

CATHEDRAL OF SAINT MARKELLA

WEEKLY NEWSLETTER

With the Blessings of His Eminence, Metropolitan Demetrius

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Protopresbyter Fr. Theodoros Giannakopoulos • Archimandrite Fr. Epiphanius Antoniou

FEBRUARY 24th/MARCH 8th – 1st SUNDAY OF LENT: SUNDAY OF ORTHODOXY

Τὸ Ἀναστάσιμον. ᾠχος πλ. α'.

Τὸν συνάναρχον Λόγον Πατρὶ καὶ Πνεύματι,
τὸν ἐκ Παρθένου τεχθέντα εἰς σωτηρίαν ἡμῶν,
ἀναμνήσωμεν πιστοὶ καὶ προσκυνήσωμεν. Ὅτι
ἠυδόκησε σαρκί, ἀνελθεῖν ἐν τῷ Σταυρῷ, καὶ
θάνατον ὑπομεῖναι, καὶ ἐγείρει τοὺς τεθνεώτας
ἐν τῇ ἐνδόξῳ Ἀναστάσει αὐτοῦ.

For the Resurrection. Plagal of 1st Tone

Let us, the faithful, praise and worship the Word,
Co-eternal with the Father and the Spirit, born
for our salvation from the Virgin, for He willed to
be lifted up on the cross in the flesh, to endure
death and to raise the dead by His glorious
resurrection.

Της Ἁγίας τοῦ Ναοῦ. ᾠχος πλ. α'. Τὸν Συνάναρχον Λόγον

Παρθενίαν τηρήσασα ἀδιάφθορον, ουρανοῖς
θαλάμοις νῦν συνηρίθμησαι, του πατρός το
ασελγές αποκρούσασα, τους μαστούς και
κεφαλὴν ἀπετμήθης πάρ αὐτοῦ, Μαρκέλλα
Χίου το κλέος, και νῦν ως μάρτυς στεφθεῖσαι,
πηγὴ θαυμάτων ἀφθοнос δέικνυσαι.

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.

Τῶν Ἁγίων. ᾠχος δ'.

Ἐκ γῆς ανατείλασα ἡ τοῦ Προδρόμου κεφαλὴ,
ακτίνας ἀφήσισι τῆς αἰσθησίας, πιστοῖς τῶν
ἰάσεων, ἀνωθεν συναθροίζει, τὴν πληθύν τῶν
Ἀγγέλων, κάτωθεν συγκαλείται, τῶν ἀνθρώπων
τὸ γένος, ὁμόφωνον ἀναπέμψαι, δόξαν Χριστοῦ
τῷ Θεῷ.

For the Saints. 4th Tone.

The head of the Forerunner, which hath shone
forth from the earth, doth shed rays of
incorruption and healing upon the faithful. On
High it assembleth a multitude of angels, and
below it calleth upon the human race with one
voice to send up glory to Christ God.

EPISTLE AND GOSPEL READINGS

Lesson from the Epistle of Saint Paul to the Hebrews (11:24-26; 11:32-12:2)

Brethren, by faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward. And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets: who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. Women received their dead raised to life again. Others were tortured, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented- of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth. And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us. Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

First Sunday of Great Lent: Sunday of Orthodoxy Gospel According to St. John (1:43-51)

At that time, Jesus decided to go to Galilee. And he found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and he said to him, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

ΑΠΟΣΤΟΛΟΣ ΚΑΙ ΕΥΑΓΓΕΛΙΟΝ

Πρὸς Ἑβραίους Ἐπιστολῆς Παύλου τὸ Ἀνάγνωσμα (11:24-26; 11:32-12:2)

Ἀδελφοί, πίστει Μωϋσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραῶ, μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν· μείζονα πλοῦτον ἠγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὄνειδισμόν τοῦ Χριστοῦ· ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν. Καὶ τί ἔτι λέγω; Ἐπιλείπει γὰρ με διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ τε καὶ Σαμψών καὶ Ἰεφθάε, Δαυὶδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν· οἱ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἄλλοτρίων. Ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρεῖττονος ἀναστάσεως τύχωσιν· ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πεῖραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς· ἐλίθάσθησαν, ἐπίσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον· περιήλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι - ὧν οὐκ ἦν ἄξιος ὁ κόσμος - ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὄπαῖς τῆς γῆς. Καὶ οὗτοι πάντες, μαρτυρηθέντες διὰ τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, τοῦ θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.

Πρωτὴ Κυριακὴ τῶν Νηστειῶν: Κυριακὴ τῆς Ορθοδοξίας

Ἐκ τοῦ Κατὰ Ἰωάννην Ἀγίου Εὐαγγελίου τὸ Ἀνάγνωσμα (1:43-51)

Τῷ καιρῷ ἐκείνῳ, ἠθέλησεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν Γαλιλαίαν· καὶ εὕρισκε Φίλιππον καὶ λέγει αὐτῷ· ἀκολούθει μοι. ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. εὕρισκε Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ· ὃν ἔγραψε Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφηταί, εὕρηκα μεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ. καὶ εἶπεν αὐτῷ Ναθαναὴλ· ἐκ Ναζαρέτ δύναταί τι ἀγαθὸν εἶναι; λέγει αὐτῷ Φίλιππος· ἔρχου καὶ ἴδε. εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ· ἴδε ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστι. λέγει αὐτῷ Ναθαναὴλ· πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκῆν εἶδόν σε. ἀπεκρίθη Ναθαναὴλ καὶ λέγει αὐτῷ· ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ὅτι εἶπόν σοι, εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὄψει. καὶ λέγει αὐτῷ· ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεφρότα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

SAINT OF THE DAY

First (4th c.) and Second (452) Findings of the Venerable Head of St. John the Baptist

After the cutting off of the Head of the Prophet, Forerunner and Baptist John (Comm. 29 August), his body was buried by disciples in the Samaritan city of Sebasteia, and the venerable head was hidden by Herodias in an unclean place. Pious Joanna, wife of king Herod's steward Chuza (there is made mention about him by the holy evangelist Luke – Lk 8: 3), secretly took the holy head and placed it into a vessel and buried it on the Mount of Olives – in one of the properties of Herod. After many years this property passed into the possession of the dignitary Innocentius, who began to build a church there. When they dug a trench for the foundation, the vessel with the venerable head of John the Baptist was uncovered. Innocentius recognized the great holiness of it from the signs of grace occurring from it. Thus occurred the First Discovery of the Head. Innocentius preserved it with great piety, but before his own death, fearful so that the holy relic should not be abused by unbelievers, he again hid it in that same place, where it was found... Upon his death the church fell into ruin and was destroyed. During the days of Equal-to-the-Apostles Constantine the Great (+ 337, Comm. 21 May), when the Christian faith began to flourish, the holy Forerunner himself appeared twice unto two monks journeying to Jerusalem on pilgrimage to the holy places, and he revealed the location of his venerable head. The monks uncovered the holy relic and, placing it into a sack of camel-hair, they proceeded homewards. Along the way they encountered an un-named potter and gave him to carry the precious burden. Not knowing what he was carrying, the potter continued on his way. But the holy Forerunner himself appeared to him and ordered him to flee from the careless and lazy monks, together with that which was in his hands. The potter concealed himself from the monks and at home he preserved the venerable head with reverence. Before his death he sealed it into a water-carrying vessel and gave it over to his sister. From that time the venerable head was successively preserved by pious Christians, until the priest Eustathios infected with the Arian heresy – came into possession of it. He seduced a multitude of the infirm, healed by the holy head, adding abundance to the heresy. When his blasphemy was uncovered, he was compelled to flee. Having buried the holy relic in a cave, near Emessus, the heretic intended to afterwards return and again take possession of it for disseminating falsehood. But God did not permit this. Pious monks settled into the cave, and then at this place arose a monastery. In the year 452 Saint John the Baptist in a vision to the archimandrite of this monastery Marcellus indicated the place of concealment of his head. This became celebrated as the Second Discovery. The holy relic was transferred to Emessus, and later to Constantinople.

Α' και Β' Εύρεση Τιμίας κεφαλής του Αγίου Προφήτου, προδρόμου και βαπτιστού Ιωάννη

Όταν άποκεφαλίσθηκε άπό τόν Ήρώδη, ό Άγιος Ιωάννης ό Πρόδρομος, ή τίμια κεφαλή αύτου τοποθετήθηκε μέσα σε άγγείο άπό όστρακο και κρύφθηκε στην οικία του Ήρώδη. Μετά άπό πολλά χρόνια, ό Άγιος Ιωάννης φανερώθηκε στο όνειρο δύο μοναχών, οι όποιοι είχαν άναχωρήσει για τά Ίεροσόλυμα με σκοπό νά προσκυνήσουν τόν τάφο του Κυρίου, άγγέλλοντας σε αύτους, πού βρίσκεται ή τίμια κεφαλή του. Καί εκείνοι, άφου την βρήκαν, την είχαν με τίμες. Άπό αύτους την παρέλαβε κάποιος κεραμεύς και την μετέφερε στην πόλη τών Έμεσηνών. Όταν όμως πέθανε, την κληροδότησε στην άδελφή του. Καί άπό τότε διαδοχικά περιήλθε σε πολλούς, για νά καταλήξει στα χέρια κάποιου ιερομονάχου άρειανου πού όνομαζόταν Ευστάθιος και φύλαξε την τίμια κάρα σε σπήλαιο. Άπό εκεί μεταφέρθηκε, επί Ουάλεντος (364 – 378 μ.Χ.), στο Παντείχιον της Βιθυνίας μέχρι πού ό Θεοδόσιος ό Μέγας (379 – 395 μ.Χ.) άνεκόμισε αύτη στο Έβδομο της Κωνσταντινουπόλεως, όπου άνήγειρε μέγα και περικαλλέστατο ναό. Βέβαια περι της εύρέσεως της τιμίας κεφαλής του Προδρόμου ύπάρχουν και άλλες άντιφατικές παραδόσεις. Κατ' άλλη έκδοχή ή τίμια κάρα εύρέθηκε στην Έμεσα τό έτος 458 μ.Χ., επί βασιλείας Λέοντος Α' (457 – 474 μ.Χ.), ενώ άλλοι δέχονται ότι αύτη εύρέθηκε τό έτος 760 μ.Χ. και μεταφέρθηκε στο ναό του Αγίου Ιωάννου του Προδρόμου στην Έμεσα. Άπό εκεί μετακομίσθηκε στην Κωνσταντινούπολη, επί βασιλείας Μιχαήλ Γ' (842 – 867 μ.Χ.) και πατριαρχίας Ιγνατίου. Περί τών ιερών λειψάνων του Τιμίου Προδρόμου βρίσκουμε ειδήσεις και σε διάφορους χρονογράφους. Ό Ζωναράς άναφέρει ότι τό έτος 968 μ.Χ. ό Νικηφόρος Φωκάς βρήκε στην Έδεσσα της Μεσοποταμίας «βόστρυχον του Βαπτιστου Ιωάννου αίματι περιφυμένον», πού μετακόμισε στην Κωνσταντινούπολη. Πέντε δε χρόνια νωρίτερα, κόμισε στην Κωνσταντινούπολη άπό τη Βέρεια της Συρίας, περι τόν Απρίλιο του έτους 963 μ.Χ., μέρος του ίματίου του Τιμίου Προδρόμου. Σύμφωνα με άλλη μαρτυρία ό Νικηφόρος Φωκάς βρήκε στην Κρήτη «τό ένδυμα του Προφήτου έκ τριχών καμήλου τυγχάνον και περι τόν τράχηλον ήμαγμένον». Η Σύνάξη της εύρέσεως της Τιμίας Κεφαλής του Αγίου Ιωάννου του Προδρόμου έτελείτο στο Προφητείο του, πού βρίσκεται στην τοποθεσία την όνομαζόμενη Φωρακίου.

SAINTS OF THE WEEK

Monday, March 9th

St. Tarasius, Archbishop of Constantinople (806)

St. Ethelbert, King of Kent (616)

Tuesday, March 10th

St. Porphyrius, Bishop of Gaza (420)

Martyrs Sebastian and Christodoulos (66)

St. Photini the Samaritan Woman (66)

Wednesday, March 11th

Venerable Procopius the Confessor of Decapolis (ca. 750)

Venerable Titus the Soldier, monk of the Kiev Caves (14th c.)

St. Herefrith, Bishop of Lincolnshire

Thursday, March 12th

St. Basil the Confessor (747), companion of St. Procopius at Decapolis

Blessed Nicholas of Pskov, fool-for-Christ (1576)

Friday, March 13th

St. John Cassian the Roman, abbot (435)

St. Oswald, Archbishop of York (992)

Saturday, March 14th

Martyr Eudocia of Heliopolis (152)



EPISTLE FOR ST. JOHN

ΑΠΟΣΤΟΛΟΣ ΤΟΥ ΑΓΙΟΥ ΙΩΑΝΝΟΥ

Lesson from the Second Epistle of Saint Paul to the Corinthians (4:6-15)

Brethren, it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you. Since we have the same spirit of faith as he had who wrote, "I believed, and so I spoke," we too believe, and so we speak, knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence. For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.

Πρὸς Κορινθίους β' Ἐπιστολῆς Παύλου τὸ Ἀνάγνωσμα (4:6-15)

Ἀδελφοί, ὁ θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ Ἰησοῦ Χριστοῦ. Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἧ τοῦ θεοῦ, καὶ μὴ ἐξ ἡμῶν· ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι· ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι· διωκόμενοι, ἀλλ' οὐκ ἐγκαταλειπόμενοι· καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι· πάντοτε τὴν νέκρωσιν τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ. Αἰεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. Ὡστε ὁ μὲν θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον, Ἐπίστευσα, διὸ ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν· εἰδότες ὅτι ὁ ἐγείρας τὸν κύριον Ἰησοῦν καὶ ἡμᾶς διὰ Ἰησοῦ ἐγερεῖ, καὶ παραστήσει σὺν ὑμῖν. Τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ.

FIRST SUNDAY OF GREAT LENT: THE SUNDAY OF ORTHODOXY

On the first Sunday of Great Lent the Church commemorates the Restoration of the Holy Icons and the triumph of the Orthodox Faith against the heresies.

The Iconoclastic Heresy was begun by the Byzantine Emperor Leo III the Isaurian (717-741) and continued by his son Constantine V Copronymus (741-775) and by his grandson Leo IV the Khazar (775-780). In 787 the 7th Ecumenical Council was convoked, during the reign of the Emperor Constantine VI (780-797) and his mother Irene (797-802), under the presidency of St. Tarasius Patriarch of Constantinople. With this Council the Church closed the theme of the veneration of the Holy Icons, accepting that we venerate the person depicted in the Icon and not the actual material of the icon.

After a short period of peace— during the reign of the Orthodox Emperors Nicephorus (802-811), Stauracius (811) and Michael I Rangabe (811-813)— the heretic Emperor Leo V the Armenian (813-820) restored the Iconoclastic heresy. The same policy was followed by the next Emperors Michael II (820-829) and Theophilus (829-842).

In 842 Theophilus died and his wife, the Holy Empress Theodora, restored the Orthodox Faith in the Holy Icons and St. Methodius was elected as Patriarch of Constantinople. The Restoration of the Holy Icons took place in the Byzantine Capital on the First Sunday of Great Lent in the year 842, in the presence of many Confessors of Orthodoxy, such as Sts. Joannicius the Great, Arsacius and Naucratus, Theophanes and Theodore the Branded and others.

About the spiritual meaning of the first week of the Great Lent, St. John of Kronstadt writes: *I congratulate myself and many of you on the ineffable mercy of God, on the spiritual renewal received through the struggle of preparation, prayer, fasting, and repentance, especially through partaking of the most pure and life-creating Mysteries of the Body and Blood of the Lord. In this short time we were able to ascertain in ourselves the benefit of fasting and prayer, not to mention the benefit of preparation, Confession, and Communion—if, it goes without saying, we sincerely used this time for our salvation and sincerely fulfilled the conditions of fasting and preparation for Communion; if we refrained from excess of food and drink, sincerely prayed, humbled ourselves before God and our neighbors, if we were merciful, if we recognized the latitude of our iniquities and transgressions and deeply regretted them, having a firm intention not to repeat them, and, finally, sincerely acknowledged them and received absolution and remission of them, and were vouchsafed to taste the life-creating Food. But have we all received actual benefit from the past week? Have our hearts become closer to God, to the most pure Mother of Life, to the Church, to our Holy Guardian Angel, and to the Saints of God?*



ANNOUNCEMENTS

- Construction continues on the entryway of the Cathedral. To donate to the Entryway Fund, please tear off the bottom of this page or speak to someone at the pangari.
- Beginner chanting classes are being held every Sunday in the Cathedral Hall at 12 PM for children between the ages of 10-18.
- Services during Great Lent are as follows:
 - Presanctified Liturgy every Wednesday at 7 PM and Friday at 9 AM
 - Salutation to the Theotokos every Friday at 7:30 PM
- Please join the Cathedral as we march in the Greek Independence Day Parade this year on Sunday, March 29th. We will meet on 5th Avenue immediately following Divine Liturgy.

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 |
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