



Holy Ghost Orthodox Church
714 Westmoreland Avenue
PO Box 3
Slickville, PA 15684-0003
www.holyghostorthodoxchurch.org
Very Rev. Father Robert Popichak, Pastor
23 Station Street
Carnegie, PA 15106-3014
[412] 956-6626 cell
rpopichak@alumni.cmu.edu

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 Yuriy, Archbishop Jovan, Metropolitan Savas, Father Paul & Pani Judy Stoll, Father Joseph Kopchak, Father Elias Warnke, Father George Yatsko, Father Paul Bigelow, Father Emilian Balan, Father John & Pani Mary Anne Nakonachny, Father Steve Repa, Archpriest Dionysi Vitali, Protodeacon Joseph Hotrovich, Father Paisius McGrath, Father Michael Smolynec, Father Lawrence Daniels, Father Joe & Protinica Linda Cervo, Igumen Patrick, Father Jim Orr, Father Rick Seilier, Panimatka Laryssa Charest, Father Vasyl Sendeha, Father George & Dobrodijka Oksana Bazylevsky, Father Angelo Artemas, Father John Haluszczak, Father Christopher Bender, Dr. Christina Nellis, Father Joshua [Anna], Father Justin (Todd) Mokhiber, Pani Cathy Danczak, Monk Andrew, Father Dan & Matushka Myra Kovalak, Pastor Terry & Lisa Polen, Chaplain Rachelle Zazzu, Eva Malesnick, Nick Behun, Gary & Linda Mechtly, Evelyn Misko, Jeanne Boehing, Alex Drobot, Rachelle, Jane Golofski, Doug Diller, Harry Krewsun, Mary Alice Babcock, Dorie Kunkle, 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, Margaret Vladimir, Luke Emmerling, Robert McKivitz, Liz Obradovich, Halyna Zelinska [Archbishop Daniel's mother], Charlotte, Andrew Mark Olynnyk, Deborah Finley, Claire Senita, Eleanor Kelly, Bryan, Nancy Barylak, Patrick Keenan, Khrystyna Chorniy, Anthony Cormier, Nathan Forbeck, Sarah Doyle, Samuel Peters, 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, Theresa Ditto, Mary Ann Musial, Yvonne Christy, Father Deacon Myron & Barbara Spak, Julia Duda, Lisa Pandle, Kris & Julie Hanczar, John Kennedy, 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, Gene Blair [Pani Gina's dad], David Hoenshell, Barbara Macino, Shelley Hill, Linda Cawley, Gerald Cogley, Corey Guich, Robert Vangrin, Pauline Witkowsky, Sera White, Deborah Smith, Nancy & Eric Dunik, Julian Stroz [young lady with cerebral palsy], Patricia Corey,

Michelle, Katie Swarm, Michelle, Patrick, Linda Morris, Chris, David Hiles, Jennifer, Cher Mount, Jim Wandling, Gail, Sirena Sharp, Ron Paulovich, Sandi Anderson, Lina, Shirley, Denny Mader, Ella Campbell, Bill Janiro, Jean Symanko-Andy's sister, William Lemonakis, Alma Wyke, Lindsay Romanczak & family, Susan Lucas, Neil Carter & family, James Paluh, Mickie Weikel, Evelyn Krempasky, Tammy Strunk, Loida Esbry, Darlene Chicka Deskins, Drew, Alice & Keith Philipa, Mira Filipović, Lynn, Jacqueline, Sharon, Zan Cheng, Kristy, Brandon, Anna Tranchine, Demetra, Blase Urban, Catherine Hogel & children, Jennifer & Dylan, Lydia Wilson, Flora Tomlin, Howell Swarm, Jane Bielewicz Allred, 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, Sherri Walewski, Marika Zeliszczyk, Donna Davis, Jackie Crimbchin, Margie Sekelsky, Fran Fulton, Bill Vizza, Jamie Swarm, Kathy Flaherty, Tori Reade-Henry's niece, Derick-Glen Burlack's neighbor, Michael, Nichole & Christopher, Ben Douglas, Dianne Donahue, Zachary, Natasha, Noah Willard, Gregory Cervo, Lisa Bruce, Kathy Cvetkovich, Judy, Will, Emma, Ginny, Ye-Jin, Maria, John & JoAnn, Ralph & Beverly Stoker, Noah Willard, Nikola, Natalie, Nikola, & Nevenka Jovonovich, Julia Collier, Amy Kemerer, Thomas Smith, Tracy Slaugenhaupt, Louis Berceli, Tom Nolan, Silvia Martin, Dena & George, Georgia, Lawanda [Evelyn's niece], Maureen Sams, John Kendall, Darcy, Nancy, Ian Brick, Cecilia Barnhart, Logan Magorien, Pam & Gordon Grant, Debbie & Jerry Novosel, Noah Willard, Sandra Dillard, Danielle McCann, Barry [Father Jim Orr's cousin], Tim Joyce, Stephen Popichak—Fr. Bob's brother, Brianna Stumpf, Stanley Porembka, David & Terry Coyne Hartnett, Mike C., Jennifer Scheirer [Nick Behun's daughter], Catherine Beecham [Father Bob's cousin], JoAnne & Dave Andrews, Rev. Peg Bowman, Pat & Jan Jennings, Mike Ruzzi, Mary Kay Ludovicy, George Dilendorf, Sharon Torick, Carol Behun, Erv Frye, William Lusherand, Colin Kirton—Stage 4 pancreatic cancer, Clifford, Paul Riley, Tonee & Sydnee Turner, Annette Paluh, Theresa Paluh, Cathy Lotinsky, Jeff & Buschra Kerr, Margaret Sekelsky, Robert Sekelsky, Robert Rodriguez, Rita & Joe Mrvos, Alexandra & Bowen, Katherine Kulik, Eleanor Kitt, Maria Warholak, Christy, Mariruth, Judy Previc, Ben Williams, Tim—surgery, Olivia—girl with a brain tumor, Rick & Sharon Morgan, John Stasko, John, Kris, & Kait, Wendy LaGamba, Melissa Gross [hip replacement], Amy Forbeck, David Salazar, Dr. Paul Riley, David Hess, Serena, Wyatt, Makenzie, Jennifer, Alexandra Roberts, Candace, Dave, Jared, & Beth Irvin, Carol Muschick, Grace Love [knee replacement], Joseph Paul Cervo, Jr., Elizabeth, Susan & Greg Heinen, Paul Simpson [Father Bob's cousin], Sharon Curtis Rivas, Kathy Milcic, Lisa Bolan, David G. [cancer], Donna

[dementia] & Darla, Adam Snow, the McKenna family, David Gazella, Brian & Michele Cannone, the Rodrigues family, Michael Welsh, Nick Solominsky, Samantha & Lisa Houser, Sarah Stepanovich Clark, Julia Baloga, Brett Crosby, Randy Lapuh, Henry Tkacik, Diane & Arthur Chaklis, Denny Mader, Zoe Oswalt—Fr. Bob's cousin, Barbette [cancer] & Scott, Kristin [cancer], Erm Hartmann, Barbara Bookser, Bob Mazzuca, Marko, Taylor, Terri Crosby-Vega, Christine Mohamed & family, Tammy Marsico, Terry & David Hartnett, Jamie Ball, Kay Williams, Hannah Stewart, Jim Wyko—Alex's friend, Dan Losego, Lisa Bruce, Yvette, Barry Bender, Andrew Zelleznick, Byron & Cecilia Scott, Vespina, Michelle Russo, Julie Tripodi, Debbie—HTUCC, Barbara Morvay, David Salsar, N&O, Randy & Adrienne Kuny, Vince Berardinelli, Mason Martin [Karns City HS QB] & family, Martin Mrvos, Jeff McCoy, Lauren & Sloane Valentina Persico, Alexis & Colton Rosati, Jessica Shirley, Mark [kidney cancer], Steve Milcic, Wilbert Wagner, Bob Wojciechowski, Ashley, Beth, Sharon Svitek, Laura, Christopher, & Jane Dickson, Luke D, Diane Murphy, Kristin Vaughn [Harry's daughter], George Petronsky, Doug & Darcie Burkholder, Michael, Jeane, and Katie Byerly, McGrath, Samantha Lopez, Bob [cancer], Syble Elliott, Maria Ancevski, Krystyna, John, & Jeffrey, Dottie & family, Bonny Diver & Ashley Smock, Steve, Jill Morocco, Mike Pelino, Maddie Stewart, Hutchinson Family, David Urban, Vicky Moore, Casi [cancer], Ashley & Andy, Marion Mamula, Dominic [cancer], Diane Hughes, Jenny Case, Mary & Carl Stepanovich, Susie Fierst, Edward Poturich, Jeff, Chris, & Mills family, Kate Rapina & Mother Oksana, Sarah's son, Rachel, Alex, & little Charlie, Steve & Vonnie Gerson, Eva, Pamela & Doug, Nora, Mike & Jane, Barbara Gardner & Mark Egleton, and Lauren, Dan, & Daphne Iona... We pray that God will grant them all a complete and speedy recovery.

Happy Birthday to our November babies: Amy Lewis on the 4th, Father Bob on the 7th, Scot Brunermer on the 14th, and Donna Karas on the 18th. May God grant them all Many Happy, Healthy, Prosperous, and Blessed Years! M'nohaya Lita! God Bless their families and friends!

Dear Brothers and Sisters in Christ... There is NOTHING to keep us from praying...for each other, for our family and friends, and most of all for the first responders—EMTs, nurses, doctors, firefighters, police officers, and members of our military who keep us safe. Be well and be SAFE!!! God Bless!

Please remember ALL American service men and women in your prayers. May God watch over them and ALL 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] 956-6626.

SERVICES IN SLICKVILLE

SUNDAY, November 02 Obednitza—Saint John Chrysostom—Upstairs 10:30 AM

*******Eastern Standard Time Begins 2 AM—set your clocks BACK 1 HOUR before bed*******

21ST SUNDAY AFTER PENTECOST; GREAT-MARTYR ARTEMIOUS AT ANTIOCH

Tone 4

Galatians 2:16-20

Luke 16:19-31

Litany in Blessed Memory of Thomas Bryan, Pearl Hanczar, John Hanczar, Helen Pytlak, Mary Blitskan, Marjorie Yarmeak, Mary Sharon, Rose Pynch, Cynthia Mycyk, Frank Barankovich, Mary Krevanich, Katherine Holowaty, Robert Vetosky, James Fennel, Donna Gaston, Steven Tripodi, & Nicole "Nada" Grubbs—Fr. Bob

SUNDAY, November 09

*******NO SERVICE IN SLICKVILLE*******

22ND SUNDAY AFTER PENTECOST; MARTYR NESTOR OF THESSALONICA; MARTYRS CAPITOLINA & EROTEIS OF CAPPADOCIA; MARTYR MAROK OF THE ISLE OF THASOS; SAINT NESTOR THE CHRONICLER OF PERCHEVSKY LAVRA

Tone 5

Galatians 6:11-18; Galatians 5:22-6:2

Luke 8:26-39; Luke 6:17-23

SUNDAY, November 16 Divine Liturgy—Saint John Chrysostom—Upstairs 10:30 AM

22ND SUNDAY AFTER PENTECOST; MARTYRS ACEPSIMAS-BISHOP, JOSEPH-PRESBYTER, & AEITHALAS-DEACON; DEDICATION—CHURCH OF GREAT-MARTYR GEORGE IN LYDDA; MARTYRS ATTICUS, AGAPIUS, EUDOXIUS, CARTERIUS, & OTHERS; VENERABLE ACEPSIMAS; SAINT SNANDULIA

Tone 6

Ephesians 2:4-10

BULLETIN INSERT FOR 02 NOVEMBER 2025

*******Eastern Standard Time Begins 2 AM—set your clocks BACK 1 HOUR before bed*******

21ST SUNDAY AFTER PENTECOST; GREAT-MARTYR ARTEMIUS AT ANTIOCH

TROPARION—TONE 5

Let the faithful praise and worship the Word,
Coeternal with the Father and the Spirit;
Born for our salvation from the Virgin;
For He willed to be lifted up on the Cross in the flesh,
To endure death, and to raise the dead by His glorious Resurrection!

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

KONTAKION—TONE 5

Thou didst descend into Hell, O my Savior, Shattering its gates as almighty;
Resurrecting the dead as Creator, And destroying the sting of death.
Thou hast delivered Adam from the curse, O Lover of Man,
And we all cry to Thee: O Lord, save us!

PROKEIMENON—TONE 5

READER: Thou, O Lord, shalt protect us and preserve us from this generation forever.

PEOPLE: Thou, O Lord, shalt protect us and preserve us from this generation forever.

READER: Save me, O Lord, for there is no longer any that is godly.

PEOPLE: Thou, O Lord, shalt protect us and preserve us from this generation forever.

READER: Thou, O Lord, shalt protect us and preserve us...

PEOPLE: From this generation forever.

ALLELUIA VERSES—TONE 5

I will sing of Thy mercies, O Lord, forever; with my mouth I will proclaim Thy truth from generation to generation.

Thou hast said: Mercy will be established forever, and my truth will be prepared in the heavens.

"It seems to me, and I am personally convinced, that the Church must never speak from a position of strength...It ought not to be one of the forces influencing this or that state. The Church ought to be, if you will, just as powerless as God himself, which does not coerce but which calls and unveils the beauty and the truth of things without imposing them. As soon as the Church begins to exercise power, it loses its most profound characteristic, which is divine love [i.e.] the understanding of those it is called to save and not to smash..." -+Metropolitan Anthony Bloom



"Oh, no—the other team is praying, too."

FROM JERUSALEM TO ALIQUIPPA: THE HOLY LITURGY OF ST. JAMES WILL BE SERVED AT ST. ELIJAH—NOVEMBER 5

The Divine Liturgy of St. James, the Brother of the Lord and first Bishop of Jerusalem, is the most ancient known Eucharistic service of the Christian Church. Rooted in the apostolic era, it preserves the early form and spirit of the Church's liturgical life as it developed in Jerusalem and throughout the ancient Patriarchate of Antioch.

Historical Background

St. James, "the brother of the Lord" (Gal. 1:19), served as the first bishop of Jerusalem and presided over the earliest Christian community,

which gathered in the Holy City after Pentecost. According to ancient tradition, he composed the earliest form of the Eucharistic service used by the Christians of Jerusalem.

The Liturgy of St. James is considered the prototype of all later Byzantine Liturgies, particularly those of St. Basil the Great and St. John Chrysostom, which evolved from it in the 4th century as shorter and more practical forms for regular use.

The earliest textual witnesses to the Liturgy of St. James appear in manuscripts dating from the 4th and 5th centuries, reflecting its long use in both Jerusalem and Antioch. It was originally celebrated in Greek and Syriac, and it remains the foundation of the West Syrian liturgical tradition.

Theological Significance

The Liturgy of St. James reflects the profound theology of the early Church, marked by deep reverence, theological richness, and a vivid sense of the heavenly reality present in the Eucharist.

1. Ecclesiology:

It expresses the Church as the mystical Body of Christ, gathered around the bishop and presbyters, united by the Holy Spirit in the one Eucharist. The presence of the bishop (or presbyter in his stead) symbolizes the unity of the local Church with the universal Body of Christ.

2. Eucharistic Theology:

The prayers emphasize the sacrifice of thanksgiving (Eucharistia) offered for the salvation of the world, commemorating the redemptive work of Christ. The lengthy Anaphora (Eucharistic Prayer) includes clear Trinitarian doxology and a strong invocation of the Holy Spirit (Epiclesis) upon the Gifts and the faithful.

3. Biblical and Historical Depth:

The Liturgy retains ancient scriptural imagery and Old Testament resonances, linking the Eucharist to the heavenly worship revealed in Isaiah's vision and the Book of Revelation. Its prayers reflect the continuity between the worship of Israel and the fulfillment of that worship in Christ.

Liturgical Features

- **Length and Structure:** The Liturgy of St. James is notably longer than those of St. John Chrysostom or St. Basil. It includes extensive readings, litanies, and processions that evoke the grandeur of ancient Jerusalem worship.
- **Procession of the Gifts:** The Great Entrance follows the model of solemn procession from the skevophylakion (sacristy), reminiscent of the ancient Temple rituals.
- **Chanting and Hymnography:** The celebrated hymn "Let All Mortal Flesh Keep Silence" originates from this Liturgy, expressing awe before the Mystery of Christ's Real Presence.

- Epiclesis: The invocation of the Holy Spirit in St. James' Liturgy is among the most profound and explicit in all Orthodox worship.
- Contemporary Celebration and Importance

Today, the Liturgy of St. James is preserved and celebrated annually on October 23 (Gregorian calendar) or October *[sic November—Fr. Bob]* 5 (Julian calendar), the feast of St. James the Apostle, Brother of the Lord. While rare, its celebration connects the faithful with the apostolic roots of Christian worship and the liturgical life of the early Church in Jerusalem. Its continued use is a living reminder that the Eucharist is not merely a repetition of words and actions, but a living participation in the heavenly worship, the same worship that the Apostles celebrated under the guidance of the Holy Spirit.

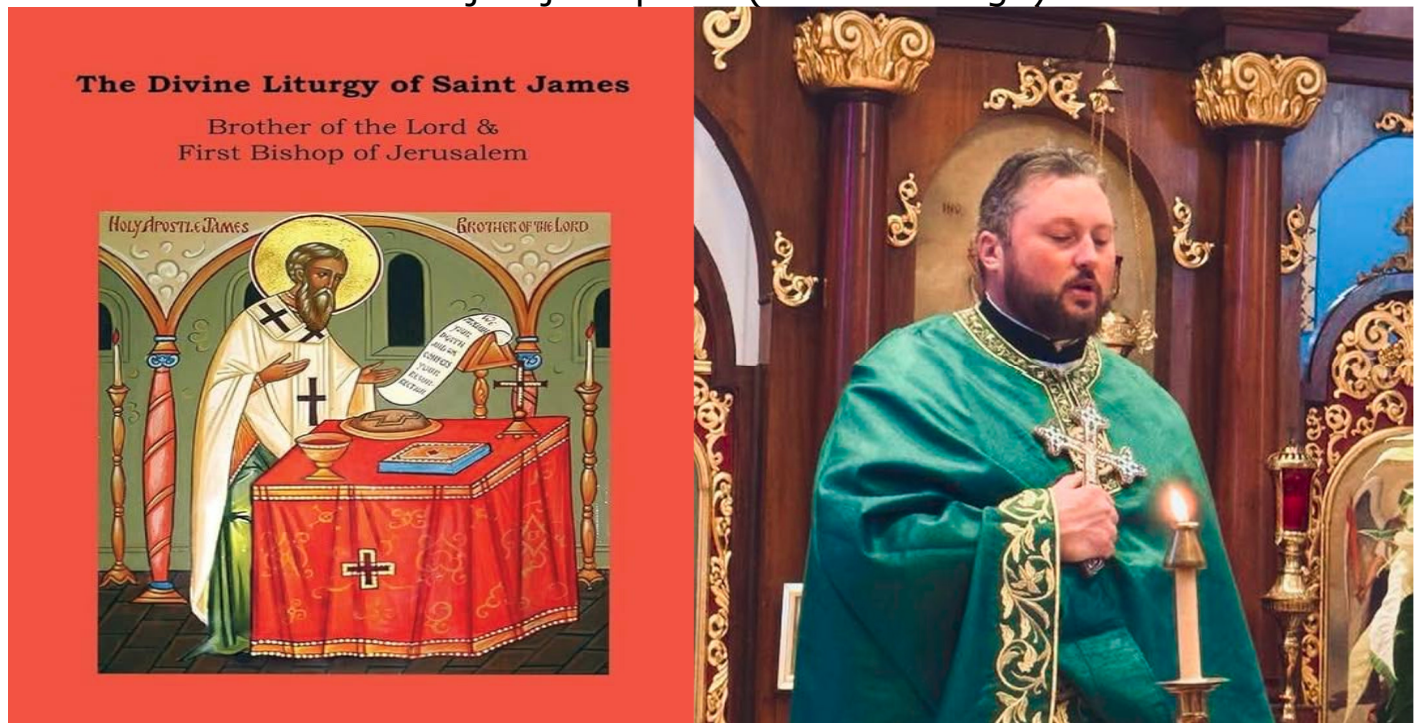
Spiritual Importance for the Faithful

Participating in the Divine Liturgy of St. James invites the faithful to rediscover the depth, beauty, and awe of the Eucharist. It reminds us that every Divine Liturgy, regardless of form, is a foretaste of the Kingdom of God, where heaven and earth are united in Christ.

By celebrating this ancient Liturgy, the Church honors her apostolic foundations and bears witness to the unbroken continuity of Orthodox faith and worship from the time of the Apostles until today.

In Christ,

Fr. Djordje Popović (Father George)



...habit is wont to alter nature and change its action in accordance with the direction of the will. St. Gregory of Sinai

Twentieth Sunday after Pentecost: Luke 7:11-16

And it came to pass the day after, that He went into a city called Nain; and many of His disciples went with Him, and much people. Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier: and they that bare him stood still. And He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And He delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited His people. (KJV)

Holy Fathers of the Seventh Council: John 17:1-13

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. (KJV)

God's Holy Church celebrates the Divine Liturgy for believers to have a direct experience with the Lord Jesus Christ. The Divine Liturgy enables believers to be nourished, strengthened, and united with Jesus Christ.

The Divine Liturgy is a foretaste of the Heavenly Kingdom. Believers participating in the Divine Liturgy and focusing on the Lord Jesus Christ combat the forces seeking to tarnish and pollute the soul.

Perils exist in the world constantly attacking the hearts, minds, and souls of believers. Believers are required to be vigilant and protective of the heart, mind, and soul.

Attending the Divine Liturgy and being attentive keeps the believer on the narrow path to God's Kingdom and eternal life. The Lord Jesus Christ speaks of eternal life in the Gospel for today.

Believing firmly in Jesus Christ, confessing Jesus Christ on a daily basis and being united with Christ through partaking of His Precious Body and Blood transforms the believer.

Believers are challenged throughout life to remove from themselves all that is not of Christ. Thoughts and actions which are not of Jesus Christ are to be expelled and firmly rejected.

Purity in Jesus Christ is expected throughout life. Repentance and Confession enable the believer to begin anew when the heart, mind, and soul have been affected by the fallen world.

The Lord Jesus Christ speaks about joy in the present Gospel. Joy in Jesus Christ occurs when the person lives for and in Christ. The conscious commitment to follow Jesus Christ as King and as God needs renewed throughout life.

Believers profess belief in Jesus Christ as King and as God at Holy Baptism. Each day the commitment to Jesus Christ as King and as God is to be lived out in daily life.

Honest self-evaluation will reveal if Jesus Christ is embraced fully as King and as God. Repentance is always possible in life while the mind functions.

Repentance enables believers to begin anew in Jesus Christ.

Joy comes when sins are forgiven and unity with Jesus Christ exists. Joy in Jesus Christ surpasses all joy. Joy in Jesus Christ is possible only when the heart, mind, and soul are filled with Christ.

Participants in the Divine Liturgy are to lay aside all worldly cares. Jesus Christ is to fill the heart, mind, and soul. Jesus Christ defines and provides the Light for the path to the Heavenly Kingdom.

God's Holy Church is sufficient for believers to determine how to meet daily needs. God's Holy Church offers the instructions necessary for daily life and eternal life in Christ.

Each Divine Liturgy is an opportunity to rejoice. Each Divine Liturgy is an occasion to give thanks to the Lord God. The Divine Liturgy provides the necessary perspective for viewing life and life eternal.

Believers need not look outside the Church to learn the necessities of life. The Church is complete in content for believers. Believers with eyes to see and ears to hear will discover the essential requirements of life in the Church.

Open hearts, minds, and souls welcome Jesus Christ. Open hearts, minds, and souls thrive and rejoice in the Divine Liturgy. Unity with Jesus Christ occurs in the Divine Liturgy and carries over to daily life.

Thank God for the Divine Liturgy. Thank God for the Gospel. Thank God for the Church. Glory to God for providing for believers in every century. Glory to God for daily life in the Lord Jesus Christ.

The Twentieth Sunday after Pentecost. Holy Martyr Caepus. New Martyr Zlata of Meglina. Holy New Martyr Bosljka. The Holy Fathers of the Seventh Council. October 13/26, 2025. Father Rodney Torbic

The study of spiritual virtue when it is not in accord to one's way of living leads to daydreaming and brings one to a false spiritual condition. St. Ignatius (Brianchaninov), Bishop of the Caucasus and the Black Sea, Harbor for Our Hope: On Acquiring Peace Amidst Suffering p.141

The Miracle of the "Three-Handed" Icon of the Most Holy Theotokos

The Miracle of St. John of Damascus

In the 8th century, during the fierce persecution of holy icons, Saint John of Damascus courageously defended the Orthodox teaching that veneration of icons honors Christ Himself.

Falsely accused of treason by Emperor Leo the Isaurian, St. John's right hand—the one with which he wrote his defenses of the faith—was cut off.

He prayed before an icon of the Mother of God, begging her to heal his hand so he might continue to serve Christ. Through her intercession, his hand was miraculously restored.

In gratitude, St. John fashioned a silver hand and attached it to the icon, which became known as the "Three-Handed" (Trojeručica).

From the Holy Land to Mount Athos

The icon remained for centuries at the Monastery of St. Sabbas near Jerusalem.

In the 13th century, it was given as a precious gift to Saint Sava of Serbia, who brought it to Hilandar Monastery on Mount Athos.

Since that time, the icon has been the most revered treasure and Protectress of Hilandar.

👑The Abbess of Hilandar

When the monks once disagreed on who should be the next abbot, they prayed before the icon.

The next morning, they found the Trojeručica placed on the abbot's throne—a sign that the Mother of God herself would forever be the spiritual Abbess of Hilandar.

To this day, no abbot sits on that throne; it belongs to her alone.

🌹Meaning and Legacy

The Three-Handed Theotokos is a symbol of healing, mercy, and divine intercession.

She reminds us that true faith brings restoration, forgiveness, and peace to all who turn to God with humility.

Her presence at Hilandar Monastery and now among the faithful in America through the copy brought by Archimandrite Metodije is a powerful reminder that the Mother of God continues to guide, comfort, and protect her children everywhere.

