



Holy Ghost Orthodox Church

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ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Metropolitan Constantine, Patriarch Pavle, Archbishop Vsevolod, Bishop Robert, Father Peter Natishan, Father Gerald Olszewski, Father Jakiw Norton, Father Dragan Filipović, Father Elias Katras, Father Stevo Rocknage, Father Paul Stoll, Father Igor Soroka, Father John Monronko, Father Michael Mihalick [MS], Ollie Pendylshok, Walt & Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike and Hilda Holupka, Eva Malesnick, Helen Likar, Stella Peanoske, Joe Nezolyk, Nick Behun, Terry Reinhart, Bernie O'Masta, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Maria Balo, Linda Mechtly, Mary Mochnick, Mary Pekich, Mildred Manolovich, Evelyn Misko, Jeanne Boehing, Alex Drobot, Rachelle, Jane Golofski, Doug Diller, Harry Krewsun, Sandy Gamble, Glen Lucas Burlack, Bernie Vangrin, Mary Alice Babcock, Dorie Kunkle, Andrea, & Melissa [Betty O'Masta's relatives], Mary Evelyn King, Stella Cherepko, Sam Wadrose, Khoruia Joanne Abdalah, Cameron [a boy in Matt's class], Faith—a 5-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 2-year-old with a brain tumor, Dillon, Ethel Thomas, Donna, Jeff, Nick Malec [Maxine's brother], Bill, Erin, Jimmy Fennel [7th Grader], Jim Markovich, Jeff Walewski [thyroid cancer], Carol [Lotinski] Rose, Michael Miller, Dave May, Grace & Owen Ostrasky, Claudia [Horvath] Gradicheck, Alverta, Margaret Mueller, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Pete Special, Rita Very & family, Sue Segeleon, Mike Gallagher, Mildred Walters, Michael Miller, Mike Pelchar [Liz's brother], Jim Logue—throat cancer, Liz Stumpf, Aubrie—6-month-old with Cystic Fibrosis, Kathy Ciranni, Ester Tylavsky, Ed Jamison, Theodore Nixon, Charles Johnson, Donna Kerr [stroke], Amy Forbeck, Michelle Corba Kapeluck, Gloria Prymak [Liz's niece], Robert Hippert & family, Marjorie Robison, Margaret Vladimir, John Sheliga, and Daria Masur. **ARNOLD:** Stefania Lucci, Kay Tomson, Ann Ostaffy, Steve Sakal, Homer Paul Kline, and Steve Ostaffy. We pray that God will grant them all a speedy recovery.

Please remember ALL American servicemen and women in the Middle East in your prayers. May God watch over them and all American servicemen and women—and bring them all home safely!

PLEASE REMEMBER TO BRING YOUR “BOXTOPS FOR EDUCATION” AND CAMPBELL’S SOUP LABELS TO CHURCH. There is a shoebox in the basement for Alex’s Fifth Grade and Matt’s Third Grade collections. THANK YOU ALL FOR YOUR HELP! *Alex and Matt*

REMEMBER—PRAYERS ARE ALWAYS FREE!

Communion Fasting: nothing to eat or drink after midnight, EXCEPT in cases where your doctor tells you to eat or drink something for medical reasons: medication, diabetes, etc. If you have a question, please call Father Bob.

AT ANY TIME—if there is an emergency, if you have questions, or if you just need to talk, please CALL FATHER BOB at [412] 279-5640.

Schedule of Services

Sunday, November 18 **Divine Liturgy** **10:30 AM**
25TH SUNDAY AFTER PENTECOST—MARTYR GALACTION & WIFE EPISTME AT EMESA, APOSTLES PATROBUS, HERMAS, LINUS GAIUS, & PHILOLOGUS OF THE 70, SAINT GREGORY-ARCHBISHOP OF ALEXANDRIA, SAINT JONAH-ARCHBISHOP OF NOVGOROD, MARTYRS DOMNINUS, THIMOTHY, THEOPHILUS, THEOTIMUS, DOROTHEUS, EUPSYCHIUS, CARTERUS, PAMOPHILIUS, ATATHANGELUS, & CASTORUS OF PALESTINE, HIEROMARTYR SILVANUS-BISHOP OF GAZA

Tone 8
Ephesians 4:1-6
Luke 8:41-56

Litany in Blessed Memory of Paul Popichak—Fr. Bob
Parastas in Blessed Memory of Mary Novosel—Helen Pytlak [sister]

Monday, November 19 **ECUMENICAL SERVICE** **7:00 PM**
Presbyterian Church—Pastor Carl Jones, Speaker

Sunday, November 25 **OBEDNITZA** **10:30 AM**
26TH SUNDAY AFTER PENTECOST—SAINT JOHN THE MERCIFUL-PATRARCH OF ALEXANDRIA, VENERABLE NILUS THE FASTER OF SINAI, PROPHET AHIJAH, BLESSED JOHN “THE HAIRY” FOOL-FOR-CHRIST AT ROSTOV, SAINT LEON-PATRIARCH OF CONSTANTINOPLE, VENERABLE NILUS THE MYRRH-GUSHER OF MOUNT ATHOS BAPTISM OF NICKOLAS ANDREW DAVIS

Tone 1
Ephesians 5:9-19
Luke 10:25-37

Sunday, December 2 **Divine Liturgy—DOWNSTAIRS!** **10:30 AM**
27TH SUNDAY AFTER PENTECOST—PROPHET OBEDIAH OF THE 12, MARTYR BARLAAM OF CAESAREA IN CAPPADOCIA, MARTYR HELIODORUS IN PAMPHYLIA, MARTYR AZES IN ISAURIA & 150 SOLDIERS WITH HIM, VENERABLE BARLAAM & IOSAPH PRINCE OF INDIA & HIS FAHTER SAINT ABENER THE KING, VENERABLE HILARION-MONK & WONDERWORKER OF GEORGIA, VENERABLE BARLAAM-ABBOT OF PERCHEVSKY LAVRA, SAINT PATROCLUS OF BOURGES IN GAUL

Tone 2
Ephesians 6:10-17
Luke 12:16-21

Litany in Blessed Memory of Thomas Bryan, John Hanczar, Mary Blitzkan, Marjorie Yarmeak, Mary Sharon, Frank Barankovich, Mary Krevanich, & Katherin Holowaty—Fr. Bob
Parastas in Blessed Memory of Joseph Yakim & Eva P. Thompson—Ollie Pendylshok

BULLETIN INSERT FOR 18 NOVEMBER 2007

25TH SUNDAY AFTER PENTECOST—MARTYR GALACTION & WIFE
EPISTME AT EMESA, APOSTLES PATROBUS, HERMAS, LINUS
GAIUS, & PHILOLOGUS OF THE 70, SAINT GREGORY-
ARCHBISHOP OF ALEXANDRIA, SAINT JONAH-ARCHBISHOP OF
NOVGOROD, MARTYRS DOMNINUS, THIMOTHY, THEOPHILUS,
THEOTIMUS, DOROTHEUS, EUPSYCHIUS, CARTERUS,
PAMOPHILIUS, ATATHANGELUS, & CASTORUS OF PALESTINE,
HIEROMARTYR SILVANUS-BISHOP OF GAZA

TROPARION—TONE 8

Thou didst descent from on high, O Merciful One!
Thou didst accept the three-day burial to free us from our sufferings!
Our Lord, our Life and Resurrection, Glory to Thee

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and
unto ages of ages. Amen.

KONTAKION—TONE 8

By rising from the tomb,
Thou didst raise the dead and resurrect Adam.
Eve exults in Thy Resurrection,
And the world celebrates Thy Rising from the dead,
O greatly Merciful One!

PROKEIMENON—TONE 8

READER: Pray and make your vows before the Lord our God!
PEOPLE: Pray and make your vows before the Lord our God!
READER: In Judah, God is known; His name is great in Israel!
PEOPLE: Pray and make your vows before the Lord our God!
READER: Pray and make your vows.
PEOPLE: Before the Lord our God!

ALLELUIA VERSES—TONE 8

Come let us rejoice in the Lord! Let us make a joyful noise to God our Savior!

Let us come before His face with thanksgiving; let us make a joyful noise to Him with psalms.

SCOBA

The Standing Conference of the Canonical Orthodox Bishops in the Americas
8 East 79th Street, New York, NY 10021

He who sows bountifully will also reap bountifully 2 Corinthians 9:6

IOCC SUNDAY

November 18th, 2007

To the Most Reverend Clergy, Venerable Monastics and
The Devout Faithful of the Holy Orthodox Churches in the Americas:

Dearly Beloved in the Lord,

On this Sunday before the Thanksgiving holiday, when we thank God for the bounty that He has so richly bestowed on us, we take time to recognize the work of the SCOBA Humanitarian aid agency, International Orthodox Christian Charities (IOCC). Every year, IOCC Sunday reminds us to share our abundance with those throughout the world whose lives have been torn apart by war, hatred, disease, hurricanes – man-made and natural disasters.

Our Lord's exhortation (St. Matthew ch. 25) to feed the hungry, clothe the naked, give drink to the thirsty, and visit the sick and imprisoned is carried out by IOCC on four continents and seventeen countries every day. But this critical ministry can only be done with our collective support.

It is a Biblical truth that we will reap what we sow. When we sow bountifully, it is not only we who will reap bountifully, but also our brothers and sisters in need. Through your generous support of IOCC, millions of people receive the care and attention that all of God's people deserve.

Since its establishment in 1992, IOCC has faithfully fulfilled its mission to minister to those who are suffering and are in need throughout the world. It has now delivered over \$250 million in services to some of the world's most vulnerable people in 33 countries. While we are grateful for this faithfulness to our Lord's mandate during these first fifteen years, we know that much remains to be done to ease the horrendous effects of calamities that can strike at any time.

As you participate in this holiday season, we exhort you as your spiritual shepherds; count your blessings and joyfully share hospitality not only with your loved ones, but also with those who are struggling throughout the world. In so doing, you not only bring them help and hope, but you kindle God's love towards you. As St. Paul reminds us: *"So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver"* (2 Corinthians 9:7).

May our Loving Lord, Who willingly gave Himself up so that we may experience the supreme joy of loving and sharing, continue to bless you and your families in this holy season that leads to His Glorious Nativity in Bethlehem.

+Archbishop DEMETRIOS, Chairman

Greek Orthodox Archdiocese of America

+Metropolitan PHILIP, Vice Chairman

Antiochian Orthodox Christian Archdiocese of North America

+Metropolitan CHRISTOPHER, Secretary

Serbian Orthodox Church in the USA and Canada

+Metropolitan NICHOLAS of Amissos, Treasurer

American Carpatho-Russian Orthodox Diocese in the USA

+Metropolitan HERMAN

Orthodox Church in America

+Archbishop NICOLAE

Romanian Orthodox Archdiocese in America and Canada

+Metropolitan JOSEPH

Bulgarian Eastern Orthodox Church

+Metropolitan CONSTANTINE

Ukrainian Orthodox Church of the USA

+Bishop ILIA of Philomelion

Albanian Orthodox Diocese of America

LETTER FOR 16TH CENTENARY OF DEATH OF ST. JOHN CHRYSOSTOM

VATICAN CITY, NOV 8, 2007 (VIS) - Made public today was a Letter written by the Holy Father for the occasion of the 16th centenary of the death of St. John Chrysostom, in which he underlines the saint's "shining figure," proposing it "for the joint edification" of the universal Church.

The Letter was read this morning at the opening of an international congress, "St. John Chrysostom 1600 years after his Death," being held at Rome's "Augustinianum" patristic institute from November 8 to 10.

"The life and doctrinal teaching of this saintly bishop and Doctor ring out in every century," the Pope writes, "and even today they still induce universal admiration. The Roman Pontiffs have always recognized in him a living source of wisdom for the Church and their interest in his magisterium became more intense over the course of last century."

Referring to the life and ministry of the saint, Benedict XVI recalls how he was born in Antioch in Syria in the mid fourth century. "During his 12 years of priestly ministry in the Antiochean Church, John distinguished himself for his capacity to interpret Scripture in a manner the faithful could understand." He also sought "to strengthen the unity of the Church, ... at a historical moment in which it was threatened both internally and externally. He rightly felt that unity among Christians depends above all on a correct understanding of the central mystery of the Church's faith: that of the Blessed Trinity and the Incarnation of the Divine Word."

"Having served the Church in Antioch as a priest and preacher for 12 years, John was consecrated bishop of Constantinople in 398, remaining there for five and a half years. In that role, he concerned himself with the reform of the clergy, encouraging priests by word and example to live in conformity with the Gospel."

St. John Chrysostom "tirelessly denounced the contrast that existed in the city between the extravagant wastefulness of the rich and the indigence of the poor." At the same time, he encouraged the wealthy "to welcome homeless people into their own houses." He also "stood out for his missionary zeal" and built hospitals for the sick.

Talking of the bishop of Constantinople's ministry, Benedict XVI recalls how "since the fifth century John Chrysostom has been venerated by the entire Church, Eastern and Western, for his courageous witness in defense of ecclesial faith and for his generous dedication to pastoral ministry."

"Special mention must also be made of the extraordinary efforts undertaken by St. John Chrysostom to promote reconciliation and full communion between Christians of East and West. In particular, his contribution proved decisive in putting an end to the schism separating the See of Antioch from the See of Rome and from other Western Churches."

The Pope goes on to highlight how "both in Antioch and Constantinople John spoke passionately of the unity of the Church throughout the world. ... For John, the unity of the Church is rooted in Christ, the Divine Word Who with His Incarnation united Himself to the Church as a head is united to its body."

"For John Chrysostom the ecclesial unity achieved in Christ finds unique expression in the Eucharist." His "profound veneration" for this Sacrament was "particularly nourished in the celebration of the divine liturgy. In fact, one of the richest expressions of Eastern liturgy bears his name: 'The Divine Liturgy of St. John Chrysostom'."

The Holy Father indicates how, "with great profundity, John Chrysostom develops his ideas on the effects of sacramental communion in believers. ... He tirelessly repeats that preparation for Holy Communion must include penitence for sins and gratitude for the sacrifice Christ made for our salvation. Thus, he exhorts the faithful to participate fully and devotedly in the rites of divine liturgy and to receive Holy Communion in the same way."

John Chrysostom "also draws the moral consequences" from his contemplation of the Eucharistic Mystery, reminding people "that communion with the Body and Blood of Christ obliges them to offer material assistance to the poor and hungry who live among them."

Benedict XVI expresses the hope that this centenary may be a good occasion to increase studies on the saint, "recovering his teachings and encouraging his devotion."

"May the Fathers of the Church," the Pope concludes, "become a stable point of reference for all Church theologians." And may theologians themselves discover "a renewed

commitment to recover the heritage of wisdom of the holy Fathers. The result can only be a vital enrichment of their ideas, even on the problems of our own times."

BXVI-LETTER/ST. JOHN CHRYSOSTOM/...

VIS 071108 (780)

SAINTED JONA, ARCHBISHOP OF NOVGOROD (+ 1470).

MARTYRS GALAKTION AND EPISTIMIA (III).

DISCIPLES OF THE SEVENTY: PATROBUS, HERMAS, LINUS, CAIUS, PHILOLOGOS (I).

Sainted Jona, Archbishop of Novgorod, in the world named John (Ioann), was early on left orphaned and then adopted by a certain pious widow living in Novgorod. She raised the child and sent him off to school. Blessed Michael Klopsky, one time chancing to meet John on the street, foretold that he would become archbishop of Novgorod. John received tonsure at the Otensk wilderness-monastery, 50 versts distant from the city, and he became hegumen of this monastery. It was from here that the Novgorod people chose him as their archbishop in 1458, after the death of Sainted Evphymii. Saint Jona enjoyed great influence at Moscow, and during his time as hierarch the Moscow princes did not infringe upon the independence of Novgorod. The Moscow Metropolitan Saint Jona (1449-1461) was a friend of the Novgorod Archbishop Saint Jona, and desired to see him become his successor. Archbishop Jona built for the first time in the Novgorod lands -- a church in honour of the Monk Sergei of Radonezh (in 1463). Concerning himself over reviving traditions of the old days in the Novgorod Church, he summoned to Novgorod the reknown compiler of Saints' Lives -- Pakhomii the Logothete, who wrote on the basis of local sources both services and vitae of the best known Novgorod Saints.

And to this time period belongs also the beginnings of the founding of the Solovetsk monastery. Saint Jona rendered much help and assistance in the organising of the monastery. To the Monk Zosima he gave a special land-grant letter of blessing (in conjunction with the secular authorities of Novgorod), by which was bestowed over the whole of Solovetsk Island under the land-holdings of the new monastery.

The saint, after his many toils, and sensing the approach of his end, wrote a spiritual last-instruction to bury his body at the Otensk monastery. On 5 November 1470, having communed the Holy Mysteries, the saint expired to the Lord.

There has survived to the present day a Letter of Saint Jona to metropolitan Theodosii, written in the year 1464. The life of the saint was written in the form of a short account in the year 1472 (included in the work, "Memorials of Old Russian Literature", and likewise in the "Veliki Chet'i-Minei" ("Great Reading Menaion") of Metropolitan Makarii, under 5 November). In 1553, after the uncovering of the relics of Archbishop Jona, an account was compiled about this event, from the pen of the monk Zinovii of Otensk. A special work about the miracles of the saint is to be met with in manuscripts of the XVII Century.

The Holy Martyrs Galaktion and Epistimia: A rich and distinguished couple named Klitophon and Leukippia lived in the city of Phoenician Emesa, and for a long time they were childless. The spouses gave over much gold to the pagan priests, but still they remained childless.

The city of Emesa in the III Century was governed by a Syrian named Secundus, put there by the Roman Caesars. He was a merciless and zealous persecutor of Christians, and to intimidate them he gave orders to display out on the streets the instruments of refined torture. The slightest suspicion of belonging to "the sect of the Galileian" (as thus Christians were called by the pagans), sufficed to get a man arrested and handed over for torture. In spite of this, many Christians voluntarily gave themselves over into the hands of the executioners, in their desire to suffer for Christ.

A certain old man, by the name of Onuphrios, concealing beneath his beggar's rags his monastic and priestly dignity, walked from house to house in Emesa, begging alms. Everywhere where he saw the possibility to turn people away from the pagan error, there he preached about Christ. One time he came to the magnificent house of Leukippia. In accepting alms from her he sensed, that the woman was in sorrow, and he asked what was the cause of this sadness. She told the elder about her familial misfortune. In consoling her, Onuphrios began to tell her about the One True God, about His almightiness and mercy, and that He always grants the prayer of those turning to Him with faith. Hope filled the soul of Leukippia. She believed and accepted Holy Baptism. Soon after this in a dream it was revealed to her, that she would give birth to a son, who would be a true follower of Christ. At first Leukippia concealed from her husband her delight, but after the infant was born, she revealed the secret to her husband and persuaded him likewise to be baptised.

They named the baby Galaktion. His parents raised him in the Christian faith and provided him a fine education. He could make for himself an illustrious career, but Galaktion sought rather for an immaculate and monastic life -- in solitude and prayer.

When Galaktion turned age 24, his father resolved to marry him off and they found him a bride, a beautiful and illustrious girl by the name of Epistimia. The son did not oppose the will of his father; however, through the will of God, the nuptials were for a certain while postponed. Visiting often with his betrothed, Galaktion gradually revealed about his faith to her, and he converted her to Christ and he himself secretly baptised her. Together with Epistimia he baptised also one of her servants, Eutolmios. The newly-illumined decided, on the initiative of Galaktion, to devote themselves to a monastic life. Quitting the city, they hid themselves away on Mount Publion, where there were two monasteries, one for men and the other for women. The new monastics had to take with them all the necessities for physical toil, since the inhabitants of both monasteries were both old and infirm. For several years the monastics asceticised at work, fasting and prayer. But one time Epistimia had a vision in her sleep: Galaktion and she stood in a wondrous palace before the Resplendent King, and the King bestowed on them golden crowns. This was a presentiment of their impending martyr's end.

The existence of the monasteries became known to the pagans, and a military detachment was sent off to apprehend their inhabitants. But the monks and the nuns succeeded in hiding themselves away in the hills. Galaktion however had no desire to flee and so he remained in his cell, reading Holy Scripture. When Epistimia saw that the soldiers were leading away Galaktion in chains, she began to implore the hegumeness to permit her to go also, since she wanted to accept torture for Christ together with her fiancée-teacher. The hegumeness with tears blessed Epistimia to do so.

The saints endured terrible torments, whilst supplicating and glorifying Christ. By order of the judge they were quartered asunder.

Eutolmios, the former servant of Epistimia, and who had become her brother in Christ and co-ascetic in monastic deeds, secretly gave reverent burial to the bodies of the holy martyrs. He later wrote in eulogy of their lives, for both his contemporaries and posterity.

The Disciples from the Seventy: Patrobus, Hermas, Linus, Caius and Philologos (I) preached the Gospel in diverse cities, each enduring various hardships in their service as bishops. Saint Patrobus (Rom. 16: 14) was bishop of Neopolis (now Naples) and Puteola in Italy. The Disciple Hermas was bishop in the city of Philippopolis he died a martyr). Linus (2 Tim. 4: 21) was a successor to the Apostle Peter at Rome. Saint Caius (Rom. 16: 23), after the Disciple Timothy, was bishop of Ephesus. The Apostle Andrew ordained Saint Philologos (Rom. 16: 15) as bishop of the city of Sinope (in the Black Sea region).

© 2000 by translator Fr. S. Janos

News from the Moscow Patriarchate's Russian-language Sedmitza.ru site, 11/8/07)

Archaeologists carrying excavations at the Church of the Tithe in Kiev, are inclined to believe the remains discovered in 1939 to be those of the sainted princess Olga

KIEV. Archeological excavations ended today at the Church of the Tithe, the first stone church in Kievan Rus. Dedicated to the Theotokos, the church was built by Russian and Byzantine during the years 988-996. Prince Vladimir appropriated a tenth of his income to build it - hence the name. Icons, receptacles, crosses were brought from Korsun (Hersonesos) . The Church of the Tithe was burned during the Mongol-Tatar invasion in 1240. Rebuilt several times later (in 1635, 1758 and 1848), it was finally destroyed in the 30s of the last century.

"In the X century the Church of the Tithe was one of the largest in the Christian world," explains Oleg Ioannisyan, doctor of history, a specialist in ancient Russian architecture. It was 44 meters in length and 30 meters in width. It was not much smaller than, for example, the Cathedral of St. Sophia in Istanbul (Constantinople)

which survived. This once again demonstrates that at that time Kiev was Europe's the third largest city in importance and wealth. Only Constantinople, with more than a million residents, was larger and wealthier.

This season's interesting finds, said the scientist, are not only the luxurious ring, which is now being restored, and also rings and coins, but, in addition, two (brick) plinths from the time of the temple's construction with the Russian letters sounding "s" and "N". These plinths have the oldest Slavic handwritten inscriptions ever found on the territory of Kiev.

Regarding the coffin with the body Princess Olga ... Back in 1939, an expedition lead by Leningrad scientist Mikhail Karger discovered some hidden recesses. Within these recesses lay the remains of people, including a female skeleton with golden ornaments.

Today, we are close to confirming that this is the tomb of Princess Olga. "

The Princess' enigmatic figure has been the subject of attention of historians and writers throughout the centuries Olga became head of the Druzhinniki (armed escorts) and avenged the death of her murdered husband, Prince Igor, by the Drevlyany tribe. It is she who ruled Rus' while her son Sviatoslav was a minor and during his countless campaigns. Without a strong character and will this would have been impossible.

It happened that Abba Moses was struggling with the temptation of fornication. Unable to stay any longer in his cell, he went and told Abba Isidore. The old man exhorted him to return to his cell. But he refused, saying, "Abba, I cannot." Then Abba Isidore took Moses out onto the terrace and said to him, "Look towards the west." He looked and saw hordes of demons flying about and making a noise before launching an attack. Then Abba Isidore said to him, "Look towards the east." He turned and saw an innumerable multitude of holy angels shining with glory. Abba Isidore said, "See, these are sent by the Lord to the saints to bring them help, while those in the west fight against them. Those who are with us are more in number than they are." Then Abba Moses gave thanks to God, plucked up his courage, and returned to his cell.

Do not search about for the words to tell people that you love them. Instead, ask God to show them your love without your having to talk about it. Otherwise you will never have time enough both for loving gestures and for compunction.

St. John Climacus, The Ladder of Divine Ascent