



ПАНТЕЛЕИМОНСКИЙ ЛИСТОК PARISH NEWSLETTER

~ Number 88, 7 March 2010 ~

CHURCH LIFE: LENTEN EPISTLE OF METROPOLITAN HILARION, FIRST HIERARCH OF THE RUSSIAN CHURCH ABROAD

Dear archpastors, pastors, monastics, brethren, sisters and children, beloved in the Lord!

I congratulate all of you with the arrival of the salvific days of the Great Fast! If we turn to the sources, we see that, even as early as Old Testament times, fasting was one of the elements of the ascetic life. The prophets and teachers of Israel fasted; after His baptism, Christ began His public ministry by first withdrawing into the wilderness, where he spent forty days fasting; and the Forerunner, Saint John the Baptist, fasted strictly before going forth to preach. Kings and simple folk all fasted to achieve reconciliation with God, to show Him their love.

The holy Forty-Day Fast is special, not only in the life of the Church, but in the life of each Christian, who often refer to it as the "springtime of repentance." The divine services of the Great Fast begin with the penitent words of the Great Canon of St Andrew of Crete: *"Have mercy on me, O God, have mercy on me!"* and with the hymn, *"Open unto me the doors of repentance, O Bestower of life,"* thereby affirming that without repentance there can be no salvation. Repentance is the greatest gift God gives a man: it is a second baptism in which, cleansed of sins, we again find the grace which was lost in the fall. But repentance is also a heavy, painstaking interior labor of purifying the heart of moral impurity, which means seeking out the sin within oneself—in one's thoughts, words, actions—becoming aware of it, hating it, and ultimately employing the Church's grace-filled means to root it out. The fruit of repentance is amendment, the transformation of one's life.

It is for this reason that the Church calls us during the holy days of the Forty-Day Fast to fast *"an acceptable fast, well-pleasing to the Lord."* This is why we add to bodily fasting a spiritual fast: prayer, the doing of good works, the reading of the sacred Scriptures, attendance at the divine services, the offering of sincere repentance, and the communion of the Holy Mysteries of Christ. This is what constitutes a true fast pleasing to God and saving for us all. The Holy Church calls us to examine our life during the time of the Fast, to test our conscience in the light of the truths of the Gospel. This means that we must not only call to mind our personal sins and sincerely repent of them, but by our personal life we must bring forth spiritual fruits worthy of repentance, such as "love, joy, peace, long-suffering, goodness, loving-kindness, faith,

meekness, temperance" (Galatians 5:22-23). The Fast is not a time for arguments or to look for others to blame. The meaning of the Fast lies in the perfecting of our love for God and our neighbor, because it is love that is the beginning of every virtue. Fasting is nothing, asceticism is nothing if love is absent, which is why it is written: "God is love" (I John 4:8), and "As ye will that others treat you, so ought ye to treat them" (Luke 6:31)," the Lord teaches us.

Fasting is liberation from everything extraneous that deprives us of precious energy and time, that distracts us from "the one thing needful" (Luke 10:42). This is a time when one should not only avoid excessive eating, but the purchase of luxury items; it is a time to restrict our access to vain information about this transitory life and open ourselves to the Word of God, the teachings of the holy Fathers and the history of the Church.

What else should we be doing during the Fast? Private prayer, the examination of our conscience and of our life and works in the light of the Holy Gospel, contemplation of the sufferings and death our Saviour endured for us, reconciliation with those close to us, conversation with pious people, charity, hospitality.

Let us especially remember that the Great Fast is a time when one should attentively examine everything one says. Our words possess great power: either positive or negative, destructive or edifying. This is why we will be judged not only for our actions, but also for our words. "I say unto you that for every idle word that men utter, they will give answer on the day of judgment; for one is justified by one's words and one is condemned by one's words," said Christ the Saviour.

Let us remember, dear brethren and sisters, that our faith consists of two wings: fasting and prayer. A bird cannot fly with only one wing; and so also every believing Christian must also fast and pray. As you begin the Fast, fear pride, self-importance and self-love. Set as your principal goal the acquisition of humility and meekness. Patiently overcome temptations, humbling oneself again and again. Then the Lord will bless you to perceive a gracious influence of the Great Fast upon your soul and body. "Seest thou what fasting doeth?" writes the holy hierarch Athanasius the Great; "It healeth sicknesses, driveth the demons away, banisheth evil thoughts, and maketh the heart pure."

I prayerfully desire that all of you pass through the course of the forthcoming Great Fast and arrive at the holy Resurrection of Christ with a pure heart. May the Lord grant you the strength to accomplish this. May He increase within you faith, hope, love, humble-mindedness and patience.

I invoke upon all the faithful children of the Russian Church Abroad the blessing of God.

With love in the Lord and a request for your holy prayers,
+ *Metropolitan of Eastern America and New York,*

First Hierarch of the Russian Church Abroad, NEW YORK: February 15, 2010

Великопостное послание Илариона, Первоиерарха Русской Зарубежной Церкви

Возлюбленные о Господе Архипастыри, пастыри, монашествующие, братья, сестры и дети! Поздравляю всех вас с наступлением спасительных дней Великого поста! Если мы обратимся к истокам, то увидим, что уже в ветхозаветные времена пост был одним из элементов аскетической жизни. Постились пророки и учителя Израилевы; Христос начал Свое общественное служение после Крещения с того, что удалился в пустыню и провел там сорок дней в посте; строго постился перед выходом на проповедь святой Креститель и Предтеча Иоанн. Постились цари и простые люди, чтобы примириться с Богом, явить Ему свою любовь.

Святая Четыредесятница – это особая пора не только в жизни Церкви, но и в жизни каждого христианина, которую нередко называют весной покаяния. Богослужения Великого поста начинаются покаянными словами Великого канона преподобного Андрея Критского: *«Помилуй мя, Боже, помилуй мя»* и песнопением *«Покаяния отверзи ми двери, Жизнодавче»*, тем самым утверждая, что без покаяния нет спасения. Покаяние – величайший дар Бога человеку – второе крещение, в котором, омывшись от грехов, мы снова обретаем благодать, утерянную в падении. Но покаяние – это тяжелый и кропотливый внутренний труд по очищению сердца от нравственной нечистоты, что значит – рассмотреть в себе грех: в мыслях, словах, поступках, – осознать его, возненавидеть, а затем употребить благодатные церковные средства для его искоренения. Плод покаяния – исправление, перемена жизни.

Для этого Церковь призывает нас в дни Святой Четыредесятницы поститься *«постом приятным, благоугодным Господеву»*. Потому к посту телесному приложим пост духовный: молитву, творение добрых дел, чтение Священного писания, посещение богослужений, принесение искреннего покаяния и причастие Святых Христовых Таин. Вот это и будет истинный пост, приятный Богу, и спасительный для всех нас. Святая Церковь призывает нас пересмотреть во время Поста свою жизнь, провести проверку совести в свете Евангельских истин. Это значит, что мы должны не только вспомнить о собственных грехах и искренне в них раскаяться, но и собственной жизнью сотворить плоды духовные, достойные покаяния, как то – *«любовь, радость, мир, долготерпение, благость, милосердие, веру, кротость, воздержание»* (Гал. 5; 22-23). Пост – не время для ссор и поиска виноватых. Смысл поста – в совершенствовании любви к Богу и ближним, потому что именно любовь – начало всякой добродетели. *«Ничто – пост, ничто – подвижничество при отсутствии любви, потому как написано: Бог есть любовь»* (1 Ин. 4; 8). *«И как хотите, чтобы с вами поступали люди, так и вы поступайте с ними»* (Лк. 6; 31), – поучает нас Господь

Пост – это освобождение от всего лишнего, отнимающего драгоценные силы и время, отвлекающего человека от *«единого на потребу»* (Лк. 10; 42). Это время, когда нужно отказаться не только от кулинарных излишеств, но и от покупок предметов роскоши, пустых разговоров, ограничить потребление суетной информации о временной жизни ради чтения Слова Божьего, поучений святых отцов и церковной истории.

Какие еще занятия приличны посту? – Домашняя молитва, проверка своей совести и пересмотр своей жизни и поступков в свете Святого Евангелия, размышление о страданиях и смерти за нас Спасителя; примирение с ближними, беседы с благочестивыми людьми, благотворительность, странноприимство.

Особенно будем помнить, что Великий Пост – это время, когда надо внимательно следить и за всем, что мы говорим. Наше слово обладает большой силой: положительной или отрицательной, разрушительной или созидательной. Потому мы будем судимы не только за наши поступки, но и за наши слова. *«Говорю же вам, что за всякое праздное слово, какое скажут люди, дадут они ответ в день суда: ибо от слов своих оправдаешься и от слов своих осудишься»*, – говорил Христос Спаситель.

Будем помнить, дорогие братья и сестры, что наша вера состоит из двух крыльев: поста и молитвы. Не может птица летать без одного крыла, так и всякий верующий христианин должен и поститься и молиться. Начиная пост, бойтесь гордости, самомнения и самолюбования. Положите главной своей целью, стяжание смирения и кротости. Терпеливо преодолевайте искушения, вновь и вновь смиряя себя. И тогда Господь благословит нас на деле узреть благодатное влияние на нашу душу и тело Великого Поста. *«Видишь ли, что делает пост, – пишет святитель Афанасий Великий, – болезни врачует, бесов прогоняет, лукавые помыслы удаляет и сердце делает чистым».*

С чистым сердцем молитвенно желаю всем вам пройти поприще наступающего Великого поста и прийти к Светлому Христову Воскресению. Дай нам Господь для этого сил. Умножь в нас веру, надежду, любовь, смиренномудрие и терпение.

Призываю на всех верных чад Русской Зарубежной Церкви Божие благословение.

С любовью о Господе и просьбой о святых молитвах,

+ Иларион,

Митрополит Восточно-Американский и Нью-Йоркский,

Первоиерарх Русской Зарубежной Церкви

НЬЮ-ЙОРК: 15 февраля 2010 г.

PARISH LIFE: JANUARY AND FEBRUARY 2010

The first two months of 2010 have been very busy. January began with our customary pre-Christmas clean-up on Saturday January 2. A great many people gathered at church to assist with the cleaning, something that made the task a much easier and far more enjoyable. Although we had services that weekend, January 2-3, Father James served in Wallsend on January 6-7, Christmas Eve and Christmas Day, and so our church was without services on this Great Feast. Many people travelled to Wallsend for the services there, however, and still more went to Cabramatta and other Sydney parishes. God willing, we will have Christmas services in Gosford in 2011.

Father Martin and his family visited the Wallsend parish on Sunday January 10, he and Father James serving Divine Liturgy together that morning.

During the week beginning Saturday January 9, four children from our parish- Nicholas, Elizabeth and Katherine Carles and Nicholas Teliatnikov - participated in the annual camp of the National Organisation of Russian Scouts (NORS). The camp was held this year at Camp Wannawong in Loftus, in Sydney's south. On Wednesday January 13, Father James visited the camp and served a moleben, afterwards giving a brief talk to the camp leaders and participants.

On Saturday January 16 Father James baptised Alexey Lusim, the infant son of Dmitri and Olga Lusim, the designers of our parish website. Although residing in Sydney, Dmitri and Olga have been great friends of our parish, and came all the way to Gosford especially for this service. Congratulations to Dmitri and Olga on the baptism of their son! Alexey is a baby brother to Artyom and Kallista.

Following services on the weekend of January 16-17, Father James served in Wallsend on the Eve of Theophany, afterwards blessing homes in Newcastle and Maitland. All-night vigil and Divine Liturgy for the feast of Theophany itself were in Gosford. Following Divine Liturgy and the blessing of water on Tuesday, Father James and Father Martin visited Gosford Hospital (where parishioners Irene Claydon and Tatiana Venttsel were receiving treatment) and homes from Ourimbah down to Umina Beach and Ettalong.

Father James blessed homes across the Central Coast on Wednesday. On Thursday he travelled to Hornsby and, joined again by Father Martin, blessed the homes of our parishioners there and in Berowra and Mount Colah. The day ended with an enjoyable gathering of local parishioners at the new home of Jean-Phillipe and Elena Fauris.

A few homes were blessed on the morning of Friday January 22. That afternoon, Father James learned with great sadness that Vladimir Dmitrieff had passed away. Vladimir and his wife Klavdia, and their son Alex and his family, have had a strong connection with our parish for a number of years, the family having a holiday home at Umina Beach. It was at this home that Vladimir departed this life, having been quite unwell for some time. A service was held at the home that afternoon, and another in church on the afternoon of Sunday January 26. The funeral was held at the Strathfield Cathedral on Thursday January 28. May God give rest to his newly-reposed servant Vladimir! We offer our sincere condolences to Klavdia, Alex and Tanya, and to Vladimir's grandchildren Anna and Nicholas.

On Saturday January 30 a great many people gathered in church for the christening of Tatiana, the infant daughter and first child of Eric and Katia Yakimov, a young couple married in our church last year. Tatiana was born 10 weeks premature in late December, and so was baptised before she was due to be born. Our warmest congratulations to Eric and Katia!

The newly-baptised infant Tatiana received Holy Communion for the first time the following day at our third Sunday service for the month. It being the fifth Sunday, the service was entirely in English. Although our English services have tended to be quiet affairs, this one was very well-attended, something that perhaps reflects the health of parish life rather than an interest in English services.

February began with more sad news. On Friday February 5 our long-term chorister George Fomin passed away at Camden Hospital. Although he lived on the Central Coast for many years, George had moved some years ago to Kentlyn, near Campbelltown. He nevertheless made the effort over a number of years to travel to Gosford for our services at Narara, and later in our church at West Gosford. George served on our first Parish Council, elected in 2003. He had previously been a Starosta or Warden of the Holy Protection parish in Cabramatta. His funeral was at Cabramatta on February 10, with 5 priests concelebrating. May the Lord grant him rest!

On Sunday February 7, Meatfare Sunday, we had blini, our Ladies' Auxiliary doing a wonderful job preparing the pancakes, as usual.

On Saturday February 13, our church was again full, this time for the christening of Isabella Gilchrist, the baby granddaughter of Nestor and Olga Petroff. Congratulations to Olga and Nestor, and to Isabella's parents Svetlana and Ian, on her baptism. After receiving Holy Communion for the first time on Sunday February 21, Isabella returned that evening with Ian and Svetlana to their home in England.

On the evening of Sunday February 14, Forgiveness Sunday, we had vespers followed by the rite of asking forgiveness. There were services every evening for the first week of Great Lent. On Saturday February 20, the first Saturday of the fast, Father James christened Elizaveta, the infant daughter of Daniel and Tatiana Maplesden of San Remo. Later that day, the child Vladimir, son of John El-Bacha and Maria Zueva of Hornsby, was received into the Orthodox Church by chrismation, bringing to a total of five the number of children united to the Orthodox Church in our parish this month. Congratulations to Daniel and Tanya, and to John and Maria!

EXCERPT FROM 'PRAYERS FROM THE LAKE' BY BISHOP NIKOLAI VELIMIROVICH

Bp. Nikolai Velimirovich was a Serbian bishop in the last century who spoke out courageously against Nazism until he was arrested and taken to Dachau.

Bless my enemies, O Lord. Even I bless them and do not curse them.

Enemies have driven me into your embrace more than friends have.

Friends have bound me to earth, enemies have loosed me from earth and have demolished all
my
aspirations in the world.

Enemies have made me a stranger in worldly realms and an extraneous inhabitant of the
world.

Just as a hunted animal finds safer shelter than an unhunted animal does, so have I,
persecuted by enemies, found the safest sanctuary, having ensconced myself beneath your
tabernacle, where neither friends nor enemies can slay my soul.

Bless my enemies, O Lord. Even I bless them and do not curse them.

They, rather than I, have confessed my sins before the world.

They have punished me, whenever I have hesitated to punish myself.

They have tormented me, whenever I have tried to flee torments.

They have scolded me, whenever I have flattered myself.

They have spat upon me, whenever I have filled myself with arrogance.

Bless my enemies, O Lord, Even I bless them and do not curse them.

Whenever I have made myself wise, they have called me foolish.

Whenever I have made myself mighty, they have mocked me as though I were a dwarf.

Whenever I have wanted to lead people, they have shoved me into the background.

Whenever I have rushed to enrich myself, they have prevented me with an iron hand.

Whenever I thought that I would sleep peacefully, they have wakened me from sleep.

Whenever I have tried to build a home for a long and tranquil life, they have demolished it
and driven me out.

Truly, enemies have cut me loose from the world and have stretched out my hands to the hem

of your garment.

Bless my enemies, O Lord. Even I bless them and do not curse them.
Bless them and multiply them; multiply them and make them even more bitterly against me:
so that my fleeing to You may have no return;
so that all hope in men may be scattered like cobwebs;
so that absolute serenity may begin to reign in my soul;
so that my heart may become the grave of my two evil twins, arrogance and anger;
so that I might amass all my treasure in heaven;
ah, so that I may for once be freed from self-deception, which has entangled me in the
dreadful web of illusory life.

Enemies have taught me to know what hardly anyone knows, that a person has no enemies in
the
world except himself.

One hates his enemies only when he fails to realize that they are not enemies, but cruel
friends.

It is truly difficult for me to say who has done me more good and who has done me more evil
in the world: friends or enemies.

Therefore bless, O Lord, both my friends and enemies.

A slave curses enemies, for he does not understand. But a son blesses them, for he
understands.

For a son knows that his enemies cannot touch his life.

Therefore he freely steps among them and prays to God for them.

From Prayers by the Lake by Bishop Nikolai Velimirovich, published by the Serbian Orthodox Metropolitanate of New Gracanica, 1999. This article can be found on the Regeneration website: <http://www.regenerator.com/7.4/velimirovich.html>.

PARISH LIFE: SCHEDULE OF SERVICES

A new schedule of services covering the Autumn months is now available at church and on the parish website at: www.gosfordrussianchurch.org.au Pascha this year falls on April 4, and, God willing, we will have a midnight service here in Gosford.

PARISH LIFE: PHOTOGRAPHS OF THEOPHANY SERVICE

Photographs from the Theophany service at West Gosford are available for viewing on the Diocesan website: www.rocor.org.au



CHURCH LIFE: PILGRIMAGE TO RUSSIA

With the blessing of Metropolitan Hilarion there will be a pilgrimage to Russia from 28 June to 22 July 2010. The engaging pilgrimage programme will include the most well known and revered Russian Orthodox holy sites, churches and monasteries of Moscow, St Petersburg, Valaam, Kronstadt, Vladimir, Murom, Diveevo, Pskov, Ekaterinburg, Kursk and other cities. The pilgrimage will be led by Fr Gabriel Makarov. It is anticipated that the cost of the pilgrimage will not exceed \$7,350 Aust. which will be inclusive of: air travel from Australia, taxes, Russian visa and all transport costs within Russia: coach, train, cruise-ship, domestic flights, as well as meals, accommodation, guided excursions and travel insurance. Numbers are strictly limited! For information contact Fr Gabriel Makarov no later than 21 March. Fr Gabriel Makarov: 114 Woodlands Drive Rochedale Sth QLD 4123, Hme: (07) 33418881, Mob: 0419 308338, email: fr.gabriel.makarov@rocor.org.au

THE PRAYERS OF THE FAITHFUL ARE ASKED FOR:

The sick: Subdeacon Vitaly (Lupish); our parishioners Victor (Manjetny), Natalia, Irene, Tatiana, Nina, John. Also for Elena, Olga, Margaret, Nun Euphrosyne, Nikita, and Christopher.

Expectant mothers: Lydia, Elena and Catherine.

Departed: Patriarch Alexis, Metropolitan Vitaly, Metropolitan Laurus, newly-reposed Vladimir (Dmitrieff), George (Fomin), and former parishioners and benefactors Irina (Kamenev), Nun Maria, George (Kraihin), Theodore & Antonina (Tialshinsky), Lyubo v (Smieska), Victor (Pulkownik), Olga (Timohina), Alexander (Dikan), Elena (Yakupova), Lydia (Ustimko).



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