

Parish Prayer List (Living)

(Parish)

Evangelos	Carolyn	Robert	Sharon
John	Maria	Anamay	Ron
Lawrence	Dianna	Efthalia	Denny
Anthony	Pauline	Nadja	Jerry
Beverly	David	Michael	Anastasia
Nina	Walter	Nathan	Mary
Joseph	Duncan	Thecla	Michael
Reader Mark	Jason	Travis	Susan Mary
Michael	Emily	Clint	George
Magdalini	Connie	Emil	Sophia
Barbara	Yevgeniya	Roman	Ilija
Olga	Marina	John	Jonah

(non-Parish)

Alexandra	Rachael	Jessilyn	Amanda
Christopher	Fr. Michael	Paige	Sean
James	Nicholas B.	Karin	Meg
Tetiana	Helen	Susan K	Michael C.
Anna	Brian	Kathy Tanner	Salvatore
Josephine	Travis, Jr.	Alma	Constance K.
Peter	Maria	Michael	Timothy
Petrese	Genevieve	Fr. Dan Mahler	Constance G.
Tony	Donna	Seraphim	Evdokia
Jeff	Andrea	Subdcn. Gregory	Juan
Jennifer Mary			

Parish Prayer List (Fallen Asleep)

Michael Pilja (+4/7)

Fr. Michael Rosco (+5/15)

Robert Beall (+6/24)

Christine Henn (+4/24)

Michael Urban (+6/21)

Shawn Visconti (+7/21)

Thoughts from the Fathers

Orthodox spirituality is knowledge acquired through suffering rather than through learning.

Mother Gavrilia

A Guardian Angel is given to each person at the moment of his baptism. How should one guard the union of the soul with its Guardian Angel? He carries out his activity through the conscience and the heart. When a person cares for the salvation of his soul, guards his conscience, and avoids all manner of sin, then he senses his Guardian Angel. The

Guardian Angel instructs him in every good thing, sends him good thoughts, and warns him against evil. We will see our Guardian Angel on the day of our departure from this life. But what kind of meeting this will be will depend upon us and our deeds. Will our Guardian Angel rejoice or will he sorrow at our careless life? Let us be attentive towards our Guardian Angel, let us prayerfully beg his help in all good deeds and for deliverance from every sin. Let us entreat him to lead us persistently to the Lord, and let us not disgrace him by our actions.

Elder Sebastian of Optina

Saint Euphemia is commemorated on September 16th, the day on which she suffered. On July 11th is commemorated the miracle wrought by her precious relics, revealed at the time of the Fourth Ecumenical Council in Chalcedon. This council was called together in the reign of the Emperor Marcian and the Empress Pulcheria, in 451, after the death of the Emperor Theodosius the Younger, and was summoned because of the heresy of Dioscoros, Patriarch of Alexandria and Eutyches, an archimandrite in Constantinople, who had disseminated the false teaching that there were in Christ not two natures, but only one, a divine nature. At this Council [Fourth Ecumenical Council], the chief role was played by Anatolios, Patriarch of Constantinople and Juvenal, Patriarch of Jerusalem. Because through quarrels and evidence on both sides, no decision could be reached. Patriarch Anatolios suggested that the Orthodox and the heretics each write down their confession of faith, and that they be put into the coffin that contained the relics of Saint Euphemia. All agreed to this. Two confessions faith, then, were written and placed in the hands of the great martyr. The coffin was closed and sealed with the imperial seal, a watch then being set over it. They then all spent three days in fasting and prayer. On the fourth day, when the tomb was opened, they saw the Orthodox confession of faith in the saint's right hand and the heretical one beneath her feet. Thus was the conflict resolved by God's power on the side of Orthodoxy. In the time of the Emperor Heraclius, the relics of Saint Euphemia were translated from Chalcedon to Constantinople, to the

church dedicated to her near the Hippodrome. The iconoclast Emperor Leo the Isaurian ordered that her relics be thrown into the sea; but, by a wonderful act, the coffin was brought to the island of Lemnos and placed in the church of the holy martyr Glykeria. Then, in the time of the empress Irene, the coffin with its relics was again taken to Constantinople, to its former place. Blood has flowed from these relics from time to time, to the succor of the sick and the feeble.

Saint Nikolai of Zicha (Velimirovic), The Prologue from Ochrid, Vol. 3

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A Rare Iconographic Depiction of Jesus in Kosovo



If it is not unique, it is one of the rarer depictions of Jesus. A fresco in one of the most important monasteries in Kosovo depicts Jesus holding a sword. The fresco is in the katholikon of the Sacred Monastery of the Ascension of Christ (Visoki

Dečani) in Kosovo and dates back to the 14th century. It is here that Christ is depicted holding a large sword.



A priest who lives in the area told dogma.gr that the sword Christ is holding in the fresco is not one of war, but it is spiritual. The inscription on the left side of the fresco, when looking at it, indicates that it is a spiritual sword that "cuts" sin from man. The Lord said, "Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword" (Matt. 10:34).

The Monastery was built by the Serbian King Stefan of Dečani between the time period of 1327 to 1335, and was dedicated to the Ascension of the Lord. The well-preserved frescos, the stone icon screen of the 14th century, the throne of the abbot, and the sarcophagus of King Stefan, are the cause of great interest to visitors from throughout the world.