

Holy Resurrection Greek Orthodox Church

Greek Orthodox Archdiocese of America
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March 29, 2020

Sunday of St. John Climacos

The memory of this Saint is celebrated on March 30, where his biography may be found. He is celebrated today because his book, The Ladder of Divine Ascent, is a sure guide to the ascetic life, written by a great man of prayer experienced in all forms of the monastic polity; it teaches the seeker after salvation how to lay a sound foundation for his struggles, how to detect and war against each of the passions, how to avoid the snares laid by the demons, and how to rise from the rudimentary virtues to the heights of Godlike love and humility. It is held in such high esteem that it is universally read in its entirety in monasteries during the Great Fast.

Our Righteous Father Mark the Confessor, Bishop of Arethusa; Cyril the Deacon, and others martyred during the reign of Julian

Saint Mark was Bishop of Arethusa in Syria. In the days of Saint Constantine the Great, Saint Mark, moved with divine zeal, destroyed a temple of the idols and raised up a church in its stead. When Julian the Apostate reigned, in 361, as the pagans were now able to avenge the destruction of their temple, Saint Mark, giving way to wrath, hid himself; but when he saw that others were being taken on his account, he gave himself up. Having no regard to his old age, they stripped him and beat his whole body, cast him into filthy sewers, and pulling him out, had children prick him with their iron writing-pens. Then they put him into a basket, smeared him with honey and a kind of relish of pickled fish, and hung him up under the burning sun to be devoured by bees and wasps. But because he bore this so nobly, his enemies repented, and unloosed him. Saint Cyril was a deacon from Heliopolis in Phoenicia. During the reign of the Emperor Constantius, son of Saint Constantine, he had also broken the idols in pieces. When Julian came to power, Saint Cyril was seized by the idolators and his belly was ripped open. The other holy Martyrs celebrated today, martyred in Gaza and Ascalon during the reign of Julian, were men of priestly rank and consecrated virgins; they were disemboweled, filled with barley, and set before swine to be eaten. The account of all the above Saints is given in Book III, ch. 3, of Theodoret of Cyrrhus' Ecclesiastical History.

Our Holy Father John the Hermit (4th c.)

He was the son of Juliana, a Christian woman of Armenia. While still a child, he left his mother and ran off to the desert. He was utterly aflame with love for Christ the Lord. In the beginning he entrusted himself to the guidance of a spiritual father, Pharmutius, who was so pleasing to God that an angel brought him bread every day. John later left him and withdrew into solitude. He let himself down into a dry well and lived there

Stewardship

Since we are not meeting at church, you can mail your stewardship in to the church PO Box at:

Holy Resurrection GOC
PO Box 3623,
Salem, OR 97302.

Website Updates

There have been several helpful additions made to the homepage of our website due to the Novel Covid-19 Virus and the changes to our church life schedule. There is a video message from Metropolitan Gerasimos and links to various pages to assist in reader's services at home, viewing streaming services, and a wonderful packet created by the Missions and Evangelism Ministry of the Greek Orthodox Metropolis of San Francisco.

Be sure to take a look!

Catechumens

Remember to keep our catechumens in your prayers:
Phillip, Joel, Krystal, Moses, Jude, Ezra, Josh, Stacy, Anne, Jacob, and Jeffrey in Tokyo, Japan

Since we understand Communion to mean that we have all things in common, sharing an identical Faith, only those who are members of the Orthodox Church who have prepared themselves through prayer, fasting, and recent confession may participate in Holy Communion. We invite all, however, to partake of the blessed bread (Antidoron) which is distributed at the dismissal.

for a full ten years in fasting, prayer and vigils. St Pharmutius used to bring him some of the angel's bread, for the angel of God did not wish to bring bread to the young John in person, lest he grow proud through this, so sent it through Pharmutius his spiritual father. After ten years of arduous asceticism in his well, St John went to the Lord and his relics revealed wonderworking power. He lived and was glorified by God and men in the 4th century.

Saint Eutropia (Isayenkova) of Kherson (1968)

Little is known of St. Eutropia's childhood, but she was native to the Kherson region and born on 24 November 1863 to her parents Leontius and Agatha. Because she was born on the feast of St. Katherine, this was her name before becoming a monastic. At the age of twelve she was sent to nearby Aleshkovskii Monastery. Together with her education, it was here that she learned to love prayer and sacred studies. Eventually she dedicated her life to the Monastery and took the name of Eutropia, inspired by St. Eutropia of Alexandria (Oct. 30). Her monastic obedience was singing in the choir and reading. To others, she was known for her kindness and modesty. Eutropia witnessed the flowering of the Monastery, with the building of magnificent churches and a school for orphans. But soon revolution, civil war, famine, destruction, and the worst - the godless power of Communism interrupted the monastic life of the nuns. The Monastery was abolished, churches closed, the nuns dispersed. Eutropia, like many other nuns of the Monastery, went to Kherson. There she settled in the area of Kindiyskikh near the Church of the Nativity of the Theotokos. During this time she earned a living sewing quilts. She and the nuns would often go to the church there to pray, but in 1938 it was shut down and they were forced to pray in a private home. When the Germans and Romanians came to Kherson in 1941, the churches once again opened. Many people would visit Eutropia and she eventually became renowned for her clairvoyance and commitment to praying for the dead who had no one to serve funerals or memorials for them due to the Soviets' closure of churches. God would reveal to her the names of the reposed in order for her to pray for them. A blank piece of paper near her bed at night was full of names by the morning for her to pray for. Many would visit her, even from great distances, so that the yard of her house seemed to always be full. Spiritual children testify that she wore fetters on her feet and in her hands was always a Bible which she studied. Though she received many gifts from the people, she only lived on unleavened bread and holy water, and everything else she gave to those in need. As she was near death her spiritual children would ask to whom they should now go to for their needs; Eutropia responded that they were to come to her grave as if she were among the living. When she reposed on 29 March 1968 she was 105 years old. The funeral took place in the Church of the Nativity of the Theotokos with thousands in attendance. She was buried in the cemetery Kindiyskom. At her grave many received her grace-filled help and healing. The Saint's relics now rest in Kherson's Cathedral of the Holy Spirit.

SMALL ENTRANCE HYMNS

Resurrectional Apolytikion (Plagal Fourth Mode)

From the heights didst Thou come down, O Compassionate One. And Thou didst submit to three-day burial that from the passions Thou might deliver us. O our Life and resurrection O Lord, glory be to Thee.

Apolytikion for St. John Climacos (Plagal Fourth Mode)

With the streams of thy tears, thou didst cultivate the barrenness of the desert; and by thy sighings from the depths, thou didst bear fruit a hundred-fold in labors; and thou becamest a luminary, shining with miracles upon the world, O John our righteous Father. Intercede with Christ God that our souls be saved.

Kontakion of Pascha (Plagal Fourth Mode)

Though Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades, and didst arise as victor, O Christ God, calling to the myrrh-bearing women, Rejoice, and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.

Kontakion (Plagal Fourth Mode)

To thee, the Champion Leader, we thy flock dedicate a feast of victory and of thanksgiving, as ones rescued out of sufferings, O Theotokos. But as thou art one with might which is invincible, from all dangers that can be do thou deliver us, that we may cry to thee: Rejoice, thou Bride unwedded.

St. Paul's Letter to the Hebrews 6:13-20 BRETHREN, when God made a promise to Abraham, since he had no one greater by whom to swear, he swore to himself, saying, "Surely I will bless you and multiply you." And thus Abraham, having patiently endured, obtained the promise. Men indeed swear by a greater than themselves, and in all their disputes an oath is final for confirmation. So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he interposed with an oath, so that through two unchangeable things, in which it is impossible that God should prove false, we who have fled for refuge might have strong encouragement to seize the hope set before us. We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest for ever after the order of Melchizedek.

The Gospel According to St. Mark 9:17-31 At that time, a man came to Jesus kneeling and saying: "Teacher, I brought my son to you, for he has a dumb spirit; and wherever it seizes him it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked your disciples to cast it out, and they were not able." And he answered them, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to me." And they brought the boy to him; and when the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, "How long has he had this?" And he said, "From childhood. And it has often cast him into the fire and into the water, to destroy him; but if you can do anything, have pity on us and help us." And Jesus said to him, "If you can! All things are possible to him who believes." Immediately the father of the child cried out and said, "I believe; help my unbelief!" And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You dumb and deaf spirit, I command you, come out of him, and never enter him again." And after crying out and convulsing him terribly, it came out, and the boy was like a corpse; so that most of them said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. And when he had entered the house, his disciples asked him privately, "Why could we not cast it out?" And he said to them, "This kind cannot be driven out by anything but prayer and fasting." They went on from there and passed through Galilee. And he would not have any one know it; for he was teaching his disciples, saying to them, "The Son of man will be delivered into the hands of men, and they will kill him; and when he is killed, after three days he will rise."