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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, Metropolitan Theodosius, 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 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, 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, Cameron [a boy in Matt's class], Faith—a 6-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 2-year-old with a brain tumor, Dillon, Ethel Thomas, Donna, Nick Malec [Maxine's brother], Erin, Jimmy Fennel [7th Grader], Jim Markovich, Jeff Walewski [thyroid cancer], Carol [Lotinski] Rose, Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Margaret Mueller, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Rita Very & family, Sue Segeleon, Mike Gallagher, Mildred Walters, Michael Miller, Mike Pelchar [Liz's brother], Jim Logue—throat cancer, Liz Stumpf, Ester Tylavsky, Ed Jamison, Theodore Nixon, Charles Johnson, Amy Forbeck, Michelle Corba Kapeluck, Gloria Prymak [Liz's niece], Robert Hippert & family, Margaret Vladimir, Luke Emmerling, John Sheliga, Sabrina, George & Mika Rocknage, Elizabeth Mitchell, Robert McKivitz, Cliff Dow, Marjorie Pershing, Robert Paouncic, Tim Monta, Amy Kemerer, Tom Marriott, Joe Farkas, and Daria Masur. **ARNOLD:** Stefania Lucci, Ann Ostaffy, Steve Sakal, Homer Paul Kline, and Steve Ostaffy. We pray that God will grant them all a speedy recovery.

There will be NO SERVICE in Slickville TODAY due to the Hierarchical Divine Liturgy and Chapel consecration at All Saints Camp. Please visit one of our neighboring Orthodox Churches for Divine Liturgy.

Please remember David Weaver in Mosul, James John Logue assigned to Iraq, and 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 Sixth Grade and Matt’s Fourth Grade collections. THANK YOU ALL FOR YOUR HELP! Love, 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, June 22 Hierarchical Divine Liturgy—ALL SAINTS CAMP 10:30 AM

NO SERVICE IN SLICKVILLE

SUNDAY OF ALL SAINTS—CHURCH CAMP CHAPEL CONSECRATION

SAINT CYRIL-ARCHBISHOP OF ALEXANDRIA, 5 NUNS BEHEADED IN PERSIA: MARTYRS THEKLA, MARIAMNE, MARTHA, MARY, & EMNATHA, SAINT CYRIL-ABBOT OF BELOZERSK [WHITE LAKE], VENERABLE ALEXANDER-ABBOT OF KUSHTA

Tone 8

Hebrews 11:33-12:2

Matthew: 10:32-33, 37-38, 19:27-30

Monday, June 23 Apostles Fast—Saints Peter & Paul Fast—Begins!

Sunday, June 29 Divine Liturgy 10:30 AM

SUNDAY OF ALL SAINTS OF NORTH AMERICA AND UKRAINE

SAINT TIKHON-BISHOP OF AMATHUS IN CYPRUS, MARTYRS TIGRIUS & EUTORPIUS OF CONSTANTINOPLE, VENERABLE TIKHON OF KALUGA, VENERABLE TIKON-WONDERWORKER OF LUCHOV, SAINT MARK THE JUST OF APOLONNIAS-NEPHEW OF APOSTLE BARNABAS, NEW-MARTYR HERMOGENES-BISHOP OF TOBOLSK

Tone 1

Romans 2:10-16

Matthew 4:18-23

*Litany in Blessed Memory of All Deceased Fathers, Grandfathers, etc.—Fr. Bob
Parastas in Blessed Memory of Joe Karas—Rosemary Pavlovich*

Sunday, July 6 Divine Liturgy 10:30 AM

3RD SUNDAY AFTER PENTECOST, MARTYR AGRIPPINA OF ROME, MARTYRS EUSTOCHIUS, GAIUS, PROBUS, LOLLIUS, URBAN, & COMPANIONS OF ANCYRA, RIGHTEOUS YOUTH ARTEMIUS OF VERKOLSK, VENERABLE JOSEPH, ANTHONY, & IOANNICIUS-ABBOTS OF VOLGDA, TRANSLATION OF THE RELICS OF SAINT HERMAN-ARCHBISHOP OF KAZAN, MEETING OF THE VLADIMIR ICON OF THE

THEOTOKOS, TRANSLATION OF THE RELICS OF SAINT MICHAEL OF KLOPS MONASTERY-FOOL-FOR-CHRIST

Tone 2

Romans 5:1-10

Matthew 6:22-33

*Litany in Blessed Memory of Anna Kitch, Olga Stock, Susan Justina Sredich,
Igumen George [Owen], & Claudia Horvath—Fr. Bob
Parastas in Blessed Memory of Catherine Yakim-Ollie*

BULLETIN INSERT FOR 22 JUNE 2008

Hierarchical Divine Liturgy—ALL SAINTS CAMP--10:30 AM

NO SERVICE IN SLICKVILLE!

**SUNDAY OF ALL SAINTS—CAMP CHAPEL CONSECRATION
SAINT CYRIL-ARCHBISHOP OF ALEXANDRIA, 5 NUNS
BEHEADED IN PERSIA: MARTYRS THEKLA, MARIAMNE,
MARTHA, MARY, & EMNATHA, SAINT CYRIL-ABBOT OF
BELOZERSK [WHITE LAKE], VENERABLE ALEXANDER-ABBOT
OF KUSHTA**

TROPARION—TONE 4

As with fine porphyry and royal purple,
Thy Church has been adorned with Thy Martyrs blood
Shed throughout the world
She cries to Thee, O Christ God: send down Thy bounties on Thy people,
Grant peace to Thy habitation, and great mercy to our souls.

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

The universe offers The the God-bearing martyrs
As the first fruits of creation, O Lord and Creator.
Through the Theotokos and their prayers establish Thy Church in peace.

PROKEIMENON—TONE 4

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: God is wonderful in His saints, the God of 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 4

The righteous called, and the Lord heard them.

Many are the afflictions of the righteous; but the Lord delivers them out of them all.

COMMUNION HYMNS

Praise the Lord from the heavens! Praise Him in the highest!

Rejoice in the Lord, O you righteous! Praise befits the just.

Feasts and Saints of the Orthodox Church—09/22 JUNE



Saint Cyril the Archbishop of Alexandria

Saint Cyril, Archbishop of Alexandria, a distinguished champion of Orthodoxy and a great teacher of the Church, came from an illustrious and pious Christian family. He studied the secular sciences, including philosophy, but most of all he strove to acquire knowledge of the Holy Scriptures and the truths of the Christian Faith. In his youth Cyril entered the monastery of Macarius in the Nitreia hills, where he stayed for six years. Theophilus (385-412), the Patriarch of Alexandria, ordained him as a deacon, numbered him among the clergy and entrusted him to preach.

Upon the death of Patriarch Theophilus, Cyril was unanimously chosen to the patriarchal throne of the Alexandrian Church. He led the struggle against the spread of the Novatian heresy in Alexandria, which taught that any Christian who had fallen away from the Church during a time of persecution, could not be received back into it.

Cyril, seeing the futility of admonishing the heretics, sought their expulsion from Alexandria. The Jews appeared a greater danger for the Church, repeatedly causing riots, accompanied by the brutal killing of Christians. The saint long contended with them. In order to wipe out the remnants of paganism, the saint cast out devils from an ancient pagan temple and built a church on the spot, and the relics of the Holy Unmercenarys Cyrus and John were transferred into it. A more difficult struggle awaited the saint with the emergence of the Nestorian heresy.

Nestorius, a presbyter of the Antiochian Church, was chosen in 428 to the see of Constantinople and there he was able to spread his heretical teaching against the dogma about the uncommingled union of two natures in the Person of the Lord Jesus Christ. Nestorius called the Mother of God not the Theotokos, but rather Christotokos or "Birth-giver of Christ," implying that she gave birth not to God, but only to the man Christ. The holy Patriarch Cyril repeatedly wrote to Nestorius and pointed out his error, but Nestorius continued to persevere in it. Then the saint sent out epistles against Nestorianism to the clergy of Constantinople and to the holy emperor Theodosius the Younger (408-450), denouncing the heresy. Cyril wrote also to other Churches, to Pope Celestine and to the other Patriarchs, and even to monks of several monasteries, warning of the emergence of a dangerous heresy.

Nestorius started an open persecution against the Orthodox. In his presence one of his partisans, Bishop Dorotheus, pronounced an anathema against anyone who would call the Most Holy Virgin Mary the Theotokos.

Nestorius hated Cyril and brought out against him every kind of slander and fabrication, calling him a heretic. The saint continued to defend Orthodoxy with all his powers. The situation became so aggravated, that it became necessary to call an Ecumenical Council, which convened in the city of Ephesus in the year 431. At the Council 200 bishops arrived from all the Christian Churches. Nestorius, awaiting the arrival of Bishop John of Antioch and other Syrian bishops, did not agree to the opening of the Council. But the Fathers of the Council began the sessions with Cyril presiding. Having examined the teaching of Nestorius, the Council condemned him as a heretic. Nestorius did not submit to the Council, and Bishop John opened a "robber council", which decreed Cyril a heretic. The unrest increased. By order of the emperor, Patriarch Cyril of Alexandria and Archbishop Memnon of Ephesus were locked in prison, and Nestorius was deposed.

Soon Sts Cyril and Memnon were freed, and the sessions of the Council continued. Nestorius, not submitting himself to the determinations of the Council, was deprived of priestly rank. By order of the emperor he was sent to the faraway place Sasim in the Libyan wilderness, where he died in grievous torments. His tongue, having blasphemed the Mother of God, was overtaken by punishment -- in it there developed worms. Even

Bishop John of Antioch and the remaining Syrian bishops signed the decrees of the Council of Ephesus.

Cyril guided the Alexandrian Church for 32 years, and towards the end of his life the flock was cleansed of heretics. Gently and cautiously Cyril approached anyone, who by their own simpleness and lack of knowledge, fell into false wisdom. There was a certain Elder, an ascetic of profound life, who incorrectly considered the Old Testament Priest Melchizedek to be the Son of God. Cyril prayed for the Lord to reveal to the Elder the correct way to view the righteous one. After three days the Elder came to Cyril and said that the Lord had revealed to him that Melchizedek was a mere man.

Cyril learned to overcome his prejudice against the memory of the great John Chrysostom (November 13). Theophilus, the Patriarch of Alexandria, and uncle of Cyril, was an antagonist of John, and presided in a council in judgment of him. Cyril thus found himself in a circle antagonistic to John Chrysostom, and involuntarily acquired a prejudice against him. Isidore of Pelusium (February 4) repeatedly wrote to Cyril and urged him to include the name of the great Father of the Church into the diptychs of the saints, but Cyril would not agree.

Once in a dream he saw a wondrous temple, in which the Mother of God was surrounded by a host of angels and saints, in whose number was John Chrysostom. When Cyril wanted to approach the All-Holy Lady and venerate her, John Chrysostom would not let him. The Theotokos asked John to forgive Cyril for having sinned against him through ignorance. Seeing that John hesitated, the Mother of God said, "Forgive him for my sake, since he has labored much for my honor, and has glorified me among the people calling me Theotokos." John answered, "By your intercession, Lady, I do forgive him," and then he embraced Cyril with love.

Cyril repented that he had maintained anger against the great saint of God. Having convened all the Egyptian bishops, he celebrated a solemn feast in honor of John Chrysostom.

Cyril died in the year 444, leaving behind many works. In particular, the following ought to be mentioned: commentaries On the Gospel of Luke, On the Gospel of John, On the Epistles of the Apostle Paul to the Corinthians and to the Hebrews; also an Apologia in Defense of Christianity against the Emperor Julian the Apostate (361-363). Of vast significance are his Five Books against Nestorius; a work on the Most Holy Trinity under the title Thesaurus, written against Arius and Eunomios. Also two dogmatic compositions on the Most Holy Trinity, distinguished by a precise exposition of the Orthodox teaching on the Procession of the Holy Spirit. Cyril wrote Against Anthropomorphism for several Egyptians, who through ignorance depicted God in human form. Among Cyril's works are also the Discussions, among which is the moving

and edifying Discourse on the Exodus of the Soul, inserted in the Slavonic "Following Psalter".

Today we commemorate the repose of this great Father of the Church. He is also remembered on January 18, the date of his flight from Alexandria.



Venerable Cyril the Abbot of White Lake [Belozersk]

Saint Cyril, Igumen of White Lake, (in the world Cosmas) was born in Moscow of pious parents. In his youth he was left an orphan and lived with his kinsman, the boyar (nobleman) Timothy Vasil'evich Vel'yaminov, in the surroundings of the court of the Great Prince Demetrius Donskoy (1363-1389). Secular life bored the youth. At the request of Stephen of Makhra (July 14), Cosmas was dismissed to the Simonov monastery, where he took vows under Theodore (November 28) with the name Cyril.

Cyril fulfilled his monastic obediences under the guidance of the Elder Michael, who afterwards was Bishop of Smolensk. By night the Elder read the Psalter, and Cyril bowed making prostrations, but at the first ringing of the bell he went to Matins.

He asked the Elder permission to partake of food every second or third day. The experienced Elder did not allow this, but blessed him instead to eat with the brethren, only not to the extent of satiety. Cyril carried out his obedience in the bakery: he carried water, chopped firewood, and distributed bread. When St Sergius of Radonezh came to the Simonov monastery to see his nephew Theodore, he would seek Cyril in the bakery and converse with him about spiritual matters before seeing anyone else. They transferred Cyril from the bakery to the kitchen. He gazed into the burning fire and told himself, "Beware, Cyril, lest you fall into fire eternal". Cyril toiled for nine years in the kitchen and God granted him such tender emotion, that he was not able to eat the bread he baked without tears, blessing the Lord.

Fleeing the glory of man, he began to act as a fool-for-Christ. As punishment for transgressing against propriety, the Superior of the monastery placed him on bread and water for forty days. Cyril underwent this punishment with joy. But the saint could not conceal his spirituality, and the experienced Elders understood him. Against his will they compelled him to accept ordination to the priesthood. When he was not serving in

church, Cyril occupied himself with heavy work. When Theodore was made Archbishop of Rostov, the brethren chose Cyril as archimandrite of the monastery in 1388.

Rich and important people began to visit the monk to hear his guidance. This disturbed the humble spirit of the saint. Despite the entreaties of the brethren, he would not remain as abbot, but secluded himself in his former cell. Even here frequent visitors disturbed him, and he crossed over to old Simonovo.

St Cyril's soul yearned for solitude, and he asked the Mother of God to show him a place conducive for salvation. One night he was reading an Akathist in his cell before the Hodigitria Icon of the Mother of God, and had just reached the eighth Kontakion, "Seeing the strange Nativity, let us become strangers to the world and transport our minds to heaven." Then he heard a voice say, "Go to White Lake (Belozersk), where I have prepared a place for you."

There at the desolate and sparsely populated White Lake, he found the place which he had seen in the vision. St Cyril and his companion St Therapon of White Lake and Mozhaisk (May 27), set up a cross and dug a cell in the ground near Mount Myaura at Siversk Lake.

St Therapon soon went to another place, and St Cyril remained where he was. However, he was not able to live in his underground cell for even one year.

Once Cyril, troubled by a strange dream, lay down to sleep under a pine tree, but just as he closed his eyes, he heard a voice cry, "Run, Cyril!" Cyril only just managed to jump away as the pine tree came crashing down. From this pine tree the ascetic made a cross.

Another time Cyril nearly perished from flames and smoke when it cleared away the forest, but God preserved His saint. A certain peasant attempted to burn down the cell of the monk, but as much as he tried, he did not succeed. Then having repented with tears, he confessed his sin to Cyril, who tonsured him into monasticism.

Two monks Cyril loved, Zebediah and Dionysius, came to him from Simonov monastery, and then Nathanael, who afterwards was steward of the monastery. Many began to come to the monk seeking to be tonsured. The holy Elder perceived that his time of silence was ended. In the year 1397 he constructed a temple in honor of the Dormition of the Mother of God.

When the number of brethren had multiplied, the monk gave the monastery a Rule of cenobitic life, which he sanctified by the example of his own life. Thus, no one could talk in church, and no one could leave before the end of services. They also came to venerate the Gospel according to seniority. At meals they sat each at their own place, and there was silence. From the trapeza, each went quietly to his own cell. No one was able to receive either letters or gifts without having shown them to Cyril, nor did anyone write a letter without his blessing.

Money was kept in the monastery treasury, and no one had any personal possessions. They went to the trapeza even to drink water. The cells were not locked, and nothing was kept in them but icons and books. In the final years of Cyril's life, the boyar (nobleman) Roman decided to give the monastery a village and sent the deed. Cyril knew that if the monastery came to possess a village, then the brethren would become concerned about the land, settlements would disrupt the monastic solitude, and so he refused the gift.

The Lord rewarded His saint with the gift of clairvoyance and healing. A certain Theodore desired to enter the monastery, but the Enemy of mankind instilled in him such hatred for Cyril that he could not look at the saint, nor listen to the sound of his voice. He approached Cyril's cell and, seeing his grey hair, he was not able to say a word from shame. The saint said to him, "Don't be sad, my brother, for all are mistaken about me. You alone know the truth and my unworthiness. I am actually a worthless sinner." Then Cyril blessed Theodore, promising that he would not be troubled by such thoughts in the future. From that time Theodore lived at peace in the monastery.

One time there was no wine for Divine Liturgy, and the priest told the saint about this. Cyril ordered a monk to bring him the empty wine vessel, which he opened full of wine. During a time of famine Cyril distributed bread to all the needy and he did not stop, even though the normal reserves hardly sufficed for the brethren. Despite this, the more bread was distributed, the more it increased. The monks then realized that God would provide for their needs, through the prayers of Cyril.

The saint calmed a storm on the lake which threatened the fishermen. He predicted that none of the brethren would die until after his death, despite a plague that would rage. Then many would follow after him.

The saint served his final Divine Liturgy on the day of Pentecost. Having giving final instructions to the brethren to preserve love among themselves, Cyril reposed in the ninetieth year of his life on June 9, 1427 on the Feast day of his namesake Cyril, Archbishop of Alexandria. Within a year after the saint's death, more than thirty of the fifty-three brethren died. The monk often appeared to the survivors in dreams to offer advice and guidance.

Cyril loved spiritual enlightenment and he instilled this love in his disciples. In 1635 there were more than two thousand books in the monastery, including sixteen "of the Wonderworker Cyril." Three letters of the monk to Russian princes survive down to our time. They are remarkable specimens of his spiritual instruction and guidance, love, love of peace and consolation.

The veneration of the holy ascetic began not later than 1447-1448. The Life of Saint Cyril was commissioned by Metropolitan Theodosius and Great Prince Basil the Dark. It

was written by the Athonite monk Pachomius the Logothete, who dwelt at the Cyrilov monastery in 1462 and met with many eyewitnesses and disciples of Cyril. He learned the most from Martinian (January 12), who had lived with the saint from his youth.

Martyred Five Nuns beheaded in Persia

The Holy Women Martyrs Thekla, Martha, and Mary were beheaded with a sword during the reign of the Persian emperor Sapor II on June 6, 346.

Saint John of Shavtel-Gaenati

The great Georgian hymnographer, philosopher, and orator St. John of Shavta labored in the 12th and 13th centuries, during the reign of the holy queen Tamar. Few details of his life have been preserved, but we know that he received his education at Gelati Academy, where he studied theology, ancient and Arabic history, philosophy, and literature. He was later tonsured a monk and labored at Vardzia Monastery.

When the Georgian army under the command of Queen Tamar's husband, Davit Soslan, entered into battle (The Battle of Basiani (ca. 1203)) with the sultan Rukn al-Din, Queen Tamar journeyed to Odzrkhe Monastery to pray for help. Catholicos Tevdore of Kartli and many hierarchs and monastics accompanied her there. Among them, St. John of Shavta stood out as a wise theologian and philosopher and a brilliant hymnographer.

During the Liturgy at Odzrkhe Monastery a miracle occurred: endowed by God with the gift of prophecy, St. Eulogius the Fool-for-Christ fell to his knees, lifted his hands to the heavens and cried out: "Glory to God! Almighty Christ!...Do not fear the Persians, but rather depart in peace, for the mercy of God has descended upon the house of Tamar!"

Eulogius's words were clearly a divine revelation. St. John of Shavta turned to Queen Tamar, rejoicing, "Your Highness! The Almighty has made known to us our victory in the war from the lips of a fool-for-Christ!" Eulogius confided his secret to St. John: disguised as a fool, he had been concealing his God-given gift. But now it seemed that the gift would become apparent to all, so Eulogius quickly disappeared out of sight to escape the people's attention.

St. John of Shavta composed his "Hymns to the Theotokos of Vardzia" in thanksgiving for Georgia's victory in the Battle of Basiani. He is also recognized as the composer of "Abdul-Messiah," (Abdul-Messiah: servant of Christ.) a famous ode to the holy queen Tamar.

Our Holy Father John of Shavta lived to an advanced age and was canonized soon after his repose.

On Love and Forgiveness towards the Brethren

Give preference to your brother in everything. Let deference towards others characterize you. In the name of God, do not quarrel, do not criticize. These are not actions of a monk, but of a worldly person far from God. You are dedicated to God; whatever He wants is what you should do---this is what should govern your conduct towards others.

When you see that you are quarreling, etc., you should realize that you are doing the devil's will and that God is greatly distressed. The angels who see you say with sorrow, "What's wrong with him that makes him fight? Doesn't he take into consideration God's commandment to love?" Whereas, when they see you sacrificing yourself for the love of Christ, they rejoice and glorify God, Who gives His grace so that man may conquer the devil.

Selected from Counsels from the Holy Mountain from the Letters and Homilies of Elder Ephraim

"A fox pretends to be asleep; the body and the demons pretend to be chaste. The former is on the watch to seize a bird, the latter to catch a soul. So as long as you live, never trust that clay of which you are made and never depend on it until the time you stand before Christ Himself. And never imagine that abstinence will keep you from falling. It was a being who never ate that was nevertheless thrown out of heaven."

St. John Climacus

From St. Gregory Palamas (The Homilies Vol. II; St. Tikhon's Seminary Press pgs. 169-170):

"If 'precious in the sight of the Lord is the death of His saints' (Ps. 116:15), and 'the memory of the just is praised' (Prov. 10:7 LXX), how much more fitting is it for us to celebrate with highest honors the memory of the ever-virgin Mother of God, the Holy of Holies, through whom the saints receive their hallowing? That is exactly what we are doing today by commemorating her holy passing away, through which,, having been made a little lower than the angels (cf. Ps. 8:5), she rose incomparably higher than the Angels, Archangels, and all the heavenly powers above them, because of her nearness to the God of all, and the marvels written of old which were accomplished in her."

"Three things bring salvation to man: faith, works, and contemplation. For firstly, one believes from hearing; secondly, one does the commandments; and thirdly, one is granted union with God and enjoys with contemplative faith what he formerly believed with faith from hearing."

St. Maximos of Corinth

From Abba Dioscorus (The Sayings of the Desert Fathers; Cistercian Publications pg. 55):

"If I were allowed to see my sins, three or four men would not be enough to weep for them."