who unworthily, not Christian-like, spent the feast of the bright Resurrection of Christ and to comfort those who spent it with temperance and spiritual joy. How did very many spend the feast of the bright Resurrection? I would not like to call to remembrance foul human deeds but they, together with those that performed them, need to be remembered and judged on behalf of God. The all-bright feast was met, after the bright Paschal service, with dark deeds: intemperance and drunkenness, fights, cursing, and all types of sin. Consider that we fasted before the feast only in order to, with even more eagerness, rush into all fleshly, sinful deeds so that we can unashamedly and with insolence indulge in every iniquity. Alas! Woe unto us!

All those who met the feast with intemperance and drunkenness, adultery, cursing, and other similar deeds of the flesh lost all the benefit which they had received (if they even received any) from the fast, lost the benefit from repentance and communion of the Holy Mysteries, trampled them as an unreasonable animal under their feet, lost the acceptable time for salvation, given them by the mercy of the Lord, time which will not be returned. It was proper to say to you during the fast, behold, now is the accepted time; behold, now is the day of salvation (2 Cor. 6:2) for it was just then that you had come to the saving font of repentance and to the all-cleansing, true Mysteries of the body and blood of the Lord. Now your confession and communion is put off until the next fast but who knows if the Lord will vouchsafe you to again confess and commune? Who knows if you will repose in those very iniquities with which again, after the font of repentance, you have defiled yourself? How painful, how piteous, beloved brothers, that so soon you have turned out to be betrayers of Christ and have given yourself over to the devil to serve him, the original murderer, the author of, and instructor in of every type of sin! You are, using the words of the Savior, and I, a great sinner, am as well are of your father the devil, and the lusts of your father ye will do (John 8:44). What, then, remains for us to do, beloved brothers? To pray and weep for our sins. To weep that not Christian-like and not even human-like did many of us meet the feast but like vile idol worshipers and like wild animals, which have not been fed for a long time with their favorite food. To weep that we have trampled upon the great, soul-saving Mysteries of Christ, that is, repentance and communion, and counted them as nought. To weep that the time, given for salvation, we have thoughtlessly lost. May we weep and pray to the Lord that He “not become angry with us neither destroy us with our iniquities” (first morning prayer) but would return us to the way of repentance and make us skilled performers of His commandments. Let us firmly decide from now on not to give ourselves over to intemperance and drunkenness and all the sins which follow, and with tears ask the Lord that He, with the Grace of the Holy Spirit, would strengthen us in our intentions and good deeds.

Brothers! May we all shed tears for we all unworthily met the great feast of the Lord and angered our Lord; not in this way, not in this way indeed, should we meet the feasts of the Lord. We need to meet them with spiritual joy in the Lord, for our deliverance from sins and for our eternal salvation through Christ, the Son of God, with deeds of mercy, temperance from passions, visiting the church of God in spirit and truth and with simplicity in food and clothing. O, you, decorated with gold and a multitude of precious fabrics, women and maids! In the name of the Lord, I direct my speech to you! What a multitude of poor would you have been able to cause to rejoice on the all-bright day of the Resurrection of Christ and, in that way, worthily meet that great feast, if you would have, in generosity and Christian love, changed even a few of these decorations into money and given that money to the poor who are so many in our city? Would it not have been reasonable, in a Christian way, if you had fewer precious clothing and the money remaining you had given to the poor? What rich mercy would you have received on that day from Christ the Lord? Yes, truly Christian-like would you have then met the feast of Christ's Resurrection.

But now what? You are decorated like idols but the members of Christ are without clothes; you are satiated but the members of Christ are in want; you roll in every possible pleasure but those are in tears; we are in rich and decorated dwellings but those are in cramped conditions and uncleanness, in dwellings which are often not any better than a pigsty. We do not have Christian love and, therefore, there is no true feast of the Resurrection of Christ, for those truly celebrate the Resurrection who himself is raised from dead deeds to deeds of virtue and Christian faith and love, trampling on intemperance, luxury, and all of the passions. Brothers! May we celebrate the feasts of the Lord as Christians and not as pagans! Amen.

ANNOUNCEMENTS

- Construction continues on the entryway of the Cathedral. To donate to the Entryway Fund, please see the inside of the Newsletter or speak to someone at the pangari.
- This year's Greek Independence Day Parade has been postponed. We will keep you informed of the date change.



ENTRYWAY FUND DONATIONS

Please mark next to the item you would like to donate:

- | | |
|--|----------|
| <input type="checkbox"/> Column | \$10,000 |
| <input type="checkbox"/> Steps | \$3,000 |
| <input type="checkbox"/> Platform (5 SF) | \$1,500 |
| <input type="checkbox"/> Other Donation | _____ |

To donate- tear off this slip from the Newsletter and give it to a member of the office.

Please make checks payable to
"Cathedral of Saint Markella"