

Stairs To Heaven

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Father Stanisław Barszczak, In search of the divine formula...

What is the real purpose of the human journey to God. The famous Italian painter, representative of the Venetian school, painted a Saint John the Evangelist on the island of Patmos, where the latter had his apocalyptic visions, in a state of spiritual ecstasy, during which heaven with God and angels opened above him. According to tradition, St. John the Apostle is identified with Saint John the Evangelist and Saint John of Patmos, the author of the Apocalypse. And that's exactly what Titian did in his painting "Saint John the Evangelist on Patmos", where the eagle sits close to the prophet (in the foreground, in an ecstatic position) - the symbol of John the Evangelist, taken from the Apocalypse. It is from her (and indirectly from Ezekiel) that the tradition is derived that the evangelist Matthew symbolizes man, the evangelist Mark lion, the evangelist Luke ox, and the evangelist John the eagle. So, during the time of the Emperor Domitian "the whole world is in evil." Saint John is on Patmos in this era, and this picture presented by Titian is very dramatic. It can be seen that the painter paints the figure of Saint John along the diagonal, leading from the lower left to the right upper corner, as if the prophet was

guided by his outstretched hands towards God, whom he is looking for somewhere in the upper right corner, and yet this God surprises him from behind, emerging surrounded by angels from the upper left corner. And this God, looking at Saint John, heads the right lower corner. So something completely unexpected happened here - Saint John is forced to turn his head back. This arrangement of the directing of one energy to the other at right angles is called a squaring in astrology, which is considered the most unharmonious interaction. Also, the whole scenery has a dramatic character. The sky was shrouded in dark storm clouds - the sky was "angry" - and beyond them emerges, with an angry hand raised over the prophet, God on the background of eternal light. What is going on? Why does God admonish his prophet?

The explanation is that the God of the Old Testament admonishes Saint John, the author of the Gospel, which in turn turns into John of Patmos, the author of the Apocalypse. And there is no meaning in this case that in reality they were probably two different people, the authors thereof, as is also evidenced by the philological analysis of both texts. In any case, in the lower left corner we see a book, which according to all logic should be the Gospel

according to Saint John. In that case, the spiritual direction from the lower left to the right upper corner would have its basis in the canon of religious imagery contained in the Gospel. If God emerging from beyond the cloud was God revealing to St. John, then, according to the text of the Apocalypse, it should be Christ, even if his descriptions from this book did not adhere to the iconographic tradition of the church (Sevenfords and Seven-eyed Lamb, sword coming out of the mouth, etc.) Although they may be different from this tradition, precisely because the Old Testament God told Saint John to modify in the Old Testament the Christian vision of Christ. In any case, the main intention of the Apocalypse is to place the figure of Jesus Christ firmly in the Old Testament context, in order to acquire the new idea of educated Jews who know their holy book and shape it mentally. Therefore, it would be exactly the opposite of that in the case of Gnostics such as Marcion, who just wanted to cut off Christianity from its Judaic roots. The presentation of God in the surroundings of the Cupids on the one hand - from today's stand - somewhat infantilizes the subject, but on the other hand, if there were seven of them (because only six can be counted in the picture), it would correspond to the sky description of the Apocalypse, in which one speaks of the seven spirits of God (seven burning torches) before the throne of the Most High. But it is known that the closer to the baroque, the more and more these cupids, derived largely from the ancient mythological tradition, became an element of the canon in painting, not only religious.

The whole scene painted by Titian can also be interpreted differently, more generally, deeper, more philosophically

and esoterically. In the relation between man and God, the movement is going in two directions. On the one hand, man rises to God, trying to break away from the sphere of finitude. In the picture, it would be rising towards the upper right corner - the corner, which is empty, which makes all this effort seem futile ... This attempt, as I pointed out above, would have its basis in the Gospel, apparently in the lower left corner so it would be an act of Christian piety. This ascent to the sky can symbolize an eagle ... On the other hand, the movement towards finitude and humanity is God's own movement, the most visible expression of which is in Christianity the Incarnation, the birth of God in human form as the Son of God and at the same time the Son of Man. With this interpretation, it is logical that Titian placed just on the left of his picture placed God the Father (and not the Son of God, Jesus Christ), heading for the earth and for the person in the person of Saint John. Because it is God the Father who creates man. And such an interpretation would explain the red color of the prophet's robes. It is the color of blood and fire, the color of real life in the body as the basis for spiritual life and the condition for the possibility of God's own experience. These two aspirations - one man and the other God - he presented the artist not as facing each other, but as intersecting with each other. Thus, he asserts his objection to the religious approach to this question, which should be somehow corrected (one could add, by replacing it with a deeply esoteric view).

Saint John the Apostle, the son of Zebedee the fisherman, was born in Bethsaida, the land of Galilee. He was the brother of Saint Jacob the elder and engaged in

fisheries until the age of twenty-five. He often threw the nets in the fish lake of Tiberias, on whose modest waves he was returning home by a large half-boat. Raised god-fearing, he longed with all pious Jews for the appearance of the Messiah. Suddenly, he heard the news that holy man calling to repentance, whom the people consider to be the promised Messiah, he appeared over Jordan. Wishing to see this bearer of merry news, he ran to this place and saw Saint. John the Baptist, predecessor of the Savior; and he stay with him for a long time.

One day he was repairing his net together with his brother Jakub in his boat, then Jesus alone comes and called them both to join him. John obeyed the Savior's call and became His disciple and Apostle. Christ loved him most because of the angelic purity and affectionate attachment that he showed to his Master. In his Gospel, therefore, he rightly calls himself Jesus' favorite disciple and repeats this name not with pride, but with gratitude and love for his divine Lord. "His rare purity - Saint Augustine writes - made him worthy of this love; he chose to be married and remained in it for the rest of his life." All other advantages, says Saint Jerome, which God gave him, were the reward of his purity; Jesus appreciated his virtue so highly that when he was hanging on the cross he instructed his mother. He entrusted his virgin mother to the care of a virgin student. Who would doubt here yet that in the eyes of the Lord Jesus had high value? He spoke of the purity of the memorable words that he feeds among the lilies. Whoever has kept his heart clean will have a friend in the King of Heaven. The Savior's love worked wonderfully on Saint John. For she made him a confidant

of his holy Mysteries. He was with Peter and Jacob witness to His transfiguration on Mount Tabor, he saw the death of his chills on the Mount of Olives. Among the last supper rested his head on the breast of Jesus, his Lord made him aware of Judas' betrayal, and he, standing under the cross, took part in the Passion and death of the Savior. Then the Lord Jesus made the favorite disciple the heir of love, which was taken over by his divine heart to his beloved Mother, because he appointed him as the protector and protector. Could he give the Savior a proof of greater love? He was the firstborn son among the children of the Blessed Mother, and we are these children. For if the Lord Jesus called us His brothers, then he himself recommended us to His Mother. In spite of deep distress, Saint John with Mary and Magdalena at the foot of the cross. John saw his dying, he saw his spear pierced, he saw blood and water spurting from the wound. He removed the holy body from the cross and placed it in the bosom of the Sorrowful Mother. He was conscious when he was put to the grave, and his heart was buried in the grave of the Savior, to whom he clung with all the strength of love. Do not be surprised, then, that when the holy women announced to him that they had seen the Lord Jesus, he immediately ran with Peter to his grave and first stood over the grave. A few days later he stood with other Disciples at Lake Tiberias. Jesus appeared on the shore, and John Him knew immediately and said about Saint Peter. Then they ate together the fish that Peter had made. After a modest feast, the Lord asked Peter about the sincerity of his attachment, handed over to the Church's management and foretold him a martyr's death. John stood by and listened. Peter, who loved St. John,

and wanted to know the future fate of his friend, he asked the Savior, "Lord, what will happen to him?" To punish him for curiosity, the Lord Jesus replied: "If My will is to remain until I come, what do you care?" He wanted to say, "What do you care about prolonging his life until I come back to call him?" Saint John the Apostle was with Jesus on Mount Tabor. When, after the Ascension of the Lord, Saint Peter and Saint John went to the temple, they healed in the name of Jesus of the lame at the Temple's door. This latter is proclaiming the Lord Jesus to the people. The apostles then were imprisoned for this and put before a high council, which, however, ordered them to be released from prison, having ordered them severely that the name of Jesus would no longer be preached. They rejected this demand with indignation, saying that it is necessary to listen to God more than to people and how they once told the Holy Gospel. When they were again imprisoned, their Angel freed them, and as soon as the dawn began, the holy Men were again taught in the temple. Condemned to whipping, they were glad that they were suffering for Christ and did not cease to worship His name. Soon afterwards, he sent Peter with the apostolic collegium to Samaria, where a small parish of baptized Christians was formed, but not yet confirmed. Both Apostles gave them the Sacrament of Confirmation and returned to Jerusalem. After a few years spent in this city, John visited several countries to bring them joyful news of the arrival of Christ. Our Lady was with him, she worshiped her and greatly respected her, he took her even to Ephesus, where he founded his sacerdotal capital to manage the Christian parishes that were scattered over Asia Minor. When Mary foreknew that he would soon die, he moved with her

to Jerusalem and was mortal with her bed. His sadness was not overcome when the moment of separation from his beloved Mother came. He only consoled himself with the hope that he would see her in the heavenly glory of the Son. She assured him that he would not forget about him in Heaven; And John returned to Ephesus to keep his eye on the flock, and to spread and strengthen the Kingdom of God everywhere. First of all, he tried to get brave bishops and priests, which he visited from time to time, to make them accustomed to vigilance and encourage them to zealously perform the duties of their holy office. Christ foretold that there would be scandals in his holy Church, and what happened. Already during the Apostolic period, there were among the Jewish Christians a pastor, such as Ebion and Ceryntus, denying that the Lord Jesus is the Christ and the Son of God. In the parishes for which Saint John cares carefully, there are advocates of these renegades. John warned his sheep against them and instructed them to avoid great contact with these kacers. When one day he wanted to go to a bath, he was told that Ceryntus had come to the bathhouse. The Holy Apostle withdrew immediately and said to his companions: "Let us go, brothers, that the bath to which the enemy of the truth went, did not come to our detriment." Everybody loved a saint, and the truth that was the most important for him was the foundation of all love. To pass the testimony of the truth and to defend the hats, he wrote the holy Gospel at the request of the faithful. Before he seized the pen, he commanded universal fasting and prayers and began his work with the words: "In the beginning was the Word (ie, the Son of God), and the Word was with God and God was the Word." Writing the

Holy Gospel was an old man aged 85. The content of his writing is so exalted (says one of the Fathers of the Church) that the human spirit will not be able to grasp it. Therefore, in the paintings and statues we see the eagle at his side. In addition to the Gospel, he wrote three letters in which he encourages the love of God and neighbor. His heart was filled with love, and his life was a continuous band of acts of love. For love, for Christ and the salvation of souls, he was ready to bear everything. When the persecution of Christians broke out for the second time, he omitted nothing to encourage parishes and communities to persevere in faith. The governor of Asia, residing at the palace in Ephesus, he ordered him to be taken and put to Rome, where he was thrown in a kettle filled with boiling oil. Apparently, the Emperor Domitian himself was at this scene, I believe. God saved him so wonderfully that he went out unscathed. The boiling oil turned into a refreshing bath for him, from which he emerged more solid than before. The heathens attributed his saving to the sorcery, and Domitian the emperor banished him to the island of Patmos, where John finally wrote his revelation. After the emperor's death, he returned to Ephesus and took over the management of Christian communities, which he visited in turn, not afraid of hardships and pestilations, so long as he could save one soul. Clement of Alexandria says that Saint. The apostle visited the churches of Asia Minor to remove various abuses and put new priests on them. When he spoke to people in the town not far from Ephesus, he noticed among the listeners an unknowing youngster. When he presented it to the Bishop, he said: "I commend your attention to this young man in the presence of Jesus Christ and the community here

assembled." The bishop took him up, taught him the principles of faith, and baptized. After a while, however, he forgot about him, and the new Christian got into the company of reckless youth, began to defend the wrong, he forgot what he had learned. His companions rushed at last for theft and robbery, and the young man became their leader. After some time, John returned and, seeing the Bishop, said to him: "Give me what I entrusted to you in front of Christ and the community!" The bishop sighed and cried, he said: "Poor boy has already died." "How did this - John asked - what death?" "He died against God," said the Bishop. "He was a thief and a brigadier in the nearby mountains." John the Apostle, wept bitterly and exclaimed: "How much a guardian have I commanded the soul of his brother?" And immediately mounted the steed, he galloped down into the mountains, where the poor boy was immediately captured. John stand up before the leader; but the latter, seeing the holy man, fled. Although John was an old man, he ran after him, crying, "Son, why do you shun your father? Have mercy and do not be afraid of anything! Do not lose hope, because I will answer for Christ before you. If it is necessary, I will die for you as Christ died for us and give my soul for you. Stand, please, because God sends me behind you." The young man paused, threw his weapon, cried, embraced the old man in his arms, begged for forgiveness, but he dared not give his hand to the blood stained. Saint John kissed his hand, promised him to beg God for the forgiveness of the wine, brought him to the commune and did not part with him until he was reconciled to God. At the end, the moment came when the Lord Jesus would take His beloved of His disciples to Him.

So, on his era John was a saint in Ephesus, counting more than a hundred years of age. After taking some of the clergymen with him, he went with them to one of the surrounding mountains, and when he stood at its peak, he ordered a grave to be made there. When they had finished him, he threw his cloak over him, then said good-bye to its cloak, saying, "Be with me, Lord Jesus Christ." To the disciples, he said, "Peace be brothers," and ordered them to leave. What, when they did. While departing they looked back, and they saw the grave with its light of heaven surrounded. And when they returned the next day, they did not find the body of Saint John, only his shoes. It happened on December 27, 104 from the Nativity of Jesus. When John the saint was very old, his disciples to the church in his arms to carry him enslaved, he could no longer speak in the House of God, only these words he repeated: "My little sons, you love together." Finally, the disciples heard the word so often heard, therefore they asked him, "Master, why do you always say only like this?" And he answered his sentence: "This is the commandment of the Lord, whoever is full, he can have enough." Because these words are fulfilled - they are enough for all Christians. Counting the nineties, he dropped in strength and leaned in with an old age, never ate meat and wore only linen clothing, regretting that he could not work as it was before. It happened that one day a hunter passed around his house when John Saint was standing just stroking the partridge he held in his hand. The gunman was surprised that the aged old man was in this way chasing away having perceived John, asked the passer-by what he had in his hand, and when he heard that he was bow, he asked him again, why did he not

stretch him? The hunter replied that the string would weaken. "Do not be surprised," says John, "that my spirit rests to gain strength for work." For the remembrance of John's miracles, the Church gives the faithful a blessed wine, and the priest says: "Drink John's love in the Name of the Father, Son and Holy Spirit." This is to commemorate the zeal of the Holy Apostle, who drank a calice filled with a poisoned wine to convert a certain idolater. By banishing the goblet previously, a poisonous snake leaped from the infidels, and John's wine did not hurt them. Let's finish these stories with prayer. Kindly shine, Lord Jesus Christ, Your Holy Church, that in the teachings of the Holy Apostle and Evangelist, he may come to eternal goods. Through our Lord Jesus Christ, who reigns in Heaven and on earth for all ages. Amen.

Saint John the Apostle, is considered the youngest of the apostles and beloved disciple of Christ. The Christian tradition, in both Eastern and Western churches, attributes it to the Gospel of John, the Revelation of Saint John (Apocalypse) and three letters. Some contemporary studies indicate that these fragments of the Bible may be the work of two or three different authors, known as John the Evangelist, John of Patmos (John Apocalyptic) and John Presbyter. As I said, Saint. John belonged to the three chosen disciples of Jesus. He was Saint. John went first with Jesus, but he left the most powerful testimony from among the twelve: in the Gospel, in the three letters and in the book of the Apocalypse. St. John the Apostle was first disciple of Saint John the Baptist as I mentioned. With the advice of the master, he became a disciple of Jesus: The next day John (the Baptist) again stood

with his two disciples, and when he saw Jesus passing, he said: Behold the Lamb of God. The two disciples heard him speak and followed Jesus. Jesus, turning around and seeing that they were following him, said to them, 'What are you looking for?' They answered him: Rabbi! - that is, Teacher - where do you live? He answered them: - Come and see. So they went and saw where he lived, and from that day on they stayed with. He answered them. Come and see. So they went and saw where he lived, and they remained with him from that day. It was about ten o'clock. " So it seems that St. John met earlier "an hour" of his departure from this world. St. John witnessed the resurrection of Jairo's daughter, the mystery of the Transfiguration on Mount Tabor and the struggles of Jesus in the Garden of Gethsemane. When Saint Jan expressed his disapproval that a stranger had the courage to expel demons from people in the name of Jesus, he received an answer from the Lord Jesus: "Do not forbid him, for no one who does miracles in my name will be able to talk badly about me at once. For whoever is not against us, he is with us." John received the nickname "son of thunder" from Jesus. It is possible that Saint Paul refers to this episode. Marc, when in the list of apostles to the names of John and Jacob added the nickname "Boanerges" - means the sons of thunder. To the apostles John and Peter, Jesus appointed the mission of preparing the last Passover. And when the apostles of Jerusalem looked upon Jerusalem and admired its buildings, the Lord Jesus foretold the destruction of the city. "Then, in private, they asked him: Peter, Jacob, Jan and Andrzej: 'Tell us when will it happen? And what will be the sign when all this starts to happen?'. The Gospel was

written by Saint John probably after the year 70, you probably know. He held the Gospels of the Synoptics, therefore, as an eyewitness to the teachings of Jesus and events related to him, he does not repeat what has been written yet, and he completes the events with closer details and abandoned events and Jesus' words which are the strongest Biblical proof of His divinity. John, as the only of the twelve apostles, not counting Judas, did not die a martyr's death. According to some voices of tradition, he died a natural death at Ephesus at the beginning of the reign of Emperor Trajan. Probably his grave is located on the Ayasoluk hill in the town of Selçuk near Ephesus. In this place, in the 6th century, the magnificent St. Jana (currently in ruins). When Jan was already old, he prepared Polycarp, who later became the bishop of Smyrna and who could convey John's message to the next century.

This is what I told you from myself, the beloved disciple of our Lord Jesus Christ. I used the third person singular. And now I would like to tell you my own story, for this purpose I will use the first person. Only a few saw the signs and understood the revelation: Mother, Joseph, shepherds and the three Magi. And they believed you. And the time was coming that the Son of God would appear: Happy is he who believes in it! The smallest bird will not rest on the greatest tree so that it will not move the most delicate strings of his life, these invisible threads constituting the core of life. Yes, and the human mind is differently sensitive to the lightest word. I was born in Alexandria, from the family of princes and priests, I received the education appropriate to my family. Very early I was discontented with the science

of religion regarding the soul after death. I believed that the human soul for higher purposes is destined and drowning in thought, I saw clearly that death is only the point of separation, after which the evil go to condemnation, faithful and righteousness rise to a higher life, full of eternal joy: living with God and in God. I woke up in the morning, and the Spirit accompanied me amid the radiance of light brighter than the sun. I took my hermit's supplies, dressed up as before, and took out the hidden treasure that I had brought with me once. I performed well in good competition. I took part in sports events on the beautiful hippodrome on Patmos. My name is John Benjamin. Imagine my competitor in the equestrian competition on Patmos was a brahmin man from Asia, who introduced himself once more: -You will know me, brothers, under the name of Melchior ... I speak to you in languages, if not the oldest, the oldest used in writing - I think I was born in Hindustana, a Brahmin, and this religion left a strange vacuum in my soul, so I searched for peace and solitude in solitude, along the Ganges to the source of the Himalayan mountains, where the original nature still lures the sage with loneliness. and the exile, with a promise of security, I decided to stay only with God and pray for fasting, but the hand of God directed me into entire world of today, to the west, you see. That is why I now have the honor to fight for the winner's laureate...

My beloved, in fact, I am personally a rich Jewish prince, a merchant from Jerusalem. As you can see, I made friends with Brahmin Sebastian, whom I know for a long time, the arch of history caused that we are only now meeting in the arena. Let him win a better one ... Then you can

imagine who God's side would wear for the insanity. I'm with you. At this point, I would like to tell you also about Zenobia, my first sympathy. Together with it, we did not step away from the beloved disciple of the Lord. We followed him up to the quarry with galleries. And I can say that it was thanks to her that my life was abundant in thrilling actions, lyrical and dramatic scenes, in which the threads of social life intertwine with love. But already ad rem. Ten years ago, for the insult and the attack of a Roman soldier, (came to the recoil), I was sentenced to galleys. When I was in jail, he came to me, this very sublime Beloved disciple of the Lord, and gave me bread by bread. And he told me: - Your tears are Your heart. You're free ... So I'm a Christian anymore. And before us is the sequence of the naval battle with the participation of galleys. We will not participate in the spectacular battle scene, but only because it wants to show you a sea clash from the perspective of a great citizen in a shackled gray empire. Imagine the claustrophobic interiors below the ship, the trapping, the inability to escape ... The default, the precious virtue of the woman, then gains value when mercy and mercy are its source. In my case, these virtues were lacking first. Yes, there was compassion for all this time. This property is the main spiritual difference between a man and a woman. It is difficult to determine the strength of compassion, which makes us participate in trials and experiences, which is a shamrock of others. She associates us with them, that their sufferings and joy become ours. Who in childhood did not hear about the mysterious islands, about the treasure island, where the pirates, or survivors, hid gold and precious stones, hoping to recover them as soon as circumstances

permit? Who among us did not dream of discovering such abandoned treasure by himself and in this way become almost immediately rich and famous? Well, the trip to Patmos had something of an expedition in search of a lost treasure. It is not true, about the precious crumbs and valuables made of them, but about finding the meaning of the Book, in which the final secrets concerning God, man and the world are included, and which have become my destiny in meeting with the beloved disciple of our Lord. John was his name, this old man possessed my entire being and handed it over to the servants of Jesus. I will tell you, the joint exercise of the Eucharist and John, and also the taking of daily responsibilities of the head, full of spiritual indications of the Master of Nazareth, resulted in John's visions and writings in the form of the Apocalypse. I wanted to be with him everywhere, on Patmos and in Ephesus. And I always sought his support. Meetings with Him always guaranteed a feeling of love and reciprocity. But you already know that as soon as we begin to read the writings of John, the Apocalypse, we understand very little of it at first, and if we have even begun to understand something, after some time it turns out that it was a completely wrong understanding. Many brilliant Christians, even among the greatest, spread their hands helplessly, saying: In this life we will probably not find out, because the meaning of many symbols has melted in the darkness of human oblivion. In heaven, the first person I will want to talk with will certainly be St. Jan - and then I will fall asleep with questions ... And yet, every pilgrim going to Patmos feeds not entirely rational hope that there, at least a small portion of this lost treasure can be recovered, and the mysterious text

of John 's Revelation will speak to him in a similar way the way to me and those who have listened and read them during the life of the inspired author.

In front of us stretches a charming Greek town with white houses, and above it, around the high hill settled others, quite similar to the one below. Above him will be the future of the impressive walls of the monastery, which looks almost like a fairytale castle on top of a glass top. There is no time for longer looking around, however. My life is chasing us as the hero of this story. We start the four-kilometer route around local serpentines. Already after a few minutes, more or less in the middle of the route, we see a scary-looking Greek inscription "Apokalypsis". Here you have to stop to reach the cave of Revelation. Jan prayed there and meditated in absolute silence and loneliness, halfway up the hill between the harbor and the Temple of Artemis. At the end of the route there is a lookout point for the harbor, the bay and the entire northern part of the island. This is one of these views of "See and die". It is so beautiful that one could basically give up anything else, sit on the terrace of a nearby Roman villa, sip some wine for a few hours and just look, look and see ... And if it's numb legs, you can still go without any blueprint town and there, in one of the numerous caves, rest. And I will tell you, John is always with us, who after a while, in front of us inspired us in a vision inspired about the thick walls of the future monastery. First enter the small courtyard, and our Saint simultaneously says, over which semicircular arches rise. Red cats are basking on the stony pavement, and a bearded old man sits in the pensive beneath the gallery, who looks good from his eyes. Through the cloister,

one enters a small church and side chapels. They are all covered with fabulous paintings from different eras. Are beautiful sculptures, stone doors, candelabra and expensive liturgical equipment. Suddenly, I realize, I found myself here at the foot of Sinai.

My beloved readers of the good news. The turbulent fate of the island, its Roman character with the hippodrome, were constantly associated with the cult of the Beloved disciple of Christ. This cult existed on Patmos from the early Christian times embracing both the grotto of Revelation and, what is interesting, the area of the former Temple of Artemis. He was interrupted only by the first Arab invasions in the middle of the seventh century, and then troublesome attack of pirates, who did not save anyone who only tried to settle on the island. It was not until the end of the 11th century that the saintly monk Christodulos (Greek Servant of Christ), seeking refuge from the Turks, managed to persuade the Byzantine authorities to build a new sanctuary on Patmos surrounded by the most powerful walls that could be brought in a similar place. However, the Byzantine rule ended definitively at the beginning of the 14th century, when most of the islands in the Aegean Sea came under the rule of the Knights of St. John, whose headquarters were in Rhodes. It was the turn of the Venetians to join the Venetians, but this did not affect the location of the monastery, because the popes ordered all Catholic rulers to support the Patmos sanctuary and protect the Orthodox monks praying in it. However, two years before the fall of Constantinople, patmijski higumen (or prior), anticipating the inevitable arrival of the Turks, sent a

delegation to the Sultan, who after long negotiations received a firman (or decree) confirming the previous privileges of the monastery and its possessions (called metochami) on numerous Greek islands, . The most dangerous for the fate of the sanctuary was the Turkish-Venetian war of the mid-seventeenth century, as a result of which the island suffered enormous destruction, and the monastery lost a lot of metoch, especially on the lost by the Venice of Crete. And yet at the beginning of the eighteenth century, thanks to higumen, Saint. Makarios Kalogeras, was built on Patmos - right next to the cave of Revelation - an authentic university, which quickly became the mainstay of Greek and Christian culture on the vast area of the former Byzantine Empire conquered by the Turks. His reminiscence is a magnificent huge library with thousands of valuable volumes that are still awaiting cataloging. After the Turks, the Italians came to Patmos again in 1912 and left only after the fall of Mussolini in 1943, when the island was first taken over by the Germans first and then by the English. The victorious powers gave the Patmos of Greece only in 1948. Stop being afraid! (compare Ap 1, 17) Pilgrim, who arrives at Patmos expecting something majestic and dangerous there is no easy way to go over the specific spiritual cognitive dissonance he can experience here. Indeed, the island appeals to the imagination, because it is beautiful: not so majestic as it is sublime, and even winged and thrilling. Beautiful is not only the nature, but also the faces of the inhabitants of the monastery and the treasures of Christ's wisdom and skill, which they guard. Patmos, marked by so many human crimes and suffering, speaks to us as much as the Holy Land: its landscapes, people and their works. It is

not without reason that the Greeks call it "the Holy Island" ... Christ, not by accident, called his Beloved disciple to Patmos, to reveal to him fully the secrets of God, man and the world. Here, where Orestes sought to free himself from madness caused by a series of subsequent murders and revenge, Jesus shows John - in sometimes difficult to bear pictures - in how much madness has plunged all mankind since she rejected God. Free from the remorse-like remorse given by the scorpion, when he strikes a man (see Rev. 9.5), however, he can only He, and not a vengeful goddess that embodies the darkness of the human unconscious. Because only He inflicted the death of hostility (see Ephesians 2:16) by breaking the vicious circle of murder, revenge and revenge upon himself when he let himself be hanged on the Cross. When we let ourselves be carried away by the charm of the Holy Island, convince the monk's benevolent gaze and move the words of the Gospel to the yellowed parchment, then suddenly the truth is suddenly flashing in our hearts that God does not reveal himself to us in horror before his otherwise just anger, but in order to free us from the power of darkness and transfer us to the kingdom of our beloved Son, in whom we have redemption - the remission of sins (see Colossians 1: 13-14). From time to time, the inhabitants of Patmos from Greece look out over the Aegean Sea towards the light shimmering over the slopes of the mountain on the nearby island of Samos. Some people explain this strange light with static electricity, but religious people say they know better. They hurry to their neighbors to tell them that they have received another sign from someone who was sent to Patmos 1900 years ago and was the most famous of the

old inhabitants of this tiny Greek island lying off the coast of Asia Minor. This famous man was condemned to live on Patmos "for speaking about God and witnessing to Jesus." On the island he heard the voice of God resembling the sound of a trumpet, which he declared: "I am Alpha and Omega (...) What do you see, write in a scroll" (Revelation 1: 8-11). This scroll (or book) is the ending of the bestseller of all time. Some consider it to be the least understandable work ever written. It's about the last biblical book, called the Book of Revelation or the Apocalypse. Her writer was one of the apostles of Jesus - John. His visions of the final destruction of the wicked world have been interesting for readers for centuries.

Patmos island today - this is the perfect place to write such a book. Volcanic hills and deep, dark rifts are adjacent to terraced hills overgrown with greenery and with blooming meadows warmed by the sun that rooves over the Aegean Sea. And I went there to meet the footsteps of the Beloved disciple of Christ. I remember it was early morning. Old women, dressed in black from head to toe, tried to keep up with their bitten granddaughters. A bearded fisherman was sitting nearby and preparing a meal - to soften the octopus he had just picked, he hit her on the concrete quay. I gave up my boat trip and decided to climb the mountain behind Skala to admire the panorama of the island from there. The view was unique - it looked like a huge plastic map floating on the water. Patmos is like three islets in one, connected by narrow passages. On one of them is Skala. On the second, near the uninhabited southern tip of the island, you can see the beaches. Patmos is less than 13 kilometers long, and in one place its width

is the same as a stone's throw. The turbulent history of Patmos Island is considered to be holy for almost 4000 years, when the first settlers from Asia Minor came to it. They chose the second-highest hill on the island and built there the temple of Artemis, the goddess of hunting. When around 96 AD the Apostle John was sent to Patmos, the island belonged to the Roman Empire. As I said in the fourth century, it became a part of the "Christianized" Byzantine Empire. Between the VII and X century, it was influenced by Islam. With time, Patmos was deserted. At the end of the 11th century, on the site of the pagan temple of Artemis, the monk of the Greek Orthodox Church began the construction of the fortified monastery of St. John. Gradually, the settlers returned and erected white, cubic houses in Chorze, a city that is still concentrated around the respectable defensive walls of this one monastery ...

My beloved reader! Lord God needs your talent. Have thousands of dreams and more. So do not let your dream come to be small. Dream big! Keep going forward every day. Do not be afraid to leave the boxes and run outside. Do not make life as much as difference. Make difference. Get your goal every day. You must arm yourself with discipline and consistency, a certain amount of action. Always have a plan to work with. Movement with progress, move forward. Today, do something that you have never done before. You do something you never did. Open new opinion. The true desire in your hands. Live on God each day. Challenge the everyday struggles with God. Put all in God, because everything you do is his staff, grace of God. Be blessed. I wish everybody was rich and famous. So they knew this. Thank you very much.