

Parish Prayer List (Living)

(Parish)

Evangelos	Carolyn	Robert	Subdcn Jason
John	Maria	Anamay	Ron
Lawrence	Dianna	Rdr. George	JoAnn
Anthony	Paula	Kathleen	SJ
Beverly	David	Michael	Anastasia
Nina	Walter	Nathan	Mary
Thomas	Gloria	Thecla	Michael
Reader John	Kimberly	Matthew	Susan Mary
Sbdcn Maximus	Emilia	Photini	George
Magdalini	Constanka	Emil	John Howard
Barbara	John	Pam	Grace
Olga	Marina	Hesychios	Elizabeth
Sophia	Danny	John L.	Evdokia
Nicholas	Mary	Rachel	Katherine
Lily	Theodora	Elizabeth	Joseph
Justine	David	Reader Mark	Silouan
Christopher	Crystal	Rosa-Jane	Ian
Gabriel	Marcia	John R.	Johannah

(non-Parish)

Alexandra	Rachael	Thomas Pappas	Lillian Pappas
Christopher	Fr. Michael	Paige and Paul	Juan & Jennifer
Gabriella	Josiah	Jacob	Catherine
			Brian
Hugh	Raymond	Judy	Mike
Ron	Clint	Peter	Maria
Fr. John	Brian	Sean	Sara
Ruth	Janet H.	Pam	Ana
Roz	Krista	Marty	Margo
Rob	Jera	Vanessa	Emma

Parish Prayer List (Fallen Asleep)

Andrew Talarovich (+6/26)

Billy Ray Matheson (+6/27)

Shawn Visconti (+7/21)

Anastasios Pait (+8/4)

Thoughts from the Fathers

A brother should guard his heart and senses with every precaution, because while we live in this life we are in a great war and the Enemy rages above all against those who struggle, running hither and thither, as Holy Scripture says, 'seeking whom he may devour' (1 Pt 5:8). He must then, offer stalwart resistance to this foe, calling on God as his ally. As for him who has made compromises with his passions, how will he war against them, since he has sold himself as a slave to pleasures

and with all eagerness pays taxes to the tyrant? Where there is enmity, there is also war; and where there is war, there a struggle is waged; and where there is a struggle, crowns are offered. If then anyone wishes to be freed from bitter slavery, let him undertake a war against the Enemy; this is what the Saints did, and after vanquishing the Enemy, they were deemed worthy of heavenly good things.

Saint Ephraim the Syrian

Those who do not put the brakes on their heart's desires for unnecessary material things – not desires of the flesh; these are out of the question - and do not gather their mind inside the heart in order to offer everything they have together with their very soul to God will be very miserable.

Elder Paisios of Mount Athos

It is the teaching of the Holy Fathers that Christ on Tabor showed men the archetypal beauty of their image. Christ is the model of the creation of man, because man was formed in the image of the Word. By this we see the glory of the image and what a great honor it is that we are in the image of God. Our lineage is not low, but high, because the glorified Christ is the prototype of our creation, but also because He is our artificer and creator.

Metropolitan of Nafpaktos Hierotheos

The Monastery of Saint Panteleimon from Mount Athos

The Holy Mount Athos is part of a peninsula from Northern Greece and the region of Macedonia, been and autonomous monastic “state” having its capital in Carrea. The monastic community of Mt Athos includes twenty monasteries and twelve skits (hermitages) having more than 1,500 Orthodox monastics.

The Monastery of St. Panteleimon, also called the “Russikon”, is built on the south-west side of this peninsula. The newer church has been built starting with 1765, while the original buildings date back in the eleventh century.



The Monastery of St. Panteleimon - Russikon - was founded back in the eleventh century – under Emperor Alexios I Komnenos - by few monks arriving in the Holy Mountain from Russia. During its flourishing era, they the monastery had in average two or three thousand monks. After been almost deserted, the monastery was renewed by Emperor Andronicus II Palaeologus (1282-1328) and inhabited by Greek and Russian monks.

Starting with the XIV-th century, it takes the name of St. Panteleimon. As previously mentioned, it has been burned and devastated several times but rebuilt with the help of the Russians and Romanian kings, among its founding benefactors were Scarlat Calimah from Moldavia and the Russian Tsar Alexander the III.

Starting with 1875, the monastery is led by the Russian abbots becoming the Great Lavra of Mount Athos and numbering over two thousand Russian monks.

The monastery bell is famous for been the largest bell in Greece; having about 13,000 kg, its sound is heard in the whole Mt. Athos.

The Russikon Monastery is dedicated to the Holy Martyr Panteleimom. Its impressive body includes two churches, and many chapels; the most important are dedicated to the Dormition of Theotokos, to St. Mitrofan, our Lord's Ascension, to St. Sergius, St. Demetrios, the Holy Archangels, St. Gerasimos, Saints Constantine and Helen, the Holy Kings Vladimir and Olga and to St. Alexander Nevsky. The monastery also possesses the miracle – working icon of St. Panteleimon and priceless Holy relics: St. Panteleimon' head as well as part of the relics of righteous Joseph, (the Holy Virgin protector), a piece of the Holy relics of the Apostle Thomas and a piece of stone from our Lord's original Tomb.

The Monastery also has in her care four hermitages: the hermitage of Xylourgou (or Bogoroditsa), of Chromitsa, the Skete Thebais or Gournoskete as well as the Skete Paleomonastiro.

The monastery has a very rich library, including 24 Gospels on parchment dating from the XI to the XV centuries, 69 manuscripts also on parchment with chants from divine services and dating from the XI to XIV century as well as 126 manuscripts with liturgical music from the XIII century. The monastery has a similar architecture of a town: buildings of different heights and many domes. Before the devastating fire in 1968, the wing of the monastery which was used as the xenodochium, had a capacity of up to 1,000 seats.

The large church is also dedicated to St. Panteleimon. Its construction began in 1812 and ended in 1821, and its architecture is typically Athonite. On the inside, the church is covered in frescoes belonging to the nineteenth – century Russian style.

In terms of its hierarchy, the Monastery of St. Panteleimon ranked as 19th among the 20 Athonite monasteries with cenobitic life – in common. The number of monks dwelling here varied over time from a total of 1,000 in 1895 and 1446 to only 35 in the 1990.