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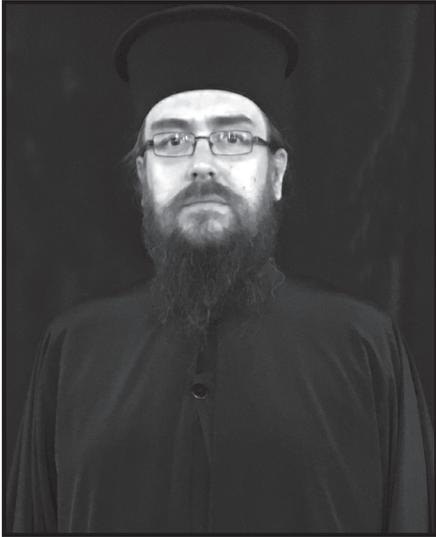
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A MESSAGE FROM OUR PARISH PRIEST

Christ is Risen! Hristos Voskrese! Χριστός Ανέστη!



Dear brothers and sisters in Christ, may the uncreated Grace of this most joyous Feast embrace you all and fill your hearts with the resounding greeting of the Resurrected Christ!

Today, we mark full year how we found ourselves in the middle of the pandemic. Behind us we left a year challenged by many events. As your Parish Priest, my prayer was and still is the prayer of the sacrificial offering of myself for all of you.

As Orthodox Christians we are invited to accept everything with thanksgiving, even when we find ourselves in difficult, troubling times. To learn how to love and respect each other, not only with words but by actions. So there is no greater spiritual comfort then to look upon the Crucifixion of Christ and see that beyond this, is the horizon of the Resurrection.

We do not believe in the Resurrection like it's some sort of a metaphor, a symbol or a philosophical story, a day in the church calendar that has it's own beauty and it's only convenient to talk about it or participate in it as long as we have "reasonable distance from it" or as long as we follow the traditional and the folklore aspects of it. For us, the Resurrection of Christ is a reality of life. It is the only true perspective of the meaning of our existence. Without the Resurrection we have nothing - we become nothing. But when we hear the resounding voice of the Church which exalts "Christ is Risen from the dead...", We come forth in joy and with tremble in our hearts waiting to receive the uncreated light of Christ's resurrection into the deepest pockets of our souls so we can meet Him there and stay with Him forgetting the worldly pleasures and the needs of the flesh - "for God is with us!" - As we sing!

Many religions and philosophical systems throughout the history of the world tried to find a solution of the deepest existential problem that tortured the humankind and that is the problem of death. Now, in the Resurrected Christ, we don't see death but the Pascha, the Passover (passing) into life eternal, much more real and abundant than what the biological one can offer. This is a life that has no attachments to the consequences of the fallen nature: the suffering, pain and death, we inherited. In Christ, brothers and sisters, we can see and taste the true freedom that is in the bosom of our God. Freedom from sin, passions and the vanity of the world. So the boldness we have because of the Resurrection, comes not from vague and

empty intellectualism, but from that freedom which comes from above and is offered freely to everyone who is willing to accept it.

Many fathers of the Church, have witnessed the reality of the resurrection and the future age to come. These brothers and friends of Christ, and holy people have experienced the pre-taste of this grace in this life, and all of them left everything for Christ and the promise of His Kingdom. Following their example, we can too, taste this Divine and life-giving energy by seeing ourselves in the mirror of repentance. We can too find now, this Kingdom, not in some distant place, but within ourselves. For the Kingdom of Heaven is in you: “Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you” (Luke 17:21). And we can do this by embracing the Cross and the crucifixion of our “ego’s” for what follows is the resurrection.

As we read the Holy Scripture and the Holy Fathers, and the whole history of the human kind, we see that everything happens for a reason. The good and the bad in life, we know has a lot to do of how we live and accept the reality around us. All the blessing and all the tribulations have root in our understanding of our Cross. How do we hold it’s vertical and horizontal line: our relationship with God and with our neighbor. Here we are passing the test of life. The more we learn to love, as a sacrificial offering ourselves for the other, the more we get to experience the Resurrectional Grace that comes after the Cross. For without the cross there is no Resurrection.

In this Paschal season everything is waking from the deep winter sleep. The nature is blooming into new life. The whole universe comes forth to mystically greet its Creator and we too listen the calling to the resurrection with Him and rejoice with everyone who with faith greets the world with the most beautiful and powerful greeting: “Christ is Risen! Indeed He is Risen!”

So allow me to greet you once again and exclaim together for:

Christ is Risen! Hristos Vaskrese! Христос Воскресе! Χριστός Ανέστη!

Through the blessing and prayers of our Most Reverend Bishop Irinej, may God give us all that is necessary for our salvation!

Thy Resurrection, o Christ our Savior, the angels in heaven sing. Enable us on earth to glorify Thee in purity of heart.

Your Servant in Christ,
Parish priest
Fr. Borjan Vitanov

A MESSAGE FROM OUR PRESIDENT

CHRIST IS RISEN!

As our community begins to emerge from a challenging year of isolation, stress and loss, this Paschal season is a special opportunity to find and share our love and hope for the future.



Holy Resurrection of Christ Serbian Orthodox Church will celebrate our 105th anniversary May 9, 2021, again with caution and the practice of social distancing; it will be a quiet celebration as we will not be holding our customary banquet/festivities. We can however look forward to resuming some parish activities for 2021 which will include additional BarBQs this summer, the return of our ethnic Food Fest and Harvest Dance in the Fall, along with the annual Thanksgiving filling sale and December Bake sale.

Strange as it may be, amid this pandemic our parish has been blessed in that our numbers have grown. Father Borjan's dedication and spiritual guidance coupled with God's Grace have obviously generated this growth. Not only has attendance at Liturgy increased, but Father's Bible study/church history classes held via Skype have also grown, and well as Popadija's Sunday school classes. Many thanks to Popadija for her diligence in educating our children in the faith - they are the future. We welcome and look forward to coming together with our new acquaintances to enjoy fellowship and hospitality as well as the exchange of ideas and hopes for the continued growth of our Parish.

As we slowly awaken from a year of COVID shut down, let us move forward with renewed faith, asking for God's mercy, guidance and help with our struggles to stay true to the spirit of the Paschal traditions to the best of our ability,

On behalf of our church board and myself I wish you peace and joy.

Hristos Voskrese!

Christ is Risen!
Judith J. Larson
Church Board President

Christ is Risen from the dead, trampling down death with death,
and upon those in the tombs bestowing life.

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***“In loving memory of the Jonovich - Larson family members who are asleep with Lord.
Vjecnaja Pamjat!***



***Milo, Marija, Milja, Stevo, Millie, Dolly, Don, Nan, Milo, Sobo,
Pavle, Pedja, Igor, Yokana, Dorothy, Rudolph***

Hristos Voskrse!! Christ has Risen!!”

- David and Judie Larson

Concerning the Resurrection

By St. John of Damascus

From his *Exact Exposition of the Orthodox Faith* Book IV, Ch. 27.



We believe also in the resurrection of the dead. For there will be in truth, there will be, a resurrection of the dead, and by resurrection we mean resurrection of bodies. For resurrection is the second state of that which has fallen. For the souls are immortal, and hence how can they rise again? For if they define death as the separation of soul and body, resurrection surely is the re-union of soul and body, and the second state of the living creature that has suffered dissolution and downfall. It is, then, this very body, which is corruptible and liable to dissolution, that will rise again incorruptible. For He, who made it in the beginning of the sand of the earth, does not lack the power to raise it up again after it has been dissolved again and returned to the earth from which it was taken, in accordance with the reversal of the Creator's judgment.

For if there is no resurrection, let us eat and drink: let us pursue a life of pleasure and enjoyment. If there is no resurrection, wherein do we differ from the irrational brutes? If there is no resurrection, let us hold the wild beasts of the field happy who have a life free from sorrow. If there is no resurrection, neither is there any God nor Providence, but all things are driven and borne along of themselves. For observe how we see most righteous men suffering hunger and injustice and receiving no help in the present life, while sinners and unrighteous men abound in riches and every delight. And who in his senses would take this for the work of a righteous judgment or a wise providence? There must be, therefore, there must be, a resurrection. For God is just and is the rewarder of those who submit patiently to Him. Wherefore if it is the soul alone that engages in the contests of virtue, it is also the soul alone that will receive the crown. And if it were the soul alone that revels in pleasures, it would also be the soul alone that would be justly punished. But since the soul does not pursue either virtue or vice separate from the body, both together will obtain that which is their just due.

Nay, the divine Scripture bears witness that there will be a resurrection of the body. God in truth says to Moses after the flood, Even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your



lives will I require; at the hand of every beast will I require it, and at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, for his blood his own shall be shed, for in the image of God made I man. How will He require the blood of man at the hand of every beast, unless because the bodies of dead men will rise again? For not for man will the beasts die.

And again to Moses, I am the God of Abraham, the God of Isaac and the God of Jacob: God is not the God of the dead (that is, those who are dead and will be no more), but of the living, whose souls indeed live in His hand, but whose bodies will again come to life through the resurrection.

And David, sire of the Divine, says to God, Thou takest away their breath, they die and return to their dust. See how he speaks about bodies. Then he subjoins this, Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth.

Further Isaiah says: The dead shall rise again, and they that are in the graves shall awake. And it is clear that the souls do not lie in the graves, but the bodies.

And again, the blessed Ezekiel says: And it was as I prophesied, and behold a shaking and the bones came together, bone to his bone, each to its own joint: and when I beheld, lo, the sinews came up upon them and the flesh grew and rose up on them and the skin covered them above. And later he teaches how the spirits came back when they were bidden.

And divine Daniel also says: And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such trouble as never was since there was a nation on the earth even to that same time. And at that time thy

people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake: some to everlasting life and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and out of the multitude of the just shall shine like stars into the ages and beyond. The words,

many of them that sleep in the dust of the earth shall awake, clearly shew that there will be a resurrection of bodies. For no one surely would say that the souls sleep in the dust of the earth.



Moreover, even the Lord in the holy Gospels clearly allows that there is a resurrection of the bodies. For they that are in the graves, He says, shall hear His voice and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. Now no one in his senses would ever say that the souls are in the graves.

But it was not only by word, but also by deed, that the Lord revealed the resurrection of the bodies. First He raised up Lazarus, even after he had been dead four days, and was stinking. For He did not raise the soul without the body, but the body along with the soul: and not another body but the very one that was corrupt. For how could the resurrection of the dead man have been known or believed if it had not been established by his characteristic properties? But it was in fact to make the divinity of His own nature manifest and to confirm the belief in His own and our resurrection, that He raised up Lazarus who was destined once more to die. And the Lord became Himself the first-fruits of the perfect resurrection that is no longer subject to death Wherefore also the divine Apostle Paul said: If the dead rise not, then is not Christ raised. And if Christ be not raised, our faith is vain: we are jet in our sins. And, Now, is Christ risen from the dead and become the first-fruits of them that slept, and the first-born pyre the dead; and again, For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. Even so, he said, as Christ rose again. Moreover, that the resurrection of the Lord was the union of uncorrupted body and soul (for it was these that had been divided) is manifest: for He said, Destroy this temple, and in three days I will raise it up. And the holy Gospel is a trustworthy witness that He spoke of His own body. Handle Me and see, the Lord said to His own disciples when they were thinking that they saw a spirit, that it is I Myself, and that I am not changed: for a spirit hath not flesh or bones, as ye see Me have. And when He had said this He shewed them His hands and His side, and stretched them forward for Thomas to touch. Is not this sufficient to establish belief in the resurrection of bodies?

Again the divine apostle says, For this corruptible must put on incorruption, and this mortal must put on immortality. And again: It is sown in corruption, it is raised in incorruption: it is sown in weakness, it is raised in power: it is sown in dishonor, it is raised in glory: it is sown a natural body (that is to say, crass and mortal), it is raised a spiritual body, such as was our Lord's body after the resurrection which passed through closed doors, was unwearying, had no need of food, or sleep, or drink. For they will be, saith the Lord, as the angels of God: there will no longer be marriage nor procreation of children. The divine apostle, in truth, says, For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus, Who shall change our vile body that it may be fashioned like unto His glorious body: not meaning change into another form (God forbid!), but rather the change from corruption into incorruption.

But some one will say, How are the dead raised up? Oh, what disbelief! Oh, what folly! Will He, Who at His solitary will changed earth into body, Who commanded the little drop of seed to grow in the mother's womb and become in the end this varied and manifold organ of the body, not the rather raise up again at His solitary will that which was and is dissolved? And with what body do they come? Thou fool, if thy hardness will not permit you to believe the words of God, at least believe His works. For that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain. But God giveth it a body as it hath pleased Him, and to every seed his own body. Behold, therefore, how the seed is buried in the furrows as in tombs. Who is it that giveth them roots and stalk and leaves and ears and the most delicate beards? Is it not the Maker of the universe? Is it not at the bidding of Him Who hath contrived all things? Believe, therefore, in this wise, even that the resurrection of the dead will come to pass at the divine will and sign. For He has power that is able to keep pace with His will.

We shall therefore rise again, our souls being once more united with our bodies, now made incorruptible and having put off corruption, and we shall stand beside the awful judgment-seat of Christ: and the devil and his demons and the man that is his, that is the Antichrist and the impious and the sinful, will be given over to everlasting fire: not material fire like our fire, but such fire as God would know. But those who have done good will shine forth as the sun with the angels into life eternal, with our Lord Jesus Christ, ever seeing Him and being in His sight and deriving unceasing joy from Him, praising Him with the Father and the Holy Spirit throughout the limitless ages of ages. Amen.

Easter Greetings - Messages



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**“May your Day be filled with blessings of love, peace and joy.
Christ is Risen! Indeed He is Risen!”**

- Joseph and Louise Rahalewich

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**“Glorify the Lor Who sacrificed His own Son for us, give thanks and celebrate His life!
Happy Easter”**

- Joseph and Louise Rahalewich

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**“We remember Willliam and Dolores Saylor and David (Milo) Saylor
Christ is Risen!!!”**

- Love - Dr. & Mrs Robert Saylor

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**“Christ is Risen - Hristos Voskrese!
Indeed He is Risen - Voistinu Voskrese!
Happy Easter - Srecna Pascha!”**

- Bobby and Vanessa Sentz

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**“We would like to wish everyone a blessed Happy Easter,
Hristos Voskrese - Christ is Risen!”**

- Lillian and Bob Sentz

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“Hristos Voskrese! Vaistinu Voskrese!

**Blessed Easter greeting from the Pantelich Family in York, Maryland and Philadelphia:
Nesho, Barbara, Nesho Jr., Erica, Blake, Stephanie, Skyler, Todd, Rose, Chad & Briggi,
Darren & Jessica, Miroslav & Tim!”**

- Nesho, Barbara & Family Pantelich

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“Hristos Voskrese - Voistinu Voskrese!”

**In loving memory of our sister Helen Resanovich and to all departed Resanovich members.
Memory Eternal!”**

- Gil and Elaine (Resanovich) Darlak

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Christ is Risen! Indeed He has Risen!

In memory of Peyachkie family.

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**“Hristos Voskrese - Voistinu Voskrese! Christ is Risen - Indeed He is Risen!
In loving memory of my parents Stefan and Radmila - Bella Milosevich.”**

-Your Daughter Marija Milosevich

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“Hristos Voskrese - Voistinu Voskrese!

Memory eternal to my beloved wife Nancy Mrakovich Yetter.”

- Dewey Yetter

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**“Greetings to our family and friends for a blessed Easter!
Christ is Risen, glorify Him!”**

- Helen and John Gingrich

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“Memory Eternal!

In loving memory of our family members and friends!”

- Helen and John Gingrich

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“Hristos Voskrese - Voistinu Voskrese!

Greetings and love from the Vracarich Family!”

- Vracarich Family

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**“May the message of Paschal season stay in our hearts all through the year
Christ is Risen!”**

- David and Judie Larson

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**“In loving memory of Dolores J. and William D. Saylor and brother Milo
Vjecnaja Pamjat!”**

- The Merrill and Holtz Family

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“Christ is Risen! Truly He is Risen!

Glory to His Third day Resurrection and we adore His Third Day Resurrection!”

- Vasilios and Georgia Anstine

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“Hristos Anesti - Alithos Anesti!

**Christ is Risen from the dead, trampling death by death
and upon those in the tomb bestowing life!”**

Wishing everyone a Glorious Pascha!

- Giovanis Family

+++

“Hristos Voskrese - Voistinu Voskrese!

**Blessed Pascha Greetings to all our brothers and sisters in Christ
in the Serbian and the Russian Orthodox Family!”**

- Family Soltanov

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“A blessed Pascha to all!

In Christ’s love, Tony, Sue, Gregory and Stephanie Anstine.”

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**“Greetings to our family and friends for a blessed Easter!
Christ is Risen, glorify Him!”**

- James and Barbara Tautkus

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**“Χριστος Ανεστη !
Αληθως Ανεστη !
A Blessed Pascha to everyone!”**

**- Panagiotis, Viktoriya, Stefanos,
Serafima and Loukia Billis**

+++

**“In Loving Memory of
Grandparents Ralph & Nellie Lebo**

**In Loving Memory of
Baba & Dedo
Alexa & Stephania Kormushoff**

**In Loving Memory of Parents
George A. & Violet K. Lebo**

**Father
John H. Barnhart**

**THE VERY BEST OF HEALTH FOR
Stephen George Lebo & Sandra Ann Barnhart
Mrs. Gail Barnhart
Stephen E. & Kristie L. Lebo,
Children Lucas George, Lucy May and Leona Hope**

**Alexandra Erika & Jonathan Andrew Bailey
Sons Rory Alexander and Rhys William”**

- Stephen Lebo

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**“Hristos Voskrese! - Christ is Risen!
In loving memory of departed members of the Jonovich Family - Vecnaja Pamjat!
- B. Jonovich Family**



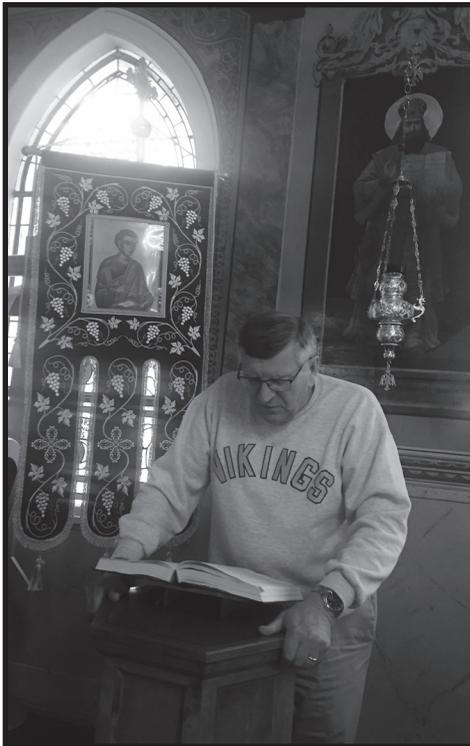
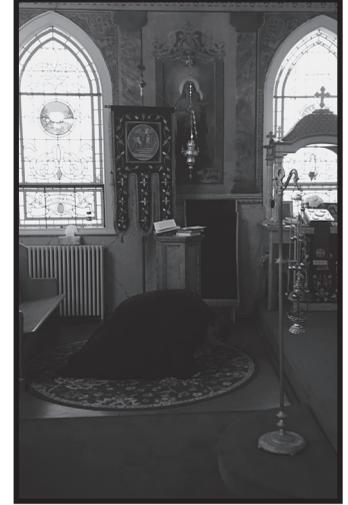
*Christ is Risen from the dead, trampling down death with death,
and upon those in the tombs bestowing life.*



BEGINNING OF THE GREAT LENT - MARCH 15, 2021



Glory to God, on March 15, 2021 we started the journey of the Great and Holy Lent, towards the Glorious Pascha of our Lord and Saviour Jesus Christ. May God bless all who with faith and humility followed the every day services throughout this blessed period for our Parish.

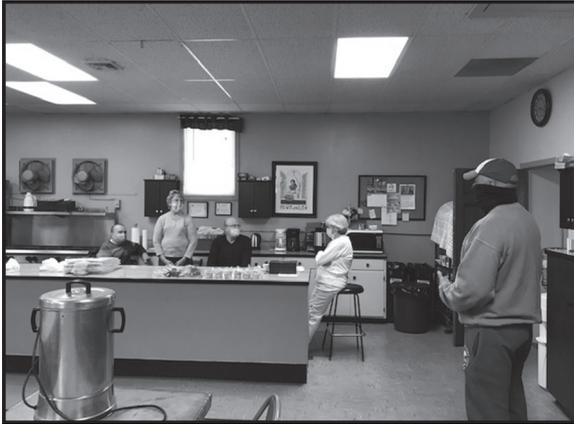




POTATO FILLING SALE - APRIL 3, 2021



Glory to God, on April 3, 2021 we organized a Potato Filling Sale. We would like to thank everyone involved in this successful event. Many of our neighbors who celebrated Pascha according to the Gregorian Calendar were able to take their orders.





With God’s help, we were able to official start with the website. All of our services have been live streamed starting 2021. We would like to thank Mr. Jacob Lentz for his support of building our new website and all of you who donated and helped.

Now you can visit our new website at: holyresurrectionofchrist.com!

Holy Resurrection - Live Stream

Holy Resurrection - Live Stream

▶ Play Video

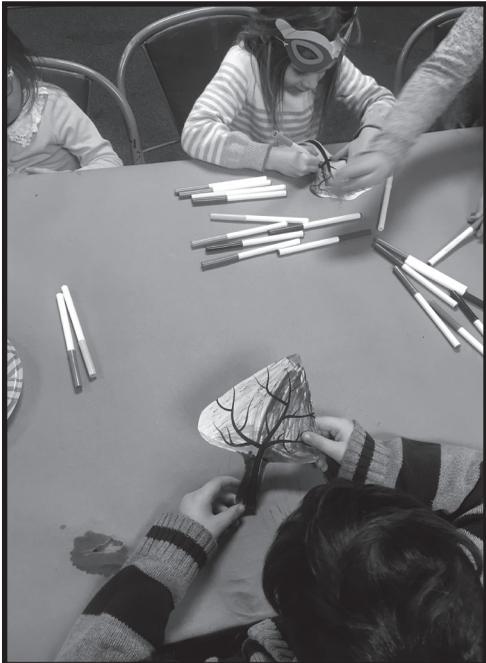
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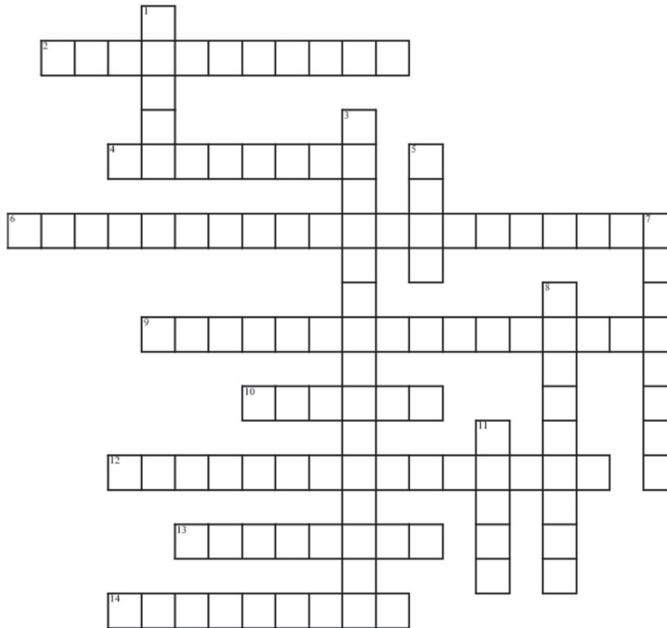


SUNDAY SCHOOL - 2021



KIDS CORNER

Byzantine Crossword



Across

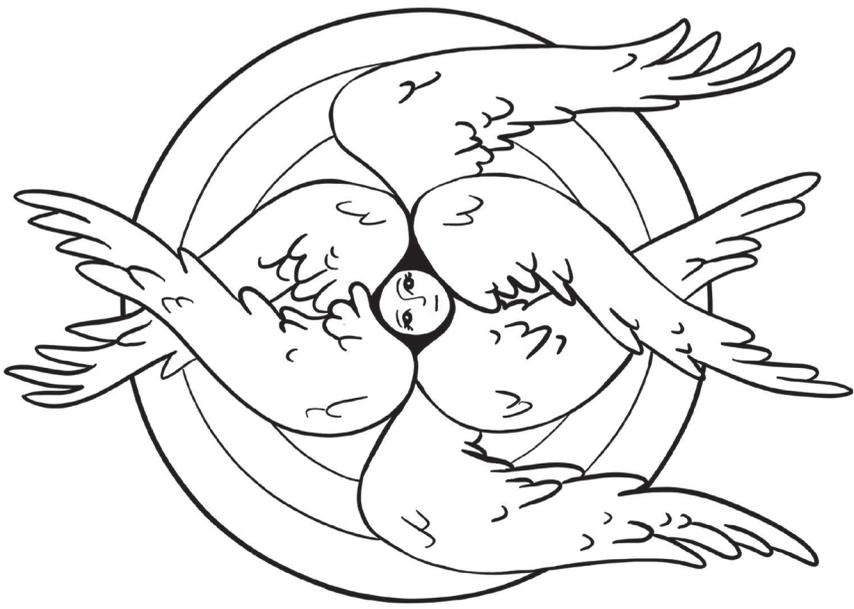
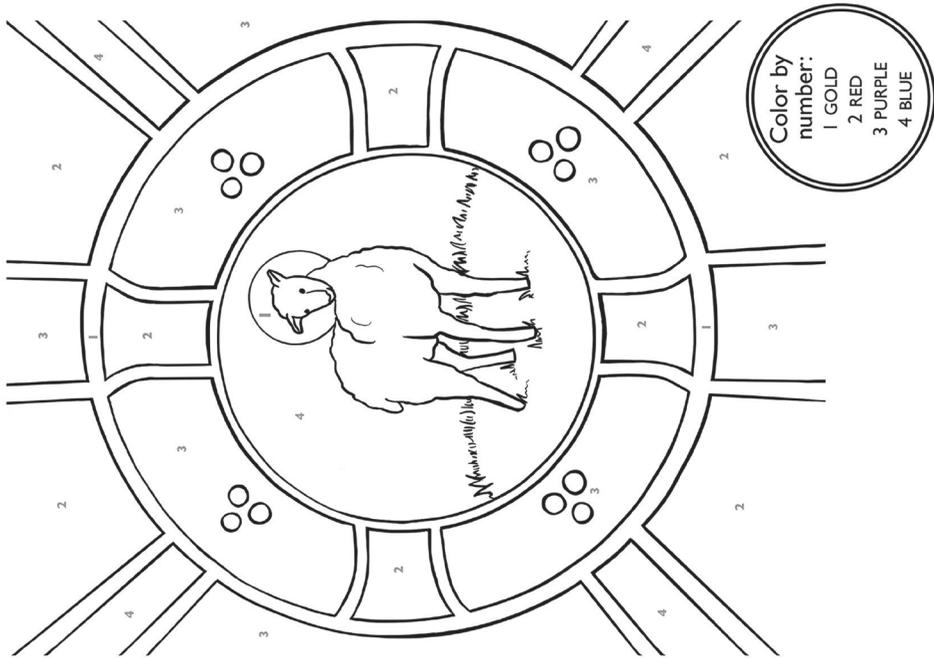
2. What church was built by Justinian for Christian Eastern Orthodox?
4. What became accepted in the west that they practiced?
6. Which of the 2 churches had a pope?
9. What did the Russians create that we use today?
10. Blend of Ancient _____ & Roman traditions
12. Mosaics were usually made of small colored glass, painted material, or
13. People lived in Constantinople because of protection of the eastern
14. Greek & Roman knowledge and history was stored in Byzantine

Down

1. St. Cyril and his brother created what book?
3. The city of Constantinople was the capital of
5. What did expanding trade cause Byzantine Empire to be?
7. Through _____ diffusion the Slavs picked up Byzantine
8. In the early 1000s the head of the Christian church in Constantinople, called the
11. Crossroads of _____

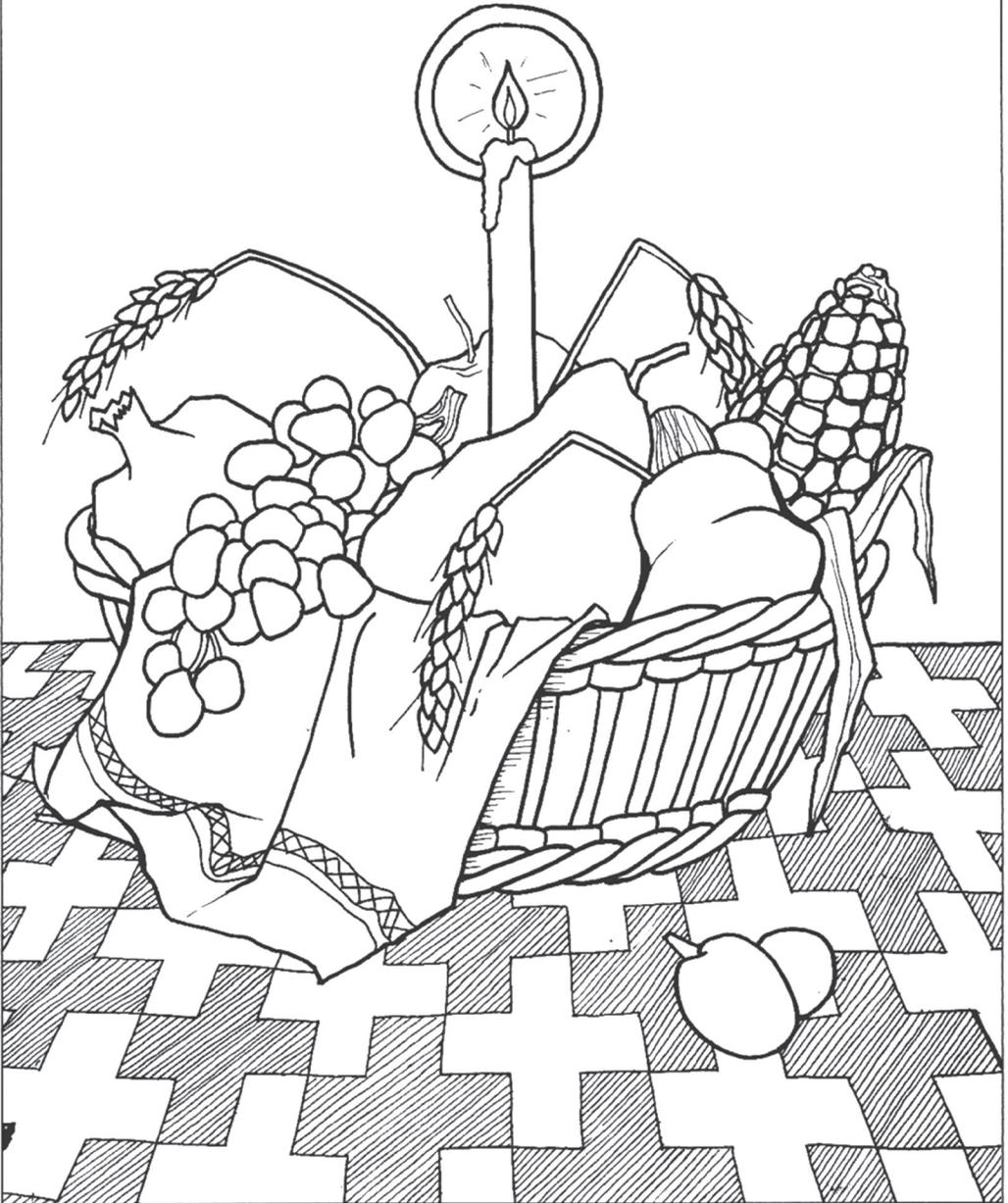
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Alleluia, Alleluia, Alleluia!

Color the Fruit!





THE PASCHAL SERMON OF ST. JOHN CHRYSOSTOM ARCHBISHOP OF CONSTANTINOPLE



The Catechetical Sermon of St. John Chrysostom is read during Matins of Pascha.

If any man be devout and love God, let him enjoy this fair and radiant triumphal feast. If any man be a wise servant, let him rejoicing enter into the joy of his Lord. If any have labored long



in fasting, let him now receive his recompense. If any have wrought from the first hour, let him today receive his just reward. If any have come at the third hour, let him with thankfulness keep the feast. If any have arrived at the sixth hour, let him have no misgivings; because he shall in nowise be deprived thereof. If any have delayed until the ninth hour, let him draw near, fearing nothing. If any have tarried even

until the eleventh hour, let him, also, be not alarmed at his tardiness; for the Lord, who is jealous of his honor, will accept the last even as the first; he gives rest unto him who comes at the eleventh hour, even as unto him who has wrought from the first hour.

And he shows mercy upon the last, and cares for the first; and to the one he gives, and upon the other he bestows gifts. And he both accepts the deeds, and welcomes the intention, and honors the acts and praises the offering. Wherefore, enter you all into the joy of your Lord; and receive your reward, both the first, and likewise the second. You rich and poor together, hold high festival. You sober and you heedless, honor the day. Rejoice today, both you who have fasted and you who have disregarded the fast. The table is full-laden; feast ye all sumptuously. The calf is fatted; let no one go hungry away.

Enjoy ye all the feast of faith: Receive ye all the riches of loving-kindness. let no one bewail

his poverty, for the universal kingdom has been revealed. Let no one weep for his iniquities, for pardon has shown forth from the grave. Let no one fear death, for the Savior's death has set us free. He that was held prisoner of it has annihilated it. By descending into Hell, He made Hell captive. He embittered it when it tasted of His flesh. And Isaiah, foretelling this, did cry: Hell, said he, was embittered, when it encountered Thee in the lower regions. It was embittered, for it was abolished. It was embittered, for it was mocked. It was embittered, for it was slain. It was embittered, for it was overthrown. It was embittered, for it was fettered in chains. It took a body, and met God face to face. It took earth, and encountered Heaven. It took that which was seen, and fell upon the unseen.

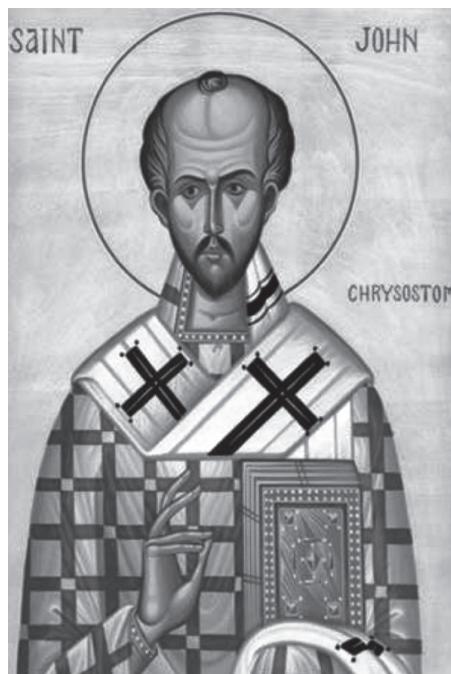
O Death, where is your sting? O Hell, where is your victory? Christ is risen, and you are overthrown. Christ is risen, and the demons are fallen. Christ is risen, and the angels rejoice. Christ is risen, and life reigns. Christ is risen, and not one dead remains in the grave. For Christ, being risen from the dead, is become the first fruits of those who have fallen asleep. To Him be glory and dominion unto ages of ages. Amen.

ABOUT ST. JOHN CHRYSOSTOM:

St. John Chrysostom (“The Golden Tongue”) was born at Antioch in about the year 347 into the family of a military-commander, spent his early years studying under the finest philosophers and rhetoricians and was ordained a deacon in the year 381 by the bishop of Antioch Saint Meletios. In 386 St. John was ordained a priest by the bishop of Antioch, Flavian.

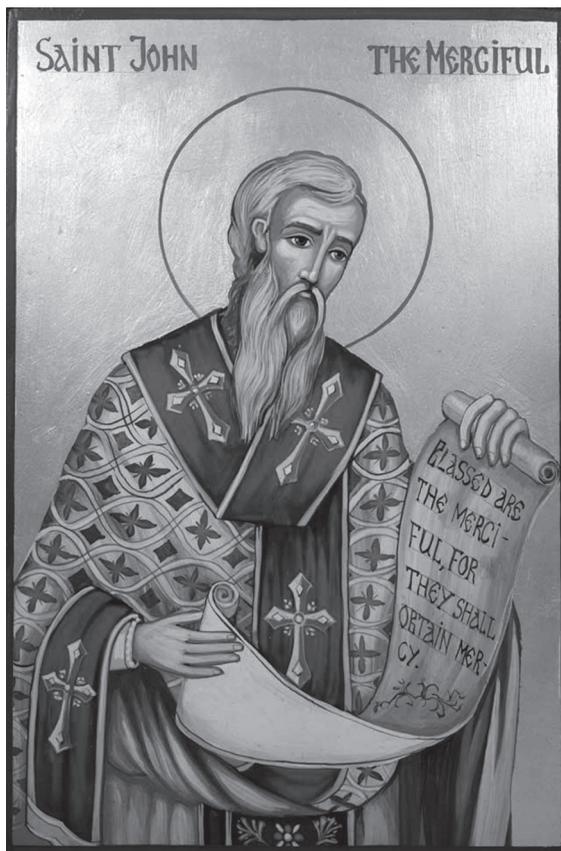
Over time, his fame as a holy preacher grew, and in the year 397 with the demise of Archbishop Nektarios of Constantinople—successor to Sainted Gregory the Theologian—Saint John Chrysostom was summoned from Antioch for to be the new Archbishop of Constantinople.

Exiled in 404 and after a long illness because of the exile, he was transferred to Pitius in Abkhazia where he received the Holy Eucharist, and said, “Glory to God for everything!”, falling asleep in the Lord on 14 September 407.



The two poles of the spiritual life (Memory of Saint John the Charitable)

Elder Joseph of Vatopaidi



12 November 2019

Today our Church celebrates the memory of Saint John the Charitable [Merciful], Patriarch of Alexandria. Saint John came from Cyprus, and was the son of rich and devout parents. Even though he was brought up in comfort, he concentrated his mind and attention on his devotions. Seeing that his pure soul would produce great spiritual fruit in the future, Divine Grace destined him for and exalted him to the throne of Alexandria, which was at its height at the time. In his Life, mention is made of a symbol which Grace sent as an indication of his future way of life. In a dream, he saw a beautiful maiden crowned with an olive wreath, who said to him: 'I'm the first daughter of the King. If you love me, I have the power to bring you to Him'. Saint John concluded that this was the Grace of empathy and charity.

And this is so. The central point of the greatness that is befitting to God is empathy. It was this which, in a sense, moved God to create the world out of nothing. But even when the world bankrupted itself through its own carelessness and lost its equilibrium, the Divine Word 'emptied' Himself, again out of empathy and compassion. He moved into this world, clothed Himself in our own poverty and brought creation, which was out of kilter, back into balance. Charity is the only-begotten daughter of God. It was she, according to the saint's Life, who called the young man and told him: 'If you love me, I'll take you to the king, because I have great influence with him'.

When he was consecrated Patriarch of Alexandria, the city and the whole area under his jurisdiction was undergoing many trials, because this was the time when Islam was beginning

its expansion. Raids had begun in those areas and there was pressure on the Christian world. Added to these were various natural disasters, such as drought, which caused poverty, hunger and misery. The region was in a sorry state, because the River Nile hadn't flooded due to the lack of rain in the areas where it rose. As a result of these disasters, Christians sought refuge, charity, food and support in the city of Alexandria. Then it was that Saint Ioannis, who was the right person in the right place and time, revealed the true nature of his soul. He showed the real empathy which he felt. At that time the Church was financially independent. It had its own funds and had no need of state support. In difficult times it was even able to govern. It built hospitals, nursing homes and educational establishments and gave practical help to people. At this time, the saint showed his inimitable charity, which is why he earned the epithet 'Charitable'. Anyone can read his Life, but what we want to stress and what's of benefit to us is the manner in which he empathized with others, because this is one pole of our destined course.

There are two poles between which we act as perfect and reasonable beings. One is to love God 'with all our soul, with all our might and with all our heart' The other is to love our 'neighbour as our self'. If we achieve the former, we'll certainly achieve the latter.

How should we set about loving 'the Lord our God'?

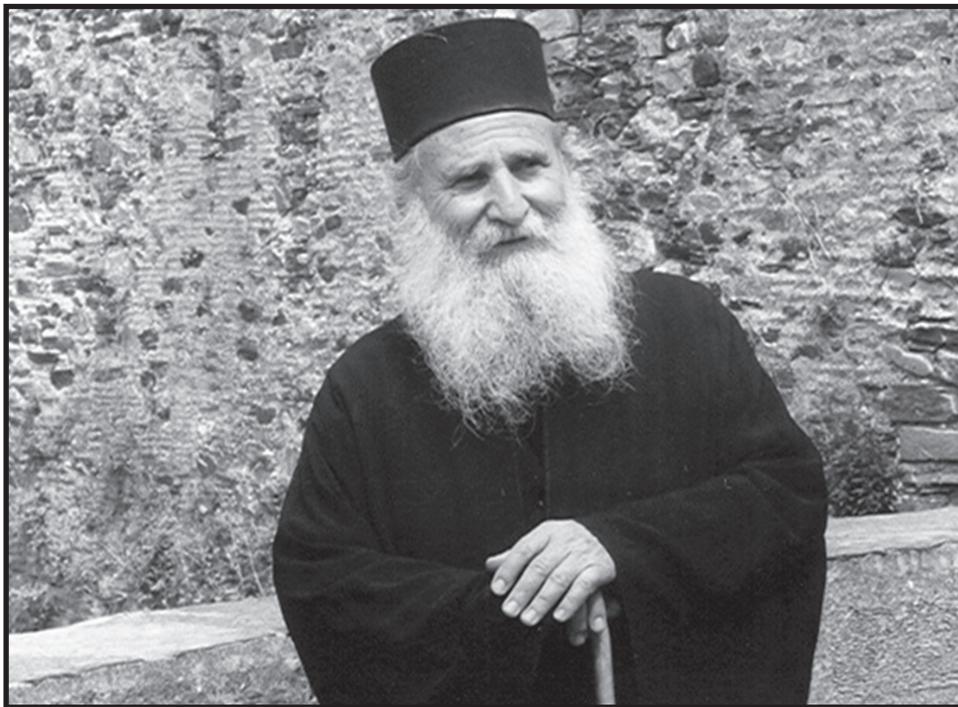
If we're to love and worship God, we have to rightly believe in Him. In order to do so, we have to know Him. This means, in the first place, inductive knowledge. Inductive knowledge engenders inductive faith. Provided inductive knowledge isn't corrupted by outside influences, it automatically gives birth to inductive faith. Because faith is a reality within the soul. It's not a construct, as various materialists would like to deceive us into believing today. Faith's a real entity in the spiritual world. It's part and parcel of the spirituality of rational beings.

When the intellect is sound, people cannot help but believe and accept that it is not possible for this harmony to exist in the universe unless there's some force, some authority which has arranged everything and provides for it. According to the laws of physics, nothing comes into being simply by itself. Despite all the research and despite the stubbornness of those without faith, this law still stands.

Through inductive faith, people begin to believe that God really exists. The matter of real faith is resolved through revelation.. Today we have no need to fumble about in order to reveal God. Through the 'self-emptying' of the Word of God, with the presence of one Person of the Blessed Trinity, we enter into that faith which the Church transmits to us, the centre of Revelation. Because what we're interested in is not learning whether God exists, but rather in sorting out our relations with Him.

As people living after the Fall, we can't exist without the presence of God. Subject as we now are to death, corruption, transience, pain and devastation, we have to be liberated from all that, but there's no force that can do this except God. Without the mysterious presence

of His providence, nothing can exist, neither we ourselves nor any element. We need our personal salvation because the spectre of death hangs over us.. There's no escaping this. Through death's mill we're brought to destruction and perdition. But we must get round it. In order to do so we have to have a relationship with Him Who is the absolute Principle of Life. Only the source of life can abolish death and forcibly liberate those who flee to Him. Then our faith's transformed from inductive to contemplative; to real faith, which means submission to God's will. We're prepared to offer whatever it is that God wants. It's this submission to the will of God that's involved in the commandment: 'Love the Lord your God with all your soul, all your heart and all your mind'.



By our submission to God, we apply our love practically. Submission is the tool of love. Abstract love can't exist. Love is specific. How can you demonstrate practical love unless you act to serve those who you say you love? Since you claim to love God, then, you'll implement what He asks of you with all your soul. Not just for the sake of appearance, but out of real intent. By showing that we love God entirely and that we put Him and His will first, before our own life, we convince Him, and He comes and unites Himself with us. There is a true union between Him and us humans, what we call 'Theanthropism', which the Word of God taught us in practice through His own presence. And when we give to God what we have of our love, then He gives to us His own love, His own promises. We apply what Jesus told us: 'Those who love me have my commandments and observe them'. And 'Those who love me will be loved by my Father and my Father and I will come and make a dwelling place for them with Him'. When we reach

this position, we partake in the divine attributes. This is like what happens to iron when we put it in a fire. It, too, becomes fire. It goes red and takes on all the attributes of fire, without changing. It remains iron, but burns and illumines, just as fire does. The same is true of people who've taken on divine attributes. They become wholly love and then they 'love their neighbour as themselves'. They don't live for themselves. This is exactly what Saint Paul says: 'Let each of us please our neighbours to their good, for edification'. And Saint John is even bolder: "We ought to lay down our souls for our brethren'.

This was the position attained by our Fathers, and having managed to love God in their isolation, with all their soul, with all their heart and with all their mind, and having received the divine energies, they then turned to us who are sick and feeble, passing on to us all the understanding and love which God gave them. Saint John the Charitable is one of the many whom our Church has enriched. By his intercessions, I pray that we make a start with good intentions, loving first God and then our neighbour. Amen.



Source: Elder Iosif, Αθωνικά μηνύματα, Ψυχωφελή Βατοπαιδινά, Holy and Great Monastery of Vatopaidi Publications, the Holy Mountain, 1999.

HOW THE MONKS MAKE KOLLYVA ON THE HOLY MOUNTAIN

21 August 2014



On the Holy Mountain, the abbots of the last hundred years are commemorated, as well as the priests and monks of the last thirty and kollyvo is also made every time an icon is placed in the church for veneration. Every Saturday, however, the departed are remembered unless it's the return of a feast of the Lord: a little zinc plate of boiled wheat is placed under the icon of Christ.

The kollyvo for a feast requires real confectionery and iconographical skills. Normally, on the surface there's an icon of the founder or the saint who the honored in the main church is named after, for example, Saint Athanasios the Athonite in the Great Lavra or the Annunciation in the Monastery of Vatopaidi.

Ordinary kollyvo is made as follows: they place crushed wheat into water to make it expand. Then they put it into a container of cold water and bring it to the boil. After half an hour, they pour off the water and add fresh, boiling it again until the wheat is soft and the liquid opaque. A little salt is added. They pour off the liquid, with the addition of sugar and cinnamon. They wash the wheat in cold water to stop it sticking and spread it out to dry. Two or three hours before the Divine Liturgy, the monk whose obedience it is, takes a handful of fine breadcrumbs and adds it

to the kollyvo to soak up any moisture, so that it's completely dry. Afterwards he'll sieve it to get rid of the bread crumbs. The wheat's now ready. He spreads it out and sprinkles sugar on top (not caster sugar, but ordinary) and makes a cross with sugar colored with cinnamon. If he wishes, he can also add ground hazelnuts at an earlier stage in the process.

The kollyvo for a feast has ground walnuts added, as well as cloves and cumin. Some monasteries use ground hazelnuts (carefully peeled of their skins) instead of wal-





nuts and cinnamon instead of cloves.

For the icons on the surface of the kollyvo, they take the wooden end of a fine artist's brush and press the shape on the sugar from the anthivolo (a copy or template). In this way, they fill in the clothes, face and hair with different-colored sugars.

Ordinary kollyvo is the normal sweet for monks in a coenobium and is distributed in the refectory at the end of the meal. The Russians on the

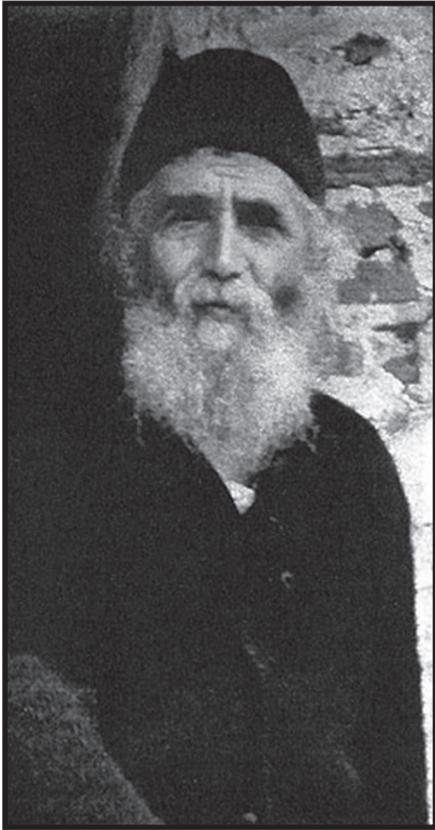


Holy Mountain make kollyvo not with wheat, but with rice, as is the custom in Russia. Smyrnakis noted that this was the case not only in the Monastery of Saint Panteleïmon, but also in the Russian sketes and cells, as well.



Source: *Pemptusia*

Monk Païsius the Athonite (1924-1994) – 12 July 2014



Much has been written about the Elder. Those who knew him best and were closest to him have mostly chosen to remain silent. I have imitated them. Not because I was one of them. I've simply respected his memory. The Elder, I think, didn't much care for quantity, sheer size or publicity. We were neighbours for a decade.

I used to watch the crowds in his garden. We'd point out the way to his kelli to pilgrims. I didn't visit him all that regularly. I followed certain visitors and went only in times of great need. I respected his privacy and the offer of his love.

He was born in Cappadocia, in Farasa, in 1924. His father was the village president and had ten children. Both his parents were well-known for their devotion to the Church. A few days before they left for Greece, as a result of the dreadful Asia Minor catastrophe, Saint Arsenios the Cappadocian (†1924), whose biography he so beautifully wrote, baptized him, giving him his own name. In this way, as the writer and artist Nikos Gavriil Pentzikis, from Thessaloniki, said, 'the living father Païsius is the departed father Arsenios'. As an infant refugee, he arrived in Piraeus and was taken thence to Corfu, where his godfather [Saint Arsenios] fell asleep in the Lord, before the child and his family moved on to Konitsa. He just about completed primary school and then took up carpentry.

After he'd completed his military service, he came to the Holy Mountain to be a monk, as was his great wish. He lived in our skete- Saint Panteleïmon, belonging to the Holy Monastery of Koutloumousiou, in Esfigmenou, Filotheou, Katounakia, the hermitage of Saint Galaktion on Mount Sinai, the monastery of Stomio in Konitsa, the Skete of Iviron, the monastery of Stavronikita, in Papa-Tykhon the Russian's (†1968) kelli of the Precious Cross, and in the Koutloumousiou kelli of the Panagouda [Mother of God]. Even as a young man, he loved contributing, studying and praying. In particular, he read assiduously the Lives of the Saints, the Sayings of the Fathers and Abba Isaak the Syrian. He paid great attention to his spiritual father and would visit Athonite Elders to seek their advice.

Later, although this was not his intention, he became an advisor and guide to many. He spoke a great deal about the moral obligation to do what's right. He used humour to smooth over difficult situations. Tired, sick and exhausted though he was, he would continue, until the setting of the sun, to bring comfort to those with problems. Night was devoted to prayer. He would remember thousands of names, living and departed, of cancer sufferers, those with heart problems, the sick in mind, the possessed, cripples, drug addicts, divorced couples, and the destitute. He used to say that we should pray even more for the departed. They had need of us. We alone could help them. He himself was very sick, but his ill health, bad though it was, didn't keep him from his spiritual struggle.

He was taught much by the school of the desert and he instructed his many visitors with the fruits of this experience. He spoke of the necessity for purification of the soul, of another 'way of reasoning', of divine justice, of plain dealings, of bringing peace to other people, of self-criticism and of the need for practical experience of the ascetic life. He was Christocentric and Christological. 'Christ is moved by our love and our humility', he said, 'and gives us His mercy and grace in abundance'.

'We should make a factory to produce good thoughts', he would often say. He placed great importance on the distress caused by inner thoughts. Many of these are provoked by the demons and are designed to pervert us. Too much confidence in these inner thoughts isn't beneficial. The heart should be free of all thoughts. We hinder God's work in our soul with unseemly thoughts. People who retain good thoughts have nothing to lose. It's those without humility and repentance who're tormented by vain thoughts. If we give in to wicked thoughts, the demons are heartened. Pertinacity in our inner thoughts can lead to delusion and even to insanity. There's a constant struggle between good and bad thoughts. Humble thoughts activate God's grace. When the soul's not guarding our thoughts, it's swamped with impure thoughts and beset with psychological problems. The quality of their thoughts is what reveals people's spiritual state. We should try and correct the meretricious thoughts of others and not allow our own to nestle within us.

He fought for years to achieve purity of soul. His constant concern was purification. He laboured with justifiable pride to cultivate the vineyard of his spiritual life. He allowed himself to be guided by Divine Providence. He undertook the ascent of the ladder of continuous prayer without a second thought. Real prayer eases, sanctifies and benefits. He loved the psalms of David. He was humble and steadfast. He was always instructing, simply and with grace. His words were wise. He spoke with saints. One day he told me, 'Last night was the best night of my life. I kept vigil with the saints'. He wouldn't accept money from anyone. In a vision, Saint Arsenios congratulated him on this. He made do with the income from his handiwork, which was making crosses and icons stamped on wood.

He wrote and published the wonderful Life of Saint Arsenios [I was privileged to translate this work into English. The Elder told me not to tell anyone, but now I believe it should be common knowledge: he wrote in an ordinary jotter with a ball-point pen. The words came out so fast he could hardly keep up and it seemed to him that sparks were flying from the tip of the pen. WJL]. He knew what was important to mention, what was essential, and expressed it

feliculously and in powerful descriptions. After this, he published the biography of Elder Hatz-Yorgi, the famous and strict Athonite ascetic, on the occasion of the centenary of the latter's death. This was followed by his book on the Athonite fathers and Athonite matters, in which he described devout figures he had known personally, such as Papa-Tykhon (†1968). Soon after Elder Paisios' death, the Monastery of Saint John the Theologian in Souroti [near Thessaloniki] published an anthology of his letters. He also wrote small articles which he gave to his visitors, as well as letters which were full of brotherly love and charity. He visited Cappadocia, Australia, and a good number of monasteries in Greece. He got to know clergy, monastics and a host of lay people.

His last words show clearly the state of his soul: 'Since I can't kneel any more, I'm not needed here on earth and I have to go. The ascetic life I've lived all these years hasn't been of as much benefit as this illness'. For so many years he'd prayed for cancer sufferers and was now one himself. Despite his pain, he was immersed in prayer when he went to his rest on 12 July 1994. He was buried at the women's monastery of Saint John the Theologian, in Souroti, near Thessaloniki, to the consolation of many. His grave soon became a pilgrimage site. His burial and memorial services took place out of the public eye, with just one priest serving.

His words and his writings are a permanent record of his teaching to all of us. His observations were precise and subtle, to the point that they moved people deeply and were aimed at helping them. People who are spiritual don't have many rights. They don't mind being put upon. Too much sensitivity and too much indifference are the same evil. Tears have a purifying value, as long as they're mingled with sweat. These days we want to become saints with the least possible effort. The greatest joy comes from sacrifice. Secular life builds stress. Grace gives the greatest joy. A soft life makes people useless. Without effort and struggle, there's no sanctification.

Elder Paisios struggled hard throughout his life. He was distinguished more as an ascetic than as someone under obedience. He prayed and lived with a profound sense of his sinfulness. He had total confidence and hope in God. It was easy for him to concentrate on prayer, because there wasn't much to divert him. He prayed when he was asleep. He prayed and relaxed. He lived the hesychast life. For him, his greatest enemy was the fame he'd acquired. He was concerned about the direction that Greece and modern Greeks were taking, but never depressed people

Elder Paisios and Elder Porfyrios often agreed in what they said, as if they'd come to a prior agreement. This is how Orthodox spirituality works, with the same Holy Spirit. By God's grace, he often read people's souls as if they were an open book. He'd been illumined and he illumined. His simple words hide, as it were, the wisdom of virtue. He was practical. Like the Fathers of the Church, he poured from his heart the word of God, which was empirical, experiential and genuine. There were more than a few who benefited from just a few moments of his time. For others, meeting him was a turning point in their lives. Our acquaintance with him isn't a cause for boasting, but a responsibility and obligation.

His memory's pure and venerable. He loved the Holy Mountain deeply and honoured it. At his memorial service in July 2009, there were 12,000 people at the monastery of Souroti. That



says a great deal to those who wish to lash out at Athonite monasticism in a nasty and vicious manner.

Elder Paisios prayed to God for everyone and God blessed him. He talked to the saints about the problems of the world and asked for their prayers. God placed him in his al fresco reception rooms [his garden, where he used to receive pilgrims] so that he could relate to people. He may have been strict sometimes, but it was only ever out of love. A love that was discrete, restrained, and heart-felt. The Holy Mountain is proud to have such Elders in our day and age. Many gifts were disbursed as he passed. When we struggle, we enjoy them. He prays even more now that he's in heaven, as he used to say about Saint Arsenios. May his prayer be with us when we look at the humble Kelli of the Panagouda, which large numbers of pilgrims continue to visit, thirsting for real and true sanctity and indifferent to the excesses of some.

Sources– Bibliography

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SCHEDULE OF SERVICES

EVERY FRIDAY

at 6:30 PM CANON TO THE THEOTOKOS

EVERY SATURDAY

at 6:00 PM VESPERS

EVERY SUNDAY

at 10:00 AM HOLY LITURGY

LAZARUS SATURDAY APRIL 24, 2021 -

9:00 AM Divine Liturgy

6:00 PM Great Vespers

PALM SUNDAY, APRIL 25, 2021 - **PALM SUNDAY**

10:00 AM Divine Liturgy

6:00 PM Bridegroom Matins

WEDNESDAY, APRIL 28, 2021

9:00 AM LITURGY OF THE PRESANCTIFIED GIFTS

6:00 PM HOLY UNCTION

THURSDAY, APRIL 29, 2021

9:00 AM Divine Liturgy of St. Basil the Great

6:00 PM MATINS OF HOLY FRIDAY (READING OF THE 12 GOSPELS)

HOLY FRIDAY, APRIL 30, 2021

9:00 AM Royal Hours with Vespers

6:00 PM MATINS OF HOLY SATURDAY (*EPITAPHIO*)

HOLY SATURDAY, MAY 1, 2021 HOLY SATURDAY

9:00 AM VESPERAL DIVINE LITURGY OF ST. BASIL THE GREAT

11:45 PM HOLY MATINS (SERVICE CONTINUES INTO SUNDAY)

HOLY PASCHA MAY 1/2, 2021 - RESURRECTION OF OUR LORD JESUS CHRIST

SCHEDULE OF SERVICES... CONTINUED

00:00 AM	HOLY MATINS AND LITURGY (SERVICE CONTINUES INTO SUNDAY, MAY 2)
SUNDAY,	MAY 2, 2021
6:00 PM	VESPERS (READING THE GOSPELS IN MULTIPLE LANGUAGES)
MONDAY,	MAY 3, 2021 (BRIGHT WEEK)
9:00 AM	Paschal DIVINE LITURGY
THURSDAY,	MAY 6, 2021 (BRIGHT WEEK)
9:00 AM	Paschal DIVINE LITURGY - HOLY GREAT MARTYR GEORGE
FRIDAY,	MAY 7, 2021 (BRIGHT WEEK)
9:00 AM	DIVINE LITURGY - (THEOTOKOS, LIFE-GIVING FOUNT)
SATURDAY,	MAY 8, 2021 (BRIGHT WEEK)
6:00 PM	VESPERS
SUNDAY,	MAY 9, 2021 - CHURCH SLAVA, (ANTIPASCHA)
10:00 AM	(Slava celebration - canceled due to the Pandemic) Divine Liturgy - Sunday of St. Thomas - Antipascha.
MONDAY,	MAY 10, 2021 (POBUSANI PONEDELJAK)
10:30 AM	PARASTOS - MEMORIAL MONDAY
WEDNESDAY,	MAY 12, 2021
9:00 AM	DIVINE LITURGY - ST BASIL OF OSTROG THE WONDERWORKER.
FRIDAY,	MAY 14, 2021
6:00 PM	CANON TO THE THEOTOKOS
SATURDAY,	MAY 15, 2021
6:00 PM	VESPERS



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Upcoming Events in our Parish:

Church Slava Celebration - May 9, 2021 - canceled

Chicken BBQ & Pulled Pork Dinner

- May 15, 2021

- June 26, 2021

August 7, 2021

- September 25, 2021

Food Fest - **October 23, 2021**

“Berba” Harvest Dance tentatively - **November 6, 2021**

Potato Filling Sale - **November 20, 2021**

Bake Sale - **December 11, 2021**

Snow date - **December 18, 2021**