

ELDER PAISIOS

AN OBSTACLE FOR THOSE BENT ON DESTROYING OUR LAND AND ITS CIVILIZATION

by Leontios Monahos Dionysiates

01. An occasion for remembering the Elder's contribution.



The occasion arises from the slanderous statements written against Elder Paisios by a miserable individual on Facebook, which was followed by support from individuals even more miserable.

From the news: *“The 27 year old, according to the official announcement, was the administrator of a page on Facebook which contained blasphemous and defaming content against Elder Paisios and Orthodox Christianity. Regarding the defaming and blasphemous content of that particular page, the Electronic Crimes Prosecution electronically received thousands of complaints by residents from all over the world.”*

Despite the post's disgusting content, some people, in various places on the Internet, supportively wrote against the page's removal... regarding the action as an affront to their “freedoms”... They most likely mean their “freedom” to defame rather than to argue. This is foreign not only to Christian thought but also to that of the ancient Greek philosophers, who were distinguished not because they insulted like uncivilized barbarians but because they were able to think and reason...

This occurrence is not unique. **Blasphemous works are displayed before every Christmas and Pasha... And in Russia, a similar blasphemy was committed at Christ the Savior Cathedral in Moscow, from the group “Pussy Riot”** in February 2012... And there also came support from some “Twittering parrots” who are blatantly ignorant of the fact that **blasphemy is not a means of political libel** (against President Putin) and that the group in question was tried with due process of law. While in “democratic” America, based on an **“act of repression”** (legal act of suppression) whereby protesters are classified as terrorists, there are groups that are jailed for months without trial and without even a formal charge made against them.¹

02. Elder Paisios lived in the freedom of the Spirit.

Orthodox Christians have such a great freedom that no political party, religion, group or community can ever provide. This freedom is a gift from God and people can experience it in the world to a certain extent. But it seems that there are many who do not see the real conditions in which they live, because they live far from Orthodoxy; and so, they fear non-existent enemies while ignoring the real ones.

They think that their freedoms will be abolished; while they remain “slaves to corruption”, to the aspects of this world which have been deified [by the godless]. They vainly search for freedom where there is only erosion and corruption, which will not cease until **“the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.”** (Rom. 8:21) **“For we know that the whole creation groans and labors together with us until now.”** Even Christians (who have the first-fruits of the Spirit), wait for the redemption of their bodies from the slavery of this world.” (See Rom. 8:21-23)

Since ***“where the Spirit of the Lord is, there is liberty”*** (2 Cor. 3:17), the more one is close to God, i.e. the more he follows His commandments -because God shows no partiality- the more freedom one has. First in the soul, then in the body which follows virtuous works, because it is with these that the soul is nourished.

Even though elder Paisios was a great hesychast (one who practices the prayer of the heart according to Orthodox Tradition), **he used the freedom gained by the Grace of God, in order to help those in need: *“Of course, I am able to go anywhere to be silent*** (in Greek: hesychia, referring to the practice of hesychasm). ***Do you know how many people said that they would cover my expenses in order to go to California... to Canada? ‘We have a hesychasterion’*** (a place where hesychia is practiced), ***they say, ‘you should come.’ If I find myself in a foreign place, it is like being in Paradise. No one will know me; I will follow my own schedule. I would live as a monk, as I wish. You see, though, that when the war is over, one is then dismissed. But now we are at war, a spiritual war. We must be in the front line. How many Marxists come; how many Freemasons, Satanists and many others! How many demoniacs, anarchists; how many deluded people come for me to corroborate their delusion!!*** And how many send these people to me, without having them examine themselves; others, in order to get rid of them; while others, that they may not ‘bell the cat’... ***If you only knew how much I am squeezed in from different directions! Inside me, though, I feel comfort. If I leave, I would regard it as leaving the front line, like I am retreating. I see it as betrayal. This is how I feel.”***

When asked: ***“Elder, how can we help one who is indifferent?”*** He would reply: ***“We should instill in him a beneficial concern, causing him to examine himself, so that he may desire to seek help. It cannot happen by force. One must thirst in order for you to give him water. Give food to someone who is not hungry, force him to eat and he will vomit. When someone refuses, I cannot deprive him of his freedom, his free will.”***

As a real Orthodox monk, the Elder saw freedom in a radically different manner than those who have worldly (and/or demonic) interests, just like those who slander others in their attempts to prevail upon them. ***The latter do not act “as though they were free, but as though they were concealing their evil under a cloak of freedom.”*** In other words, they act contrary to the apostle Peter’s counsels (1 Pet. 2:16).

God respects man’s freedom because it is He who gave it to man. He wants us to freely and willingly seek His aid: ***“In order for God and the Saints to help, one must desire it and ask for it; otherwise, they do not intervene. Christ asked the paralytic: ‘Do you wish to be healed?’ If one refuses, God respects his wish. If one does not wish to go to Heaven, God will not take him there... If someone asks for help, God and the Saints give it. In the wink of an eye they will have helped you. Often, you can’t even bat an eyelid before they have already helped you. This is how fast God comes to your aid.”***

Elder Porphyrios the Kausokalyvite (from the Kavsokalyvia on Mt. Athos) spoke similarly: ***“God is love. He is not a simple spectator in our lives. He provides and cares like the Father that He is, but He also respects our freedom. He does not pressure us.”*** (from the book *"Life and Words"*)

Since freedom does not exist in those who live the lies inherent to worldly “values”, the Lord calls on us to know Him, who is Self-Truth, and He will then liberate us: ***“know truth, and the truth shall set you free”*** (John 8:32).

03. Elder Paisios and compassion.

The Elder’s compassion for his fellow man reached the level of sacrifice: ***“I have told you a number of times (he says to the nuns of the Souroti Monastery), how I was at the Kalyvi (cabin-cell) when I had a hernia... Whenever someone rang the doorbell, I would go to answer***

it, even when it was snowing outside. If the visitor had serious problems, I would not feel any pain myself - even though I had been in pain while previously in bed. I would treat him to something, holding the treat with one hand and clutching my hernia with the other. And during the entire conversation I would not lean on anything; though in pain, I did not want him to know it. When the visitor would leave I would then collapse from the pain.

It is not because the pain had subsided, that I was miraculously cured, but because I understood someone else's pain and forgot my own. The miracle occurs when you participate in someone else's pain. When you become the focus, you see him as a brother and labor for him. This pain "moves" God and works miracles. For nothing moves God more than nobleness, that is, sacrifice. In our times, nobleness is becoming rare because of self-love, of self-interest."

And this particular example is but a small sample of the self-sacrifice of a man who, with half a lung, served hundreds of people daily. Moreover, he never accepted money for his service but rather, made handiworks for his sustenance...

From the Elder's teachings:

"One person goes to another to relate his troubles and that person does not want



to hear them because he does not want to be made unhappy. He can pretend to be in a hurry or he can change the subject in order to be at peace. But this is completely satanic. It is like having someone die beside me and I go to leave him and to sing a song. Where is the Apostle's counsel, 'weep with those who weep'? (Rom. 12:15) Truly, when ecclesiastical matters are concerned and one does not, as a Christian, share in another's afflictions, then that person does not participate in the body of the Church."

"If you share in an afflicted person's pain and help him, think about what a sacrifice you would be making if that person were Christ! It is in this way that you would be tested. The faithful see the face of Christ in their neighbor. And Christ Himself says, 'that which you do to an afflicted person, you also do unto me.'" (Matt. 25:40)

04. Elder Paisios and almsgiving

"Wealth brings destruction upon people because they do not give to the poor for the benefit of their souls and of the souls of those who have passed away. Giving alms to the afflicted, widows, orphans etc. aids in the repose of the departed. Because, when someone gives alms for the sake of a departed soul, this causes others to say: "May God have mercy upon that departed soul. May his bones be sanctified."

The Elder related to me a story which explains how almsgiving can change an unbeliever or someone who is indifferent and make them conscious of Christ: "An acquaintance of mine from Switzerland once told the following: There was a rich atheist lady whose soul was in so much pain that she came to the point of giving her entire estate to the poor and the afflicted. All those who benefited from her charity worked to place that woman in the best nursing home. Despite her many good acts, though, she remained an atheist.

They went to speak to her about Christ but she refused discussion. She said that Christ was nothing more than a good person, a social worker, and similar ideas. Perhaps the Christians she came to know did not help her, that she may be moved by their lives. My friend advised me to pray for the atheist woman. He also prayed a lot for her repentance. After some time, my friend told me: ‘One day I went to visit her in the nursing home and I found her completely changed. **‘I believe, I believe!’** she cried. Something happened which changed her; she wanted to be baptized.”

Another story from the Elder shows the **deep insight he had into people’s personalities -especially of those who give and receive alms- and into the spiritual law that oversees them:** “Once, when I was in Thessaloniki, a woman stopped me –she looked like a gypsy- and she asked for money for her children, because her husband was sick. I only had 500 drachmas and I gave them to her. ‘I am sorry,’ I said, ‘but I do not have any more to give you. If you wish, take down my address and write to me about how your husband is doing, and I will try to give you more money from Mt. Athos. After some time, I received a letter with 500 drachmas enclosed which wrote the following:

“Thank you for your kindness; I am returning the money that you gave me.” When someone takes pains to give alms, (continues the Elder) **the beggar burns with the love of Christ and he will begin to share and not collect more. But even if the beggar is very hard-hearted, he will not enjoy all that he collects, and God will make sure that the money goes to its proper place. For that man there will be only fatigue and affliction for the “fund-raising” (let’s call it that) that he did for others.**

05. The Elder’s patriotism

In addition to the monastic virtues, the Elder also acquired the **virtue of patriotism**, suffering along with the people of God, who from that time were in danger from the adventurism of its representatives, from those who submitted to foreign interests regarding our Faith and our Nation. And he justified his stance saying: **“Previously, if a pious person was concerned about the condition of the world, he was probably not well; he was fit to be put away. Today, in contrast, if someone pious does not care and is not deeply concerned for the condition of the world, he is considered fit to be put away.**

Because, back then, those who governed had God within them, while today, those who govern do not believe. There are many today who seek to destroy everything: family, Church, youth. To be concerned with the state of our Greek Nation constitutes a confession of faith, because our State is at odds with Divine Law. It enacts laws that are opposed to the Law of God... I have heard spiritual Fathers to say: ‘Do not concern yourselves with these things!’ If they had been very holy and with prayer have become so care-free, I would kneel and kiss their feet. But now they are indifferent because they want to get along with others and to live with ease. If indifference is forbidden to lay people, how much more is it forbidden to spiritual people? An honorable and spiritual person must never do anything with indifference. The prophet David says, ‘Cursed is the man who does the works of the Lord negligently.’ (These excerpts are from the book, *Words from Elder Paisios II*)

He gave people courage: “To someone who worried about treacherous acts against the Nation, he gave the following response: **‘And if they tell me that there are no more Greeks, I will not worry. God can resurrect one Greek. One will be enough!’** He even believed that **‘if only one Christian remains, Christ will still carry out His plan.’** When others spread fear, speaking of unpleasant developments in the Greek Nation, the Elder imparted optimism and hope. He spoke of a resurrected Greece and the recovery of the Church of Hagia Sophia in

Constantinople. **'There is a God, but where have you put Him?'** he said to a certain clergyman who saw only a dark future for the Nation."

As a radio operator in Greece's civil war, he preferred to risk his own life so others may be saved: "In one battle," he recounted, "I dug a small hole to go into for shelter. Someone came and asked, 'Can I go in too?' It was cramped and only with greatly difficulty did we both fit. **I jumped out and left him in the hole.** Suddenly, a shell scraped across my head. I was not wearing a helmet, just a hood. I ran my hand across my head but found no blood.

I ran my hand again: no blood. The shell had passed along my head and shaved my hair off, leaving a line six centimeters long. However, there was not even a scratch on my skin. I gave the shelter away with my heart. **'It is better,'** I said, **'for me to die once, than for someone else to die and for my conscious to kill me every day for the rest of my life.** How would I endure it afterwards, when I would think of how I could have saved him, but didn't? And, naturally, **God greatly helps him who sacrifices himself for others.**" Truly, God was with the Elder. In this way he was able to defy death.

"One day," related his comrade, Mr. Pantelis, "we were on an elevation called Fonias [murderer, in Greek]. The partisans closed us in and we could not evade them because there was no way out. **Arsenius [i.e. Paisios] was standing up!** The shells were whistling and raining down on us. I grabbed him by the overcoat to get him to lie down, but he would not budge. He was looking up and had his hands crossed like this. It seems that the Almighty pitied us that day as our airplanes suddenly arrived and cleared a path for us. Upon leaving I asked him: **'My good Christian, why didn't you lie down?'** **'I was praying',** was his reply..."

Fr. Isaac (+1998) comments: "What power his prayer had and how great was his faith, so that he could even defy bullets. **It is most likely that he prayed for others to be saved even if he should die in the process.** This is why he stood up and without cover. And the just God, seeing his self-sacrifice saved him along with the others..."

Arsenius (as Paisios was called back then) would call headquarters using the radio, but he would call for God's help using prayer. The Elder related this to those who would ask, **"What good do monks serve when they do not go into the world to help but instead remain in the desert?"**

"Monks," he replied, "are the Church's radio operators. When they make contact with God through prayer, God comes and helps more. One more gun didn't make a difference, but when the air force came, the battle was decisive." [The three reports above are from Hieromonk Isaac's book, *Life of Elder Paisios the Hagiorite.*]

06. Elder Paisios was taught from above and his intervention in Church matters showed his boldness.

The Elder's word was thunderous in his criticism of **Ecumenists** as well as **hyper-zealots** i.e. those that separated themselves from the Church on the pretext that certain hierarchs deviated from the strictness of Orthodoxy.

From one of his writings on 1/23/1969: "It is with grief that the unionists (those who wish to unite the Orthodox Church with heterodox confessions without the latter renouncing their heretical dogmas; i.e. Ecumenists) **that I have met did not have even a kernel or a skin of faith. They know, though, how to speak of love and union while they themselves are not united to God, because they do not love Him.** In other words, the Elder sees that the love of the Ecumenists is worldly and thus false.

"More or less, it is with such a love that our Patriarch Athenagoras goes to Rome to meet the Pope. He should be showing love to his children in our Mother Church but, unfortunately, he sent his love far away from us. The result was that he brought comfort

to all the worldly children, who love this world, and scandal upon us, the children of Orthodoxy, young and old, who have the fear of God.”

He recommends those that are **"theologians on paper"** to become **theologians in deed**, through exceeding love towards God. Otherwise, they will remain as **teachers of the law**, people who cite laws and canons, but are bereft of divine illumination and are ill-equipped to deal with the subject of the “union of Churches”:

“I wish to fervently plead with our unionist brethren: Since the union of Churches is a spiritual matter and since we need to have spiritual love, let us leave to matter to those who love God a lot and are Theologians, such as the Fathers of the Church, and not to teachers of the law...”

To the hyper-zealots, who take the other extreme, the Elder says:

“It is my opinion that it is not good at all to separate ourselves from the Church every time the Patriarch is at fault...”

If, for every one of their deviations, we were to separate and form our own Churches (God forbid!) we would outdo even the Protestants! It is easy to separate but difficult to return”... Even worse is the excommunication of one group by another, as it happens among the hyper-zealots of the “Paternal Calendar”, (the Old or Julian Calendar, as opposed to the Gregorian or New Calendar which is imposed on most Orthodox Churches of the Balkans) as they wish to be called, and their refusal to recognize the mysteries (or sacraments) of the New-Calendarists, or the mysteries of each other.

Since the Elder was informed from above regarding people’s intentions, the decisions of God based on those intentions, and regarding future events, he counseled others with discernment. He would see the oncoming destruction, as **“God’s wrath”**, because of contemporary society’s withdrawal from the evangelic and true love towards God and towards one’s neighbor:

“We should know that there are not only natural laws but also spiritual. Therefore the future wrath of God cannot be confronted by cooperating with sinners (because we would receive a double wrath), but by repentance and obedience to the Lord’s commandments.”

From Essex, England, **Elder Sophronios the Athonite (+1993)** said the same as Elder Paisios: **“The union of Churches is difficult, rather unlikely. Those who speak of the ‘union of Churches’ do not know either the mindset of the heterodox or the height of Orthodoxy.”²**

Elder Paisios, with his knowledge from above, advised others to be more self-controlled, because there will come a time when **“the Lord will present us Marks of Ephesus and Gregory Palamases (Saints who resisted union with the heterodox), in order to assemble all of our greatly scandalized brethren to confess the Orthodox Faith, to make firm our Tradition and to bring great joy upon our Mother Church.”**

Essentially, the Elder is prophesying about a future really Orthodox Synod. Perhaps it is the **8th Ecumenical Synod** which **Saint Neilos the Myrrhstreamer** prophesied:³ **“Afterwards, there will be an Eighth Council, and it shall select the good from the bad to lead Orthodoxy, as a farmer selects the wheat from the chaff. Then there will be peace among people for a time, and afterwards they will turn their minds again towards evil...”**

World peace cannot occur without the peace-making, living and unadulterated teaching of Orthodoxy. Even though the promulgation of Orthodoxy has continued even after the conquest of Constantinople (in 1204 by the Franco-papists and in 1453 by the Ottomans), it will grow and expand dynamically after the 3rd World War, **the General War, as St. Kosmas of**

Aetolia calls it.⁴ This will be a period of the relighting of Orthodoxy, but only for a short time; for after, people will again be led astray towards evil...

Elder Paisios is not the only Holy Father who warns us about the future. Secularism will bring a disharmony between clergy and laity, as St. Kosmas said, perhaps because the clergy will run faster towards the bottom: ***“There will come a time when the current harmony between clergy and laity will no longer exist.”*** And he added: ***“The clergy will become the worst and most impious of all.”*** Here, he is speaking of moral transgressions (worst) and of heresies (impious).

The **Eldress Macaria**⁵ (+1993) said that **secularization will bring about the complete apostasy of the Church hierarchy from the true faith**, and even in Russia: ***“They are preparing changes to our Faith. When this happens, our Saints will leave and will stop praying for Russia... The bishops who will allow this will not see the face of the Lord, neither here nor there (showing the heavens above).”***

Saint Seraphim of Sarov (+1833) explained that the cause of his **“reappearance”** was the lack of faith of Russia’s hierarchy in the future; or rather the present, because **since 1991 he has appeared again!**

Fr. Seraphim Rose⁶ relates what St. Seraphim told Motovilov: ***...“The Lord God has ordained that I, humble Seraphim, should live considerably longer than a hundred years. But since toward that time the bishops will become so impious that in their impiety they will surpass the Greek bishops of the time of Theodosius the Younger, so that they will no longer even believe in the chief dogma of the Christian faith (the resurrection). Therefore it has been pleasing to the Lord God to take me, humble Seraphim, from this temporal life until the time, and then resurrect (reappear) me.”... (Homily to American youth in 1981. Epit. P. 104. [More here](#))*** Also:

“... The Lord revealed to me, the humble Seraphim, that great misfortunes will befall upon the Russian land. The Orthodox Faith will be trampled on, and the hierarchs (bishops) and other clergy of the Church of God will fall away from the purity of Orthodoxy. And for this reason the Lord will fiercely punish them”... (Epitome⁷ p. 211)

But the apostasy, as described by Eldress Macaria and St. Seraphim of Sarov, will come to its full fruition near the time of the final Antichrist. Then the ***“Abomination of Desolation”*** will enter the Churches, according to **Elder Lavrenty Chernikov** (+1950): ***“Churches will exist, but Orthodox Christians should not be going to them because the bloodless sacrifice of our Lord Jesus Christ will not be offered there. Instead, satanic congregations will gather there. And because of this unlawfulness, the earth will refuse to bear its fruits... Go to Church while there is still time, especially to the Liturgy, during which the bloodless sacrifice will be offered for the whole world. Confess your sins and receive the Body and Blood of our Lord Jesus more frequently, and the Lord will strengthen you”... (Epitome pp. 207-8)***

Elder Paisios spoke boldly about the degradation of education in our country (Greece), especially the teaching of Ancient Greek, which ties us to the philosophy of our ancestors, the Holy Scriptures and the writings of the Holy Fathers: ***“There are even some who are attempting to invent a new language. The Greek “tongue”, however, is one of the fiery tongues of Pentecost! No other language can render the dogma of our faith. This is why God, in His economy, allowed the Old Testament to be translated by the Seventy into the Greek language, and the Gospel to be written in Greek. If someone studies dogma without knowing ancient Greek he will be led astray. And we abolished the teaching of Ancient Greek in our schools! Soon the Germans will come to our universities to teach us Ancient Greek! Then, once our people become a laughing stock, only then will they understand***

the value of Ancient Greek. Then they will say: “Look at the Church, where Ancient Greek was preserved!”

The prophecies of Elder Paisios concerning Constantinople, and the restoration of pious government there, are not exclusively his inspiration, but are connected to previous prophecies. They are essentially clarifications of prophecies by St. Kosmas of Aetolia, Leo the Wise, Saint Andrew the Fool for Christ, of Anonymous etc. **Pious authority is necessary so that an Orthodox Synod will not be influenced by political expediencies (such as those of the New World Order) and so that its decisions can be carried out.** And because all the problems of the Orthodox will be solved, that Synod must be Ecumenical. **For this reason, God’s providence will ensure that pious authority will exist in Orthodox countries.**

Father Seraphim Rose spoke the following words in 1981 to Orthodox youth in America: *“...So we have to see, according to the prophecies of those God-inspired men in the later years of this century, a certain and imminent restoration of Holy Russia (i.e. the fall of Communism), and even (later) an Orthodox Tsar, for a short time, but not much before the coming of Antichrist and the end of the world. This (the emergence of the new Tsar) will be quite remarkable and not simply a regular historical event”...* (Epitome⁸ p. 103)

The Russian bishop, **Theophan of Poltava**, says more precisely: *“The Lord will place a powerful Tsar (king) on the throne. He will be a great reformer and strong in the Orthodox Faith. He will push away the unbelieving hierarchs from the Church. He will be an exemplary person, with a pure and holy soul. He will provide strong counsel. He will belong to the Romanov dynasty, through his mother”...* (Epitome⁹ p. 208) At that time (of the relighting of Orthodoxy in Russia and all the world), according to **St. Seraphim of Byritsa** (1866-1949), *“near every believer there will be forty unbelievers who will beg him to save them.”*

07. Elder Paisios experienced heavenly states.

The Elder said: *“When I was at Katounakia, in the cell of Hypatios, one afternoon... I was saying the Jesus prayer constantly. Around eleven o’clock at night, there came a sweet light that filled the cell. It was very intense, but it did not blind me. I understood immediately that my eyes had been ‘strengthened’, in order to endure the brightness. While I was in this state, in this divine light, I was in another world, a spiritual one. I felt an inexplicable gladness, and my body was lightened; it had lost its heaviness. I felt the Grace of God, the divine illumination. Divine messages quickly passed through my mind like questions and answers.*

I did not have any problems, not even things to ask about; but I asked and quickly received an answer. The answers were with human words, but they contained theology as those words were divine. And the words were so many that, if written down, one would have another ‘Evergetinos’ (a collection of sayings and stories of the Holy Fathers, compiled by St. Nikodemos the Hagiorite). The experience continued until morning. When that light disappeared, everything seemed so dark. I went outside and it was like night. I asked a monk who was passing through: ‘What time is it? Didn’t the sun rise yet?’ He looked at me and in a perplexed manner he asked: ‘What did you say, Father Paisios?’ ‘What did I say?’, asking myself, as I went back inside. I looked at the clock, and then realized what had happened. It was nine o’clock in the morning, and the day seemed as night to me! The sun looked as though it was barely shining; as if there was a solar eclipse. I was like someone who, after seeing a bright light, was immediately thrown into the darkness. What a great difference that was!”... (Words, 6: On Prayer. Souroti: 2012).

The Elder describes when Christ appeared to him: *“It was the night of the Holy Forerunner, St. John the Baptist, (May 26th, 1977). The next day was St. Karpos’ feast day. I felt light and relaxed, like down feathers. I was thinking to write something about Father Tychon and send it to the sisters. Until around 8:30 (Athonite time) I had written thirty pages. Even though I wasn’t sleepy, I decided to lie down because my legs were feeling tired. It starts to dawn. It was 9 am (6am, worldly time) and I still had not gotten up.*

In a flash, the wall of my cell disappeared (beside the bed, towards the workshop). I see Christ within a light, about six meters away from me. I saw him from the side. His hair was blonde and his eyes were blue. He spoke to me. He was looking a little to my side, not directly at me. I was not seeing with my bodily eyes: Whether they were open or closed, it made no difference. I was seeing with the eyes of the soul.

When I saw Him I wondered: How could they spit upon such a face? How could they -those who do not fear God- place such a form [on the cross]? How can they drive nails into such a body? Oh!... It is as the psalm goes: “He who is more beautiful than all the sons of men” (Psalm 44:3 according to the Septuagint).

This is what it was. It would be worth it to struggle for a thousand years just to gaze upon such beauty for only a moment. What great and indescribable things that can be granted to people, and with what insignificant things do we occupy ourselves”... [From the book by hieromonk Isaac (+1998), The Life of Elder Paisios the Hagiorite. The excerpts below are also from the same book.]

The Elder also saw Christ when he was just 15 years old; when he was taking refuge in prayer in order to confront those who tried to mess him up with the **Darwinian theory of Evolution**.

Elder Paisios had also seen the **Panagia** (Mother of God), and tells us of one instance when she appeared: ***“The previous Lent (more precisely, on February 21st, 1985) the Panagia appeared dressed in white. She told me that a lot of things will happen in the world, and for that reason I should take care to bring... (something which was personal).”*** She had appeared near the north-east corner of his hut. When the Elder saw her, he said humbly, ***“My Panagia, this place is filthy, as am I.”*** From that time on, however, he treated the place, *“where stood the feet”* of the immaculate Mother of God, with great reverence. He wanted to plant flowers in that area so that no one may walk on it.

Another witness comes from **Elder Christodoulos**, abbot of the Holy Monastery of Koutloumousiou on Mt. Athos, in his little book **“The Presence of Monasticism in the Modern World”**:

“The Elder used to come to the monastery’s vigils and would sit in front of our patronal icon, the Awesome Protection [of the Mother of God]. The brothers also visited him frequently, as well as a multitude of pilgrims who would stay at our monastery. However, for a period of forty days –it was the year where he had the first symptoms of cancer- he would not appear when people would come by. He neither opened the door to his hut nor did he show us a sign that he was alive. This worried us. One day I decided to go by myself to his hut. I knocked on the door but received no response. I managed, though, to force myself in. Even though I had arrived anxious, I strangely felt an unidentifiable and inexplicable calm the moment I had entered.

As soon as I reached his small room, I saw the Elder sitting on a pillow on the floor with his hands resting on a floor table. His face showed signs of exhaustion. In front of him were a bunch of grapes and a little bread. I noticed that the room gave off an unexplainable and unknown fragrance, and that there was a gentle calm. I spoke first, asking his forgiveness and explaining to him how worried we were. With gentleness and

simplicity, and with a voice that barely made it out of his lungs, Elder Paisios said: “For all of these days I had been fasting and praying for the world regarding the future calamities... I became exhausted... The Panagia came and gave me the grapes and the bread... Try some!”

I took some grapes. They had the colour of Rhodian grapes, with a particular taste and aroma that I had not known before. ‘Elder, what was the Panagia like?’, I asked. Supporting himself, and with great difficulty, he got up to bring me a small framed icon. It was the ‘Panagia the Jerusalemite’.

‘She always appears as the Jerusalemite,’ he said to me. We talked for a little while longer and I then left him in peace, because I judged that at times like those, one must not be intrusive.”



Many Saints also appeared to Elder Paisios.

On February 21, 1971, **Saint Arsenios the Cappadocian** came to the Elder, who was sitting in the front yard of his hut. *“... It was two hours before sunset, and while I was reading (the biography of Saint Arsenios, from the manuscript), Saint Arsenios came to visit me. And as a teacher pats his student when he writes the lesson well, he did the same to me. Also, he left in my heart an inexplicable sweetness and heavenly joy that greatly overwhelmed me”...*

On February 27, 1974 **St. Euphemia the Martyr** visited the Elder in order to instruct him regarding a Church matter: *“I had returned from the world, where I went to take care of a Church-related issue. On Tuesday, around 10 am, I was in my cell praying the service of the Hours. I heard a knock on the door and a woman’s voice saying, ‘Through the prayers of our Holy Fathers...’ (This is a standard greeting used when approaching the door of a monk’s home or cell). I thought to myself: ‘How did a woman arrive on Mt. Athos?’ All the same, I felt a divine sweetness inside me. I then asked:*

- Who is it?

- It is Euphemia, she answered.

I thought: ‘Which Euphemia?’ ‘Did some woman pull a crazy stunt and came to Athos dressed as a man? What do I do now?’ She knocked again. I ask, ‘Who is it?’ ‘Euphemia,’ she responds again. I thought again not to open the door. After knocking for the third time, she opened the door herself. But the door’s latch was on the inside. I jumped out of my cell and saw a woman with a head scarf. Accompanying her was someone who looked like the St. Luke the Evangelist, who then disappeared. Even though I was certain that this was not a temptation, I asked her who she was.

- Euphemia the martyr, she answered.

- If you are Euphemia, let us go and worship the Holy Trinity. Whatever I do, you do as well. I went into the church and did a metanoia (taking a long bow while making the sign of the Cross) saying: ‘In the name of the Father.’” She did the same while doing a metanoia. ‘And the Son.’ ‘And the Son’ she said with a high-pitched voice.

- Say it louder, so I can hear it, I said, and she said it louder. Afterwards, the Saint sat on a small stool and I sat on a small chest while she solved my problem (regarding a church matter).

She then told me of her life. I knew that there was a St. Euphemia but I knew nothing of her life. **When she related her martyrdom to me, I didn't just hear it; it was as if I was seeing it and experiencing it. I shuddered! Oh!**

- **How did you endure such sufferings?** I asked.

- **If I had known what glory awaits the Saints, I would have done whatever it takes to endure even greater sufferings. After this happened, I could not eat anything for three days. I leapt about and continually glorified God. I didn't eat; nothing... just a continuous doxology.**"

The appearance of St. Blasios:

"It was January 21st, 1980, Sunday of the Prodigal, approaching Monday. That evening, while the Elder was praying in his cell with his prayer rope, **he sees a light and in the light an unknown saint wearing a monk's cloak. Beside the wall of his cell, on top of his stove, the ruins of a monastery could be seen. He felt an indescribable joy and gladness and thought 'which Saint could this be?'** He then heard a voice coming from the church: **'I am St. Blasios from Sklavaina.'** Out of gratitude, to thank the Saint for the honor bestowed, the Elder went to Sklavaina and venerated St. Blasios' grace-filled relics."

Apart from the luminous heavenly appearances, **the Elder himself radiated light, as many have witnessed:**

"It was September 28, 1992. In the cell of Kapsala (of Elder Isaac) there took place a vigil in memory of St. Isaac the Syrian. **Among the Fathers was Elder Paisios**, who especially revered St. Isaac. He took part in the vigil from a small cell (room), which was a continuation of the small Lity (the inner Narthex of the church). Before the beginning of the Vesper service, the chanters were all on the right-hand side chanting a 'doxasticon'. A devotional atmosphere permeated this small church. Everyone was listening attentively. Two Lebanese Orthodox, a clergyman and a young man, were following the vigil while standing in the prayer stalls (in Greek: stasidia, like highchairs) on the left-hand side.

At some point, the clergyman turned to say something to the young man and he sees the Elder levitating about 25-30 cm above the ground, with a prayer rope in his left hand and entirely covered in light. The exposed areas of his body, his face and hands, radiated a very intense light! Beholding this supernatural sight he tried to shout but no sound came out from his mouth. Seeing the clergyman's astonishment, the young man also turned around and saw the same spectacle. **The Elder had his head bowed down, watching over himself. He looked content and was smiling. They could not approach him, being blinded by the light which suddenly became even stronger. When they were able to gaze upon the Elder again, he had returned to normal."**

His Eminence **Panteleimon, Metropolitan of Xanthi** (in Thrace, Greece), also witnesses first-hand: "It was well into the Orthros at the hut of 'Panagouda'. We read the service at the Kellion's church. I was celebrating (as a priest) and Elder Paisios was chanting. As the Divine Liturgy was progressing, we came to the part where Holy Communion was being given. The Elder approached with devotion and humility to partake of the immaculate Mysteries. As he bowed his head, he removed his monk's cap (Greek: skoufos), loosening his hair. **With astonishment I observed that his face, marked by the divine, had become luminous. It was radiating an intense, gladsome light!** The sight was not something regularly observed by me. It transferred into me the sweetness of its divine sparkle."

08. Elder Paisios remains by the side of others.

Even after his repose, Elder Paisios continues to help people. This is because the Elder proved his faith by works and, as Christ said to Martha: ***“He who believes in Me, though he may die (bodily), he shall live. And whoever lives and believes in Me shall never die (spiritually).”*** (John 11:26).

The miracles after the repose of Elder Paisios confirm Christ’s word that whoever observes His commandments has Christ inside him, who is true life. The Elder obeyed the commandments not just to have eternal life, according to the word of the Lord: ***“If you want to enter into life, keep the commandments.”*** (Matthew 19:17) **His piety towards God and his love for his neighbor were a constant sacrifice.** He put into practice that which he used to say: ***“If someone worries because he suffers for others, feels pain for others, makes others’ problems his own, then he gains a martyr’s reward”***...

The Elder left home and family in order to dedicate himself entirely to the Lord, and according to the Lord’s promise, he received one hundredfold and life eternal: ***“And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name’s sake, shall receive a hundredfold, and inherit eternal life.”*** (Mat. 19:29)

The miracles before and after the Elder’s repose are the result of God’s grace and have nothing in common with the false miracles of gurus and those of other Eastern religions: ***“The devil gives powers to gurus, magicians, etc, because they give him liberties to act. In this way, they can perform some so-called miracles, and those who witness them can marvel at them.”***...

The Elder condemned the syncretistic religious spirit of the New World Order: ***“They allow mosques to be constructed, gurus to have their monasteries and to give lectures unhindered. They allow various centers for proselytism, Freemasons to act without restrictions; the same for Jehovah’s Witnesses... Orthodoxy is being pelted with a pile of theories. But they shall not endure. They will crumble and fall.***

The distressed people are being led astray, because they have distanced themselves from God and are in darkness! Two youths told me that they went on a pilgrimage to Hebron and they were given a Jewish yarmulke to wear in order to venerate the tombs of Abraham. What good is a pilgrimage if you wear something used by Jews in worship?” (Talks, 3, The Spiritual Struggle: Souroti)

Elder Paisios battled evil by doing good. He worked to do, according to the Apostle Paul, ***“good to all, especially to those who are of the household of faith.”*** (Galatians 6:10) Evil is not fought against by evil, but by good. All that we have previously written shows that **the Elder used the most appropriate weapon against evil: goodness.** Evil has been increasing in our time because the love of so many people has grown cold.

But arguing with devious people is not beneficial, as **Elder Sophronios, the Hagiorite** and founder of the Holy Monastery in Essex, England (+1993), characteristically said:

“We must not resist evil with words, because resistance exacerbates evil. As Abba Dorotheos says, a good swimmer passes under the waves.” With discernment, however, he added: ***“One must not humble himself before those who are not humble, because they will take it as a sign of weakness and, in turn, they will choke him.”*** If we accept, even emotionally, the violence and wars of others, we ourselves become murderers, as Elder Sophrony says again: ***“All, in varying degrees, are murderers. When we emotionally side with a nation that makes war upon another, then we participate spiritually in the murders which occur.”*** (Elder Sophrony Sacharov, **Didactic and Eschatological Words**, a collection¹⁰ by Leontios Monahos A 52).

And on this point the elevated spiritual state of Elder Paisios becomes apparent, as he felt the pain of those unjustly treated, rather than rejoicing in the destruction:

“When the Persian Gulf War (1990) began, I felt a pain in my sleep. I heard explosions from cannons and aircraft bombs and then awoke. I understood that the war had begun and that a great evil was occurring. When a Father (monk) from Koutloumousi (an Athonite monastery) came afterwards and told me that the war had begun, I responded by telling him that two hours had passed since it began”... (Hieromonk Isaac). Because the Elder carried the whole world in his soul, ‘all of creation’ as Elder Sophrony would say, the tragedies of the human condition were revealed to him, so that he might pray for the afflicted.

We know from the Scriptures that, in order for events to progress towards the revealing of the final Antichrist, lawlessness must become commonplace, i.e. corruption, the making of laws that oppose God’s commandments, local wars and the gradual removal of civil liberties. **We will be driven towards a system of absolute world domination by one individual. “And because lawlessness will abound, the love of many will grow cold.”** (Matthew 24:12)

“The mystery of lawlessness is already at work”, the Apostle Paul tells us in his day (2 Thessalonians 2:7). And **St. John the Apostle and Theologian sees the Antichrist ascending (gradually) to be the head of a lawless (Godless) system and of a faithless people who have become as tumultuous as the sea.**

Elder Paisios wanted people to be informed regarding the progress of evil, from the signs given by Scripture and by the Church Fathers. He assures us that the Third Trumpet has sounded with the visible sign of the nuclear catastrophe in Chernobyl, Ukraine. In this way, he defined a time marker within the events which are foreseen in the Book of Revelation:

“There, in Revelation, St. John the Theologian relates how he saw a large star fall from the heavens, infecting, embittering and lethally poisoning the waters and their sources... And the name of that star is WORMWOOD... in Ukrainian, Chernobyl!” (see Revelation, 3rd and 4th Trumpets). And already we have reached the 3 warnings of the great 3 **“Woes”** after the 4th Trumpet. And the first of these warnings was given at the Gulf of Mexico on 4/20/2010, with the well-known oil-drilling rig explosion and accompanying oil gusher from the undersea well that was being drilled at the time of the explosion. The drilling rig’s name was “Deep Water Horizon”. **Deep Water** means water as deep as **“without bottom”** or **“abyss”**, **“άβυσσος”** in Greek. And when combined with the Greek word **“φρέαρ”** for ‘well’, **we have the wells in deep water as the main theme of the 5th Trumpet mentioned in Revelation, chapter 9.** (See: **“The 3 WOES”**¹¹).

The second warning is expected to occur in the Euphrates region of the Middle East, because it will be the corresponding to the 6th Trumpet described in Revelation of Saint John. There, near the Dead Sea, those contemporary, “civilized” peoples, who are slaves to many sins and mainly to that of the Sodomites, will be punished again. For now, though, there are still warnings...

In the context of alertness, which is what the Elder wanted all Christians to have, he tried to thwart¹² the application of the barcode¹³ on Greek identification cards. In general, the Elder supported Orthodox Christians in their struggle to avoid the voluntary spiritual subjugation promoted by Greek politicians at the behest of Europe, **behind which, he says, “the dictatorship of Zionists hides”... “Only the devil could have thought of such a dictatorship, which they are trying to build.”** (p. 17)

Because there are many changes being made to the standards concerning ID cards, Elders Paisios and Porphyrios agreed that the Church, synodically, should be the one that decides which ID cards do not harm Christians.¹⁴

The Church had already given general instructions regarding this issue in 1998. In November of 2010 the Church of Greece returned to the issue and defined two things the “**citizen’s card**”¹⁵, as it was called while being promoted **should not contain**:

- a) It should not contain the number 666 in any manner, whether visible or not.
- b) Also, in no way should it curtail people’s personal freedoms.

Elder Paisios regarded resistance against 666, which, according to Revelation, is the number and seal of the Antichrist, as resistance against the coming of Antichrist himself. And this is why, according to St. Ephraim of Syria, even though St. John the Apostle and Theologian knew the name of the Beast (Antichrist) he gave us only his number. This shows that before the appearance of the final Antichrist, the number corresponding to his name will have a great significance for us. This number is already being displayed with many variations, from product barcodes to... CERN! (general information,¹⁶ logo-pdf¹⁷ - video)

Elder Paisios, therefore, continues to impede those who are bent on destroying our faith and our land, leaving behind as a powerful weapon to Christians, the knowledge of how things really are, of what is happening and of what will happen. It follows that those who are far from God, support the way of Antichrist and **try to resist the power drawn from the teachings, even from the name of Elder Paisios.** But they do this out of ignorance, **“for they know not what they do”** (Luke 23:34). Because it is they who have a great need of Elder Paisios: Those who are far from God, because they are vulnerable to evil spirits who are being increasingly unleashed as we progress towards the Third World War, and who are causing **disturbances and destruction everywhere.**¹⁸

That there are theatrical and cinematic works that distort the truth, blaspheme God and His saints, as well as slander Elder Paisios, shows that evil spirits are encountering obstacles, for this reason they employ miserable people to work towards their destruction. This includes not only those who show blasphemous and slanderous works, but also those who tolerate them. This is the primary cause of God’s abandonment which, along with moral and other kinds of corruption, creates many kinds of crises.

While Christians strive to hold evil back to make room for spiritual recovery, the antichrists, with their works, strive to quickly bring about their own destruction and that of the spiritually negligent. But **God provides for Christians to come out stronger after the period of afflictions.**

And so God allows evil to destroy itself in order to make it known that evil does not bring good. Afterwards, he intervenes.

- Elder, will Christ intervene during those difficult times?

- **Yes. Here you see in someone unjustly treated who has a good disposition. Because he deserves divine help, Saints, the Panagia, Christ, often appear in order to help him. How much more now where the poor world will find itself in such a difficult situation. Now it will be a storm, a small occupation by satan antichrist. He will then suffer a blow from Christ; nations will be shaken and calm will come to the world for many years.**

It will occur what is written in the Psalm:

“Some [trust] in chariots and some in horses: but we will glory in the name of the Lord our God. They are bowed down and fallen: but we are risen, and have been set upright.” (Psalm 19: 8-9 according to the Septuagint)

Before the calm there will be a brief 3rd World War, whose weapons will kill one third of all mankind. It will be a miniature version of the End of Time. St. John the Russian warns us that, from 1990 onwards, it cannot happen otherwise:

“On Sunday morning, July 15th, 1990, Fr. Iakovos (In English: James) Tsalikis came from his small cell to the church to celebrate the Divine Liturgy. Inside the Altar he related to the Fathers of the monastery everything that St. John the Russian told him “spiritually” the night before, “the Lord knows how” in front of holy burial shrine with St. John’s incorrupt remains in the church named after him at Prokopi, Euboea, Greece.

- “They think that I am asleep, that I am dead, and the Christians do not count on me. But I am alive. I see everyone. My body is inside but I go out of my burial shrine many times. I run among people in order to help them. There is a lot of pain. They do not see me. I see them and hear what they say. I then return to my burial shrine. But Father, listen to what I will tell you. There is a lot of sin in the world, a lot of impiety and unbelief.”

- “Why do you say these things, my Saint?” I responded. “Don’t you see how many people come to your burial shrine and venerate you?”

- “Many come, Fr. Iakovos, but only a few are my children”, St. John added and he continued...

- “This is why there must be a war: Because there is a lot of sin in the world.”

- “No, my Saint”, I said fretfully. “Since I was a small boy I have always experienced wars and afflictions; in Asia Minor, where I was born, and when we came to Greece. Afterwards, my saint, if the war comes, souls will perish before they can repent in time.”

- There must be a war, there must be a war, there must be a war”, the Saint replied sadly but with a steady voice.

And he continued to say that there will be certain floods, fires and other destructions in the region of Euboea, and other tribulations as well. Everything that the Saint told the Elder that night has occurred and is occurring. On August 1st, 1990 war was declared on the Persian Gulf, while a little later, in Euboea, there were floods and fierce storms. People died and material resources were destroyed. Fires had destroyed forests and other large areas.” (A Holy Elder, the Blessed Fr. Iakovos. Rovies, Euboea: 1993)

But the war of which St. John the Russian spoke three times is the 3rd World War and not a local war, because those occur all the time. **This war has not occurred yet because many great elders were around** (Paisios, Iakovos, Porphyrios, Ambrosios and many others men and women.) These elders, who are all Saints, are an impediment to the devil’s destructive plans and instruments because they live forever. And since their deaths they are able to intervene even faster for those who call upon them.

“You should know that many Saints invisibly come and help us. God does not permit us to see them, but daily we have many saints at our side,” said Elder Ambrosios Lazaris¹⁹ (+2006). Also, foreseeing the “achievements” of the New World Order in 1990 he said: *“Because God wishes to hold people firm, He will soon make his Saints visible. Because temptations will become so great and the afflictions so unbearable, God will make Saints appear - even great Saints such as St. Demetrios and St. George. People will hear that in one week, such and such Saint appeared in Crete; in another, such and such Saint in Macedonia, one here another there.*

Of all that Elder Ambrosios said that, which best fits God’s wireless operator, Elder Paisios: *“Because many difficult days will come, God took certain people and made them officers.”* Truly, the comical reactions to the Elder’s fame carry an officer’s validity, i.e. the office which stops or limits evil, and **all those who are under the influence of evil spirits cannot stand it.** But the devil does not have friends. They must realize this before it is too late: *Things will progress very fast. The devil will rule (for a time). Those who*

approach him will be destroyed by him. He does not have friends. (A 07) ***And because the devil is a fratricide, youth must be careful –especially those who are far from the Church, lest they take part in vain battles and fill cemeteries with their corpses, like pasticcio. For this is also written: “... there will come a day, where the asphalt roads will become filled with the blood of young men. And I ask him why. And the Elder says: We will witness so many deaths every day, the asphalt roads will fill with blood and the cemeteries with the young. Why Elder? Because of the great sins that they commit, they will reach this point, he said.”*** (sayings²⁰ Fr. Simon the Arvanite +1988).

We conclude by returning to the **optimistic message that Elder Paisios wrote in the beginning of the issue of “the signs of the times”:**

“After the demonic storm, there will come a divine sunshine.”...

October 10/23 2012, Sts. Eulampios and Eulampia

Translation in English: February 15/28 2013

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- ¹ www.aljazeera.com/indepth/opinion/2012/10/201210178542935716.html
 - ² http://www.imdleo.gr/diaf/2010/03/gSofronios_A.pdf (A17) (in Greek)
 - ³ www.imdleo.gr/diaf/2007/062_st_Nilus-AX-notes-genetics.pdf (in Greek)
 - ⁴ www.imdleo.gr/diaf/files/english/St_Kosmas/St.%20Kosmas_pro.html (in English) and:
www.imdleo.gr/diaf/files/proph/1_prophecies_parts/02_AgKosmas.pdf (in Greek)
 - ⁵ http://www.imdleo.gr/diaf/2012/g_Makaria.html (in Greek)
 - ⁶ www.imdleo.gr/diaf/files/proph/2_epitomos_parts/15_mellon_Rwsias_epanemfanisi.pdf (in Greek)
 - ⁷ www.imdleo.gr/diaf/files/proph/2_epitomos_parts/26_prof_me_leptom.pdf (in Greek)
 - ⁸ As in **5** above, p. 103. (in Greek)
 - ⁹ As in **6** above, p. 208. (in Greek)
 - ¹⁰ http://www.imdleo.gr/diaf/2010/03/gSofronios_A.pdf (A52) (in Greek).
 - ¹¹ <http://www.imdleo.gr/diaf/2010/08/3ue.pdf> (in Greek).
 - ¹² http://www.imdleo.gr/diaf/files/proph/1_prophecies_parts/04_Taytotites.pdf (in Greek).
 - ¹³ http://www.imdleo.gr/htm/666_yp.htm (in Greek).
 - ¹⁴ <http://www.youtube.com/watch?v=YhQRQTMi6EY> father Akakios (in Greek).
 - ¹⁵ <http://www.imdleo.gr/diaf/2011/2011.html> (in Greek).
 - ¹⁶ http://www.imdleo.gr/diaf/2008/2008_CERN.htm (in Greek).
 - ¹⁷ http://www.imdleo.gr/diaf/2008/14_CERN.pdf and video: http://www.imdleo.gr/diaf/2008/img/CERN_666.htm
 - ¹⁸ <http://www.imdleo.gr/diaf/2011/02/anastat.pdf> (in Greek).
 - ¹⁹ <http://www.imdleo.gr/diaf/files/english/gAmbr2/gAmbrosios2.html> (12) (in English) See also:
www.imdleo.gr/diaf/files/english/gAmbr1/gAmbrosios1.html (in English)
 - ²⁰ http://www.imdleo.gr/diaf/2012/gSimon_Arban.pdf (in Greek).