

# THE SPIRITUAL WATCH

Η Πνευματική Εγρήγορση



“Stand fast on spiritual watch, because you do not know when the Lord will call you to Himself”  
«Παραμείνετε ακλόνητοι εν πνευματική εγρήγορση, γιατί δεν γνωρίζετε πότε ο Κύριος θα σας καλέσει εμπρός Του»  
-St. John Maximovitch / +Άγιος Ιωάννης Μαξίμοβιτς

## “It is Finished..”

In the reading of the Ninth Gospel concerning the suffering of the Savior, and when the Gospel of Saint John was read during the Ninth Hour, we heard the exclamation made from the Cross, the exclamation of the Conqueror of Hades, death and the devil,

“It is finished.” (John 19:30).

What is finished? That was finished which was known to the Lord Omnipotent at the time of the creation of the world. Finished was that which the whole world was awaiting; finished was that which was prophesied even in Paradise to the forefathers who had sinned; finished was that which was foretold to the Prophets, that to which the Old Testament prefigurations pointed; finished was the redemption of the human race, its salvation from sin, death and condemnation. Christ the Savior made this exclamation, I repeat, already a Conqueror who had fulfilled the purpose for which He had been sent.

Before this, there was heard from the Cross an exclamation of an entirely different nature:

“Eli, Eli, lama sabachthani?” that is, “My God, My God, why have You forsaken Me?” (Matt. 27:46)

This exclamation was still that of a sufferer and not a conqueror. This exclamation tells of boundless torment and suffering, and indicates to us with what terrible sufferings the act of our redemption was accomplished. But, as the God-inspired Holy Fathers of the Church tell us, and as His Beatitude Metropolitan Antony expressed with particular precision, our redemption consisted of two parts, so to speak: first, the Lord Savior accepted upon Himself all the weight of our sins, then He nailed them to the wood of the Cross on Golgotha.

Cont'd on p.3

## «Τετέλεσται...»

Στο ένατο Ευαγγέλιο που αναφέρεται στα Πάθη Του Σωτήρος, καθώς και στην ανάγνωση του κατά Ιωάννη Ευαγγελίου την ενάτη ώρα, ακούστηκε η αναφήνηση από τον Σταυρό, η αναφήνηση από τον Νικητή του Άδη, τον Νικητή του θανάτου και του διαβόλου:

«Τετέλεσται...» (Ιωαν. 19:30) Όμως, τι τελείωσε; Αυτό τελείωσε το οποίο γνώριζε ο Παντοδύναμος Κύριος την ώρα της δημιουργίας του κόσμου. Αυτό τελείωσε το οποίο ανέμενε όλη η πλάση. Τελείωσε αυτό το οποίο είχε προφητευτεί ακόμη και στον Παράδεισο, στους προπάτορες που είχαν αμαρτήσει. Τελείωσε αυτό που είχε προειπωθεί στους Προφήτες, αυτό που επεσήμαναν οι προεικονίσεις της Παλαιάς Διαθήκης. Τελείωσε το σχέδιο της Λύτρωσης του ανθρωπίνου γένους, της σωτηρίας του γένους μας από την αμαρτία, τον θάνατο, και την καταδίκη. Ο Ιησούς Χριστός αναφήνησε το «Τετέλεσται» ήδη όντας Νικητής που είχε εκπληρώσει τον σκοπό για τον οποίο είχε σταλεί.

Πριν όμως από αυτό, είχε ακουστεί από τον Σταυρό μία αναφήνηση εντελώς διαφορετικής φύσεως:

«Ηλί Ηλί, λιμά σαβαχθανί; Τούτ' έστι, Θεέ μου, Θεέ μου, ινατί με εγκατέλιπες;» (Ματθ. 27,46)  
Η αναφήνηση αυτή ήταν ενός ακόμη πάσχοντα, και όχι ενός νικητή. Η αναφήνηση αυτή αποκαλύπτει ατε-

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### About *The Spiritual Watch*

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*The Spiritual Watch* is mailed to the homes of faithful by request only. Please see request information on p. 7

Συνέχεια στη σελ. 2

Be Careful. Watch out for your soul! Turn your thoughts away from what will soon pass and turn them towards what is eternal. Thus you will find the happiness that your soul seeks  
Προσέχετε. Φρουρείτε την ψυχή σας! Στρέψτε τις σκέψεις σας μακριά από αυτά που σύντομα θα περάσουν και στρέψτε τις προς τα αιώνια. Έτσι θα βρείτε την ευτυχία που λαχταρούν οι ψυχές σας

# «Τετέλεσται...» Συνεχίζεται από την πρώτη σελίδα

λείωτο μαρτύριο και φρίκη, και μας υποδεικνύει με τι τρομερά δεινά επιτεύχθηκε το έργο της λύτρωσης μας. Αλλά, όπως μας λένε οι Θεόπνευστοι Πατέρες της Εκκλησίας, και όπως έκφρασε ο Μακαριότατος Μητροπολίτης Αντώνιος με ιδιαίτερη ακρίβεια, μπορεί να ειπωθεί πως η λύτρωση μας αποτελείται από δύο μέρη: Πρώτα, ο Κύριος και Σωτήρας μας δέχτηκε Επάνω Του όλο το βάρος των αμαρτιών μας, και μετά κάρφωσε τις αμαρτίες μας στο ξύλο του Σταυρού στον Γολγοθά.

Όταν περπατούσε με τους αποστόλους Του στον Κήπο της Γεσθημανής, αυτοί που είχαν συνηθίσει να Τον βλέπουν αμετακίνητα ήρεμο, Τον Δεσπότη όλης της δημιουργίας, Τον Βασιλέα και Νικητή των στοιχείων της φύσης, και τον Κύριο επί ζωής και θανάτου, άκουσαν με τρόμο λέξεις ως τώρα ανήκουστες από Αυτόν: «Περίλυπος εστί η ψυχή μου έως θανάτου.» Ο Ιησούς τότε ζητά από τους μαθητές Του, τα αγαπημένα Του πνευματικά

παιδιά, κατά τις αφόρητα δύσκολες και αποφασιστικές στιγμές των Παθών, «Μείνате εδώ και γρηγορείτε μετ' Εμού.» (Μαθ. 26, 38)

Εδώ ξεκινά η προσευχή στη Γεσθημανή. Στην προσευχή ετούτη βλέπουμε ότι ο Αμνός, ο Οποίος ορίστηκε από καταβολής κόσμου για την σωτηρία του ανθρώπινου γένους, μοιάζει σαν να κάνει ένα βήμα πίσω, σαν να τρομοκρατείται μπροστά σε αυτό που Τον πλησιάζει και που πρέπει να δεχτεί και να υποφέρει. Τον φοβίζουν άραγε τόσο πολύ τα σωματικά μαρτύρια; Αυτός είναι ο λόγος που κάνει πίσω; Όχι!

Από την αφήγηση Των Παθών Του, βλέπουμε πόσο ήρεμο, πόσο μεγαλοπρεπώς, και με τι θαυμαστή και όντως Θεία υπομονή υπέμεινε τα φοβερά σωματικά βάσανα. Αναλογίσου πως ήταν αγνός και αναμάρτητος. Το να πάσχει κανείς είναι χαρακτηριστικό της αμαρτωλής φύσης. Ο Κύριος δεν έπρεπε να

υποφέρει, γιατί δεν υπήρχε αμαρτία επάνω Του. Ως εκ τούτου, ήταν αφύσικο γι' Αυτόν να πάσχει, και συνεπώς ήταν ασύγκριτα πιο τρομερό και δύσκολο απ' ότι για εμάς. Κι όμως, με τι τρόπο υπέμεινε τα σωματικά μαρτύρια;

Ας αναλογιστούμε μία στιγμή αυτών των βασάνων: Τον τοποθετούν στον Σταυρό, τα πανάχραντα χέρια και πόδια Του διαπεράστηκαν με τρομερά καρφιά. Τι φοβερή στιγμή! Αλλά Αυτός δεν σκέφτεται Τον Εαυτό Του. Ο Σωτήρας των αμαρτωλών, που ήρθε στον κόσμο να σώσει αμαρτωλούς, σκέφτεται αυτούς ακόμη και εδώ, και προσεύχεται Στον Πατέρα Του για τους δολοφόνους Του, «Πάτερ αφες αυτοίς. Ου γαρ οίδασι τι ποιούσι.» (Λουκ. 23, 34) Ακόμη και τούτη την στιγμή, δεν σκέφτεται τον Εαυτό Του. Ξεχνά το δικό Του μαρτύριο. Μόνο παρακαλεί Τον Πατέρα να

*Συνεχίζεται στην σελ. 8*

## St. Xenia Camp 2018: Helpers Needed

With the blessing of His Eminence, Metropolitan Demetrius, St. Xenia Camp will open for its 22nd season on August 12th through 18th, 2018 in Fryeburg, Maine. Through the intercessions of St. Xenia of St. Petersburg, and through the efforts of many who have worked tirelessly to bring the camp to where it is today, St. Xenia Camp continues to grow, providing Orthodox youth ages 8-16 a unique opportunity for recreation, fellowship, and spiritual growth.

Quality counselors represent the backbone of the camp. We are recruiting young adults for counselor positions to serve as mentors and role models for our campers.



Once accepted, counselors will be provided valuable online training in preparation for one day of in-person training on the Saturday before camp begins (August 11th). Your participation will create lasting memories for both you and our campers!

The foundation of the camp is the charitable spirit of its committed volunteer sup-

port staff. We seek certified adults for lifeguard and nursing staff, and qualified and responsible adults for crews in Arts & Crafts, the Kitchen, and on our Activity Support Staff. This shared service in Christ offers its own opportunity for fellowship and spiritual growth—if you are able, please consider joining us!

Please visit [SaintXeniacamp.com](http://SaintXeniacamp.com) for more information on all of these opportunities; online registration for campers will open soon, and online applications for counselors and support staff are now being accepted. We hope you can join us for this unique and wonderful experience of spiritual invigoration, growth and fun! If you cannot participate this year, please consider financially supporting the mission of the camp by:

- Sponsoring a parish or family that cannot afford to send their children to camp; or
- Donating to support a variety of quality supplies for camp activities (contributions for recreational equipment, art supplies, or even a well-stocked pantry can be an enormous help!)

Please contact our camp directors at [StXeniacamp@gmail.com](mailto:StXeniacamp@gmail.com) for assistance in giving alms to support St. Xenia Camp.

*-The St. Xenia Camp Directors*

## Family-Youth Conference 2018: Toronto, Here We Come!

The 2018 Youth Conference will take place at the Cathedral of St. Nektarios, 1223 *Dovercourt Road Toronto, ON, M6H 2Y1* Canada. His Eminence, Metropolitan Moses of Toronto, shared an announcement about the Conference, to take place in the fall:

*“The Saint Nektarios Cathedral in Toronto, Canada, will host the 2018 Family-Youth Conference this fall. Please note that the Conference will begin on Friday night, October 12 and end on Sunday, October 14. We will provide more information in the upcoming weeks.”*



# Ask His Eminence

**Question:** How can I keep my Orthodox Faith strong, when I have to spend every day in a Protestant environment?

-Orthodox Adolescent



**Answer:** Unfortunately, as I have said many times, it is very easy for us to get affected by our environment. The Greeks have a saying that shows how easy it is to become affected by the people around you: Show me your friend, and I will tell you who you are... («Δείξε μου τον φίλο σου, να σου πω ποιος είσαι.»). A person has to become spiritually strong in order to combat this effect.

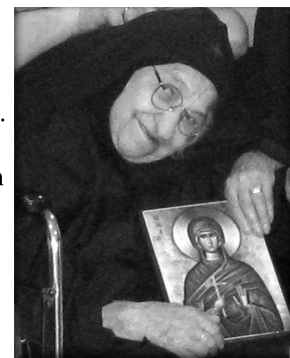
Even when we are at school or at work outwardly, we can remember our Savior and pray to Him inwardly. In our mind and heart we can seek Him, throughout the day, whenever we get a chance. We can say the Jesus prayer, “Lord Jesus Christ, Son of God, have mercy on me a sinner” and “Most Holy Theotokos save us” as often as we can. Setting aside a little bit of time every day for spiritual reading, the lives of Saints, etc. will also help strengthen us spiritually.

We get affected by our environment, and this is one of the primary reasons why we should be in Church and attend as many of the holy services as we can. There is an imbalance: we are out in the world, in the secular world, most of the time. Since we spend so much time in this environment, we get affected and influenced by secular things—by worldliness. There are people out there who are totally disconnected from God. Therefore, we speak a different language from these people, in a way. Christ our Savior, Whom we put on at the time of our baptism, resides in the heart of the Orthodox Christian, warms and illumines it, and is the Center of it. Therefore, we have a different outlook, different hopes for our life, different goals and priorities from the heterodox; they are missing the Center.

Even though we are surrounded by a non-Orthodox culture, we are richly blessed with many examples, in the Church and in our families, of those who were immersed in the True Faith, and

passed It on to us. The seeds of Orthodoxy were planted in this Land by many courageous confessors who, through their steadfastness and sacrifices, lit the path for us, such as St. John Maximovitch, St. Philaret the New Confessor, Archbishop Andrei of Novo-Diveevo, Archbishop Ioasaff of Canada, and many more.

For me, personally, another example of the Orthodox way of life was that of my grandmother. When I was growing up in Toronto, I spent a great deal of time with her, and it seemed like she was from another world—not just in terms of coming from another country, but as someone for whom absolutely, totally everything was about God, all the time. It is such a pleasant remembrance for me now. Whenever anyone saw her, her greeting would be the sign of the Cross; she was constantly praising God. When she would come over to our house for extended visits, she would stay in my room, and she would be praying all night, every night, without exception. As a child, I remember her on her knees with her hands up, praying with compunction. What a strange sight to a Protestant: to see people on their knees, or doing prostrations in the middle of the night, in their icon corner, with the kandili illuminating the face of the Theotokos and the Saints of God. Yet this is a beautiful, progressed spiritual state. It is Chinese, so to speak, for the people around us, in the secular world.



Mother Paraskeve, grandmother of Met. Demetrius

Where it concerns monastics, these people wonder why the Orthodox Christian would be drawn to a Monastery? Why would someone truly give their life to Christ—totally, when they could have all the temporary delights of the world? It is the calling of Christ, the Lamb of God. And it is His voice that we should all hear, laypeople as well as monastics, making Him the Center of our lives, our thoughts, and all of our paths.

[Note: This was a verbal response given by His Eminence, Met. Demetrius, at a parish question-and-answer session, and recorded by The SW]

Do you have a question for His Eminence, Metropolitan Demetrius of America, that you would like to ask through this column? Questions may be sent to *The Spiritual Watch*, c/o St. John's Monastery, 151 Heron Road, Cobleskill, NY 12043, or email it to: [KeepSpiritualWatch@gmail.com](mailto:KeepSpiritualWatch@gmail.com)

## “It is Finished...” *Cont'd from cover*

When He walked with the apostles in the Garden of Gethsemane, they who were accustomed to seeing Him immovably calm, the Master of all creation, the King and Conqueror of the elements and the Master of life and death, heard with horror words unheard from Him before: “My soul is exceeding sorrowful, even unto death.” The Savior then asks His disciples, His beloved spiritual children, during those unbearably difficult and decisive moments of the Passion, “Tarry ye here, and watch with Me” (Matt. 26:38).

Here the prayer in Gethsemane begins. In this prayer we see that the Lamb, Which was ordained at the time of the creation of the world for the salvation of mankind, steps back as if terrified before what is approaching Him and what He has to accept and suffer. Is He so much afraid of the physical suffering? Is it that which makes Him step back? No!

From the narration of His suffering we see how calmly, how majestically and with what wonderful, and of a true Divine patience He endured the terrible physical bodily torments. One has to keep in mind that He was pure and sinless. Suffering is characteristic of sinful nature. He did not have to suffer because there was no sin in Him. Therefore, suffering was for Him unnatural, and consequently, incomparably more sharp and difficult than for us. And yet, how did He endure the physical torments?

*Cont'd on p.4*



# “It is Finished...” *Cont'd from p.3*

Let us consider one moment of those torments: He is laid on the Cross, His most pure hands and feet are pierced by terrible nails. What a dread moment! But He does not think of Himself. The Savior of sinners, Who came into the world to save sinners, thinks of them even here and prays to His Father for His slayers, “Father, forgive them, for they know not what they do” (Luke 23:34). At that moment, He does not think of Himself; He forgets His own suffering; He only prays that the Father would be merciful, would forgive the sin of His own crucifiers. This is the way in which He knew how to fulfill His act of serving and saving sinners. Later on, a few hours will pass and He will lead yet another soul to salvation: the soul of the wise thief.

But here we see that He is so struck with awe at the horror, that He prays to His Father, “Father, if Thou be willing, remove this cup from Me” (Luke 22:42), and even more sharply according to Saint Mark, “Abba, Father, all things are possible unto Thee” (Mark 14:36). All things are possible unto Thee; Thou mightest find yet another way. Let this cup pass from Me. So terrible was it, He prays that it will pass from Him.

The Church tells us that Christ the Savior is the Lamb of God Who takes upon Himself the sins of the whole world. Yes, He took upon Himself, He accepted as His own, all our sins. And please remember that this is not simply a phrase written on paper, this is not a vibration of the air which we term a sound; this is very truth.

### **First Part of our Redemption:**

#### **What Truly Took Place in the Garden of Gethsemane?**

In the Garden of Gethsemane during this terrible struggle, He received into His soul the whole of humanity. As the All-knowing God for Whom there is no future and no past but only one act of the Divine omniscience and understanding, He knew each one of us, He saw each one of us, and every one of us did He receive into His soul,

with all our sins, our cold unwillingness to repent, with all our weaknesses and moral defilement. And what does He see? In order to save us, whom He loved so much and whom He received into His soul, He has to take upon Himself all our sins as if He Himself had committed them. And in His holy, sinless and pure soul every sin burned worse than fire. It is we who have become so accustomed to sin that we sin without hesitation.



As the prophet said, man drinks unrighteousness as a drink (Job 15:16), and does not count his sins. But in His holy soul every sin burned with the unbearable fire of Hades, and here He takes upon Himself the sins of the entire human race.

What a torment! What a searing torment it was for His all-holy soul! But on the other hand, He sees that if He does not accomplish it, if He will not receive upon Himself this weight of human sins, then humanity will perish for all ages, forever, for endless eternity. Here His human nature, stricken with horror, steps back before this fathomless abyss of suffering, but His endless, His boundless, His inexpressibly compassionate love will not consent that humanity should

perish; within Him there occurs a terrible struggle.

Finally, exhausted from this struggle, He goes to those from whom He was seeking compassion and whom He asked to tarry and watch with Him, but instead of commiseration, He finds them sleeping. He addressed them-according to one of the Evangelists, He addressed Simon directly-*Thou sleepest, thou who but a short while ago swore that thou wouldst follow Me everywhere, even unto death; thou sleepest, thou couldst not watch with Me even one hour? “Watch and pray,” He tells them, for “The spirit truly is willing, but the flesh is weak” (Mark 14:38). He steps away and again begins His lonely prayer. And at last His boundless love prevails and He takes upon Himself the sins of all humanity.*

But we see how much this struggle cost Him. The Heavenly Father sent an angel from Heaven to support Him because His human strength had reached its limit, and we see that He is exhausted and covered with a terrible bloody sweat which, as medicine states, occurs as a result of inner spiritual struggles which shake the whole being of a man.

Saint Demetrius of Rostov, meditating on the sufferings of the Savior in Gethsemane says, “Lord Savior: why art Thou all in blood? There is yet no terrible Golgotha, no crown of thorns, no scourging, no Cross, nothing like unto this as yet, yet Thou art all stained with blood. Who dared to

wound Thee?” And the Saint himself answers his question: “Love has wounded Thee.” Love brought Him to torment and suffering; from this struggle He is covered with blood but comes forth as Conqueror. And in His redeeming, heroic deed, He took upon Himself our sins and carried them on the Cross to Golgotha, falling under its weight.

### **Second Part of our Redemption:**

#### **The Sins of all Humanity are Nailed to the Wood of the Cross**

And there began that other, central part of our redemption, when He suffered all those sins which He took upon Himself in Gethsemane, in the terrible torments on the Cross.

The Holy Gospel lifts up a little of the veil

*Cont'd on p.7*



# Annunciation: The Two Natures of the Godman

By St. Proclus, Patriarch of Constantinople

Our present gathering in honor of the Most Holy Virgin inspires me, brethren, to offer her a word of praise, of benefit also for those who have come to this holy celebration. It is a praise of women, a glorification of their gender, which she brings to it, she who is both Mother and Virgin at the same time.

O desired and wondrous gathering! O nature, celebrate that whereby honor is rendered to woman! Rejoice, O human race, that in which the Virgin is glorified. "But where sin abounded, grace did much more abound" [Romans 5:20]. The Holy Mother of God and Virgin Mary has gathered us here. She is the pure treasure of virginity, the intended paradise of the Second Adam, the place where the union of natures (divine and human) was accomplished, and the Counsel of salvific reconciliation was affirmed.

Who has ever seen, who has ever heard, that the Limitless God would dwell within a womb? He Whom the Heavens cannot circumscribe is not limited by the womb of a Virgin! He Who is born of woman is not just God and He is not just Man. He Who is born has made woman the gateway of salvation. Where evil poured forth its poison, bringing on disobedience, there the Word made a living temple for Himself, bringing obedience there. From the place where the archsinner Cain sprang forth, there Christ the Redeemer of the human race was born without seed. The Lover of Mankind did not disdain to be born of woman, since She gave Him life (in His human nature). He was not subject to impurity by being in the womb which He Himself arrayed free from all harm. If this Mother had not remained a Virgin, then the Child born of her might be a mere man, and the birth would not be miraculous in any way. Since she remained a Virgin after giving birth, then how is He Who is born not God? It is an inexplicable mystery, for He Who passed through locked doors without hindrance was born in an inexplicable manner. Thomas cried out, "My Lord, and my God!" [John 20:28], thus confessing the union of two natures in Him...

...He, Who by nature is Lord, did not disdain human nature enslaved by the sinister power of the devil. The merciful God would not allow it to be under the power of the devil forever, the Ever-Existing One came and gave His Blood in ransom. To redeem the race of man from death He gave up His Body, which He had accepted from the Virgin. He delivered the world from the curse of the law, annihilating death by His death. "Christ has re-

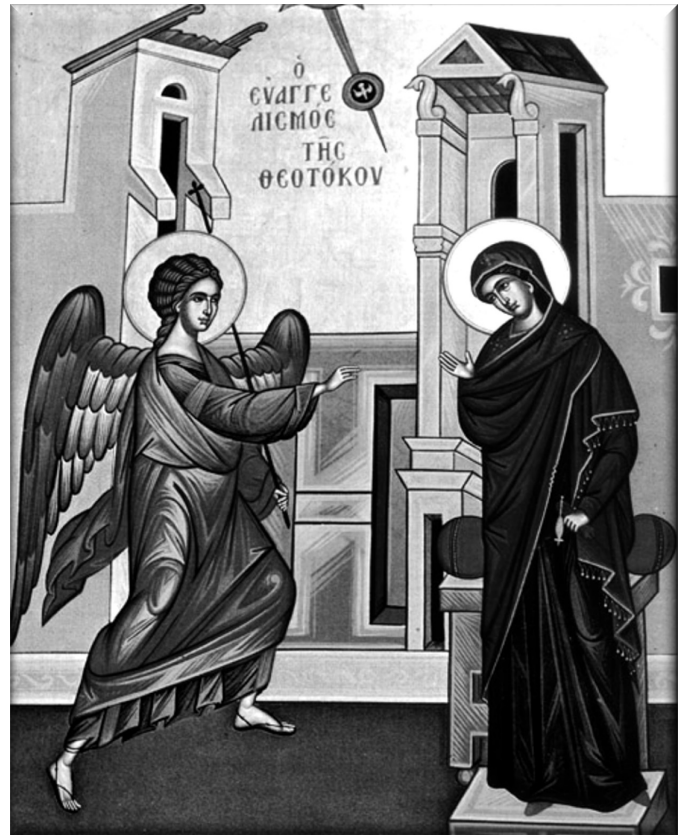
deemed us from the curse of the law," says Saint Paul [Galatians 3:13].

Know then that our Redeemer is not simply a mere man, since the whole human race was enslaved to sin. But neither is He just God, Who does not partake of human nature. He had a body, for if He had not clothed Himself in me, then neither would He have saved me. But, having settled in the womb of the Virgin, He clothed Himself in my fate, and within this womb He effected a miraculous change: He bestowed the Spirit and received a body...

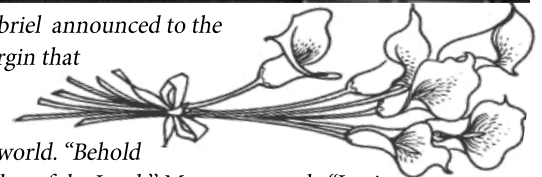
...He came to save, but had also to suffer. What has the one in common with the other? A mere man cannot save; and God cannot suffer in His nature. By what means was the one and the other done? He, Emmanuel, being God, was made also Man. He saved by that which He was (God), and He suffered as that which He became (Man)...

He alone is both in the bosom of the Father and in the womb of the Virgin; He alone is in the arms of His Mother and rides on the wings of the winds [Psalm 103/104:3]. He, before Whom the angels bow down in worship, also reclined at table with publicans. The Seraphim dared not gaze upon Him, yet Pilate pronounced sentence upon Him. He Who the servant smote is also the One before Whom all creation trembles. He was nailed to the Cross, and ascended to the Throne of Glory. He was placed in the tomb, and He stretched out the heavens like a curtain [Psalm 103/104:2]. He was numbered among the dead, and He emptied Hell. Here on earth, they cursed Him as a transgressor; there in Heaven, they glorified Him as the All-Holy.

What an incomprehensible mystery! I see the miracles, and I confess that He is God. I see the sufferings, and I cannot deny that He is Man. Emmanuel opened the doors of na-



Archangel Gabriel announced to the Most Holy Virgin that she would conceive the Savior of the world. "Behold the Handmaiden of the Lord." Mary answered. "Let it be done to me according to thy word." (Luke 1:38) «Ἴτε δε Μαριάμ-ιδού η δούλη Κυρίου· γένοιτο μοι κατά το ρήμα σου.» (Λουκ. 1,38)



ture as man, and as God He preserved the seal of virginity intact. He emerged from the womb at birth the same way He entered through the Annunciation. Wondrously was He both conceived and born: He entered without passion, and He emerged without impairment. As the Prophet Ezekiel says concerning this, "He brought me back by the way of the outer gate of the sanctuary that looks eastward: and it was shut. And the Lord said to me: This gate shall be shut, it shall not be opened, and no one shall pass through it; for the Lord God of Israel shall enter by it, and it shall be shut" [Ezekiel 44:1-2]. Here the Holy Virgin and Mother of God is clearly indicated. Let all contention cease, and let the Holy Scripture enlighten our reason, so that we too may receive the Heavenly Kingdom unto all eternity. Amen.

Featured in this issue:

# St. Seraphim of Sarov

**Orthodox Church, Glen Allen  
Virginia**

*By Kassiani Gehring*

**Clergy:** Fr. Nicodemos Gayle, Presbyter  
Fr. Andrew Wales, Deacon  
Fr. Joseph Clatterbuck, Deacon  
Fr. George Skvor, Protodeacon  
(retired)

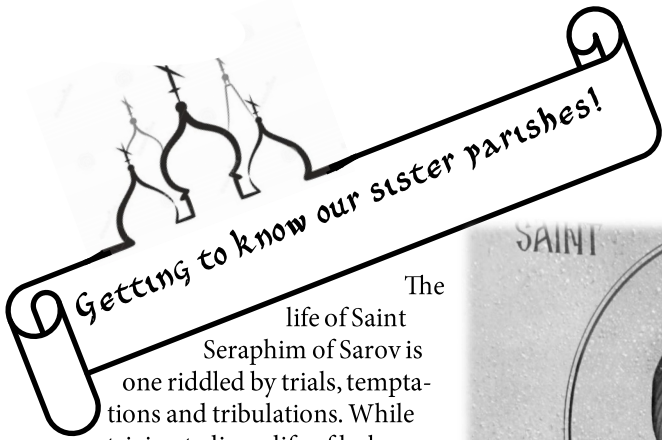
lives could disappear in a cloud of smoke overnight. The sun rose that Sunday over a smoking skeleton, a pile of ash where once there had seemed so much growth and hope. Yet it isn't just a structure that comprises a church. In the field beside the remains, even as the smoke still lingered, the parishioners held a readers service in the open air.

Despite the immediate devastation, there blossomed a host of miracles. Everything in the church was destroyed yet in the Altar, although the floorboards had collapsed, the Holy Table with the Gospel and the antimimension were untouched. The holy vessels and Father Nicodemos' vestments too, remained unharmed. And where the flames had burned the hottest, the beautiful icon of Saint Seraphim of Sarov stood untouched, save for a faint bubbling of gold leafing from the heat.

After three years of refunding, replanning, and rebuilding where many of the parishioners themselves worked through the heat of the summer to raise the structure, and after three years of services held in rented halls and family basements, a new building arose in the country field where before disaster had left its mark. No one could have imagined what the new church could become.

Often where there is fire, there is new life. This church is now spacious and beautiful, built solely for the practice of the true Orthodox faith. A new onion dome stands resurrected above the trees, sky blue as before but bigger, crowned with a gold cross that catches the sun as

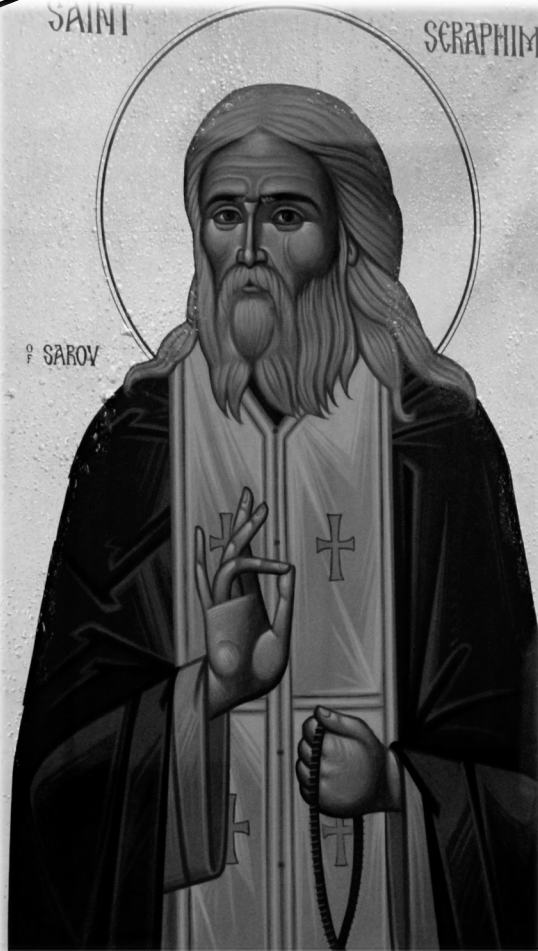
*Cont'd on p.7*



The life of Saint Seraphim of Sarov is one riddled by trials, temptations and tribulations. While striving to live a life of holy asceticism in the wilderness by prayer and labor, Saint Seraphim was attacked by thieves who broke his back, his body, and his head leaving him on the brink of death. Yet instead of giving in to despair over his physical ruin, the Saint's faith was only strengthened and, because of his resiliency and devotion to God, he was crowned worthy to take his place among the saints in heaven.

Our parish of Saint Seraphim of Sarov, set in the countryside of Hanover County, Virginia began, as many Orthodox parishes do, with a couple of icons in a devout family's living room where a handful of the faithful gathered to pray. After a few years, and as the community began to take root and grow, Father Nicodemos and his wife, Presbytera Lydia, sought out a suitable place for their parishioners to worship. There were many trials that went along with raising funds and procuring the property. However, with the help of God, generous donations poured in and everything seemed to fall quickly into place. In 1994, a small country house with aging siding and a rusty tin roof was purchased as the new house of God for our church family.

After ten years, an excited group of parishioners gathered to watch the much-anticipated renovations transform the old country house: new siding went up, the building was expanded and a modest, sky blue onion dome was erected over the roof



*Life-size icon of St. Seraphim of Sarov "Untouched by Flames" which adorns the entrance. The bubbling gold leaf which melted in the heat of fire, is visible around the Saint.*

of the church. The parish flourished. Perhaps God took this time to test the faith of his people as he did to our patron, Saint Seraphim. In the saint's life, malicious thieves destroyed Saint Seraphim's physical body. In our life, it would be flames that would destroy the physical building of the church.

Deep into an October night, neighbors saw the smoke and the flames and called for help. Among those who responded to the call was Father Nicodemos who arrived at 1:00 a.m. to stand and watch his temple burn. "I felt crushed," he recalls, "I had the breath knocked out of me." No one could have anticipated such a tragedy. What had become such a constant in our



# St. Seraphim of Sarov Orthodox Church by Kassiani Gehring



*Cont'd from previous page*

it rises in the mornings. The parishioners, who take meticulous care of the temple, have doubled in size, welcoming newcomers, oldcomers, and strangers into their arms. They have added two new deacons, Father Joseph and Father Andrew, to their clergy, and the parish is deeply involved in church events such as St. Xenia's youth camp. A new generation of children, of mostly baby girls, has sprung up as seeds of the community and as our future.

And yet inside, when you walk through the double doors into the narthex, the icon of Saint Seraphim hangs, slightly scarred. Our faith is woven with triumphant stories of those who have been tried by fire and only shone more brightly because of it. Our icon, untouched by flames and made brilliant by fire, is a symbol of our Lord's test, of His hand in all things. It is a reminder that no matter how the enemy seeks to destroy, the power of our Lord Jesus Christ vanquishes all.

*The SW thanks Fr. Nicodemos and his parish, Kassiani Gehring for her article, and Leila Psaromatis for the photos.*

## “It is Finished..”

*Cont'd from p.4*

covering His suffering on the Cross by the exclamation concerning which I spoke before, “My God, My God, why hast Thou forsaken Me?” (Matt. 27:46). For this was the principal terror for Him. Probably from this He stepped back terrified in the Garden of Gethsemane in that He realized what was awaiting Him: He knew that the Father would forsake Him, all covered with the stains of human sins. Through this exclamation uttered from His lips, the abyss of this measureless suffering is partly revealed to us. If we were able to look into this abyss, not one of us would remain alive, because from this measureless superhuman suffering our soul would melt, perish.

But lo! At last, through His suffering He achieved everything for which He came. As the new Adam, He becomes the forefather of the new, renewed, spirit-filled humanity, and then as Conqueror He exclaims, “It is finished.” The suffering is ended for Him now and He surrenders His spirit unto His Heavenly Father.

During the suffering on the Cross, He called unto Him as the least of sinners who is immersed in his sins, saying, “My God, My God, why

hast Thou forsaken Me?” and now He again calls Him *Father*. “Father, into Thy hands I commend My spirit” (Luke 23:46).

As a great preacher said, “The suffering is finished, let the wounds be healed, let the blood stop flowing; approach now ye Josephs of Arimathea and ye Nicodemoses, and also ye reverent Magdalenes, come to the Deceased in order to show Him the last honors.”

Let us remember well, beloved brethren, the subjects I lightly touched upon in my sermon.

Blessed is that man who knows how to read the Holy Gospel, who understands it and meditates upon what it tells us.

And now, while worshipping the Savior entombed, let us remember that the Lord suffered for our sins, that all these wounds were inflicted by us; and reverently kissing the wounds of the Crucified with repentance and gratefulness, let us pray to Him that by His grace He will teach us to be faithful to Him in all the paths of our lives. Amen.

*Sermon by St. Philaret the New Confessor on Great and Holy Friday, April 14/27, 1973  
[Minor edits/subtitles added]*

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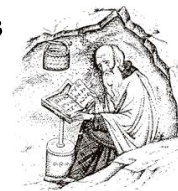
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# «Τετέλεσται...» Συνεχίζεται από την σελίδα 2

ελεήσει τους ίδιους Του σταυρωτές και να τους συγχωρέσει. Αυτός είναι ο τρόπος Του, ο τρόπος με τον οποίο ήξερε πως να εκπληρώσει το έργο Του, της διακονίας και της σωτηρίας των αμαρτωλών. Αργότερα, μετά από λίγες ώρες, θα οδηγήσει ακόμη και άλλη μία ψυχή στην σωτηρία: την ψυχή του συνετού ληστή.

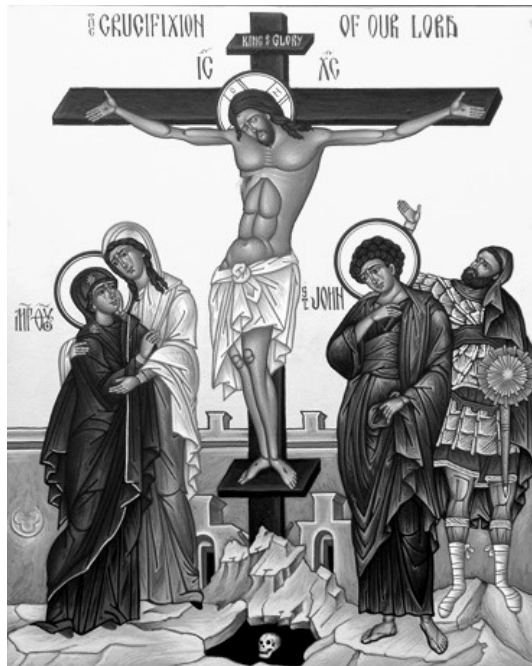
Αλλά εδώ, στον κήπο της Γεσθημανή, βλέπουμε ότι ο Κύριος είναι τόσο συγκλονισμένος από την φρίκη, που προσεύχεται στον Πατέρα Του, «Πάτερ, εἰ βούλεις παρενεγκείν τούτο το ποτήριον ἀπ' ἐμοῦ» (Λουκ. 22, 42), και ακόμα πιο έντονα κατά τον Άγιο Μάρκο, «Ἀββὰ οὐ Πατήρ, πάντα δυνατὰ Σοι.» (Μαρκ. 14,36) Τα πάντα είναι δυνατά για Εσένα: Ίσως να βρεις κάποιον άλλον τρόπο. Ἄσε το ποτήριον τούτο να ἀπέλθει ἀπὸ Μένα. Τόσο φρικτό είναι, που προσεύχεται να το απομακρύνει ἀπὸ Ἀυτόν.

Μας λέει η Εκκλησία ότι ο Ιησούς Χριστός είναι ο Αμνός Του Θεού που παίρνει ἐπάνω Του τις αμαρτίες ὅλου του κόσμου. Ναι, ὄντως πήρε ἐπάνω Του, δέχτηκε σαν να ήταν δικές Του, ὅλες μας τις αμαρτίες. Να θυμάστε ὅτι αὐτὴ δεν είναι ἀπλῶς μία φράση γραμμένη σ' ἓνα χαρτί. Δεν είναι ἀπλῶς ἓνας ἤχος στον αέρα τα λόγια αὐτά. Είναι ἡ ἀπόλυτη ἀλήθεια.

## Πρῶτο Μέρος Της Λύτρωσης:

### Τι Πραγματικά Συνέβη στον Κήπο της Γεσθημανή;

Στον Κήπο της Γεσθημανή, κατὰ τὴν διάρκεια αὐτοῦ του φοβεροῦ αγῶνα, ο Υἱὸς του ἀνθρώπου ἔλαβε μέσα στην ψυχὴ Του ὀλοκλήρη τὴν ἀνθρωπότητα. Σαν Πάνσοφος Θεὸς για Τον Ὅποιο δεν ὑπάρχει οὔτε μέλλον και οὔτε παρελθόν, ἀλλὰ μόνο μία πράξη Θεϊκῆς Παντογνωσίας και κατανόησης, ἤξερε τον καθένα μας, εἶδε τον καθένα μας, και τον κάθε ἓναν ἀπὸ ἐμὰς παρέλαβε μέσα στην ψυχὴ Του, μαζί με ὅλες τις αμαρτίες μας, με τὴν ψυχρὴ μας ἀπροθυμία να μετανοήσουμε, με ὅλες μας τις ἀδυναμίες και τον ἠθικὸ ρυθμό. Και τὴ βλέπει ο Κύριος; Για να μας σώσει, ἐμὰς που τόσο πολὺ ἀγάπησε και ἔβαλε μέσα στην ψυχὴ Του, πρέπει να πάρει ἐπάνω Του ὅλες μας τις αμαρτίες σαν να τις ἔχει διαπράξει ο Ἴδιος. Και μέσα στην Ἁγία, ἀναμάρτητη, και ἀγνή Ψυχὴ Του, ἡ κάθε αμαρτία ἐκαίγει χειρότερα ἀπὸ φωτιά. Ἐμεῖς εἰ-



μαστε που ἔχουμε τόσο συνηθίσει στην αμαρτία που αμαρτάνουμε χωρίς δισταγμό. Ὅπως εἶπε ο Προφήτης, ὁ ἀνθρώπος πίνει τὴν ανομία σαν νερό (Ἰώβ 15,16), και δεν μετρά τις αμαρτίες του. Ἀλλὰ, μέσα στην Ἁγία ψυχὴ Του Κυρίου, ἡ κάθε αμαρτία ἐκαίγει με τὴν ἀβάστακτη φωτιά του Ἄδη, και, ἰδοῦ, εἶχε σηκώσει ὁ Αμνὸς τις αμαρτίες ὀλοκλήρου του ἀνθρώπινου γένους.

Τι μαρτύριο! Τι καυτερό ἦταν τὸ μαρτύριο για τὴν Πανάγια Ψυχὴ Του! Ἀλλὰ βλέπει ὅτι εἰν δὲν τὸ φέρει εἰς πέρας, εἰν δὲν δεχτεῖ να λάβει ἐπάνω Του τὸ βάρος αὐτῶν τῶν ἀνθρώπινων αμαρτημάτων, τότε ἡ ἀνθρωπότητα ὅλων τῶν αἰώνων θα χαθεῖ, για πάντα, για τὴν ἀτέλειωτη ἀιωνιότητα. Ἐδῶ ἡ ἀνθρώπινη φύση Του, λυγισμένη ἀπὸ τὴν φρίκη, κάνει ἓνα βῆμα πίσω μπροστὰ σ' αὐτὴν τὴν παράλογη ἀβυσσο του μαρτυρίου, ἀλλὰ ἡ ἀτέλειωτη, ἡ ἀπεριόριστη, ἡ ἀνέκφραστα συμπονετικὴ ἀγάπη Του δεν τον ἀφήνει να δώσει τὴν συγκατάθεση Του στο να χαθεῖ ἡ ἀνθρωπότητα. Μέσα Του ἐξε-

λίσσεται μία φοβερὴ μάχη.

Τελικά, ἐξαντλημένος ἀπὸ αὐτὴν τὴν μάχη, πηγαίνει σε αὐτοὺς ἀπὸ τοὺς ὁποίους ἔφαχνε να βρεῖ συμπόνια και τοὺς ὁποίους εἶχε ζητήσει να παραμείνουν και να ἀγρυπνήσουν μαζί Του, ἀλλὰ ἀντὶ συμπαράστασης, τοὺς βρίσκει να κοιμούνται. Τοὺς ἀπευθύνεται—σύμφωνα με ἓναν ἀπὸ τοὺς Εὐαγγελιστῆς, ἀπευθύνεται στον Σίμωνα εὐθὺς—Εσὺ κοιμάσαι, εσὺ που μόλις πριν λίγο ὀρκίστηκες πως θα Με ἀκολουθοῦσες παντοῦ, ἕως θανάτου; Εσὺ κοιμάσαι; Δεν μπορούσες να ἀγρυπνήσεις μαζί μου οὔτε για μία ὥρα; «Γρηγορεῖτε και προσεύχεσθε» λέγει ὁ Κύριος, γιατί «το μεν πνεῦμα πρόθυμον, ἡ δε σὰρξ ἀσθενής.» (Μαρκ. 14, 38) Ἀπομακρύνεται και πάλι ξεκινὰ τὴν μοναχικὴ Του προσευχή. Και στο τέλος, ἡ ἀπεριόριστη Ἀγάπη Του επικρατεῖ, και παίρνει ἐπάνω Του τις αμαρτίες ὅλης τῆς ἀνθρωπότητας.

Βλέπουμε ὅμως πόσο Του κόστισε ὁ αγῶνας αὐτός. Ὁ Επουράνιος Πατέρας ἔστειλε Ἄγγελο ἐξ' Ουρανοῦ για να Τον στηρίξει γιατί ἡ ἀν-

θρώπινη δύναμη Του εἶχε φτάσει στα ὅρια τῆς. Βλέπουμε ὅτι εἶναι ἐξαντλημένος και καλυμμένος με τρομερὸ ἀιματηρὸ ἰδρώτα που, ὅπως δηλώνει ἡ ἱατρικὴ, συμβαίνει σαν ἀποτέλεσμα εσωτερικῶν πνευματικῶν αγῶνων που ταραίζουν τὴν ὅλη ὑπαρξὴ ἐνὸς ἀνθρώπου.

Ὁ Ἅγιος Δημήτριος του Ροστώφ, ἀναλογιζόμενος τὴν μαρτυρικὴ ἀγωνία Του Ἰησοῦ στον Κήπο Τῆς Γεσθημανή, ρωτᾶται, «Κύριε: γιατί

Συνεχίζεται στην σελ.9







# Monastic tactics

GUIDANCE FOR ALL ORTHODOX CHRISTIANS, OUT OF THE SPIRITUAL BATTLEFIELD OF MONASTICISM

From the *Gerontikon*:

## Sorrow: Preventative Repentance

An Elder said: If you fall to sin and having recovered from it, set out to grieve and repent for your fall, take care not to cease showing your grief and sigh to God until death, since there is danger that you might otherwise fall again into the same sin. Sorrow according to God is a bridle for the soul which will keep you from falling once more.

On the one hand, whilst we are offending, we do not so much as put it before our mind; on the other, if we give a little money to a poor person, this we are ever recalling.

-St. John Chryostom

### “Seeking Excuses” to Save Us

May, He is doing and contriving all things, so that, even for little, He may crown thee, and He goes about seeking excuses, whereby thou mayest be delivered from hell. Though thou shouldst sigh only, though thou shouldst only weep, all these things He quickly catches hold of, for an occasion of saving thee.

- St. John Chryostom

### Voluntary Hardships...

...May Save Us From Involuntary Hardships...

Abba Daniel says of St. Arsenios that he changed the water in which he boiled palm leaves only once a year. During his work, the smell of the stagnant water was unbearable. The Fathers who would go to his cell to visit would ask him to explain why he did not change the water from the palm leaves, instead of tolerating such an unbearable smell. To this question, Abba Arsenios would give the following answer: “It is necessary for me to endure this stench, rather than the fragrances and perfume which I enjoyed in my life as a layman.” Let us, therefore, care for our passions with medicine that are at odds with them. And let us consciously struggle to blot out recollections of sensual pleasures which we have enjoyed, with corresponding hardships.

## «Τετέλεσται...» Συνεχίζεται από την σελίδα 8

Είσαι όλος μέσα στο αίμα; Ακόμη δεν έχει φανεί ο τρομερός Γολγοθάς, ούτε το ακάνθινο στεφάνι, ούτε τα μαστιγώματα, ούτε ο Σταυρός, τίποτε τέτοιο ακόμη. Κι όμως Εσύ είσαι όλος βαμμένος με αίμα. Ποιος τόλμησε να σε πληγώσει; Και δίνει ο ίδιος ο Άγιος την απάντηση: «Η αγάπη Σε έχει πληγώσει.»

Η αγάπη Τον έφερε στο μαρτύριο και στα Πάθη. Από αυτόν τον αγώνα είναι καλυμμένος με αίμα, αλλά βγαίνει από αυτόν ως Νικητής. Και με τη λυτρωτική, ηρωική Του πράξη, σήκωσε επάνω Του τις αμαρτίες μας, και τις κουβάλησε πάνω στον Σταυρό προς τον Γολγοθά, υποχωρώντας κάτω από το βάρος.

### Δεύτερο Μέρος Της Λύτρωσης:

Οι Αμαρτίες όλης της Ανθρωπότητας Καρφώνονται στο Ξύλο του Σταυρού

Και εκεί άρχισε αυτό το άλλο, το κυρίως μέρος της λύτρωσης μας, όταν υπέφερε, στα φοβερά μαρτύρια του Σταυρού, όλες αυτές τις αμαρτίες που είχε πάρει επάνω Του στην Γεσθημανή.

Το Ιερό Ευαγγέλιο ξεσκεπάει λίγο το πέπλο που καλύπτει τα Πάθη Του στον Σταυρό με την αναφήνηση στην οποία αναφέρθηκε να-ρίτερα «Θεέ μου, Θεέ μου, γιατί Με εγκατέλειπες;» (Ματθ. 27, 46) Αυτός ήταν ο κύριος φόβος Του—πιθανόν να έκανε πίσω με τρόπο στον Κήπο της Γεσθημανή από τον φόβο αυτόν, γιατί έβλεπε τι Τον περίμενε: Ήξερε ότι ο Πατέρας θα Τον εγκατέλειπε εφόσον τώρα ήταν καλυμμένος με τις κηλίδες των ανθρώπινων αμαρτιών. Μέσα από την αναφήνηση που προφέρουν τα χείλη Του, η άβυσσος τούτης της αμέτρητης οδύνης αποκαλύπτεται εν μέρος. Αν γινόταν να κοιτάξουμε μέσα σ’ αυτήν την άβυσσο των Παθών Του, ούτε ένας από εμάς θα μπορούσε να παραμείνει ζωντανός, γιατί μπροστά σ’ αυτό το αμέτρητο, υπεράνθρωπο μαρτύριο που θα βλέπαμε, η ψυχή μας θα έλιωνε, θα χανόταν.

Αλλά ιδού! Στο τέλος, μέσα από τα Πάθη Του, τα επέτυχε όλα αυτά για τα οποία ήρθε. Σαν νέος Αδάμ, γίνεται Ο Προπάτορας της νέας, ανανεωμένης, φωτισμένης ανθρωπότητας, και τότε, ως Νικητής αναφωνεί «Τετέλεσται!» Το μαρτύριο τελείωσε για Αυτόν τώρα, και παραδίδει το Πνεύμα Του στον Ουράνιο Πατέρα Του.

Όταν έπασχε πάνω στον Σταυρό, ο Ιησούς Τον κάλεσε λέγοντας, «Θεέ μου, Θεέ μου, γιατί Με Εγκατέλειπες;» σαν να ήταν ο χαμηλότερος των αμαρτωλών που είναι βουτηγμένος στις αμαρτίες του. Και τώρα Τον αποκαλεί ξανά «Πάτερ»: «Πάτερ, εις χείρας Σου παρατίθεμαι το πνεύμα Μου.» (Λουκ. 23,46)

Όπως είπε ένας μεγάλος κήρυκας, «Τα Πάθη τελείωσαν, ας κλείσουν οι πληγές, ας σταματήσει να κυλά το αίμα. Πλησιάστε τώρα όλοι εσείς, σαν τον Ιωσήφ της Αρμαθαίας, και εσείς Νικόδημοι, καθώς επίσης και εσείς ευλαβείς Μαγδαληνές, ελάτε προς Τον Αποθανών για να του αποδώσετε τις έσχατες τιμές.»

Ας θυμόμαστε καλά, αγαπημένοι μου αδερφοί, τα θέματα αυτά, που στο ελάχιστο άγγιξα στο κήρυγμα αυτό. Μακάριος ο άνθρωπος που ξέρει πως να διαβάζει το Ιερό Ευαγγέλιο, που το κατανοεί και διαλογίζεται πάνω σε αυτά που μας λέει. Και τώρα, προσκυνώντας Τον Ενταφιασμένο Ιησού, ας θυμηθούμε ότι ο Κύριος υπέφερε για τις δικές μας αμαρτίες, πως εμείς προκαλέσαμε όλες αυτές τις πληγές. Και φιλώντας ευλαβικά τις πληγές Του Εσταυρωμένου, με μετάνοια και ευγνωμοσύνη, ας Του ζητήσουμε να μας διδάξει, δια της Θείας Χάρης Του, να είμαστε πιστοί σε Αυτόν σε όλα τα μονοπάτια της ζωής μας. Αμήν.

Κήρυγμα Αγίου Φιλάρετου του Νέου Ομολογητή, την Μεγάλη και Αγία Παρασκευή, 14/27 Απριλίου, 1973  
[Επεξεργάστηκε ελαφρώς/ πρόσθετους υπότιτλους]



# Kid Corner

## Wondrous Word Search

N Q G E P I T A F I O S K  
 O T L E Z A K R L T C K B  
 I R M B T Y S E O O G O B  
 T D D N R H P S N I M K T  
 C P O G S S S Q I N V B M  
 N A R G O T U E I O T A Z  
 U S H G F E E P M B N T S  
 Y C M T R O O H J A T N D  
 L H T O O T B Y P Z N J V  
 O A R M E G D M B O J E M  
 H N V N J Z L Y A B R R D  
 M Q T X R X Y O T L N P W  
 N B Y L D M P J G T T M X

### Pious Puzzle Responses from previous issue

#### ACROSS

- 2. St. John the Theologian
- 4. benefactors
- 6. St. Chrysostomos
- 7. Spiritual Cleansing
- 9. self-knowledge
- 10. Thessalonica
- 12. Our Own

#### DOWN

- 1. victory and martyrdom
- 3. never
- 5. humility
- 8. God in Heaven
- 11. Adam

Epitafios  
 Holy Unction  
 Pascha  
 Gospel  
 Savior  
 Omnipotent

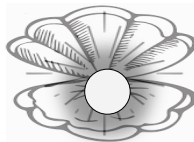
Prophets  
 Conqueror  
 Golgotha  
 Passion  
 Gethsemane  
 Lamb of God

### Humble Head-Scratchers

- ⌘ A rich man without compassion is just a poor man with money.
- ⌘ Quit telling God how big your storm is, and tell your storm how big your God is...
- ⌘ To get *nowhere*, follow the crowd!

## Discussion QUESTIONS

1. What do you think that St. Philaret means when he says, "He knew each one of us, He saw each one of us?" (p.4)
2. What does His Eminence, Metropolitan Demetrius, say is one good way to resist being influenced negatively by non-Orthodox people in the world? (p.3)
3. What does St. Proclus mean when he says that the Theotokos brought "glorification" and "praise" to the gender of womanhood?
4. What really happened in the Garden of Gethsemane? What is most surprising or moving to you about what happened in the Garden of Gethsemane, according to St. Philaret? (p.4)



## Think about your Faith



Answer one or more of these questions and, with your parent's permission, send your responses, along with your name and age to: *The Spiritual Watch*, c/o St. John's Monastery, 151 Heron Road Cobleskill, NY 12043 or email them to [KeepSpiritualWatch@gmail.com](mailto:KeepSpiritualWatch@gmail.com) Part or all of the responses may be published in the next issue.

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The Holy Metropolis needs the support of Her faithful in order to successfully meet Her responsibilities and objectives in the administration of the Genuine Orthodox Church. May our Savior richly bless all who help His Church, as He has said.

Η Ιερά Μητρόπολη χρειάζεται την υποστήριξη των πιστών Της για να ανταποκριθεί επιτυχώς στις ευθύνες και στους στόχους Της στην διοίκηση Της Γνήσιας Ορθοδόξου Εκκλησίας. Είθε ο Σωτήρας μας να ευλογεί πλουσιοπάροχα όλους όσους βοηθούν Την Εκκλησία Του, όπως μας είπε.

*“Honor the LORD with your wealth, with the first-fruits of all your crops; then your barns will be filled to overflowing, and your vats will brim over with new wine.”*  
-Proverbs 3:9-10

9 Τίμα τον Κύριο από τα υπάρχοντά σου, και με τους πρώτο-καρπούς όλων των γεννημάτων σου.  
10 και θα γεμίσουν οι σιταποθήκες σου από αφθονία, και οι ληνοί σου θα ξεχειλίζουν από νέο κρασί.  
-Παροιμία Σολομώντος 3:9-10

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KeepSpiritualWatch@gmail.com

# ❖ THE SACRED METROPOLIS NEEDS OUR SUPPORT ❖

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“In order for parishes to function well, the Metropolis must function well. Who will support the Metropolis if not Her faithful?”  
« Για να λειτουργούν καλά οι ενορίες, πρέπει να λειτουργεί καλά η Μητρόπολη. Ποιος θα υποστηρίξει την Μητρόπολη αν όχι οι πιστοί της;»



“Those alms we give in the name of God are received by God Himself. Spiritually, our alms are laid up in the treasuries of heaven, God’s treasuries, from which no one can steal them away.”

-St. John Maximovitch, the Wonderworker

«Οι ελεημοσύνες που δίνουμε στο όνομα του Θεού λαμβάνονται από τον Ίδιο τον Θεό. Πνευματικά, οι ελεημοσύνες μας κλείνονται στα θησαυροφυλάκια του ουρανού, του Θεού τα θησαυροφυλάκια, από όπου δεν είναι δυνατόν να τις κλέψει κανείς.»

-Άγιος Ιωάννης Μαξιμόβιτς, ο Θαυματουργός



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