



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, 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], Father Joseph Kopchak, Father Charles Mezzomo, Father Anthony Dimitri, 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, 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 7-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 3-year-old with a brain tumor, Dillon, Ethel Thomas, Donna, Nick Malec [Maxine's brother], Erin, Jim Markovich, Jeff Walewski [thyroid cancer], Carol [Lotinski] Rose, Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Rita Very & family, Sue Segeleon, Mike Gallagher, Mildred Walters, Michael Miller, 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, Amy Kemerer, Tom Marriott, Joe Farkas, Liz Obradovich, Liz, Halyna Zelinska [Bishop Daniel's mother], Mary Ann, Charlotte, Peter Natishan, Michael Spak, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Brandi Thomas, Eleanor Kelly, Bryan, Ben Bonifield—a classmate of Alex, Peter Special, Amy Boe, Doris Artman, Maureen Sams, and Daria Masur. **ARNOLD:** Stefania Lucci, Steve Sakal, Homer Paul Kline, and Steve Ostaffy. We pray that God will grant them all a speedy recovery.

2009 Church Icon Wall Calendars & Envelopes are available downstairs.

Please remember David Weaver in Mosul, James John Logue & George Senita assigned to Iraq, Matthew Machak, 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, January 25** **Divine Liturgy** **10:30 AM**
32ND SUNDAY AFTER PENTECOST, SUNDAY AFTER THEOPHANY
MARTYR TATIANA OF ROME & COMPANIONS, MARTYR MARTIUS OF MAURETANIA, VENERABLE EUPRAXIA OF TABENNA IN EGYPT
- Tone 7*
Ephesians 4:7-13
Matthew 4:12-17
Litany in Blessed Memory of Helen Pytlak—40 Days—Fr. Bob
- Sunday, February 1** **Divine Liturgy** **10:30 AM**
33RD SUNDAY AFTER PENTECOST, ZACCHAEUS SUNDAY, VENERABLE MACARIUS THE GREAT OF EGYPT, VIRGIN-MARTYR EUPHRASIA OF NICOMEDIA, VENERABLE MACARIUS OF ALEXANDRIA, SAINT ARSENIUS-BISHOP OF KERKYRA IN CYPRUS, TRANSLATION OF THE RELICS OF SAINT GREGORY THE THEOLOGIAN, SAINT MARK-ARCHBISHOP OF EPHESUS, VENERABLE MACARIUS THE SYTLITE OF PERCHEVSKY LAVRA, VENERABLE MACARIUS-DEACON OF PERCHEVSKY LAVRA, BLESSED THEODORE OF NOVGOROD-FOOL-FOR-CHRIST, SAINT ANTHONY THE HERMIT OF GEORGIA, VENERABLE MACARIUS THE ROMAN OF NOVGOROD
- Tone 8*
1 Timothy 4:9-15
Luke 19:1-10
Litany in Blessed Memory of Milton G. Chicka, Daniel Pysh, Sara Chicka, & Mary Lokie—Fr. Bob
- Sunday, February 8** **Divine Liturgy** **10:30 AM**
34TH SUNDAY AFTER PENTECOST, SUNDAY OF THE PUBLICAN AND THE PHARISEE, VENERABLE XENOPHON & WIFE MARY & SONS SAINTS ARCADIUS & JOHN OF CONSTANTINOPLE, MARTYRS ANANIAS-PRESBYTER, PETER & 7 SOLDIERS IN PHOENICIA, VENERABLE SYMEON “THE ANCIENT” OF MOUNT SINAI, SIAINT JOSEPH-BISHOP OF THESSALONICA-BROTHER OF SAINT THEODORE OF THE STUDIO, TRANSLATION OF THE RELICS OF VENERABLE THEODORE-ABBOT OF THE STUDIO
- Tone 1*
2 Timothy 3:10-15
Luke 18:10-14
Litany in Blessed Memory of Robert Vetosky—40 Days—Fr. Bob

BULLETIN INSERT FOR 25 JANUARY 2009

THIRTY-SECOND SUNDAY AFTER PENTECOST

SUNDAY AFTER THEOPHANY

MARTYR TATIANA OF ROME & COMPANIONS, MARTYR MARTIUS
OF MAURITANIA, VENERABLE EUPRAXIA OF TABENNA IN EGYPT

TROPARION—TONE 7

By Thy Cross, Thou didst destroy death!
To the thief, Thou didst open Paradise!
For the Myrrhbearers, Thou didst change weeping into joy.
And Thou didst command Thy disciples, O Christ God,
To proclaim that Thou art risen, granting the world great mercy!

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

KONTAKION—TONE 7

The dominion of death can no longer hold men captive,
For Christ descended, shattering and destroying its powers!
Hell is bound, while the prophets rejoice and cry:
The Savior has come to those in faith!
Enter, you faithful, into the Resurrection!

PROKEIMENON—TONE 7

READER: The Lord shall give strength to His people! The Lord shall bless His
people with peace!

**PEOPLE: The Lord shall give strength to His people! The Lord shall bless
His people with peace!**

READER: Offer to the Lord, O you sons of God! Offer young rams to the
Lord!

**PEOPLE: The Lord shall give strength to His people! The Lord shall bless
His people with peace!**

READER: The Lord shall give strength to His people!

PEOPLE: The Lord shall bless His people with peace!

ALLELUIA VERSES—TONE 7

It is good to give thanks to the Lord, to sing praises to Thy name, O Most High!

To declare Thy mercy in the morning, and Thy truth by night!

a word from the desert

There was also a man in the city of Alexandria, called Eutropius. He was very rich. He too heard of the powers of Apa Mena (St. Menas). He said within himself, "I will rise and have two dishes made. I will give the one to the shrine of Apa Mena. From the other I will eat till the day of my death and after my death I will give it to the shrine of Apa Mena."

He sent and summoned the silversmith. He said to him, "I want you to make me two silver dishes of the same size and same workmanship." And the man took some silver and went home and made the two dishes. One of them turned out better than the other. He rose and came to give them to Eutropius and take his fee. And he said to him, "One of them has turned out better than the other. See, therefore, now, which of them you wish me to inscribe with the name of Apa Mena." He said to him, "Inscribe the worse one with his name and leave the better one for me to eat from." The man did as Eutropius told him. He received his fee and went home.

Some days later Eutropius rose to go to the shrine of Apa Mena and pray. He came forth on the waterside with a young servant boy of his and also the two dishes, meaning to give the one to the shrine of Apa Mena and eat from the other until his return home.

And after he had gone on board the ship, the time for dinner came and the little servant boy took the dish to fill it and set it before his master that he might eat and drink. It happened that, when he had taken his fill, he slept a little while the ship went on its way. The servant took the dish and dipped it in the lake to clean it. Suddenly a storm came down on the lake. The ship lurched with all in it. The little servant boy lurched and the dish fell from his hand into the lake. And when it fell, the boy feared that his master would kill him. He threw himself into the lake, saying, "Better for me to die thus than suffer the tortures that my master will inflict on me."

He master was roused and told what had happened. And he rent his garments and cried aloud, saying, "Woe is me! I have sinned beyond all men; for I vowed aright and did not act according to the words which left my lips, but I took the better dish. Behold, I have lost the dish and my servant too. Woe is me! What shall I do?.... Would that I might find the body of my little servant boy! I should be able to give it burial, and my mind would be set at rest because I should be free from reproach. If the God of the holy Apa Mena brings this about, I will give the dish and also its value to the shrine of the holy Apa Mena."

And as he was saying this the ship came to its moorings. And Eutropius remained looking this way and that along the shore. And the sailors said to him, "Perchance you

have lost your wits. Behold, after a day's sail, are you saying that the waves have cast him ashore?"

And Eutropius said, "Truly, I trust in the God of the holy Apa Mena that I shall see his body again." And even as he was saying this, behold, the little servant boy came, carrying the dish and walking on the shore, looking at the ships to see which was his master's. And when Eutropius looked and saw his servant, he cried out in a loud voice, saying, "Behold, my boy who died, the God of Apa Mena has raised him up for me again."

Immediately the master leaped ashore and embraced him, saying, "Verily, if I give all my riches, I shall not be able to repay Apa Mena for the favor he has granted me. Oh, blessed be the valiant martyr, the holy Apa Mena. What, then, happened to you, my son, so that you reached the shore?" The servant said to him, "When I let the dish fall into the water, I said, 'Better for me to kill myself than to fall into my master's hands.' For I know that you value this dish more than all your riches. And immediately I threw myself into the water. And when I sank beneath it, immediately there came a man of light with two others accompanying him. He grasped my hand and sheltered me with his garment from the onset of the waters, until he brought me to the shore; nor did he leave me until I saw you." And Eutropius rejoiced exceedingly and made his way with his servant till he reached the shrine of the holy Apa Mena. He gave the two silver dishes to his shrine and also the little servant boy to remain in the saint's service till the day of his death. And so he made his way home, glorifying the God of the holy Apa Mena.

from The Miracles of Apa Mena, (J. Drescher, ed. and trans.)

St, Menas, commemorated 11/24 November

icon and troparion at: <http://www.comeandseeicons.com/m/inp09.htm>

the ancient pilgrim shrine of Abu Mina:

<http://www.touregypt.net/featurestories/abumina.htm>

a word from the desert

(AD 308) After such noble acts of the distinguished martyrs of Christ, the flame of persecution lessened, and was quenched, as it were by their sacred blood, and relief and liberty were granted to those who, for Christ's sake, were laboring in the mines of Thebais, and for a little time we were beginning to breath pure air.

But by some new impulse, I know not what, he who held the power to persecute was again aroused against the Christians. Immediately letters from Maximinus (Maximinus Daia, 305-313 AD) against us were published everywhere in every

province. The governors and the military prefect urged by edicts and letters and public ordinances the magistrates and generals and notaries in all the cities to carry out the imperial decree, which ordered that the altars of the idols should with all speed be rebuilt; and that all men, women, and children, even infants at the breast, should sacrifice and offer oblations; and that with diligence and care they should cause them to taste of the execrable offerings; and that the things for sale in the market should be polluted with libations from the sacrifices; and that guards should be stationed before the baths in order to defile with the abominable sacrifices those who went to wash in them. When these orders were being carried out, our people, as was natural, were at the beginning greatly distressed in mind; and even the unbelieving heathen blamed the severity and the exceeding absurdity of what was done. For these things appeared to them extreme and burdensome.

As the heaviest storm impended over all in every quarter, the divine power of our Savior again infused such boldness into his athletes, that without being drawn on or dragged forward by any one, they spurned the threats. Three of the faithful joining together, rushed on the governor as he was sacrificing to the idols, and cried out to him to cease from his delusion, there being no other God than the Maker and Creator of the universe. When he asked who they were, they confessed boldly that they were Christians.

Thereupon Firmilianus, (the governor), being greatly enraged, sentenced them to capital punishment without inflicting tortures upon them. The name of the eldest of these was Antoninus; of the next, Zebinas, who was a native of Eleutheropolis; and of the third, Germanus. This took place on the thirteenth of the month Dius, the Ides of November (at Caesarea in Palestine).

Eusebius HE 8 (Martyrs of Palestine 9.2-5) Sts. Antonius, Zebinas, and Germanus, commemorated 13 November

God knows all those who belong to Him, always—no matter where they hide you, even if they squeeze you into some storage room or into some basement. When people want to make you invisible and totally insignificant by disregarding you and discarding you, God watches you. He knows you. He singles you out. You are His. Don't worry! What a great consolation this can be. God knows me. I am His. He knows me.

From the 100 homilies on the book of the Revelation
by +Archimandrite Athanasios Mitilinaios
translated by Constantine Zalalas
Book 2

St. John Chrysostom/ Nov. 13/26th--The Life of Saint John Chrysostom

Our Father Among the Saints, John Chrysostom (taken from the [November 1998 issue](#) of [Cornerstone](#))

The legion of saints of the Church is comprised of men of extraordinary ability whose talents may have been dissimilar but many of whom seem to have shared a common genius for oratory. Yet out of this vast assembly of eloquent speakers, whose reputation might have rested on their gift of expression alone, the one for whom the title "Chrysostom" (in Russian, "Zlatoust"), or "golden-mouthed" was reserved, was John of Antioch, known as St. John Chrysostom, a great distinction in view of the qualifications of so many others.

Endeared as one of the four great doctors of the Church, St. John Chrysostom was born in 347 in Antioch, Syria and was prepared for a career in law under the renowned Libanius, who marveled at his pupil's eloquence and foresaw a brilliant career for his pupil as statesman and lawgiver. But John decided, after he had been baptised at the age of 23, to abandon the law in favour of service to the Saviour. He entered a monastery which served to educate him in preparation for his ordination as a priest in 386 AD. From the pulpit there emerged John, a preacher whose oratorical excellence gained him a reputation throughout the Christian world, a recognition which spurred him to even greater expression that found favour with everyone but the Empress Eudoxia, whom he saw fit to examine in some of his sermons.

When St. John was forty-nine years old, his immense popularity earned him election to the Patriarchate of Constantinople, a prestigious post from which he launched a crusade against excessiveness and extreme wealth which the Empress construed as a personal affront to her and her royal court. This also gave rise to sinister forces that envied his tremendous influence. His enemies found an instrument for his indictment when they discovered that he had harboured some pious monks who had been excommunicated by his archrival Theophilus, Bishop of Alexandria, who falsely accused John of treason and surreptitiously plotted his exile.

When it was discovered that the great St. John had been exiled by the puppets of the state, there arose such a clamour of protest, promising a real threat of civil disobedience, that not even the royal court dared to confront the angry multitudes and St John was restored to his post. At about this time he put a stop to a practice which was offensive to him, although none of his predecessors outwardly considered it disrespectful; this practice was applauding in church, which would be considered extremely vulgar today, and the absence of which has added to the solemnity of Church services.

St. John delivered a sermon in which he deplored the adulation of a frenzied crowd at the unveiling of a public statue of the Empress Eudoxia. His sermon was grossly exaggerated by his enemies, and by the time it reached the ears of the Empress it

resulted in his permanent exile from his beloved city of Constantinople. The humiliation of banishment did not deter the gallant, golden-mouthed St. John, who continued to communicate with the Church and wrote his precious prose until he died in the lonely reaches of Pontus in 407.

The treasure of treatises and letters which St. John left behind, included the moving sermon that is heard at Easter Sunday services. The loss of his sermons which were not set down on paper is incalculable. Nevertheless, the immense store of his excellent literature reveals his insight, straightforwardness, and rhetorical splendour, and commands a position of the greatest respect and influence in Christian thought, rivaling that of other Fathers of the Church. His liturgy, which we respectfully chant on Sundays, is a living testimony of his greatness.

The slight, five-foot St. John stood tall in his defiance of state authority, bowing only to God and never yielding the high principles of Christianity to expediency or personal welfare. In the words of his pupil, Cassia of Marseilles, "It would be a great thing to attain his stature, but it would be difficult. Nevertheless, a following of him is lovely and magnificent."

It is impossible to cover the entire life of St John Chrysostom in a few pages. However apart from providing a very brief outline of his life, we have included a little more information about his life as a monk and as Patriarch of Constantinople.

Chrysostom as a Monk (AD 374-381)

After the death of his mother, Chrysostom fled from the seductions and tumults of city life to the monastic solitude of the mountains south of Antioch, and there spent six happy years in theological study and sacred meditation and prayer. Monasticism was to him (as to many other great teachers of the Church) a profitable school of spiritual experience and self-government. He embraced this mode of life as "the true philosophy" from the purest motives, and brought into it intellect and cultivation enough to make the seclusion available for moral and spiritual growth.

He gives us a lively description of the bright side of this monastic life. The monks lived in separate cells or huts, but according to a common rule and under the authority of an abbot. They wore coarse garments of camel's hair or goat's hair over their linen tunics. They rose before sunrise, and began the day by singing a hymn of praise and common prayer under the leadership of the abbot. Then they went to their allotted task, some to read, others to write, others to manual labour for the support of the poor. Four hours in each day were devoted to prayer and singing. Their only food was bread and water, except in case of sickness. They slept on straw couches, free from care and anxiety. There was no need of bolts and bars. They held all things in common, and the words of "mine and thine," which cause innumerable strifes in the world, were unknown among the brethren. If one died, he caused no lamentation, but thanksgiving, and was carried to the grave amidst hymns of praise; for he was not dead, but "perfected," and permitted to behold the face of Christ. For them to live was Christ, and to die was gain.

Chrysostom was an admirer of active and useful monasticism, and warns against the dangers of idle contemplation. He shows that the words of our Lord, "One thing is needful"; "Take no anxious thought for the morrow"; "Labour not for the meat that perisheth," do not inculcate total abstinence from work, but only undue anxiety about worldly things, and must be harmonised with the apostolic exhortation to labour and to do good. He defends monastic seclusion on account of the prevailing immorality in the cities, which made it almost impossible to cultivate there a higher Christian life.

Chrysostom as Patriarch of Constantinople (AD 398-404)

After the death of Nectarius towards the end of the year 397, Chrysostom was chosen, entirely without his own agency and even against his remonstrance, archbishop of Constantinople. He was hurried away from Antioch by a military escort, to avoid a commotion in the congregation and to make resistance useless. He was consecrated Feb. 26, 398, by his Theophilus, patriarch of Alexandria, who reluctantly yielded to the command of the Emperor Arcadius.

Constantinople, built by Constantine the Great in 330, on the site of Byzantium, assumed as the Eastern capital of the Roman empire the first position among the Episcopal sees of the East, and became the centre of court theology, court intrigues, and theological controversies.

Chrysostom soon gained by his eloquent sermons the admiration of the people, of the weak Emperor Arcadius, and, at first, even of his wife Eudoxia, with whom he afterwards waged a deadly war. He extended his pastoral care to the Goths who were becoming numerous in Constantinople, had a part of the Bible translated for them, often preached to them himself through an interpreter, and sent missionaries to the Gothic and Scythian tribes on the Danube. He continued to direct by correspondence those missionary operations even during his exile. For a short time he enjoyed the height of power and popularity.

But he also made enemies by his denunciations of the vices and follies of the clergy and aristocracy. He emptied the Episcopal palace of its costly plate and furniture and sold it for the benefit of the poor and the hospitals. He introduced his strict ascetic habits and reduced the luxurious household of his predecessors to the strictest simplicity. He devoted his large income to benevolence. He refused invitations to banquets, gave no dinner parties, and ate the simplest fare in his solitary chamber. He denounced unsparingly luxurious habits in eating and dressing, and enjoined upon the rich the duty of almsgiving to an extent that tended to increase rather than diminish the number of beggars who swarmed in the streets and around the churches and public baths. He disciplined the vicious clergy and opposed the perilous and immoral habit of unmarried priests of living under the same roof with "spiritual sisters." This habit dated from an earlier age, and was a reaction against celibacy. Cyprian had raised his protest against it, and the Council of Nicea forbade unmarried priests to live with any females except close relations.

Chrysostom's unpopularity was increased by his irritability and obstinacy. The Empress Eudoxia was jealous of his influence over Arcadius and angry at his uncompromising severity against sin and vice. She became the chief instrument of his downfall.

The occasion was furnished by an unauthorised use of his Episcopal power beyond the lines of his diocese, which was confined to the city. At the request of the clergy of Ephesus and the neighbouring bishops, he visited that city in January, 401, held a synod and deposed six bishops convicted of shameful simony. During his absence of several months he left the Episcopate of Constantinople in the hands of Severian, bishop of Gabala, an unworthy and adroit flatterer, who basely betrayed his trust and formed a cabal headed by the empress and her licentious court ladies, for the ruin of Chrysostom.

On his return to Constantinople he used unguarded language in the pulpit, and spoke on Elijah's relation to Jezebel in such a manner that Eudoxia understood it as a personal insult. The clergy were anxious to get rid of a bishop who was too severe for their lax morals.

The Repose of Saint John and the Transfer of His Relics (adapted from the [OCA website](#))

The saint died in the city of Comene on September 14th in the year 407 on his way to a place of exile, having been condemned by the intrigues of the empress Eudoxia because of his daring denunciation of the vices ruling over Constantinople. The last words on his lips were, "Glory be to God for all things!" The transfer of his venerable relics was made in the year 438: after 30 years following the death of the saint during the reign of Eudoxia's son emperor Theodosius II (408-450).

Saint John Chrysostom had the warm love and deep respect of the people, and grief over his untimely death lived on in the hearts of Christians. Saint John's student, Saint Proclus, Patriarch of Constantinople (434-447), making Divine-services in the Church of Saint Sophia, preached a sermon which in glorifying Saint John he said: "O John! Thy life was filled with difficulties, but thy death was glorious, thy grave is blessed and reward abundant through the grace and mercy of our Lord Jesus Christ. O graced one, having conquered the bounds of time and place! Love hath conquered space, unforgetting memory hath annihilated the limits, and place doth not hinder the miracles of the saint." Those who were present in church, deeply touched by the words of Saint Proclus, did not allow him even to finish his sermon. With one accord they began to entreat the Patriarch to intercede with the emperor, so that the relics of Saint John might be transferred to Constantinople. The emperor, overwhelmed by Saint Proclus, gave his consent and made the order to transfer the relics of Saint John. But the people dispatched by him were by no means able to lift up the holy relics -- not until that moment when the emperor realising his oversight that he had not sent the message to Saint John, humbly beseeching of him forgiveness for himself and for his mother Eudoxia. The message was read at the grave of Saint John and after this they easily lifted up the relics, carried them onto a ship and arrived at Constantinople.

The reliquary coffin with the relics was placed in the Church of the holy Martyr Irene. The Patriarch opened the coffin: the body of Saint John had remained without decay. The emperor, having approached the coffin with tears, asked forgiveness. All day and night people did not leave the coffin. In the morning the reliquary coffin with its relics was brought to the Church of the Holy Apostles. The people cried out: "Receive back thy throne, father!" Then Patriarch Proclus and the clergy standing at the relics saw Saint John open his mouth and pronounce: "Peace be to all."
In the IX Century the feastday in honour of the transfer of the relics of Sainted John Chrysostom was written into church singing.

a word from the desert

One of the elders said to the brothers at Kellia: "God is everywhere. He draws near to those who live devoutly and fight the spiritual battle; to those whose religion goes further than mere pronouncements, but who are distinguished by their deeds. Where God is present, who would wish to hatch conspiracies (against us)? Who would be strong enough to inflict any hurt?"

John Moschus, Leimonarion (The Spiritual Ladder), 144