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SAINTS PETER & PAUL [APOSTLES'] FAST

ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Metropolitan Theodosius [OCA], Archbishop Jovan, Bishop Robert, Father George & Pani Lillian Hnatko, Father John Harvey, Father Jakiw Norton, Father Dragan Filipović, Father Paul Stoll, Father Igor Soroka, Father Joseph Kopchak, Father Elias Warnke, Father Nestor Kowal, Father George Yatsko, Father Paul Bigelow, Father Emilian Balan, Father John Nakonachny, Father Steve Repa, Protopresbyter William Diakiw, Archpriest Dionysi Vitali, Protodeacon Joseph Hotrovich, Father Adam Yonitch, Pani-Dobrodijka Sonia Diakiw, Father Paisius McGrath, Father Michael Smolynec, Father Lawrence & Matushka Sophia Daniels, Father John Harrold [Saint Sylvester], Joshua Agosto and his family, Eva Malesnick, Stella Peanoske, Nick Behun, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Gary & Linda Mechtly, Evelyn Misko, Jeanne Boehing, Alex Drobot, Rachelle, Jane Golofski, Doug Diller, Harry Krewsun, Mary Alice Babcock, Dorie Kunkle, Andrea, & Melissa [Betty O'Masta's relatives], Mary Evelyn King, Sam Wadrose, Isabella Olivia Lindgren, Ethel Thomas, Donna, Erin, Michael Miller, Grace & Owen Ostrasky, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Liz Stumpf, Theodore Nixon, Michelle Corba Kapeluck, Linda Hippert & family, Margaret Vladimir, Luke Emmerling, George Rocknage, Robert McKivitz, Liz Obradovich, Halyna Zelinska [Bishop Daniel's mother], Charlotte, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Eleanor Kelly, Bryan, Nancy Barylak, Patrick Keenan, Khrystyna Chorniy, Anthony Cormier, Nathan Forbeck, Sarah Doyle, Samuel Peters, Esther Holupka, David Vallor, Henry Faraly, Julie Eiler, Dorothy Lednovich, Bob C., Allie—young girl with leukemia, Heather Kramer, Jane Wartinbee, Matthew—21-year-old with cancer, Nicholas Orlando, Mary Ann Kuznik, Michael Pryhodzenko, Sonia

Luciow, Theresa Ditto, Mary Ann Musial, Mary Pelino, Yvonne Christy, Myron & Barbara Spak, Julia Duda, Lisa Pandle, Kris & Julie Hanczar, John Kennedy, Loretta, Nancy, Carol, & Michael Sheliga, Gaelle Kelly, Irma McDivitt, Robin Young, Mckayla, Rachel, Carl & Margaret Reed, Lydia Wilson, Robert Pointon, Walter Cecelia, John Persico, Jeff Miller, Mary Kernick, Glenn Miller, Jean Marie, Donna & Walter McCrackin, Bonnie & Eugene Blair [Pani Gina's parents], David Hoenshell, Barbara Macino, Shelley Hill, Mikaela Kapeluck, Linda Cawley, Gerald Cogley, Helen Bozo, Corey Guich, Robert Vangrin, Pauline Witkowsky, Sera White, Donald Griffey, Deborah Smith, Nancy & Eric Dunik, Julian Stroz [child with cerebral palsy], Dr. Kirsten Ream, Patricia Corey, Michelle, Katie Swarm, Richard Dunst, Michelle, Patrick, Linda Morris, Howard Simpson, Chris, David Hiles, Jennifer, Jerry Quinn, Cher Mount, Frank & Janet Horrell, Jim Wandling, Gail, Sirena Sharp, Ron Paulovich, Sandi Anderson, Lina, Shirley, Denny Mader, Ella Campbell, Tom Hyatt, Bill Janiro, Jean Symanko-Andy's sister, William Lemonakis, Barbara McDougall, Alma Wyke, Lindsay Romanczak & family, Virginia Catherine Pynch, Susan Lucas, Neil Carter & family, James Paluh, Mickie Weikel, Evelyn Krempasky, Tammy Strunk, Loida Esbry, Darlene Chicka Deskins, Drew, Alice & Keith Philipa, Kateryna Kocelko, Nancy Heinbaugh, Mira Filipović, Lynn, Jacqueline, Sharon, Zan Cheng, Jeff Jones, Kristy, Elaine Ellenberger, Brandon, Anna Tranchine, Demetra, Blase Urban, Catherine Hogel & children, Jennifer & Dylan, Ron Schwartz, Lydia Wilson, Flora Tomlin, Stella Rossi, Howell Swarm, Jane Bielewicz Allred, Manny "Lazarus" Lopez, Glenn & Lucas Burlack, Katie Elizabeth, Mileva, & Michael, Deirdré Straughan, Terri Paluh, Lori & Steve Lucier, Kyranna Cherpas, Pastor Bruce Nordeen, Millie Koss Good, Heather Ried, Carla Perry, Linda Elliot, Dennis McDaniel, Luke Tinsley, Brent, Tricia, Katherine Gorman, Pamela Jaquette, Michael Pawlyshyn, Sherri Walewski, Marika Zeliszczuk, Donna Davis, Jackie Crimbchin, Marta Charron, Mary [Corba], Stella McKeag, Margie Sekelsky, Gary Howell, Fran Fulton, Gina Catanese, Bill Vizza, Jamie Swarm, Kevin Allen (from Ancient Faith Radio), Kathy Flaherty, Tori Reade-Henry's niece, Derick-Glen Burlack's neighbor, Michael, Nichole & Christopher, Ben Douglas, Dianne Donahue, Zachary, Natasha, Noah Willard, Jodi Hanczar, Gregory Cervo, Lisa Bruce, Martha Nezolyk, Kathy Cvetkovich, Judy, Will, Emma, Ginny, Ye-Jin, Maria, John & JoAnn, Jim & Kitty, Bill Baronie, Phil Bouse, Ralph & Beverly Stoker, Noah Willard, Nikola, Natalie, Nikola, & Nevenka Jovonovich, Julia Collier, Amy Kemerer, Thomas Smith, Tracy Slaughaupt, Louis & Teresa Berceli, Tom Nolan, Noble Wilshaw, Silvia Martin, Sarah Dorning, Evelyn Burlack, Dena &

George, Georgia, Lawanda [Evelyn's niece], Maureen Sams, John Kendall, Judi Danser, Darcy, Denis Strittmatter, and Ian Brick. ARNOLD: Homer Paul Kline. We pray that God will grant them all a speedy recovery.

PLEASE REMEMBER IN YOUR PRAYERS: All Christians and the others in the Middle East who are suffering during this time of great tragedy and unrest. May God watch over and keep them safe! Lord have mercy!

Please remember ALL American service men and women in your prayers. May God watch over them and all American service men and women—and bring them all home safely!

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 ask 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 10 OBEDNITZA DOWNSTAIRS IN THE CHURCH HALL 10:30 AM
2ND SUNDAY AFTER PENTECOST; ALL SAINTS OF NORTH AMERICA; ALL SAINTS OF UKRAINE; ALL SAINTS OF MOUNT ATHOS; VENERABLE NICETAS-BISHOP OF CHALCEDON; SAINT EUTYCHIUS-BISHOP OF MELITENE; MARTYRS HELICONIS; HIEROMARTYR HELLADIUS-BISHOP IN THE EAST; SAINT IGNATIUS-BISHOP OF ROSTOV

Tone 1

Romans 2:10-16; Hebrews 11:33-12:2

Matthew 4:18-23; Matthew 4:25-5:12

SUNDAY, JUNE 17 DIVINE LITURGY UPSTAIRS IN THE CHURCH 10:30 AM
3RD SUNDAY AFTER PENTECOST; SYNAXIS OF THE SAINTS OF GALICIA, HALYCHYNA, AND ODESSA; SAINT METROPHANES-1ST PATRIARCH OF CONSTANTINOPLE; MARTYRS FRONTASIUS, SEVERINUS, SEVERIAN, & SILANUS OF GAUL; MARTYR CONCORDIUS; HIEROMARTYR ASTIUS-BISHOP OF DYRRACHIUM; VENERABLE ZOSIMAS OF CILICIA-BISHOP OF NEW BABYLON

*******LITANY IN BLESSED MEMORY OF ALL DECEASED FATHERS,
GRANDFATHERS, ETC.*******

Tone 2

Romans 5:1-10

Matthew 6:22-33

SUNDAY, JUNE 24 OBEDNITZA DOWNSTAIRS IN THE CHURCH HALL 10:30 AM
**4TH SUNDAY AFTER PENTECOST; HOLY APOSTLES BARTHOLOMEW AND
BARNABAS**

Tone 3

Romans 6:18-23; Acts 11:19-26,29-30

Matthew 8:5-13; Luke 10:16-21

BULLETIN INSERT FOR 10 JUNE 2018

**2ND SUNDAY AFTER PENTECOST; ALL SAINTS OF NORTH AMERICA;
ALL SAINTS OF UKRAINE; ALL SAINTS OF MOUNT ATHOS;
VENERABLE NICETAS-BISHOP OF CHALCEDON; SAINT EUTYCHIUS-
BISHOP OF MELITENE; MARTYRS HELICONIS; HIEROMARTYR
HELLADIUS-BISHOP IN THE EAST; SAINT IGNATIUS-BISHOP OF
ROSTOV**

TROPARION—TONE 1

When the stone had been sealed by the Jews;
While the soldiers were guarding Thy most pure Body;
Thou didst rise on the third day, O Savior,
Granting life to the world.
The powers of heaven therefore cried to Thee, O Giver of life:
Glory to Thy Resurrection, O Christ!
Glory to Thy Kingdom!
Glory to Thy Dispensation, O Thou who lovest mankind.

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

KONTAKION—TONE 1

As God, Thou didst rise from the tomb in glory, raising the world with
Thyself.
Human nature praises Thee as God, for death has vanished!
Adam exults, O Master!
Eve rejoices, for she is freed from bondage and cries to Thee:
Thou are the Giver of Resurrection to all, O Christ!

PROKEIMENON—TONE 1

READER: Let Thy mercy, O Lord, be upon us as we have set our hope on Thee.

PEOPLE: Let Thy mercy, O Lord, be upon us as we have set our hope on Thee.

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

PEOPLE: Let Thy mercy, O Lord, be upon us as we have set our hope on Thee.

READER: Let Thy mercy, O Lord, be upon us.

PEOPLE: As we have set our hope on Thee.

ALLELUIA VERSES

God gives vengeance to me, and subdues people under me.

He magnifies the salvation of the king, and deals mercifully with His Christ, with David and his seed forever!

It is necessary to go through misfortunes, through various everyday troubles. This is a school of life - overcoming the troubles of peace and silence. We are physically healthy, but burdened with our thoughts, worries, troubles. Our neighbors complain to us of their infirmities, and we sympathize with them. We can not renounce all this. We can not betray all this to the Lord and carry in ourselves a great burden. Our nervous system does not stand, we become irritable, we can ...not tolerate neither ourselves nor others. At work, among friends, at home, everything becomes unbearable. Life turns into torture because we have not learned to relax our nerves. You need to mentally relax, so that the body can rest. Spirit through the nervous system communicates with the material world. Pay attention to the world in your heart, try to find peace and relax. If you can not pray. *—Elder Thaddeus of of Vitovnica*



The Sunday of All Saints Matthew 10:32-33, 37-38, 19:27-30

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first. (KJV)

Individuals experiencing Christ in their lives and appreciative are moved to confess Christ. Readers of the New Testament know that individuals healed and transformed by Christ told others what took place.

The man born blind and healed told those questioning him: "If this Man were not from God, He could do nothing."(Jn.9:33) The Protomartyr Stephen witnessed for Christ while he was being stoned to death(Acts 6:5-60)

The Holy Apostle Paul was a persecutor of Christ. Paul was changed by Christ into a foremost apostle. We read in Acts "Immediately he preached Christ in the synagogues, that He is the Son of God." (Acts.9:1-22).

The lives of the saints share the commonality of being vibrant followers of Christ. Each believer chooses the way he or she will confess Christ. Always Christ is to be confessed with love and gentleness.

While there are times a strong defense of the faith is necessary, gentleness and humility have value and place in the Christian life. The Lord Jesus Christ has set a lasting example when being taken into custody.

The Lord could have exercised great power to overcome His captors. Jesus said: "Do you think I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels."(Mt.26:53)

The benefits received from Christ are beyond comprehension and full measure. Individuals pausing to think seriously of the blessings from God can quickly be overwhelmed by the thoughts.

Prayers are always answered. Healings take place. Dangers are averted. Health is restored. Forgiveness is received. Relationships improve. Economic conditions get better.

Thoughtful Christians will eagerly want to share Christ with others. Joy of the life in Christ can be overwhelming. Individuals believing in Christ may be come saddened when known believers fall away from Christ and sin.

Confessing the life in Christ is a way of offering hope to individuals feeling trapped in sin. There is always reason to hope in Christ. The opportunity to begin anew in Christ always exists.

Prayer is a way to learn to share Christ with others. Prayer guides believers in giving thanks to God. Prayer reveals to believers ways to share Christ to the hungry of soul. Prayer helps the ailing and is often welcome.

Believers appreciative of Christ in their lives want to share the joy of the experience with others. Believers nourished by Christ know that it is Christ that makes the difference.

Individuals crediting themselves with any good work or achievement deny the presence of Christ and are selfish. Individuals put their souls in peril when full of pride and diminishing the place of Christ in their lives.

The relationship individuals have with Christ is always under scrutiny. God knows what each person thinks, says and does. In the end, there is a final judgment for each person.

Each person will stand before the returning Christ to be judged. When Christ was on the Cross, one criminal chose to turn to Christ and gained paradise. The second criminal was not as favorable to Christ. (Lk.23:39-43)

Individuals benefit from choosing the path that leads to salvation. Sharing Christ with love and gentleness will change a family, a workplace, and a neighborhood. Sharing Christ with love improves the world.

Christ expects expressions of appreciation. The Church has prayers of thanksgiving. When the ten lepers were healed only one returned to give thanks. Jesus used the one grateful leper to teach the lesson of thankfulness. (Lk.17:12-19)

Hospital chapels are often places where individuals go to pray when surgery takes place or a person is in facing death. Parish churches often are places where believers turn to pray for themselves or others.

In comparison to prayers for better health and help in time of affliction, one must wonder how often expressions of appreciation to God are offered.

When individuals are blessed with good health, employment, or good relationships, it is time to give thanks to God. When individuals are spared as crime victims or avoid a serious accident, it is time to thank God.

Individuals do not make their heart beat. Individuals do not make their feet and arms to move. Individuals do not power their own voices or

provide the sight for their eyes. God deserves endless thanks for our blessings.

The Sunday of All Saints. May 21/June 3, 2018. Hidden Valley, Pennsylvania. Father Rodney Torbic

All Saints and Their Intercession Fr. Stephen Freeman

Doubtless one of the less understood aspects of the Orthodox faith, particularly by Protestants, is the importance of the intercession of the saints. Orthodox doctrine and teaching is quite clear that we do not treat saints as objects of worship, nor as worthy of worship.

This would be blasphemous to us. Nevertheless, it is a huge part of the "ethos" of Orthodoxy, probably only understood from the inside and then only after a time.

The first thing I think of in this regard is simply that Scripture never seems to speak of God as "alone." He is the Lord God of Sabaoth (Hosts) – He is the "God of a huge crowd" to render it into the vernacular. This is first disclosed to Isaiah in his prophetic vision in chapter 6 of his work – but it is, to some degree, reflected in the fact that the Hebrew word for God is frequently rendered in the plural (*Elohim*). The Fathers rightly saw in this a veiled reference to the Trinity – but it is also proper to see in this a plural that surrounds God. We do not worship a plural God – but a Triune God – who is nevertheless surrounded by a great Host.

Much of our modern world, governed as it is by images of the dominance of the individual, tends to focus on God as individual. Islam (in certain forms) is radical in this respect – and some forms of modern Christianity have, for all intents and purposes, followed suit. The doctrine of the Trinity is revered but not truly understood, much less made the basis for worship. With this has come a radical shift in the understanding of heaven, our life in the Church, the meaning of prayer, the hope of salvation, even the understanding of what salvation itself means.

Orthodox worship and prayer, on the other hand, is simply *crowded*. Though we worship only the Triune God, we nevertheless do so in company with a "great cloud of witnesses," whom we frequently acknowledge in our prayers, asking for them to join us in our prayer, seeking their prayers for us, just as assuredly they are urging us on from the life in heaven and interceding constantly before God for us.

This is probably the greatest change in my consciousness since becoming Orthodox. *We are never alone, nor are we even simply alone with God.* I am always with many even when I draw into my closet to pray.

Encouraged by the many stories of the lives of the saints, I am also encouraged by the holy icons, whose images of the saints remind me of these great heroes and heroines. More than that I am truly aware of their

presence with me (us). My prayers seem to echo and to crescendo, joined as they are with those who now pray ceaselessly.

Many times there are saints whom one seems to know personally – either because you have frequently asked for their prayers – or for some aspect of their story that seems important – and even occasionally because something has happened that can only be described as having been “sought out” by a saint. An example of this last case is (for me) the not too infrequent phenomenon of simply being “found” by an icon. By this I do not mean buying an icon – but that an icon has come to me by some other means, accompanied by the sense that “this is no accident.” Such stories are not uncommon in Orthodoxy. Some of the greatest icons known to the Church were simply “discovered,” their origins remaining completely unknown to the Church. An excellent example of this is the famous wonder-working “Kursk Root-Icon of the Mother of God.”

I was once asked by an Anglican friend if I ever thought about returning to my former life. There are a thousand reasons I could have given him for “no,” not the least of which being, “I have found the true faith, etc.” But as I recall I simply said to him, “I couldn’t bear the loneliness.” How could I pray without the Mother of God? Without the saints? And not in some secretly held “pious opinion” that might be allowed by the Church – but as the Church’s true worship, because it is the revelation of the Lord God of Hosts?

No. “God is with *us*, understand all ye nations and repent yourselves, for God is with us.”

With All The Saints...by Fr. Patrick Henry Reardon

“Saint” is a substantive drawn from a Latin adjective, *sanctus*. The baptized Teutonic equivalent is *heilig*, and the baptized equivalent in English is “holy.” These words are all attempts to translate the Hebrew *qadosh* and the Greek *hagios*.

In the Bible the designation “saint” is not restricted to those who are already in glory, those who have attained their final destination in Christ, “the just men made perfect.” The term designates, rather, all those who are in Christ, no matter how much their lives still need improvement.

Thus, St. Paul addressed the Corinthians as “saints,” though he knew very well how far from perfect they were. Indeed, after calling them “saints,” he spent most of two epistles telling the Corinthians what dreadful sinners they were.

The feast of All Saints, then, takes into consideration, not only that great cloud of witnesses portrayed in Hebrews, but those of us who are still far from what we should and need finally to be.

We venerate the saints, because we venerate one another. The sentiments we feel toward the saints are but extensions of the love we bear toward one another. The holiness of the saints is of the same nature as the holiness that all of us share.

How shall we describe this holiness? Let us consider three things:

First, sanctity or holiness is participatory. According to the Christian faith, sanctity (or holiness) is participation in the energies and life of God: *Tu solus sanctus*. The root of holiness is God, not human aspiration.

Holiness, therefore, is not merely moral improvement. It is ontological and psychological transformation in the Holy Spirit. Sanctity does not mean merely that we live differently; it means that we have a different principle of life. It is not, at root, a lifestyle. It is a life.

Consequently, holiness is first of all a gift from God. It is drawn, in part, from our handling of holy things:

Baptism, Holy Communion, Holy Scripture, and so on. So many things handed to the Christian are holy. When he partakes of them, he either becomes holy by touching them, or he defiles them by touching them.

Second, sanctity or holiness has the quality of an atmosphere. We take it with us. Thus, the Epistle to the Colossians begins: "To the saints and faithful brethren in Christ who are in Colossae."

We observe the parallel construction, which twice uses the preposition "in": The holy and faithful brethren are said to be both "in Colossae" and "in Christ."

That is to say, their being in Christ indicates how they are to be in Colossae. Being in Christ is a qualifier for how they are in Colossae. Colossae is a different place, because it is the home—the dwelling place—for the holy and faithful brethren who are in Christ. And Colossae becomes the setting of their holiness and fidelity. Colossae is the place where they speak the truth in love; it is the context of their charity, their courage, their patience, their commitment, and their witness.

The Letter to Diognetus makes this point:

"What the soul is in the body, that are Christians in the world. The soul is dispersed through all the members of the body, and Christians are scattered through all the cities of the world. The soul dwells in the body, yet is not of the body; and Christians dwell in the world, yet are not of the world" (ch. 6).

Third, sanctity is not optional. It is not, in essence, different from Justification. Indeed, Justification is an aspect of holiness. The sanctifying act, by which the Father makes us His children—brings us into Christ—is the cause of our Justification.

It is not as though eternal life were possible without holiness: "Pursue peace with all, and holiness, without which no one will see the Lord" (Hebrews 12:14).

It is difficult to think how this could have been said more clearly: Without holiness, we will not see the Lord.

Holiness is not superfluous to our salvation, something extra with which we can dispense.

Hebrews tells us to "pursue" holiness. Even though holiness is a gift, it involves a measure of striving. Surrounded by this great cloud of witnesses, what do we do? We lay aside every weight and the sin which so easily ensnares, and we run with endurance the race that is set before us. Most of the time we know exactly what the pursuit of holiness requires of us. Our problem is not usually ignorance, but spiritual laziness, a certain flabbiness of the spirit. This is the reason the Bible uses athletic words to speak of the quest for holiness: running, fighting, striving, and training.

"My child, be patient with your children. What can we do? Of course they are rambunctious, but they cannot be otherwise. In any case, we must be patient. Do not let things pile up in your soul; do not demand details. For by constantly worrying, you will harm your health and that will be worse. Just overlook their shortcomings and increase your prayer, for prayer works miracles. And then miraculously, without exertion, they will become calm and quiet children. Many children were very rambunctious when they were small; afterwards, however, they became wonderful in everything. The rambunctious children are usually smart, too, and they may achieve much."
- *Elder Ephraim of the Holy Mountain (Athos)*

From the sayings of St. Antony the Great: " Judge not others lest you fall in the hands of your enemies. Don't reproach anyone lest God hate your prayers ". If God found you hard-headed in your judgments, He may permit that you experience the same violent wars from which they suffer. When you fall, you will have compassion on others and stop judging them.

Our Lord is always by your side when you are struggling and you are having difficulty with your health. If you might be uncomfortable or in pain God is with you and cares about you! Prayer itself has great power with our God, and so left up your heart, mind, and soul in prayer for God will hear you and bestow his blessings. You also have my Christ-loving prayers. Peace to your soul! +Archimandrite Nektarios (Serfes) Who loves to pray for you!

For beginners prayer is like a joyous fire kindled in the heart; for the perfect it is like a vigorous sweet-scented light. Or again, prayer is the preaching of the Apostles, an action of faith or, rather, faith itself, 'that makes real for us the things for which we hope' (Heb. 11:1), active love, angelic impulse, the power of the bodiless spirits...*St Gregory of Sinai*

The intellect, once purified and reestablished in its pristine state, perceives God and from Him derives divine images. Instead of a book the intellect has the Spirit; instead of a pen, mind and tongue - 'my tongue is a pen', says me Psalmist (cf. Ps. 45:1); and instead of ink, light. /Philokalia/