



Приходскій листокъ

Свято-Вознесенской церкви

въ городъ Сакраменто

Западно-Американская епархія

Русская Православная Церковь Заграницей

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Прибытіе Гавайской мироточивой «Иверской» иконы Божіей Матери
3/16-го Августа, 2008 года. Встрѣча иконы въ 5:30 часовъ вечера и всенощная.

Исторія иконы на 2-ой страницѣ

Hawaiian Myrrh-Streaming "Iveron" Icon to Visit Holy Ascension Russian Orthodox
Church Saturday 3/16 of August, 2008. Greeting of the Icon at 5:30 pm, All-night Vigil.

Гавайской мироточивой «Иверской» иконы Божіей Матери (ноябрь, 2007 года)

«Въ данный моментъ уже всѣ прихожане проживающіе въ Гонолулу знаютъ про великое чудо, которое постыло намъ грѣшныхъ черезъ благодать Всевышняго и любовь и попеченіе о насъ Пресвятой Богородицы, хотя мы недостойные вовсе не заслужили его. Однако, поскольку многіе не знаютъ всѣхъ деталей, я попросилъ чтеца Нектарія, въ чьемъ домѣ эти двѣ иконы стали мироточить, описать своими словами, какъ это все произошло.»

Иерей Анатолий Лёвинъ

Письмо чтеца Нектарія

Дорогіе во Христѣ братья и сестры!

Со смиреніемъ и даже со страхомъ и трепетомъ я постараюсь рассказать вамъ, что именно произошло съ иконами, пока ещё не начались распространяться разные слухи, которые могутъ превратиться въ неправду и ложь. Многіе люди меня уже просили объяснить имъ про то, что произошло въ теченіи прошлыхъ недѣль въ связи съ мироточивыми иконами въ русскомъ православномъ приходѣ Иверской Иконы Божіей Матери въ Гонолулу. Мнѣ очень трудно передать словами все то, что недавно произошло и взбудоражило мою жизнь. Я не могу себѣ представить, какъ бы поступили другіе люди на моемъ мѣстѣ – Господь одинъ вѣдаетъ. Я молюсь Господу, чтобы Онъ указалъ мнѣ и моей семьѣ, что намъ полагается дѣлать и говорить, чтобы не противоречить Его волѣ. Я постараюсь описать, какъ эти двѣ скромныя иконы появились въ моей жизни, и какъ они измѣнили мою жизнь. Все, что пишу здѣсь сущая истинна.

Иконы, о которыхъ тутъ идетъ рѣчь, двѣ: первая изъ нихъ сдѣланная на фабрикѣ церковной утвари въ Софринѣ, недалеко отъ Москвы, является довольно точной копіей мироточивой иконы Иверской Богородицы Монреальской. Монреальская мироточивая икона была въ попеченіи мученически убиеннаго брата Хозэ Муньоса. Она довольно маленькая – намного меньше оригинальной Монреальской иконы: 7 x 9 дюймовъ и толщиной въ одинъ дюймъ. Нашъ приходской священникъ, отецъ Анатолий Лёвинъ, подарилъ мнѣ ее въ день моего Ангела, нѣсколько лѣтъ тому назадъ. Онъ мнѣ тогда сказалъ, что купилъ онъ эту икону въ книжномъ магазинѣ при Свято-Троицкой Церкви въ г. Торонто, Канада, гдѣ онъ выросъ, когда эта церковь прославляла 50-ый юбилей

со дня ее основанія. Иконы Софринскаго издѣлія славятся тѣмъ, что на нихъ прекрасная риза изъ шелка втиснутая въ саму икону, такъ что даже тѣ люди, которые не имѣютъ большіе средства могутъ купить себѣ очень красивыя иконы по дешевой цѣнѣ.

Вторая икона, написанная рукой неизвѣстнаго Афонскаго монаха является иконой-распятиемъ въ традиціонномъ Византійскомъ стилѣ. По размѣрамъ она 8 на 11 дюймовъ и толщиной около полтора дюйма. Я купилъ комплектъ изъ двухъ такихъ почти одинаковыхъ иконъ и подарилъ одну изъ нихъ своему отцу; другую я задержалъ себѣ.

Передъ тѣмъ, какъ рассказать полную исторію нашихъ иконъ, я долженъ сказать нѣсколько словъ о томъ, съ чего все началось ...

Болѣе трехъ месяцевъ тому назадъ, гдѣ-то въ июнѣ или въ июлѣ, мы съ женой почувствовали легкой запахъ розъ, который исходилъ изъ уголка съ иконами въ нашей маленькой домашней часовенки. Мы съ женой тогда случайно посмотрѣли на икону-распятие, которая находится позади коробочки съ разными мощами, и увидѣли на ней маленькую каплю какой-то жидкости около раны на груди Спасителя, тамъ, гдѣ римскій солдатъ прокололъ Его грудь копьемъ. Эта жидкость напомнила мнѣ сладкій запахъ мира. Правда, я не очень знакомъ съ миромъ: до этого я получилъ нѣсколько ватокъ съ миромъ отъ Монреальской мироточивой иконы и отъ мироточивой иконы святого Николая. Мы съ женой не сказали никому объ увиденномъ, рѣшившись наблюдать за этой иконой на случай, если мироточеніе продолжится. Но, капля мира высохла, и мы скоро забыли про это происшествіе.

Теперь, давайте приступимъ къ разсказу о болѣе новыхъ происшествіяхъ ...

Въ теченіи послѣдней недѣли Сентября месяца я началъ чувствовать невѣроятно сильный запахъ мира у себя дома, въ своей автомашинѣ, даже у себя на работѣ. Я никакъ не могъ понять, откуда идетъ этотъ запахъ. Неужели мнѣ это только померещилось? Я спросилъ свою жену, чувствуетъ ли она этотъ запахъ, но она мнѣ отвѣтила, что никакого запаха не чувствуетъ. Я даже спросилъ объ этомъ и нѣкоторыхъ посѣтителей нашей квартиры, но никто изъ нихъ ничего особеннаго не чувствовалъ. (Одна изъ такихъ посѣтительницъ нашего дома, наша «кума», сербка, тоже не почувствовала никакого запаха.) Поэтому я рѣшилъ, что мнѣ просто померещился этотъ за-



Члены прихода Мироточивой Монреальской «Иверской» иконы Божией Матери на Гавайях
Members of the Myrrh-streaming Montreal "Iveron" Icon of the Mother of God in Hawaii.

пахъ. Это было 27-го Сентября въ день празднованія Воздвиженія Честнаго Креста Господня.

Въ началѣ первой недѣли Октября месяца, мы съ женой очень заболѣли и не смогли пойти на вечерню въ субботу. Мы рѣдко пропускаемъ службы въ нашей церкви, и поэтому намъ хорошо запомнилась дата: 6-го октября. (Въ этотъ день наша Церковь отмѣчаетъ Зачатіе Предтечи и Крестителя Господня Іоанна Крестителя.) Около 10:30 часовъ того вечера я дѣлалъ свою работу въ своемъ кабинетѣ, который служить также какъ и наша домашняя часовенка съ уголкомъ для иконъ. Вдругъ я замѣтилъ, что мой котъ «Стивъ» вошелъ въ мой кабинетъ и началъ все обнюхивать кругомъ, какъ будто онъ почувствовалъ какой-то незнакомый ему запахъ. А я, не чувствовалъ никакого запаха. Котъ тогда сталъ осторожно подходить къ мѣсту, гдѣ хранились коробочки со святыми мощами. Мнѣ это показалось очень страннымъ, поскольку онъ никогда не подходилъ близко къ хранилищамъ мощей хотя онъ очень любопытный котъ – что-то его всегда останавливало. Но въ этотъ разъ онъ даже всталъ на свои заднія лапки чтобы какъ ни будь приблизиться къ мѣсту откуда шелъ запахъ, который

его такъ заинтересовалъ. А я все еще не чувствовалъ никакого запаха.

Тогда я наклонился и взялъ кота въ свои объятія, и тутъ вдругъ и я почувствовалъ чудный запахъ. Я въ жизни никогда въ своей жизни не чувствовалъ такого сильного, подавляющаго запаха. Въ то же самое время мнѣ показалось очень страннымъ, что я ничего не почувствовалъ до этого момента: запахъ былъ настолько силенъ какъ будто вдругъ тысячи розъ переполнили всю комнату. Я былъ настолько удивленъ этимъ чудомъ, что осенилъ себя крестнымъ знаменемъ и про себя прочиталъ Иисусову молитву, отгораживая себя отъ прелести. Наконецъ, я выпустилъ кота на полъ, а самъ пошелъ разсматривать иконы. Признаюсь, я немного побаивался смотрѣть на иконы, которыя были близки къ мощамъ, но наконецъ я приблизился къ иконѣ-кресту и увидѣлъ, что рана на груди Спасителя была совсѣмъ сухой не смотря на все больше усиливающийся запахъ розъ. Тогда я вдругъ замѣтилъ, что на моихъ рукахъ какая-то жидкость – это было миро. Но, какъ оно могло попасть мнѣ на руки? Вѣдь икона то была сухой? Была ли икона дѣйствительно сухой? И тутъ я увидѣлъ, какъ передъ моими глазами капля жидкости образуется на лѣвомъ колѣнѣ Спа-

сителя. Я тогда позвалъ свою жену и спросилъ ее, не пролила ли она что ни будь на икону. Онъ отвѣтила, что нѣтъ, и что она даже близко къ ней не подходила. Тогда я ей показалъ икону. Она была поражена тѣмъ, что увидела. Я ей сказалъ, что запахъ чересчуръ сильный и попросилъ ее помочь мнѣ осмотрѣть всѣ наши иконы и она согласилась. (У меня въ кабинетѣ есть двѣ книжныя полки, на которыхъ высоко стоятъ наши иконы.) У насъ много иконъ, можетъ быть чересчуръ много. Я всталъ на цыпочки, чтобы посмотрѣть на иконы находившіяся на самой высокой полкѣ. Моя жена сдѣлала также. Наконецъ, когда я дотронулся до Иверской иконы, которую мнѣ подарилъ отецъ Анатолій, и почувствовалъ, что она совершенно мокрая, вдругъ запахъ сталъ еще сильнѣе. На этотъ разъ даже моя жена почувствовала этотъ сильный запахъ. Для тѣхъ, которые не знакомы съ моей женой, нужно сказать, что ее чувство обонянія очень слабое; она чувствуетъ запахъ только цитрусовыхъ фруктовъ. Мы оба были въ страхѣ и трепетѣ! Мы спросили другъ друга, чистили ли кто изъ насъ эти иконы, или просыпалъ ли что ни будь на нихъ, но оба другъ другу отвѣтили – «нѣтъ!» «Что тутъ происходитъ?» спросилъ я въ большомъ удивленіи и положилъ иконы на ихъ прежнія мѣста. Сдѣлавъ нѣсколько снимковъ иконъ цифровымъ фотоаппаратомъ я прочиталъ акаѳистъ Иверской Иконѣ Божіей Матери и пошелъ спать, но уснуть никакъ не давалось.

На слѣдующій день, воскресенье, 7-го октября, послѣ длинныхъ дискуссій мы съ женой рѣшили оставить иконы дома и пойти въ церковь. Послѣ литургіи мы поговорили съ нашей кумой сербкой, и она намъ посоветовала сразу же все рассказать отцу настоятелю. Мы рассказали отцу Анатолію обо всемъ происшедшемъ. Онъ насъ терпеливо выслушалъ и потомъ сказалъ: «Принесите эти иконы въ церковь!» Тогда мы договорились съ отцомъ Анатоліемъ, что принесемъ иконы въ слѣдующую среду, 10-го октября. Все до слѣдующей среды иконы продолжали мироточить. Я собиралъ съ нихъ миро ватками и молился передъ ними за выздоровленіе моей сестры и другихъ болящихъ людей. [Примѣчаніе отца Анатолія: На слѣдующій день, сестра чтеца Нектарія позвонила своему отцу и сказала, что ее докторъ никакъ не можетъ объяснить, какъ это случилось, но ее щитовидная железа, которая совсѣмъ отказалась работать, вдругъ сама по себѣ пришла въ совсемъ нормальное состояніе, и что теперь ее диабетъ подъ контролемъ.]

Мы съ женой едва-едва смогли дожидаться среды ...

Въ среду, 10-го октября, мы принесли съ собой иконы въ церковь и поставили ихъ на аналои посреди церкви. Отецъ Анатолій ихъ вытеръ ватками и сразу началъ служить акаѳистъ Пресвятой Богородице Иверской. Послѣ акаѳиста онъ снова вытеръ обѣ

иконы ватками – они снова замироточили во время службы -- и объявилъ, что «иконы безъ сомнѣнія мироточатъ» и что отъ нихъ идетъ «очень чистое миро». Воздухъ въ церкви былъ насыщенъ запахомъ розъ. «Что намъ нужно дѣлать?» я спросилъ отца Анатолія. Онъ насъ попросилъ оставить иконы въ церкви на нѣкоторое время. Никто еще не зналъ о нашихъ иконахъ; поэтому ихъ можно было оставить въ церкви не беспокоясь, что ихъ кто ни будь захочетъ украсть.

Въ слѣдующую субботу, 13-го октября, такъ случилось, что въ этотъ день намъ полагалось прийти почистить всю церковь, поскольку мы уже приготовлялись къ разнымъ наступающимъ праздникамъ: нашъ престольный праздникъ (24-го ноября), Рождество Христово, и визитъ Сербскаго епископа. Поэтому, намъ съ женой и еще одному прихожанину нашей церкви была поручена чистка церкви. Во время чистки церкви мы никакъ не могли оторвать наши глаза отъ двухъ мироточивыхъ иконъ, которые продолжали немного мироточить. Запахъ розъ былъ очень силенъ. Отъ обѣихъ иконъ шелъ запахъ розъ, но отъ Иверской иконы шелъ болѣе «нежный» запахъ настоящихъ розъ, въ то время какъ отъ иконы-распятія шелъ болѣе «острый» запахъ. Это очень трудно объяснить. Пока мы чистили церковь, наши кумовья (Колэтъ и ее семья) пришли посмотрѣть на иконы, поскольку мало кто могъ дожидаться до вечерней службы – слухъ объ этихъ иконахъ уже распространился. Уже потомъ, Колэтъ мнѣ призналась, что она «неверный Фома» и не могла повѣрить въ это чудо пока она его сама не увидѣла своими глазами. Понятно. Она не знала, что иконы продолжали мироточить пока мы чистили церковь. (Иконы не мироточатъ постоянно.) Она осенила себя крестнымъ знаменіемъ и приложилась къ иконѣ-распятію, цѣлуя ноги Спасителя – и получила большую порцію мира въ ротъ! Какъ и невѣрный апостоль Фома, который по своему невѣрію долженъ былъ вложить свои пальцы въ раны Спасителя чтобы наконецъ увѣровать она приложила своя уста къ ногамъ Спасителя, гдѣ «не должно было быть никакого мира». Я не смогъ удержаться отъ смѣха увидевъ ее смущеніе.

На слѣдующій день, воскресенье, 14-го октября, мы праздновали Покровъ Пресвятой Богородицы, и отецъ Анатолій объявилъ всѣмъ присутствующимъ прихожанамъ о мироточивыхъ иконахъ. Иконы въ тотъ день обѣ обильно мироточили; мира было достаточно для всѣхъ. Съ тѣхъ поръ эти иконы продолжают мироточить, иногда меньше, иногда больше. Многіе люди пришли къ намъ въ церковь посмотрѣть на иконы: русскіе, греки, сербы, католики и протестанты. Всѣ приближающіеся къ этимъ иконамъ чувствуютъ благодать Божію исходящую отъ нихъ. Конечно, бываютъ дни, когда обѣ иконы совсѣмъ сухія, но бываютъ и дни, когда иконы покрыты миромъ, и

капли мира текутъ на глазахъ всѣхъ. Несмотря мироточать они или нѣтъ, отъ нихъ всегда очень сильно благоухаетъ розами. Это дѣйствительно большое чудо! Я иногда опасаюсь – а вдругъ это намъ служить какъ предупреждение.

Сейчасъ, когда прошло уже нѣкоторое время съ тѣхъ поръ, какъ наши иконы стали мироточить, мнѣ кажется, что съ этими иконами связана тема «откровения». Иконы сперва «открылись» намъ въ день Воздвиженія Креста Господня. Сразу же послѣ праздника Зачатія Предтечи и Крестителя Господня Иоанна Крестителя мы сказали нашему отцу настоятелю про иконы, а вѣдь Иоаннъ Креститель былъ первымъ, кто объявилъ народу, что Иисусъ есть Сынъ Божій. Нашъ же священникъ «открылъ» всѣмъ прихожанамъ чудо нашихъ мироточивыхъ иконъ въ день Покрова Пресвятой Богородицы. Все это не можетъ быть только «случайнымъ совпадениемъ»!

Нашъ приходъ посвященъ Иверской Мироточивой Иконѣ (Монреальской), иконѣ, которая никогда не бывала на Гавайяхъ. Братъ Хозэ очень хотѣлъ побывать на Гавайяхъ со своей иконой, но такъ ему и не удалось эту поѣздку осуществить. Я долженъ признаться, что иногда съ грустью думаю о томъ, что наши православные братья на материкѣ забыли про нашъ маленькій приходъ и нашу маленькую общину вѣрующихъ. Живя здѣсь на Гавайяхъ, посреди большого Тихаго Океана, намъ очень трудно сохранить свой приходъ. Намъ трудно собирать средства на покрытие разныхъ расходовъ, на покрытие месячной платы за помещеніе, и т.д. Иногда я въ отчаяніи спрашиваю себя, когда у насъ будетъ своя церковь. Забылъ ли Господь про насъ грѣшныхъ? Придется ли намъ всегда нищенствовать? Можетъ быть, мы чѣмъ-то очень согрѣшили? Чѣмъ мы Тебя обидѣли Господи? Забыли ли про насъ наши іереи, наши православные братья или нѣтъ, одно ясно – Пресвятая Богородица насъ не забыла. Она насъ не оставила сиротами. Она насъ не оставитъ безъ Ея помощи! Изъ-за этихъ иконъ у меня теперь есть надежда, что въ концѣ концовъ все будетъ къ лучшему. Будетъ ли у насъ когда ни будь своя церковь или нѣтъ, не такъ важно въ концѣ концовъ; самое главное то, что Господь намъ показалъ, что Онъ насъ не забылъ. Вотъ что намъ было нужнѣ всего! Господь намъ показалъ, что Онъ есть! Смѣемъ ли мы пренебречь откровенію Его? Смѣемъ ли мы пренебречь этимъ дивнымъ чудомъ, которое появилось у насъ? Смѣемъ ли мы забыть о нашемъ Спасителѣ? Да простить намъ Господь, если мы такъ сдѣлаемъ!

любовью во Христвѣ,
чтець Нектарій Янсонъ

<http://ru.orthodoxhawaii.org/icons.html>

The Myrrh-Streaming Icons of Hawaii

“By now all our parishioners living in Honolulu have heard about the blessing that has been bestowed on us sinners, unworthy though we may be, by the grace of the Almighty and the love and concern for us by the All Holy Theotokos. I have asked our Reader Nectarios, in whose home the two icons began streaming myrrh, to describe in his own words what has happened.”

Priest Anatole

The Letter from the Reader Nectarios

(November, 2007)

Dear beloved in Christ,

In humility and with extreme trepidation, I will attempt to relate to you what actually occurred before rumors spread, evolve, and eventually become untruths. Many have asked me to explain the events that have taken place in recent weeks regarding the two myrrh-streaming icons at the Holy Theotokos of Iveron Russian Orthodox Church in Honolulu, Hawaii. It has been hard to put into words the recent events that have taken over my life. I can't imagine how others would have reacted if they were in my shoes, God only knows. I pray God will guide me, and my family, to do and say things that are not contrary to His Will. I will attempt to tell the story of how these humble icons came into my life and how they changed it. Everything I write here is true.

The icons in question are two: 1) One is a mounted-print made, I believe, at the Sofrino Church factory near Moscow. It is an exact copy of the Montreal Myrrh-streaming Iveron Icon of the Holy Theotokos; this was the icon cared for by Blessed Martyr Brother José Muñoz. It is a small icon, roughly 7 x 9 inches and approximately one inch thick. My parish priest, Fr. Anatole Lyovin, gifted it to me for my Name's Day. He said he purchased it at a church bookstore in Toronto when the parish in which he had grown up celebrated the fiftieth anniversary of its founding. The icons from Sofrino have a distinctive style with a beautiful silk-screen riza (or oklad) built into the icon. This is done so that those who cannot afford beautiful and very expensive icons can have something equally beautiful from Sofrino for less. 2) The second icon is a hand-painted icon in the shape of a Cross with the image of Our Lord's crucifixion in the traditional Byzantine style of iconography. A Greek monk from the Holy Mountain Athos painted it. It is roughly 8 x 11 inches and approximately 1 1/2 inches thick. I purchased



Myrrh-streaming icon and cross

a set of two near identical Cross icons and gave one to my father as a gift; I kept the other.

Before I relate to you the full story of the icons, let me say how it all began ...

Over three months ago, sometime around June or July of 2007, my wife and I noticed a hint of the scent of roses in the area surrounding our icon corner in our home chapel. Something made us look at our Cross icon of Christ (located behind our family reliquary), we noticed a small bead of liquid around the side wound on the image of the Christ, where the "soldier pierced His side with a lance". The liquid smelled very sweet, like myrrh. My experience with myrrh is quite limited, my only contact being a cotton ball soaked with myrrh from the Montreal Myrrh-streaming Iveron Icon and several cotton balls of myrrh from the Myrrh-streaming St. Nicholas Icon. We told no one of this and proceeded to "keep an eye" on the icon for any new developments or any possible continuation of the "streaming". The bead of myrrh eventually dried out and we eventually forgot about it.

Now on to the most recent developments in my story ...

During the last week of September I began to notice an unbelievably strong smell of myrrh, at home, in my car, even at work. I couldn't explain it. Was it all in my head? I asked my wife and she said she didn't smell anything. I spoke with several other people who visited our home, and they too said they didn't smell anything. (One of these people was our Serbian Orthodox kuma – she, too, couldn't smell anything.) I was convinced it was all in my imagination. This was on September 27th, the feast of the Exaltation of the Cross.

Then in the first week of October, my wife and I were extremely ill and missed Vespers that night. We don't miss too many of the church's divine services, so we did take notice of the date, October 6th (Feast day of the Conception of St. John the Baptist). Around 10:30 p. m. that night, I was

working in my office, which also doubles as our home chapel where our icon corner is located. My cat walked into the office and began to sniff around as if he smelled something. I did not smell anything. He proceeded to walk toward the area where our reliquaries are kept. I thought this was strange since he would never go near the reliquaries; amazingly something always stopped him, and he's a nosy cat. Yet this time he stood on his hind legs and sniffed around, I assume in order to figure out what the smell was. I still didn't smell anything. I proceeded to pick him up and then I noticed the scent. It was so strong, even overwhelming. Never have I smelled anything like that in my life. I couldn't explain why I hadn't smelled it before. It was like a thousand roses had fallen into the room. I crossed myself and guarded myself with the Jesus Prayer. I put the cat down and proceeded to look at the icons. I admit I was afraid to look at the icons near the reliquaries. I finally came to the icon of the Cross and noticed that the bead of myrrh by the side-wound of Christ was still dry, for a split second I regained some composure, even as the smell of roses was getting stronger. I then looked down and my hand was wet -- it was myrrh. How did it get there? The icon was dry? Or was it? I then noticed that the left knee of the image of Our Lord was forming a bead of myrrh right before my eyes. I then called out to my wife. She came running, and when I asked her if she had spilled anything on the icons, she said no. She hadn't gone near them. I showed her the icon. She was in shock. I told her the smell is too strong. Help me look at the other icons. So she did. In my office I have two bookshelves, at the top of them are icons. We have many icons, maybe too many. I stood on my toes to reach for the icons at the top of my bookshelves. My wife did the same. Finally I grabbed the icon of Iveron given to me by Fr. Anatole. It was completely wet. And then the smell got even stronger. Even my wife could smell it. For those of you who don't know my wife, her sense of smell is very limited; she is only capable of smelling citrus scents. We were afraid. We asked one another if we cleaned or anointed the icons recently, and both of us said 'no'. 'What is going on?' I asked. I put the icons back where they were; we took a few pictures with our digital camera. Then I said an Akathist to the Mother of God in honor of her Iveron Icon and went to bed, or at least tried to.

The next day, Sunday October 7th, after much debate, we left the icons at home and went to church. After the Liturgy we spoke to our kuma, who instructed us to speak with the priest immediately. We told Fr. Anatole what had happened. He listened patiently and said, 'Bring the icons to church!' We then arranged with the priest, to bring the icons to church the next Wednesday, October 10th. Up until that Wednesday, the icons continued to stream. I collected the myrrh on cotton and before then I said prayers for my sister who was ill and for several other people. [Fr Anatole's

Note: The next day, his sister called her father to say that her doctor cannot explain it, but that her pancreas, which had completely stopped functioning had returned to its normal state and that her diabetes was under control.]

We couldn't wait until Wednesday.

On Wednesday October 10th, we brought the icons to church and placed them on two analogia (lecterns) in the center of the church. Fr. Anatole inspected them and wiped them down with cotton and proceeded to start the service of the Akathist Hymn of the Iveron Icon. After the service, the icons were wiped down again; they had streamed a little during the service. Fr. Anatole confirmed to us that it is 'definitely streaming myrrh' and that it is 'a very pure myrrh'. The smell of roses filled the air. I asked him what we were to do? He asked us to leave the icons in church for the time being. No one knew about the icons; they were safe at church.

The next Saturday, October 13th, just happened to be "clean the church day". We were preparing our church for the upcoming feasts; our parish feast day (November 24), Christmas, the Serbian bishop's visit, etc. So my wife, myself and another person were put in charge of cleaning. While we were cleaning the church we couldn't take our eyes off the two myrrh-streaming icons, which slowly streamed while we were cleaning. The smell of roses was quite pungent. The icons seemed to exude a strong smell of roses. The Icon of the Mother of God seems to smell more like 'roses' than the other icon. The Cross has a spicier smell to it. I can't explain it. While we were cleaning the church, our kumovi (Colette and her family) came to see the icons. Not many folks could wait for Vespers that evening. Colette later remarked to me that she's the 'doubting Thomas' and really couldn't believe it until she saw it for herself. Understandable. She didn't realize that the icons were actually streaming as we were cleaning. (They don't stream continuously.) She venerated the Cross and kissed the feet of Our Lord. She got a nice helping of myrrh in her mouth. Like the doubting Apostle Thomas who put his fingers in Christ's Hands and Side, she put her mouth right in the myrrh, where myrrh wasn't supposed to be! I couldn't help but laugh.

The next day, Sunday October 14th, was the Feast of the Protection of the Mother of God, and Fr. Anatole revealed the icons to the people. The icons streamed quite heavily; there was enough myrrh for everyone. They have continued streaming ever since. Many have come to see the icons, Russians, Greeks, Serbs, Roman Catholics, Protestants. All who approach the icons feel the Grace of God! There have been days when the icons have been completely dry, while on other days they are covered in myrrh. Yet whether they stream or not, they continuously give off an extremely strong scent of roses. It is truly a great miracle! I sometimes wonder if it is a warning.



Close-up of miraculously streaming myrrh

Now that I look back, it seems that 'revelation' has been the central theme of late. The icons initially revealed themselves to us on the Feast of the Exaltation of the Cross. We revealed them to our priest on the Feast of the Conception of St. John the Baptist. He was the one man who revealed Christ to the world. Our priest revealed the myrrh-streaming icons to the church on the Feast day of the Protection of the Mother of God. These cannot be coincidences!

Our parish is dedicated to the original Myrrh-streaming Iveron Icon, an icon that had never traveled to Hawaii. Br. José wanted to come here, but never made it. I must confess to you, sometimes I feel that our fellow Orthodox brethren on the mainland have forgotten our little parish, our little community. Living out here in the middle of the Pacific Ocean, we struggle to survive as an Orthodox parish. Struggle to pay the bills, struggle to make the rent. I sometimes wonder, when will we have a church of our own? Has the Lord forgotten us? Are we to struggle forever? Have we done something wrong? Have we angered You, O Lord? Whether or not our fellow clergy, our fellow Orthodox faithful have forgotten us, one thing is clear... The Most Holy Mother of God has not forgotten us. She has not abandoned us. She will not abandon us! Through these icons, I now have hope that there IS a light at the end of the tunnel. Whether or not we are blessed to have a church of our own, it really doesn't matter; God has shown us that He has not forgotten us! And that's all that is needed. God is telling us that He is real! Dare we ignore this revelation? Dare we turn our backs on this great miracle? Dare we forget Christ? May God forgive us if we do.

In Christ's Love,
Rdr. Nectarios

Parish Life

Our Parish Feast Day

Our Parish Feast Day, the Ascension of the Lord, was celebrated on Thursday June 5 of this year. It was marked with great solemnity and joy throughout the vigil on the eve and the day itself.

On Wednesday the 4th our Father Rector, Archpriest Paul Volmensky was assisted by four other priests: Archpriest James Retelas, Rector of the Greek Orthodox Church of the Annunciation in Sacramento, Priest James Steele of Saint Elias Church in Diamond Springs, Priest Timothy Robinson, assistant to Father James Retelas, and Hieromonk James (Corazza) of the “Old Cathedral” in San Francisco.

The clergy choir, which normally sings very well with the assistance of James and Nicholai Volmensky filled out nicely with the extra voices from our guest clergy. The parish choir also sang with great zeal under the direction of our choir conductor Elizabeth Volmensky. Father James Retelas added to our joy by chanting his exclamations in the Greek language. At the end of the Great Doxology, in accordance with the rubrics given to our parish by St. John of Shanghai and San Francisco, Father Rector arrayed in full vestments and assisted by attending clergy elevated the Holy Winding-sheet from the Holy Table during the chanting of the Troparion of the Feast: “Though hast

ascended in glory, O Christ our God...”. Thus again was confirmed the truth that our Lord having assumed human flesh has ascended as the God-man into Heaven and sits at the right hand of the Father, honoring all of mankind with this glory and inviting all to participate in it.

Thursday morning began with the “Lessor Blessing of the Waters” performed by Father Paul with the assistance of James Volmensky. Guest clergy began to arrive in anticipation of the Festal Liturgy.

At 9:30 am the clergy and parishioners greet our Ruling Bishop, His Eminence Archbishop Kyrill. Concelebrating with him were the following clergymen: Father Rector, Archpriest James Retelas, Igumen Donat of the Moscow Patriarchate from Yekaterinburg who is temporarily assigned to the mission of the Royal Martyrs of Russia in Reno, NV, Priest James Steele, Hieromonk James (Corazza), Deacon Dimitiry Jakimowicz and Hierodeacon Hilarion of Saint Herman of Alaska Monastery in Platina, CA.



During the Small Entrance, our Father Rector Archpriest Paul Volmensky was awarded with the blessing to wear the Palitsa (a diamond-shaped vestment bestowed upon archpriests).

After a sermon on the subject of the Ascension of the Lord given by Archbishop Kyrill, the church community participated in a molebin with a procession around the church.

It was remarkable to see so many people in attendance given that we held our feast on a weekday, including guest from the mission in Reno, NV, who had accompanied Igumen Donat.

After serving at their respective parishes, Vladyka Kyrill, clergy and faithful were joined at the festal meal by Archpriest Dane Popovich of the Assumption of the Holy Virgin Serbian Orthodox Church of Fair Oaks, Archpriest George Gulin of Holy Myrrhbearers Russian Orthodox Church of West Sacramento and priest Timothy Robinson.



Pentecost

This year Pentecost was marked on the 15th of June.

Annual prayers were offered for the reposed with a liturgy on Trinity Saturday June 14th and panykhida. The Baptism of Infant George Harder, son of Tom Harder and Tatiana V. Lazukova, then took place, after which parishioners began decorating the church with branches and flowers for the Great Feast. The men were busy harvesting fresh, green branches off the trees of our yard and the women gathered flowers from our garden and made arrangements in vases.

As usual there were many confessions at vigil and many communicants of the Holy Mysteries at the Liturgy. Great Vespers with the kneeling prayers were recited according to our tradition.

The Sisterhood organized a dinner that day at which they wished to make note of the award that their Father Rector has received from the hands of Archbishop Kyrill recently on our parish feast day of the Ascension. The hall was beautifully arranged with flowers and napkins and on each table. The sisters worked on dinner preparation for two days in the kitchen. As a result we enjoyed chicken cutlets with mashed potatoes and an assortment of salads. On each table someone had thoughtfully placed a photo copy of text taken from the book "The Law of God" by Archpriest Seraphim Sobodskoy. The text related to the vestment that Father Rector had received: the Palitsa is a "diamond-shaped cloth worn on the right hip... It represents the spiritual sword, the Word of God, with which

the celebrant must battle disbelief and irreverence."

After everyone had enjoyed the entrée, our Church Warden, Leonty Ivanovich Naumov, congratulated Father Paul on behalf of the entire community by presenting him with a card with the following text: "We wholeheartedly congratulate our dear pastor, Father Paul, with the great award of Palitsa. May it give you might of body and soul to lead us, your flock, on the path of salvation. Many years to you, dear Father." There were many signatures on the card with other well wishes. Then the sisters presented a cake and "Many Years" was intoned.

Father Paul thanked everyone for their kind support. He said those present in the hall were a nucleus of the Orthodox Faith. That through them and their strength there is work to be done in our city to bring Orthodoxy to the multitudes of Russian speaking people in our environs.

Russian River

On the 18th to the 21st of June of this year the parish school made a trip to the Russian River in Guerneville, CA, and stayed on the property of the "Kazan" icon of the Mother of God Church on Neely Road.

Initially Father Paul and Oleg Kudraytsev took about five boys on Wednesday the 18th arriving at about 2:00 pm. On this property stand the "Kazan" church. It is a small, quaint chapel with a small dome over the altar and very pretty wooden iconostasis. Connected to the chapel is a cabin with a kitchen, two bedrooms and one and half baths. Outside lie a parking area, a campfire pit and a trail that leads down through a wooded area to the Russian River.

Upon arrival all was found in good order and after two tents were set up, the boys began to swim.

Father Paul and Mr. Kudraytsev divided up the re-



sponsibilities so that Father Paul would be responsible for activities and Oleg for the meals.

That evening after supper, Father Paul conducted spiritual discussion with the boys and then “Evening Prayers” were read. The topic was on Holy Father Gerasim of the Jordan and his lion (celebrated on March 4/17). The boys listened with interest about how Saint Gerasim helped the lion and then how the lion became his friend and assisted him and the monastery. “Evening Prayers” were read in Church Slavonic and in English through which everyone got a chance to pray. After that the boys enjoyed making a fire and roasting marshmallows.

Our mornings started with “Morning Prayers,” a piece of proshpora and a sip of Holy Water. Then there was breakfast. On Thursday the 19th of June, Mr. Kudraytsev prepared a picnic lunch and Father Paul and the boys took off for Bodega Bay to spend the day at Doran Park, a spit of sand that separates Bodega Bay from Bodega Harbor. The wind, sea, waves, sun and fresh air all made it a memorable day. The boys beamed from ear to ear all day as they played in the waves or warmed themselves in the sun near the dunes. Returning back by 5:00 pm our group had been joined by more parents and family members of our church school who drove from Sacramento to join us for the next days.

Again the day ended with supper, a spiritual discussion about Holy Father Bessarion the Wonderworker of Egypt, evening prayers and a campfire. There was such a positive response to the trip to the sea, that the new arrivals asked if we would go again on Friday. It was decided that we would try.

Friday the 20th everyone again rose by 7:00 am. for

“Morning Prayers” and breakfast. We were expecting yet more arrivals from Sacramento, so we kept to our schedule of a short trip to Armstrong Redwood Forest for a morning hike to then return in time for lunch and meeting new members of our church school.

The drive from the “Kazan” church to Armstrong Redwood Forest is about twenty minutes. From the parking lot our group marched up to a ridge and walked for a mile or so in the forest of Tan Bark Oak and Madrone. While dropping back down the ridge into the Redwood forest the boys were drawn in by a small canyon with a babbling brook. There was not stopping them. Up they scaled with Pavel Budakov up front and Father Paul taking up the rear. Scrambling over the rocks climbing deeper into the canyon seemed to be the best adventure yet. It is not clear why, but the boys themselves at some point understood they had gone far enough, and without a fuss made an about face scrambling back down over the brook and rocks. It should be noted that the young men were absolutely no problem to work with from the standpoint of the adults. The children were given plenty of freedom, yet at the same time they were obedient to the requests of those in charge. Not once was there a need to take disciplinary measures during our stay.

Later walking below in the Redwood forest our group found trees over 300 feet tall and over 1300 years old. Surprisingly it was not cool in the forest, but not overtly hot either thanks to the shade from the canopy above.

When we returned for lunch, several of Father Paul’s children had arrived and were wading in the river.

After lunch we took a now much larger group of

church school members and their families to Doran Park. Again the body surfing, the wind and cool air; all of which was a very welcome change from the heat on the Russian River that afternoon.

We were greeted by another family of our church school when we arrived making us now a total of 24 members.

Saturday morning was our final day. After “Morning Prayers” Father Paul spoke with the children about Saint Seraphim of Sarov using a book with excellent color illustrations. After breakfast we broke camp and set out for Johnson Beach and rented kayaks and canoes. We paddled up the Russian River and stopped at a small island where we were able to swim. It

was a wonderful last event of our trip. The water there was cool and soft, but not too cold. Returning from that outing for lunch at the church, we performed the necessary janitorial needs to leave the place clean for the next group.

Hearing the reviews of our participants, it appears that we had a very successful first trip to the Russian River and



we want to go again, if not at the end of summer, then next year for sure. Many thanks to our cook, Oleg Kudraytsev, who stayed at the “Kazan” church most of the time and so cheerfully shared with us his delicious culinary skills.

See our parish web-site for more pictures.



Благотворительный

концертъ

Исполнители:

Лауреатъ Международнаго и Всероссийскаго конкурсовъ,
Анна-Марія Лопушанская (флейта)

Светлана Воинова (сопрано)

**Въ воскресенье 17-го августа, 2008 года
послѣ литургіи, 15 долларовъ съ человѣка**

Супъ съ пирогами

Концертъ

Лотерея

Benefit Concert

Laureate of international and Russia-wide contests,
Anna-Maria Lopushanskaya (flute)

Svetlana Voinova (soprano)

**Sunday the 17th of August, 2008
after Divine Liturgy, \$15.00 per person**

Soup & Pirog

Concert

Lottery

Labor Day Weekend

Поѣзка на Русскую рѣчку
29-го августа по 1-ое сентября
50.00 долларовъ со семьи
плюсь продуктовъ питанія.

Trip to the
Russian River
29th of August through the
1st of September
\$50.00 per family +
contribution for food.

“Parish Bulletin”

Holy Ascension Russian Orthodox Church,
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Russian Orthodox Church Abroad.

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