

ПАНТЕЛЕИМОНСКИЙ ЛИСТОК

A Newsletter for the Russian Orthodox Community of Saint Panteleimon, Gosford

~ Number 8, 15 December 2002 ~

Первосвятитель в больнице

Среда 4 декабря: С вторника 3 декабря, Первосвятитель Русской Православной Церкви за границей, Высокопреосвященнейший митрополит Лавр, находится в больнице.

После санфранцисских торжеств и осеннего заседания Архиерейского Синода Русской Православной Церкви за границей, Владыка митрополит вернулся в Свято-Троицкий монастырь. Окружение Владыки митрополита, видя его утомленность и слабость, настояло на том, чтобы Первосвятитель немного отдохнул и полторы недели тому назад он на несколько дней улетел в Флориду. В Флориде у Владыки начались боли в груди и к пятнице 29 ноября стали настолько сильными, что ему пришлось лечь в больницу, где его продержали три дня. В понедельник 2 декабря митрополит Лавр вернулся в Джорданвилль, а через день у него поднялась температура и он вторично лег в больницу.

Сейчас врачи делают анализы и стараются определить причины болей в груди. Владыка митрополит очень слабый и он сокрушается, что не сможет служить в Сиракузах (храм Введения во храм Пресвятой Богородицы) и вероятно не сможет полететь в город Сеатль (Свято-Николаевский собор) к празднику святителя Николая.

Благостный Первосвятитель просит молитвы верных чад Церкви Христовой.

Пятница 6 декабря: Владыка митрополит все еще находится в больнице. В день праздника Введения во храм Пресвятой Богородицы он сподобился причаститься святых Христовых Таин. Врачи до сих пор не смогли определить причины болей и повышенной температуры. В храмах Русской Православной Церкви за границей усиленно молятся о здравии Первоиерарха.

Понедельник 9 декабря: Владыка митрополит чувствует себя гораздо лучше. Болей в груди нет, нет и повышенной температуры. Врачи в местной больнице (в селе Куперстаун) ничего опасного или злокачественного не нашли и считают, что слабость митрополита Лавра вызвана крайней утомленностью. Сегодня утром, в сопровождении протодиакона Виктора Лохматова, Владыка митрополит машиной отбыл в город Бостон, поскольку там находятся его постоянные врачи-специалисты. Владыка Лавр прибыл в Бостон к обеду и его поместили в больницу для отдыха и дальнейших обследований. Владыка митрополит благодарит всех, кто за него молится и просит и далее за него молиться.

Среда 11 декабря: Первосвятитель себя чувствует значительно лучше. Врачи больницы в Бостоне проявляют заботу о своем пациенте и предполагается, что Владыку Лавра в ближайшие дни отпустят домой в Свято-Троицкую обитель. Во

вторник 10 декабря Владыку митрополита посетил в больнице настоятель Богоявленского храма в Бостоне, протоиерей Роман Лукьянов.

THE FIRST HIERARCH HOSPITALIZED

Tuesday, 3 December: The First Hierarchy of the Russian Orthodox Church Outside of Russia, His Eminence Metropolitan Laurus, was hospitalized. Following the celebrations in San Francisco and the Autumnal Session of the Synod of Bishops of the Russian Orthodox Church Outside of Russia, Vladyka Metropolitan returned to Holy Trinity Monastery. His advisors, seeing his fatigue and weakness, insisted that the First Hierarchy rest, and a week and a half ago he departed for Florida for several days. In Florida, Vladyka began to experience pains in his chest, and by Friday they were sufficiently strong that he was obliged to go to the hospital, where he spent three days. On Monday, 2 December, Metropolitan Laurus returned to Jordanville, and a day later, his temperature increased and he was once again hospitalized. Physicians are in the process of diagnosing his problem. Vladyka Metropolitan is very weak and regrets that he could not serve in Syracuse, at the Church of the Entrance into the Temple of the Most-Holy Mother of God, and will likely not fly to Seattle for the feast day to St. Nicholas Cathedral. The First Hierarchy asks prayers of the faithful flock of the Church of Christ.

Friday, 6 December: Vladyka Metropolitan remains in the hospital. On the day of the Entrance of the Most-Holy Mother of God into the Temple, he was able to partake of the Holy Gifts. Doctors are still unable to determine the cause of his pain and temperature. Churches of the Russian Orthodox Church Outside of Russia are fervently praying for the health of the First Hierarchy.

Monday, 9 December: Vladyka Metropolitan is reportedly feeling better. The chest pains have disappeared, as has his temperature. Doctors in the local hospital (Cooperstown, NY), found no serious problems and feel that Metropolitan Laurus' condition is a result of fatigue. This morning, accompanied by Protodeacon Victor Lokhmatov, Vladyka Metropolitan departed by car to Boston to see his own physician-specialists. Vladyka Laurus arrived in Boston in the early afternoon and he was admitted to the hospital for rest and further examination. Vladyka Metropolitan thanks everyone who prayed for him and asks for their continued prayers.

PRAYERS OF THANKSGIVING

A day or two of much needed and prayed-for rain this week has given many an occasion to offer thanks to God for his mercy. We will replace our usual prayers for rain with petitions and a prayer of thanksgiving during the Divine Liturgy today.

PARISH LIFE: A BLOCK OF LAND AVAILABLE IN NARARA?

A few weeks ago, Father James, starosta Alexander Yakimov, Rick Golovin, & Don Kobeleff looked at a property in Narara that could provide us with a permanent home. Located in Goonak Parade, Narara, the property is the site of the old Narara Community Hall, a building now falling into disrepair. Located not far from our current "home", & within easy walking distance from Narara Station, the property has an existing hall & amenities block, with ample room to build another structure and for the provision of parking. Vassily (Bill) Reid has been able to establish that the property belongs not to the Council, but to a board of trustees, and has made contact with the solicitors representing the trustees. Bill has drafted an expression of interest in the property that will be sent to the trustees this week. We hope to meet with the trustees & discuss a range of options in relation to the use of the property. A permanent home would certainly be a big step forward in the life of our community, & we pray that God will help us in this regard.

A GIFT TO OUR COMMUNITY

Parishioners may have noticed the beautiful set of gold-plated cups that we now use for the "zapivka" or after-communion wine. Fr Christopher's home parish, St Vladimir's in Centennial Park, have generously donated these cups to our community. This is not the first time that St Vladimir's, one of the smaller Sydney parishes, has supported us. May God bless them for their kindness! A letter of thanks is to be sent to St Vladimir's. Please remember in your prayers the priest, Fr Daniel Metlenko and his family, the deacons, Frs Christopher & Alexander and their families, & all the parishioners of St Vladimir's.

COMMEMORATION LISTS & BOOKS

When sending up names for commemoration in the Divine Liturgy, at memorial services, or in molebens, a few guidelines should be observed:

- Always give the Orthodox Christian name of the person, not shortened names or nicknames or even other given names (sometimes for instance those who have converted to Orthodoxy in adult years have a name by which they are generally known and a baptismal one - use the baptismal one). Commemoration books or lists should not have names like "Sasha" or "Chris", but "Alexander" or "Christopher";
- With clergy and monastics, always put the rank of the person concerned and not "Father X" or "Mother Y"; thus Archimandrite Z, Priest A, Deacon B, Nun C. Bishops should be list as "Archbishop N" or "Bishop O", and not as "Vladyka". Readers & Subdeacons should be listed as such;

- In Russian, the names of the living and the departed are usually written in the genitive case (родительный падеж) because they follow from the legend at the top of the page or slip which reads "For the health and salvation of..." or "For the repose of..." ("О Здравии..." или "О Упокоении..."). It is important that one follows this rule consistently, otherwise there can be doubt about the sex of the person being commemorated (the masculine genitive singular in Russian, for example, is like the feminine nominative singular);
- Lists and books should be kept up to date - one often finds the names of people who have died months before still listed among the living, or people ordained to a higher rank still listed as laymen;
- Generally, only the names of Orthodox Christians should be offered for commemoration in the divine services. If you have a list of non-Orthodox for whom you pray at home, it makes good sense to have a separate list or book for church that lists only Orthodox Christians.

These guidelines are offered not for the sake of being "correct", but in order to make the task of the clergy reading these lists a little easier.

Adapted from 'The Shepherd', September 1997 & September 1998

LIFE IN RUSSIA: POLL - SOME 60% OF RUSSIANS BELIEVE IN GOD

MOSCOW. Nov 29, 2002 (Interfax) - Approximately 60% of Russians believe in God, according to a poll of 2,000 adults conducted by the Romir Research Center. As many as 21% believe in a Supreme Force, Spirit or Reason, while 16% do not. Orthodox Christianity is practiced by 69% [of believers], Islam is practiced by 2.5% and Buddhism by 0.4%. Other types of Christianity are practiced by almost 3% and another 1% practices other religions. Some 22% are atheists. A total of 46% of the respondents do not have time to pray. Roughly 14% pray on a daily basis, 10% pray once a week and 9% pray once a month. About 7% of those polled pray twice a year and 10% pray less frequently.

LIFE IN RUSSIA: 16 CHILDREN KEEP THIS MOTHER BUSY

By Yevgenia Borisova, Staff Writer, Moscow Times, Tuesday, Dec. 10, 2002

To say Yelena Malevich has her hands full would be an understatement. The 45-year-old wife of an Orthodox priest has 16 children and is already the grandmother of five. "I worry so much for every single one of them. Happiness is when everyone is at home and nothing bad happens to them," Malevich said, sitting on a couch in her living room, her hands folded across her bulging belly. Children raced in and out of the room, each trying to ask her something.

Malevich, whose husband, Father Boris Malevich, is a priest at the Veshnyaki Orthodox Church, is the mother of one of only three families with 16 children in Moscow -- and

there are no bigger families, according to city statistics. Having a large family was revered in Soviet times, and mothers with more than four children are still awarded medals and financial support from the government. But generous state subsidies are long gone, and the number of big families is rapidly dropping, said Lyubov Ishchuk of City Hall's family and youth committee. The number of families in Moscow with three or more children has fallen from 42,000 a decade ago to 19,000, she said. Only 90 families have more than 10 children.

As devout Orthodox Christians, the Malevichs don't practice birth control. "God knows how many children each woman must have," Yelena Malevich said, heaving a sigh. "It is never too many or too few. Some people, like us, will get more. Some will not have any. There will be no overpopulation on the Earth."

But there will always seem to be a lack of money. Malevich's husband brings home 2,000 rubles (\$62) per month from his job at the church. The federal government provides 70 rubles per month for each child under 16, while the city of Moscow provides 120 rubles per child. To earn extra money, Boris Malevich blesses apartments and offices and conducts funeral services. He is rarely at home. Yelena Malevich's father, a church painter, sometimes helps out with money, and her other relatives give preserves. Sometimes the family gets assistance from the church.

"We have about 20 rubles per person per day for food," Malevich said. She and her husband live with 12 children -- Slava, 2, Georgy 5, Galya, 6, Dima, 9, Ilya, 12, Khristina, 13, Nadya, 14, Kirill, 16, Olga, 19, Marusya, 21, Nastya, 22 -- in three connected apartments in a multilevel building on Novokosinskaya Ulitsa, a half-hour drive east of the remote Vykhino metro station.

Their two oldest sons, Alexei, 26, and Filipp, 25, who are also priests, share a two-room apartment with their wives and five sons in the same building. The four apartments cover 170 square meters. Olga, Marusya and Nastya also work, while sons Gleb, 17, and Andrei, 18, are at a seminary studying to be priests.

Food is a constant struggle. Several large aluminum saucepans in the large kitchen get filled and emptied at least three times a day as Yelena whips up batches of rice, millet, buckwheat porridge, pasta, borshch and soup. Twice a week the family eats meat -- usually cutlets, sausages or pelmeni. Potatoes are a rarity because they are too expensive, Yelena Malevich said. Cooking takes most of her time, and the fridge usually hovers on empty. "Mom, what can I have with my tea?" Khristina said, pulling her mother's sleeve in one of several attempts to get her attention during this interview. Malevich was strict. "Just you be quiet," she said. "I am busy now." But in a few minutes, she moved to the kitchen and produced a dry waffle cake from somewhere.

Her older daughters came home from work and were handed plates of steaming rice, meatballs and pickled cabbage. The crowd of smaller children heard the clanging of the dishes and immediately rushed to the kitchen. The tiny ones climbed onto their older sisters' shoulders to grab food off their plates and snatch pieces of the waffle cake.

Malevich laughed. "When I was small, I was the only child, and we kept sweet things in a bowl. Here, anything tasty disappears in a moment." Between their nibbling, the smaller children played excitedly, sometimes looking like a huge shouting knot of bodies rolling from one room to another. "Of course, I sometimes get tired of this noise," said Marusya, who works as a nurse in a city hospital. "But it is good, too. You always have someone to talk to, to go out with and to get help from."

A big family is a sort of a world in itself, said Yevgenia Chernyshova, a mother of 10 children and head of the multi-children families section in City Hall's family and youth committee. "A big family is a world where you can escape from all of life's problems," she said. "It offers compensation mechanisms within itself. For example, for every person who comes home in a bad mood, there will be someone who is happy." In the Malevich household, the males do all the handiwork, including fixing anything that breaks, painting walls and putting up wallpaper. The family has two televisions, a microwave and a washing machine.

Every Saturday, the family cleans the apartment, and everyone has his or her own job to do. Every child except the tiny ones does his or her own ironing. Everyone goes to church at least once a week. Malevich said her husband sometimes spansks the children "when they do something wrong." But she could not recall the last time a child had been spanked and the reason for the punishment.

One of her biggest worries are her eldest daughters. Olga, Marusya and Nastya have already reached marriage age, but there are no eligible suitors. The girls fit into the standards of a priest's family, but they are exceptional by modern Moscow standards: They do not smoke, drink or use makeup. Sex outside of marriage is unthinkable.

The eldest brothers met their wives in church. One was a priest's daughter, while the other cleaned the church building. "I would like to be married to a priest," Marusya said. "They marry only once. They are loyal to you and reliable. But where can I meet one?"

"To become a priest, a seminary graduate must be either married or a monk," Malevich said. "But those who study like my sons are effectively locked in the seminary. There is little chance even to get acquainted with them."

GOSFORD SERVICES IN DECEMBER & JANUARY

A new schedule with details of services for January-May 2003 is available today.

5 January	Sunday	Sunday before the Nativity of Christ <i>Divine Liturgy</i>	9.00 am
19 January	Sunday	Theophany - The Baptism of the Lord <i>Divine Liturgy</i> followed by Great Blessing of Waters & blessing of parish homes	9.00 am

All those wishing to have their homes blessed on Theophany should let Father James know. There will also be a list at the front desk for names & addresses.

OTHER IMPORTANT CHURCH DATES

19 December **Святителя Николая, архиепископа Мир Ликийских, чудотворца**
St Nicholas, the Wonderworker of Myra in Lycia

Father James will be serving at Saint Nicholas, Wallsend (Newcastle) on the following dates:

29 December **Святыхъ Праотець**
Sunday of the Holy Forefathers
Divine Liturgy at 9.00am

7 January **Рождество Господа нашего Иисуса Христа**
Nativity of our Lord, God & Saviour Jesus Christ (Christmas)
Vigil at 6.00pm 6/1 & Divine Liturgy at 9.00am 7/1

THE PRAYERS OF THE FAITHFUL ARE ASKED FOR:

The sick: Metropolitan Laurus, Metropolitan Vitaly, Archbishop Alypy, George

Expectant mothers: Victoria, Amy (Orthodox)

Special needs: Katherine, David, Constantine (Orthodox); Margaret (non-Orthodox)

Preparing for marriage: Peter & Svetlana, Daniel & Ioanna, Peter & Tatiana

BOOK REVIEW

"Secrets and Spies: The Harbin Files" by Mara Moustafine, 2002 (PB \$24.95)

For anyone interested in the history of Russia in the 20th century, and particularly for those with an interest in the Russian sojourn in China, this is book is fascinating reading. It offers a glimpse into the life of Russian Harbin, and the reality of life under the Soviet authorities for those who went there or returned there from China from the 1930's on.

The author, Mara Moustafine, was born in Harbin into a family with Jewish, Russian and Tatar roots, and came to Sydney as a child in 1959. She has worked as a diplomat, intelligence analyst, journalist and a senior business executive in Australia and Asia. She is currently National Director of Amnesty International Australia. This is her first book.

The book traces her path of discovery as she seeks to find out the fate of her grandmother's father, sister, and brothers after they left China for Soviet Russia in the 1930's. Three of them, she discovers, were executed by the NKVD on false charges, although they were posthumously exonerated and "rehabilitated". In post-Soviet Russia she is able to gain access to her relatives' files, receiving a great deal of help along the way from Russian political figures, former KGB employees, and ordinary Russian men and women. She travels to Russia and to China, and includes a number of interesting photos of Harbin then and now.

Moustafine reprints in full the "Operational Order of the USSR People's Commissar of Internal Affairs No. 00593", promulgated in September 1937. This order specifically targeted the so-called 'Harbinsty', all those who had 'returned' from China, linking them with Japanese espionage and ordering their arrest. Her research reveals that of 48,133 arrested, 30,992 were sentenced to be shot. If the case of Moustafine's own relatives is typical, sentences were often based on flimsy or fabricated evidence.

What makes this book chilling reading is that some of those arrested and shot on false charges were the NKVD's own employees and agents. Not even simple loyalty stayed the hands of Stalin's executioners.

This is a moving account of Mara Moustafine's personal journey of discovery, and a valuable contribution to the history of Russia, and Russian China, in the 20th century. It concerns a period of time and an historical experience that continues to shape the life of our Russian Orthodox Church and the Russian community abroad. As such, it is important and recommended reading.

Father James will be preparing this newsletter to coincide with each service at Gosford. Try and let him know at least a week in advance if there is anything that you would like included (prayer requests, news, announcements). You can call him on 02-9721-2659 or email him at fr.james.carles@rocor.org.au.