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ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Archbishop Daniel, Metropolitan Antony, Metropolitan Yurij, Anastasia [Metropolitan Yurij's mom], Metropolitan Theodosius [OCA], Archbishop Jovan, Bishop Robert, Father George & Pani Lillian Hnatko, Father Jakiw Norton, 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 & Pani Mary Anne 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 [Archbishop 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—young man with cancer, Nicholas Orlando, Mary Ann Kuznik, Michael Pryhodzenko, Sonia Luciw, 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 [young lady 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, Kristy, Elaine Ellenberger, Brandon, Anna Tranchine, Demetra, Blase Urban, Catherine Hogel & children, Jennifer & Dylan, Ron Schwartz, Lydia Wilson, Flora Tomlin, 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, 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, Phil Bouse, Ralph & Beverly Stoker, Noah Willard, Nikola, Natalie, Nikola, & Nevenka Jovonovich, Julia Collier, Amy Kemerer, Thomas Smith, Tracy Slaughaupt, Louis & Teresa Bercelli, Tom Nolan, Silvia Martin, Sarah Dorning, Evelyn Burlack, Dena & George, Georgia, Lawanda [Evelyn's niece], Maureen Sams, John Kendall, Judi Danser, Darcy, Denis Strittmatter, Nancy, Ian Brick, Cecilia Barnhart, Logan Magorien, Pam

Grant, Debbie & Jerry Novosel, Noah Willard, Sandra Dillard, Danielle McCann, Barry [Father Jim Orr's cousin], Tim Joyce, and Susan Pulcini—Father Ted Pulcini's mom. ARNOLD: Homer Paul Kline. We pray that God will grant them all a speedy recovery.

HAPPY BIRTHDAY to our February Babies: David Shirley on the 1st and Kyle James Weiser on the 12th! May God grant them Many Happy, Healthy, Prosperous, and Blessed Years! M'nohaya Lita! God Bless them all!

Through sin, man becomes mad, insane. Every sin, even the most seemingly insignificant one, is always an insanity of the soul. Through repentance, man comes to his senses, becomes complete again, comes to himself. *Venerable Justin of Chelije in Serbia, Orthodox Faith and Life in Christ*

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, FEBRUARY 03 OBEDNITZA DOWNSTAIRS IN THE CHURCH HALL 10:30 AM
36TH SUNDAY AFTER PENTECOST; VENERABLE MAXIMUS THE CONFESSOR;
MARTYR NEOPHYTUS; MARTYRS EUGENE, CANDIDUS, VALERIAN, & AQUILA;**

VIRGIN-MARTYR AGNES; MARTYR ANASTASIUS; VENERABLE MAXIMUS THE GREEK

Tone 3

1 Timothy 1:15-17

Luke 18:35-43

Litany in Blessed Memory of Milton G. Chicka, Daniel Pysh, Sara Chicka, Nikolai Pivtoraiko, Mary Lokie, Anne Cherepko Mazock, & Roy Wyke—Fr. Bob

**SUNDAY, FEBRUARY 10 OBEDNITZA DOWNSTAIRS IN THE CHURCH HALL 10:30 AM
37TH SUNDAY AFTER PENTECOST; ZACCHAEUS SUNDAY; SAINT EPHRAIM THE SYRIAN; SAINT PALLADIUS THE HERMIT OF ANTIOCH; SAINT ISAAC THE SYRIAN-BISHOP OF NINEVEH; SAINT EPHRAIM-BISHOP OF PEREYASLAVL-PERCHEVSKY LAVRA**

Tone 4

1 Timothy 4:9-15

Luke 19:1-10

**SUNDAY, FEBRUARY 17 OBEDNITZA DOWNSTAIRS IN THE CHURCH HALL 10:30 AM
SUNDAY OF THE PUBLICAN AND THE PHARISEE; AFTERFEAST OF THE MEETING OF THE LORD; VENERABLE ISIDORE OF PELUSIUM-MONK; MARTYRS JADORUS & ISIDORE; HIEROMARTYR ABRAMIUS-BISHOP OF ARBELA IN ASSYRIA; VENERABLE NICHOLAS THE CONFESSOR-ABBOT OF THE STUDIOIN**

Tone 5

2 Timothy 3:10-15

Luke 18:10-14

BULLETIN INSERT FOR 03 FEBRUARY 2019

36TH SUNDAY AFTER PENTECOST; VENERABLE MAXIMUS THE CONFESSOR; MARTYR NEOPHYTUS; MARTYRS EUGENE, CANDIDUS, VALERIAN, & AQUILA; VIRGIN-MARTYR AGNES; MARTYR ANASTASIUS; VENERABLE MAXIMUS THE GREEK

TROPARION—TONE 3

Let the Heavens rejoice! Let the earth be glad!
For the Lord has shown strength with His arm!
He has trampled down death by death!
He has delivered us from the depths of hell,
And has granted 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 3

On this day Thou didst rise from the tomb, O Merciful One!
Leading us from the gates of death.
On this day Adam exults as Eve rejoices;
With the prophets and patriarchs
They unceasingly praise the divine majesty of Thy power!

PROKEIMENON—TONE 3

READER: Sing praises to our God, sing praises! Sing praises to our King, sing praises!

PEOPLE: Sing praises to our God, sing praises! Sing praises to our King, sing praises!

READER: Clap your hands, all peoples! Shout to God with loud songs of joy!

PEOPLE: Sing praises to our God, sing praises! Sing praises to our King, sing praises!

READER: Sing praises to our God, sing praises!

PEOPLE: Sing praises to our King, sing praises!

ALLELUIA VERSES—TONE 3

In Thee, O Lord, have I hoped; let me never be put to shame!

Be Thou a God of protection for me, a house of refuge, in order to save me!

“Brethren, let us not be bad managers of the goods that have been entrusted to us, unless we want to hear Peter’s sharp condemnation: ‘Shame on you who hold back the possessions of others. Imitate God’s liberality and there will be no more poor’ (Apostolic Constitutions). Let us not kill ourselves heaping up money when our brothers are dying of hunger... Let us imitate God’s law of creation. He makes the rain fall on the righteous and the wicked and makes his sun rise upon all human beings without distinction. He gives to all the creatures living on earth vast spaces, springs, rivers, forests...and his gifts ought not to be appropriated by the mighty nor by governments... Hold fast then to that primitive equality, forget subsequent divisions. Attend not to the law of the strong but to the law of the Creator. Help nature to the best of your ability, honour the freedom of creation, protect your species from dishonour, come to its aid in sickness, rescue it from poverty... You who are Christ’s servants, his brethren and fellow-heirs, while it is still not too late, help

Christ, feed Christ, clothe Christ, welcome Christ, honour Christ." (from "On the Love of the Poor")

Battle

If you are leading an ascetic life and struggling against the enemy, which we should all be, should you notice the demons weakening their warfare or even retreating, do not rejoice in your heart that the evil spirits are now behind you, for they are preparing a battle that is worse than the first. They are moving behind the city and ordering their troops to be still. If you oppose them by attacking them, they run away from you, feigning weakness. Then if your soul feels proud that it has chased them away and you abandon the city, some of them appear from behind while others attack from the front, thereby leaving the poor soul surrounded and with nowhere to escape.

Now the city in this case is the act of surrendering oneself before God with one's whole heart, for He will save you from all the attacks of the enemy. If you pray to God about a particular struggle in order for Him to remove it from you, and He does not hear you, do not lose heart, for He knows better than you what is of benefit to you. If you pray to God generally in the time of spiritual warfare, do not say 'Take this from me' or 'Give me this', but pray as follows: 'Lord Jesus Christ, help me and do not allow me to sin before you, for I am deceived. Do not let me follow my own will. Do not let me become lost in my sins. Have compassion of your creature. Do not overlook me, for I am weak. Do not abandon me, for I have sought refuge with you. Heal my soul, for I have sinned against you. All those who trouble me are before you, and I have no other refuge but you, Lord. Save me, Lord, on account of your mercy. Let all those who have risen against me be put to shame, for they seek to destroy my soul. For you, Lord, are mighty in all things and through you is glory given to God the Father and the Holy Spirit. Amen.'

Then your conscience will speak in secret with your heart as to the reason why God is not listening to you. Your duty is not to feel contempt, but simply to do what He commands, for it is impossible for God not to hear you unless you, first, disobey Him. He is not far from us, but our desires prevent Him from listening to us. Therefore, let no one deceive you. Just as the earth cannot be fruitful without seed and irrigation, so, also, it is impossible for us to be spiritually fruitful without ascetic discipline and humility. *Abba Isaiah of Scetis, Ascetic Discourses*

Can the Rich Inherit the Kingdom of God?

Archimandrite Vassilios Papavassiliou | 30 June 2014

"It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God".

This statement by our Lord has been the subject of some debate among Christians for centuries. There have been so many attempts to interpret this saying in a way that turns Christ's words into a statement about the difficulty rather than the impossibility of the rich inheriting the kingdom of God, that it makes one wonder if, like the rich young man in today's Gospel passage, certain people are merely trying to justify themselves. Here are two of the best-known interpretations of the above passage:

1) Camel is a mistranslation. The original Greek tells not of a camel (kamelos), but a rope (kamilos). When it was translated into Latin, rope was confused with camel. Therefore, what Christ really said was "it is easier to pass a rope through the eye of a needle than for a rich man to enter the kingdom of God".

This is utter nonsense! The original Greek says kamelos (camel), not kamilos (rope). The latter is found in a few late manuscripts/lectionaries, mostly 11th century or later, and in one 9th or 10th century manuscript. The oldest manuscripts are unanimous in reading camel.

2) There was in Jerusalem's city wall, a narrow gate known as the "eye of the needle." It was very difficult for a camel to pass through this gate. Either the camel would have to be unloaded or pass through on its knees.

The big problem with this interpretation is that there is no historical evidence whatsoever to support the existence of such a gate!

What betrays the ridiculousness of these interpretations is today's Gospel Reading itself: 'When the disciples heard this, they were greatly astounded and said, "Then who can be saved?" But Jesus looked at them and said, "For man it is impossible, for God all things are possible".'

Clearly our Lord is speaking of an impossibility, not a mere difficulty. And yet Christ gives hope even to the very rich: "For man it is impossible, for God all things are possible".

But why does Christ tell us that it is impossible for the rich to enter the kingdom of heaven? What is so terrible about wealth?

St Basil the Great regarded great wealth as equal to not loving our fellow human beings, as he makes abundantly clear in his exegesis of today's Gospel passage: "...if what you say is true", says St Basil to the Rich Man, "that you have kept from your youth the commandment of love

and have given to everyone the same as to yourself, then how did you come by this abundance of wealth? Care for the needy requires the expenditure of wealth: when all share alike, dispersing their possessions among themselves, they each receive a small portion for their individual needs. Thus, those who love their neighbour as themselves possess nothing more than their neighbour; yet surely, you seem to have great possessions! How else can this be, but that you have preferred your own enjoyment to the consolation of the many? For the more you abound in wealth, the more you lack in love". (To the Rich)

And as he iterates elsewhere: "The bread you are holding back is for the hungry, the clothes you keep put away are for the naked, the shoes which are rotting away with disuse are for those who have none, the silver you keep buried in the earth is for the needy".

St Basil, like St John Chrysostom and other Church Fathers, believed that whatever one has that is over and above one's needs should be given to those who have less. But this is complicated by the human tendency to adjust the definition of "need" to fit one's current level of income. Those who have more tend to use more. St Basil treats this subject in his sermon, *I Will Tear Down My Barns*, which deals with the Parable of the Rich Fool (Luke 12: 16-21) who, on the very day he was to die, said to himself that he will tear down his barns and build larger ones to store his goods. St Basil regards this tearing down of the barns to build larger ones as a metaphor for expanding the baseline of need. "Barn" represents our definition of need, what we think we need to live. St Basil says that if we never have any extra to share, it is because we adjust our definition of need to suit our situation.

This is why wealth can so easily become an obstacle to love and salvation. Our definition of need becomes distorted, and we begin to see luxury and excess as a necessity, overlooking the abject poverty and genuine need and deprivation of others, favouring our own comfort and abundant wealth over the most basic needs of our fellow human beings.

The Church did not need to wait for the global economic crisis to know that wealth can so easily become an obstacle to love and salvation. It is a crisis that was caused by the greed of the wealthy. Thus we are witnesses to the fact that Christ's warning about wealth remains as relevant now as it did some 2,000 years ago!

Christ warns us to not attach ourselves to worldly treasure, but to the Kingdom of God. "Do not store for yourselves treasure on earth, which rusts and decays and which thieves break into and steal. But store for

yourselves treasure in heaven. For where your treasure is, there will your heart be also". This is why, at every Divine Liturgy, the priest commands, "Let our hearts be on high", to which the people respond, "We have them with the Lord". But for our hearts to be with God in heaven, we have to let go of all the worldly attachments that keep our hearts on earth. That is why, as we begin now to prepare for Holy Communion at the Divine Liturgy, we will hear the words, "Let us now lay aside every care of this life, that we may receive the King of All".

Christ tells us that the Kingdom of God is like a pearl of enormous value. When someone finds it and realizes its worth, he sells everything he has in order to obtain that pearl. (Matt. 13:45-46) At the Divine Liturgy, we are reminded that what is more important than anything in this world, more valuable than anything in life, more precious than life itself, is the Kingdom of God. And if we sacrifice everything for that Kingdom, we will find that we have not really sacrificed anything at all, but rather, we will have gained something more precious than anything in the world. We will have gained eternal life, the life of God and His Kingdom which shall have no end. <http://www.pravmir.com/can-rich-inherit-kingdom-god/>

Words As Icons—Fr. Stephen Freeman

Creation has a sacramental purpose: it reveals God.

For from the first making of the world, those things of God which the eye is unable to see, that is, his eternal power and existence, are fully made clear, he having given the knowledge of them through the things which he has made. (Rom. 1:20)

This is inherently true in things as they exist in nature. However, it becomes another matter as things pass through the hands (and lips) of humankind. We were created with something of a god-like function. In the story of Adam's naming of the animals, God brings the animals to Adam and *waits* to see what name Adam will give them. Naming is not the role of creator, but it bears a similarity.

In this same manner, we take the world and fashion it, giving it shape and purpose. A tree becomes a house; a rock becomes a tool. This becomes much more complicated when what is being made consists of words. Fr. Georges Florovsky described doctrine as a "verbal icon" of Christ. The iconic nature of words makes them to be among the most important elements in all creation.

Perhaps a particularly acute aspect of words is their ability to distort and misrepresent. And so, from the earliest times, there has been a

prohibition against lying. The importance of speaking the truth is emphasized repeatedly in the epistles of the New Testament, even though it might easily seem to be a minor matter of morality.

In our culture, words cascade at a never-ending pace, many of them disincarnate without reference to anything true or real. Arguments abound. Words are spoken like weapons, used for effect and not for meaning.

It is significant that Christ describes the devil as the "father of lies." In Genesis, he speaks the world's first lie: "God has not said..." He is the anti-logos.

The modern world has turned its attention to language. Mass communication has raised the power of the lie to new levels. Marxist theory (which holds a treasured position in many corners of our culture, particularly in academia) insists on the re-working of language as a tool for social change (and control). In this model, culture itself becomes a lie and a tool of the lie.

Language is the gift of God, uniquely human. Within it is borne a power to reveal, indeed a power that is deeply related to the act of creation itself. In Genesis, God creates with *speech*. It is the means by which we pray, the primary means of communion with others. Words are physical objects, passing from our mouths to the ears of others. We touch each other with words. Speech has been made worthy to serve as a sacrifice before God.

The Tradition has also valued *silence*. St. Ignatius of Antioch said, "He who possesses in truth the word of Jesus can hear even its silence." We have this from the theologian, Vladimir Lossky: The faculty of hearing the silence of Jesus, attributed by St. Ignatius to those who in truth possess His word, echoes the reiterated appeal of Christ to His hearers: "He that hath ears to hear, let him hear." The words of Revelation have then a margin of silence which cannot be picked up by the ears of those who are outside. St. Basil moves in the same direction when he says, in his passage on the traditions: "There is also a form of silence, namely the obscurity used by the Scripture, in order to make it difficult to gain understanding of the teachings, for the profit of readers." This silence of the Scriptures could not be detached from them: it is transmitted by the Church with the words of the Revelation, as the very condition of their reception.

This silence, the reverence for words and the truth which they reveal, is almost lost in our age. Orthodox believers (to focus on ourselves) often multiply our "words without knowledge" as part of the same cultural drive

to shape and control. Our proper task is not to shape and control, but to *reveal*. That requires that we must first and foremost be silent until the word given to us in that silence is truly heard, perceived and incarnate within us.

In truth, if you do not live what you say then you do not know what you say. There is a practice within the tradition in which someone goes to a holy elder and "asks for a word." That encounter is, most often, quite terse. It is not a request for an explanation, much less mere speculation. It can, indeed, be no word at all: Abba Theophilus, the archbishop, came to Scetis one day. The brethren who were assembled said to Abba Pambo, "Say something to the archbishop, so that he may be edified." The old man said to them, "If he is not edified by my silence, he will not be edified by my speech."

I found this verse in Proverbs that aptly describes so much of our modern conversation: If a wise man has an argument with a fool, the fool only rages and laughs, and there is no quiet. (Prov. 29:9)

If there is no quiet, it is certain that the word of Christ will not be heard.

<https://blogs.ancientfaith.com/glory2godforallthings/2019/01/18/words-as-icons/>

How to pray for the dead to benefit them?

One hundred Jesus prayers, "Lord Jesus Christ, Son of God, rest the soul of your servant (name)," takes no more than fifteen minutes. And during the first forty days after death, it would be possible to read even one thousand Jesus prayers—this is not more than an hour and a half, which is not too much for the salvation of the soul of a loved one. Elder Charalamby of Dionysius, a disciple of the elder Joseph Hesychast, spoke about the benefits of such work. "A prayer on a komboskini for a brother, a relative can liberate his soul from hell—prayer has that power," he taught his students. Elder Charalamby himself experienced this, praying with a komboskini for his grandfather. Appearing in a dream, the grandfather kissed him and said: "Thank you, my child. Now I am in a better position." Soon the elder saw in a dream his grandmother. She kissed his hand and said: "My child, pray for me too that I should come to where your grandfather is now." "I saw them completely alive, although I knew that they had died," said the elder.

“When a strong cold sweeps through me, I will begin to pray harder and soon I will warm up. If hunger begins to overwhelm me, I will often begin to call on the name of Jesus Christ and forget that I wanted to eat! When I become sick, a back or leg ache begins, I will listen to prayer and hear no pain. When someone insults me, I will only remember how enjoyable the Jesus prayer is - immediately insult and anger will pass and I will forget everything.” *From the diary of hieromonk Vasily (Roslyakov)*

