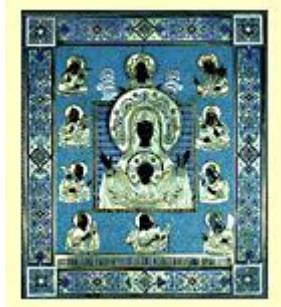


ПАНТЕЛЕИМОНСКИЙ ЛИСТОК

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

~ Number 3, 1 September 2002 ~

KURSK-ROOT ICON OF THE MOTHER OF GOD TO VISIT GOSFORD



It was mentioned in an earlier issue of this newsletter that the **Kursk-Root Icon of the Mother of God**, the Protectress of the Russian Diaspora (Одигитрия русского рассеяния), had been in Australia. After leaving briefly to accompany Metropolitan Laurus on his visit to the South American churches, the icon has returned to Australia. From now until October, the icon will be visiting parishes and communities around Australia & New Zealand.

Unfortunately, it has not been possible to arrange for the icon to be here at one of our regular Sunday services. Father James & Father Christopher will be bringing the icon to the Central Coast on **Monday September 2**. At 6.00pm, there will be a **moleben & akathist** at the home of Rick & Nina Golovin at 232 Avoca Drive, Avoca Beach (tel: 4382-2307). **ALL ARE WELCOME!** There will be light refreshments afterwards. Some information about the icon in Russian and English follows. Those interested in having the icon brought to their homes on either Monday or Tuesday should contact Father James **ASAP**.

Коренно-Курская икона Божией Матери, Одигитрия русского рассеяния

8 сентября 1295 года, в день Рождества Пресвятыя Богородицы, небольшая дружина охотников из Рыльска прибыла на охоту к реке Тускоре, в 27 в. от Курска. Один из этих охотников, муж благочестивый и благоговейный, высматривая добычу в лесу, нашел небольшую икону, лежавшую лицом вниз на корне дерева. Едва он поднял икону, чтобы рассмотреть ее, как из того места, где лежала св. икона, забил сильный многоводный источник чистой воды. Икона оказалась «Знамения» Божией Матери. Охотник, нашедший Икону, понял, что это не простая икона. Он созвал своих спутников, и они общими усилиями сейчас же срубили небольшую часовенку, в которой и поставили обретенную икону. Жители г. Рыльска, узнав о новоявленной иконе Божией Матери, стали посещать ее для поклонения, и от Иконы стали источаться многочисленные чудотворения.

В 1385 году Курская область была снова опустошена татарами. Они хотели сжечь часовню и Икону, но деревянная часовня не загоралась. Живший при часовне священник, о. Боголеп, объяснил им, что причина этого чуда - в иконе. Тогда разъяренные татары разрубили икону пополам и разбросали половинки в разные стороны, а часовню сожгли. Священника они взяли в плен, и он в Крыму пас татарские стада. Спустя некоторое время он был выкуплен послами Московского князя, приходившими в Орду, и возвратился к месту, где была часовня. После долгих поисков с постом и молитвою, он нашел обе половинки святой Иконы, сложил их вместе, и они срослись так, что не осталось никакого следа от разреза, и только на его месте выступило нечто, «аки роса».

В 1676 году св. Икона путешествовала на Дон для благословения Донских казачьих полков. В 1684 году Государи Иоанн и Пётр Алексеевичи прислали в Коренную пустынь список со св. Иконы с повелением, чтобы этот список сопровождал в походах православных воинов. В 1687 году св. Икона посылалась в «большой полк». В 1689 году списки с св. Иконы были даны полкам в Крымский поход. В 1812 году список с св. Иконы был послан к князю Кутузову в действующую армию. Перед этой иконой молился и получил исцеление преподобный Серафим Саровский.

В ночь с 7 на 8 марта 1898 года злоумышленники революционеры-безбожники, при помощи адской машины, хотели взорвать чудотворную Икону, но Господь Иисус Христос еще больше прославил Свою Пречистую Матерь, ибо, несмотря на страшные разрушения в соборе вокруг иконы, сама св. Икона осталась невредима.

12 апреля 1918 года св. Икона была украдена из собора Знаменского монастыря, ограблена, но 2 мая опять была найдена и опять вернулась на свое место.

Наконец, в 1919 году, в сопровождении епископа Феофана Курского и Обоянского и нескольких братии Знаменского монастыря, святая Икона ушла за границу, в братскую Сербию. В 1920 году она вновь, по просьбе генерала Врангеля, посетила землю Русскую в Крыму и оставалась там до общей эвакуации Русской Армии ген. Врангеля в первых числах ноября 1920 года. Св. Икона возвратилась в Сербию, где и пребывала до 1944 года, когда, вместе с Архиерейским Синодом, выехала за границу, находилась в Мюнхене (Бавария), при митрополите Анастасии. В 1951 г. митрополит Анастасий из Мюнхена переехал в Америку. С 1957 года Икона пребывает в посвященном ей главном храме Архиерейского Синода в Нью-Йорке. Св. Икона регулярно совершает путешествия по всем епархиями русского рассеяния.

Kursk-Root Icon of the Mother of God, Protectress of the Russian Diaspora

On 8 September, 1295, on the day of the Nativity of the Most-Holy Mother of God, a small force of hunters from Rylsk came to hunt at the Tuskora river, 27 versts from Kursk. One of the hunters, an honourable and pious man, seeking prey in the woods, found a small icon lying face down on the root of a tree. He had barely lifted it to inspect it when the spot upon which the icon lay burst out with a strong spring of pure water. The icon turned out to be of the type referred to as the "Sign" of the Mother of God. The hunter who found the icon knew that this was no ordinary occurrence. He called his companions and together they built a small wooden chapel, into which they placed this icon. The residents of Rylsk, hearing of the newly-appeared icon of the Mother of God, began to visit it for veneration, and many miracles began to appear from it.

In 1385 the Kursk region was again swept by the Tatars. They tried to burn down the chapel and its Icon, but the wooden structure would not burn. The priest who lived by the chapel, Fr. Bogolep, explained to them that the reason for this miracle was the Icon itself. The incensed Tatars hacked the Icon in half and tossed the pieces in different directions, then burned the chapel. They took the priest prisoner and was forced to tend to Tatar flocks. Some time later he was ransomed by emissaries of the Muscovite Grand Duke who were on their way to the Golden Horde, and he returned to the place where the chapel had stood. After a long search, while praying and fasting, he found both halves of the holy Icon, placed them side by side, and they grew together seamlessly, exhibiting only something "like dew".

In 1676 the holy Icon travelled to the Don River for blessing the Don Cossack troops. In 1684 Tsars Ivan and Petr Alekseevich sent a copy of this Icon with the order that it accompany Orthodox troops into battle. In 1687 the holy Icon was sent to the "Great Army." In 1689 copies of the holy Icon were given to the armies in the Crimean campaign. In 1812 a copy of the holy Icon was sent to Prince Kutuzov and the battling troops. Before this icon St. Seraphim of Sarov prayed and was healed.

On the night of 7-8 March, 1898, conspirator revolutionaries-atheists tried to blow up the Miracle-working Icon with a hellish bomb, but the Lord Jesus Christ glorified His Most-Pure Mother yet more, for despite the terrifying destruction in the cathedral surrounding the Icon, it remained untouched. On 12 April 1918, the holy Icon was stolen from the cathedral of the Monastery of the Sign of the Mother of God and stripped of its ornamentation, but on 2 May it was found and returned to its place.

Finally, in 1919, while accompanying Bishop Feofan of Kursk and Oboyan' and some monks of the Monastery of the Sign, the holy Icon crossed the border to the neighbourly Serbia. In 1920 it again, at the behest of General Wrangel, visited Russia at the Crimea and remained there until the final evacuation of the Russian Army in the first days of November, 1920. The holy Icon returned to Serbia, where it remained until 1944, when, together with the Synod of Bishops, it went abroad, to Munich (Bavaria) with Metropolitan Anastassy. In 1951 Metropolitan Anastassy moved from Munich to America. Since 1957 the Icon had resided in the main cathedral dedicated to it in the Synod of Bishops in New York. The holy Icon regularly travels to all the dioceses of the Russian diaspora.

PARISH LIFE: OUR FEAST DAY

On Saturday 10th & Sunday 11th August, we celebrated our parish feast day. People began arriving at Narara at 4.00pm on Saturday to set up our "church". At 5.30pm, Vladika Hilarion and Protodeacon Vasili Yakimov (visiting from Canberra) served a pannikhida for the repose of the soul of Natalia, the mother of Tatiana Johansson. The all-night vigil, including blessing of the 5 loaves, magnification of St Panteleimon, and anointing of the faithful with oil, began at 6.00pm and continued until around 8.30pm. Vladika, Hieromonk John (Macpherson), Protodeacon Vasili & Deacon Christopher Henderson all served. The choir, boosted by visitors from Sydney, sang beautifully & handled their first vigil service well. Father James was unable to attend because of commitments at the Cabramatta parish.

Sunday began with Vladika presiding at the blessing of waters at around 8.00am, while Hieromonk John served proskomedie. The liturgy was most festive, & was followed by a moleben before a newly painted icon of Saint Panteleimon (see story below).

The clergy, parishioners & guests afterwards enjoyed a delicious festive lunch prepared by the parish sisterhood. The raffle (which raised over \$1200 - including \$401 worth of tickets sold by Nestor & Olga Petroff!) was drawn, and a Mikado cake baked by Nina Golovin was auctioned, raising a further \$130.00. Matushka Julie Henderson, assisted by our starosta Alexander Yakimov, was the successful bidder, and at her request the cake was shared by all present. The clergy & the starosta all said a brief word on the occasion. The head sister, Nina Golovin, thanked all for their efforts. And so our second celebration of Saint Panteleimon's day ended. Glory be to God for all things!

PARISH LIFE: ICONS GIVEN TO OUR PARISH

On the occasion of our feast-day, two icons were given to our parish. The first of these was an icon of our patron saint, the Great-Martyr & Healer Panteleimon, painted by the gifted Serbian iconographer Michael Galovic. Michael lives on the Central Coast and has been present at our services on a number of occasions. The icon was blessed by Vladika Hilarion on Sunday morning and was in the center of the church for the moleben after Divine Liturgy. Father James will now make arrangements for a kiot (wooden frame) to be made for the icon. Many thanks to Michael for his generous support of our parish! For those interested in Michael's work, more information can be found on his website at: <http://www4.tpgi.com.au/ikonodul/>

The second icon was a large print of the Jerusalem icon of the Mother of God, "Взыскание Погибшихъ" or "Seeking out of the Lost". The print had been placed in a kiot made and donated by Protodeacon Vasili Hadarin of the Holy Protection Church in Cabramatta. Father Vasili is a very gifted woodworker

who has, over many years, adorned the Cabramatta church (& many other churches & homes) with his work. Please remember him in your prayers, together with his Matushka, Irene, their children Dmitry & Marina, and his parents, Ioann & Paraskeva.

THE PRAYERS OF THE FAITHFUL ARE ASKED FOR:

The sick: Metropolitan Vitaly, Archbishop Alypy, Priest Boris, George, Tatiana

Expectant mothers: Manefa

Special needs: Priest Serafim, Irene, Subdeacon Mark & family, David, Katherine, Constantine, Tatiana, Christine (orthodox); George & Natalie & their new baby (non-orthodox)

Preparing for marriage: Paul & Ksenia (to be married on 8/9), Matthew & Irene (to be married on 4/10), Peter & Svetlana

Newly-departed: Maria

WHERE IS FATHER JAMES?

As mentioned earlier, Father James was unable to make it to Gosford for the feast-day because of commitments at Cabramatta. He will not be there on September 22nd, either. What is going on?

Many people will know that the rector at Cabramatta, Fr Boris Ignatievsky, fell ill in July & has been in hospital on & off since, although he is now recovering at home. As Fr James is the second priest at Cabramatta, it has been his responsibility to conduct the services in Fr Boris' absence. Fr Boris is back at Cabramatta today (September 1st). Please continue to remember him in your prayers. Fr James has also been asked to fill in at his old parish, St Nicholas, Fairfield, while the rector, Fr Nikita Chemodakov, travels to the US for the wedding of his daughter Ksenia. He will be there for three Sundays, including September 22nd. God willing, he should be back at Gosford on October 13th! Hieromonk John will conduct the service on September 22nd.

OTHER IMPORTANT CHURCH DATES

The Nativity of the Mother of God/Рождество Пресвятыя Богородицы and Exaltation/Воздвижение are Great Feasts, & in most churches services will be held at 6.00pm on the eve of the feast and at 9.00am on the feast itself. Try & make it to church on these days if you can!

21 September **РОЖДЕСТВО ПРЕСВЯТЫЯ БОГОРОДИЦЫ**
Nativity (Birth) of the Mother of God

27 September **ВОЗДВИЖЕНИЕ КРЕСТА ГОСПОДНЯ**
День постный, разрешение на вино и елей, но без рыбы.
Exaltation of the Cross (A fast day: wine & oil allowed, but not fish).

A NEW BABY!

Most parishioners will know by now that the latest addition to Father James & Matushka Marie's family - a baby girl! - arrived at 2:15pm on Friday 16/8. Mama & baby returned home the following Tuesday, and the family is now trying to settle into a new routine. They have named the baby Katherine (Екатерина), in honour of the Holy Great-Martyr Katherine. Vital statistics for those interested: 3105gms or 6lb 14oz, & 49 cm long. Many thanks to all for their kind thoughts & prayers.

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.