

Приходскій листокъ

Свято-Вознесенской церкви

въ городѣ Сакраменто

Западно-Американская епархія

Русская Православная Церковь Заграницей

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Реставрація иконы на восточной стѣнѣ приходскаго зала

Десятилѣтіями, возможно, съ самыхъ первыхъ лѣтъ приходской жизни – когда наши прихожане молились на второмъ этажѣ приходскаго зала, икона Господа нашего Іисуса Христа пребывала на стѣнѣ предъ алтаремъ лицомъ къ тринадцатой улицѣ, а надъ ней на крышѣ стоялъ крестъ. Эта икона



Деталь нового образа/Detail of the new icon.

свидетельствовала о Вѣрѣ Православной и являлась символомъ присутствія нашей общины на этомъ мѣстѣ, пожалуй, больше пятидесяти лѣтъ. Къ печали нашей, за послѣдніе годы краски на иконѣ стали блекнуть и шелушиться. Кіотъ износился отъ лѣтняго зноя, купуаль съ крестомъ наверху давно уже подался нѣсколько градусовъ влѣво.

Наконецъ, прошлой зимою нижняя часть рамы, державшей икону, износилась настолько, что образъ Спасителя нашего сталъ вытупать изъ-подъ нее на 13 сантиметровъ. Пряма передъ Великимъ постомъ въ этомъ году мы сняли икону и доставили ее въ домъ нашей прихожанки Елены Сергеевны Боровской съ просьбой отреставрировать ее.

Елена Сергеевна предприняла доблестную попытку вернуть икону къ ее изначальному состоянію. Однако, отъ многолѣтняго воздѣйствія силъ природы образъ столь износился, что краски на немъ осыпались. Елена Сегеевна сочла необходимымъ выполнить списокъ на замѣну оригинала на его мѣстѣ.

Послѣ многихъ месяцевъ старательной работы, мы получили поблекшій намоленный оригиналъ иконы вмѣстѣ со ее свѣжимъ списокомъ на праздникъ Первого Спаса – 1/14 августа. Елена Сергеевна пожертвовала свое время и матеріалы.

За тѣмъ, въ воскресенье 2-го сентября по окончаніи Божественной Литургіи отецъ настоятель, протоіерей Павелъ, освятилъ

новую икону и всѣ присутствовавшіе приложились къ образу Спасителя нашего. Былъ объявленъ сборъ на покрытіе расходовъ по установкѣ новой иконы. Примѣчательно то, что мы покрыли ихъ полностью. Двадцать три семьи участвовало въ покрытіи расходовъ. Получанныя пожертвованія отъ 7.00 до 300.00 долларовъ дали, въ седнемъ, 65.00 долларовъ на взносъ.

Наняли профессиональнаго подрядчика, чтобы установить новую раму для иконы, и чтобы выправить и укрѣпить крестъ на крышѣ, и четверо прихожанъ пожертвовали свое время и силы, на эту работу. Изначальная икона – на своемъ мѣстѣ, позади новоосвященнаго списка.

Содержаніе Прихода и его имущества въ исправности есть живое выраженіе любви къ Богу и святынямъ Его и необходимое свидѣтельство ея передъ окружающимъ населеніемъ. Выражаемъ большую благодарность всѣмъ, кто участвовалъ въ этихъ важныхъ трудахъ.



Отецъ настоятель и иконописецъ Елена Боровская 1/14 августа, 2007г.
Fr. Rector & iconographer Elena Borowski, 1/14 August, 2007.

Renovation on Eastern Wall of Parish Hall

For decades, perhaps from the very first years of parish life when our parishioners worshiped on the second floor of our church hall, there has been an icon of our Lord Jesus Christ and a cross on the peak of the roof on the eastern side of our parish facing 13th Street on the outside wall of the room that was formerly an altar. This icon has been a witness to our faith and a symbol of the presence of our church for perhaps fifty years or more. Sadly over the last several years, we have watched the icon fade and peel, the frame encasing it weather and the dome and cross above it tilt several degrees to the left.

Finally, this past winter the frame holding the icon gave out and the fifty year old image of our Savior began to slip out from the bottom of its case, protruding some 5 inches. Just before Great Lent this year we removed the icon completely and brought it to the home of our parishioner Elena Sergejevna Borowski with the request that she restore it.

Mrs. Borowski made a valiant effort to return the icon to its original state. However, it was so badly worn from long years of exposure to the elements that all of the pigments were peeling and flaking and she found it necessary to write a copy to be re-hung in its place.

After many months of diligent work, we received both the weather-worn original icon and the fresh new copy on the Feast of the Procession of the Honorable and Live-giving Cross of the Lord (1/14 of August). Mrs. Borowski has donated her time, talent and materials.

Then this month on Sunday the 2nd of September at the end of Divine Liturgy our rector, Archpriest Paul, blessed the new image amidst our congregation and all of those present venerated the icon of Christ our Savior. A collection was made to cover labor and material costs. It must be noted that we indeed covered all of our expenses. Twenty-three families participated in the collection. We received donations ranging from \$7.00 to \$300.00 per family, averaging out to \$65.00 per offering.

A professional contractor was hired to build the new frame encasing the icon and to straighten and retrofit the cross on the roof. Four men of our community donated their time and energy to facilitate the project. The original icon still hangs in its place behind the newly-blessed copy.

Up-keep is a vital expression of our love for God and His holy things and an essential part of our witness before the community at large. Many thanks to all of those people who participated in this important project.

Finacial Report for Renovation of the Icon in front of the Church Hall

Expenses:

Materials:

Wood framing \$131.46

Special molding \$ 40.60

Plexi-glass \$183.18

Sub-total \$355.24

Scaffold \$431.00

Labor \$550.00

Total \$1336.24

Income:

Total Collected \$1490.00



Установка лѣсовъ.
Scaffold assembly.



Члены приходскаго хора, Вербное Воскресенье, 2007 года.
Members of our parish choir, Palm Sunday, 2007.

Отъ души поздравляемъ членовъ приходскаго хора съ праздникомъ ихъ небеснаго Покровителя, преподобнаго Романа Сладкопѣвца. Особо поздравляемъ церковнаго регента, Елизавету Павловну Волменскую, которая была вознаграждена благословенной, архіерейскою грамотою, когда насъ навѣстилъ Его Преосвященство, Преосвященнѣйшій Архіепископъ Кирилль 8/22 іюля, с.г. (фотографія и текстъ грамоты на 6-ой страницѣ). Многая лѣта Елизаветѣ Павловнѣ и всѣмъ членамъ приходскаго хора.

**Обѣдъ въ честь хора устроится 1/14 октября
послѣ Литургіи.**

Краткое житіе преп. Романа Сладкопѣвца

Преподобный Романъ, прозванный «Сладкопѣвцемъ», былъ по происхожденію грекомъ и родился въ серединѣ V столѣтія въ сирійскомъ городѣ Емесѣ. Получивъ образованіе, онъ сталъ діакономъ въ Воскресенскомъ храмѣ въ городѣ Бейрутѣ. При императорѣ Анастасіи Дикорѣ (401-518 гг.) онъ переѣхалъ въ Константинополь и сталъ клирикомъ при патриаршемъ храмѣ Святой Софіи. Онъ усердно помогаль при богослуженіяхъ, хотя не отличался ни голосомъ, ни слухомъ. Однако патриархъ Евфимій любилъ Романа и даже приблизилъ его къ себѣ за его искреннюю вѣру и добродѣтельную жизнь.

Расположеніе патриарха къ святому Роману возбудило противъ него нѣсколькихъ соборныхъ клириковъ, которые стали его притеснять. На одномъ изъ предрождественскихъ богослуженій эти клирики вытолкнули Романа на амвонъ храма и заставили пѣть. Храмъ былъ переполненъ богомольцами, служилъ самъ патриархъ въ присутствіи императора и придворной свиты. Смущенный и напуганный, святой Романъ своимъ дрожащимъ голосомъ и невнятнымъ пѣніемъ всенародно осрамился. Придя домой совершенно подавленнымъ, святой Романъ ночью долго и напряженно молился передъ иконой Божіей Матери, изливая свою скорбь. Богородица явилась ему, подала бумажный свитокъ и велела съѣсть его. И вотъ совершилось чудо: Романъ получилъ красивый, мелодичный голосъ и одновременно поэтическій даръ. Въ приливѣ вдохновенія онъ тутъ же составилъ свой знаменитый кондакъ праздника Рождества Христова: «Дѣва днесъ Пресущественнаго раждаетъ, и земля вертепъ Непрístupному приноситъ; Ангели съ пастырьми славословятъ, волсви же со звѣздою путешествуютъ; насъ бо ради родися Отроча Младо, Превѣчный Богъ».

На слѣдующій день святой Романъ пришелъ въ храмъ къ всенощной подѣ Рождество Христово. Онъ настояль, чтобы ему разрѣшили снова спѣть на амвонѣ, и на этотъ разъ такъ прекрасно спѣлъ составленный имъ гимнъ «Дѣва днесъ», что вызвалъ всеобщій восторгъ. Императоръ и патриархъ благодарили святого Романа, а люди назвали его Сладкопѣвцемъ. Съ тѣхъ поръ святой Романъ украшалъ богослуженія своимъ дивнымъ пѣніемъ и



Икона преп. Романа/Icon of Saint Roman

вдохновенными молитвами.

Любимый всѣми, святой Романъ сталъ учителемъ пѣнія въ Константинополь и высоко поднйль благолѣпіе православныхъ богослуженій. За свой поэтическій даръ онъ заняль почетное мѣсто среди церковныхъ пѣснописцевъ. Ему приписываютъ болѣе тысячи молитвъ и гимновъ на различные праздники. Въ особенности славится акафистъ Благовѣщенію Божіей Матери, который поется въ пятую субботу Великаго поста. По его образцу составлялись прочіе акафисты. Скончался преподобный Романъ въ 556 году.



Congratulations to our Parish Choir

with the Feast of their Patron Saint, Holy Father Roman the Melodist. Special congratulations are due to our choir conductor, Elizabeth P. Volmensky for receiving a “Benedictory Tribute” from our Ruling Bishop His Eminence Archbishop Kyrill, who conferred this Tribute on his last archpastoral visit the 9/22 of July, 2007.

Many years to our choir conductor and to all the members of our Parish Choir.

To the left is a photograph of the Tribute and below is the text.

Benedictory Tribute of the San Francisco and Western American Diocese Russian Orthodox Church Outside of Russia

This Benedictory Tribute is hereby conferred upon the servant of God Elizabeth Pavlovna Volmensky at the Holy Ascension Orthodox Church in Sacramento, California in recognition of her untiring labour on behalf of the parish choir. Every Orthodox Christian, while fulfilling his duties on kliros, should be mindful of the scriptural text “I will sing with the spirit, and I will sing with the mind also (I Corinthians 14:15).

When these words, from the Holy Apostle Paul, are kept in the heart and mind of the singer, then the vocal exhibition of skill are transcended into a beacon that leads fellow Orthodox Christians to prayer. Elizabeth Volmensky, by applying her talent to singing and conducting has shown that she has achieved such a goal. Despite her youth, she has successfully laboured to unify and solidify a zealous group of singers into a traditional Russian Orthodox choir. The choir’s true choral ability is not in the fact of their excellent singing, but that they are able to lead others in prayer. It is for such Choir Conductors, as Elizabeth that the following words were delivered to the choir of the Monastery of

the Holy Cross by Bishop Varnava, Vicar on the Nizhny Novgorod Diocese, on 10 March 1921 in a homily:

“I thank you for allowing many of us, in this sorrowful and difficult time, to forget about our family and household responsibilities. For giving our souls the chance to rest, at least for a few minutes, during the Divine Services where the sacrifice of the Blood of the Unblemished Lamb, Christ our Savior, was offered for our sins and for our deliverance from tears, suffering and sicknesses... I know that you and your choir director had toiled very hard to achieve such results. However, your exertions were not in vain for many anguished souls were comforted with your valiant soul-inspiring singing.”

May our Lord God grand His servant Elizabeth Many Years. Amen.

+ Archbishop Kyril of San Francisco
and Western America
9/22 July 2007

Saint Romanos the Melodist

Commemorated October 1

The popular patron of church singers, St. Romanos, was born in the town of Emesa in Syria in the latter part of the fifth century. Whether or not his Jewish parents converted to Christianity is uncertain; Romanos himself was baptized as a young boy and developed a great love for the house of God. When he came of age he served as a verger, lighting the lamps and preparing the censer. After moving to Beirut, he was ordained to the diaconate and assigned to the Church of the Resurrection. He had a rather mediocre voice, but his pure and simple heart was filled with love for God, and to assist at the church services gave him the greatest joy.

During the reign of Emperor Anastasios (491-518), the young deacon moved to Constantinople. He led an ascetic life of prayer and fasting, but in his humility he thought of himself as being rather worldly. He had a special love for the Mother of God, and would go at night to pray in the Blachernae Church, which housed the precious omophorion of the Holy Virgin. The saintly Patriarch Euthemios loved Romanos for his many virtues, and paid him the same wage as those singers and readers who were more educated and more talented. The latter resented this and derided Romanos for his evident lack of musical and theological training. Romanos himself was painfully aware of these defects; he longed for a melodious voice worthy of leading the faithful in praising God.

It was the day before the Feast of Our Lord's Nativity, and Saint Romanos was assigned to lead the singing that evening at the All-night Vigil. He was responsible not only for the singing but also for the text of the hymns. After everyone had left, he remained in the Blachernae Church and tearfully entreated the Mother of God to help him. Exhausted, he fell asleep with his sorrow. In answer to his prayer, the Mother of God appeared to him in a dream. She handed him a scroll and said to him gently, "Here, eat this." Romanos did so and awoke, overcome with joy and the lingering presence of the heavenly visitor.

When it came time that night for him to sing, Saint Romanos received the patriarch's blessing and, vested in a special garment reserved for the principal singer, he stepped onto the ambo. He began to sing:

"Today the Virgin gives birth to Him Who is above all being . . ." The emperor, the patriarch, the clergy-the entire congregation listened in wonder at the profound theology and the clear, sonorous voice which issued forth. They all joined in the refrain, "A new-born Babe, the pre-eternal God." Later, Saint Romanos told the patriarch about his vision, and the singers who had made fun of him prostrated themselves in repentance and humbly asked the Saint's forgiveness.

It should be noted that the kontakion as we know it today-a short hymn honoring and describing a particular feast or saint-is only the prologue or proemion of a full kontakion which, at the height of its development in the sixth century, was a poetic sermon composed of from 18 - 30 verses or ikoi, each with a refrain, and united by an acrostic. When it was sung to an original melody, it was called an idiomelon. Originally, Saint Romanos' works were known simply as "psalms," "odes," or poems. It was only in the ninth century that the term kontakion-from the word kontos, the shaft on which the parchment was rolled-came into use.

With the Nativity Kontakion, which has been dated to the year 518, Saint Romanos began a period of prolific creativity. Altogether, he wrote as many as one thousand kontakion, celebrating feasts and saints throughout the liturgical year. In the words of one scholar, Saint Romanos' compositions successfully combined "the solemnity and dignity of the sermon with the delicacy and liveliness of lyric and dramatic poetry."

Because Saint Romanos is commemorated on the same day as the feast of Protection, he commonly appears as a central figure in the icon of that feast, even though there is no historical connection (the event celebrated by the Protection icon occurred in the tenth century). Although in more recent icons Saint Romanos is depicted as a deacon standing on the ambo, Russian church musicologist Johann von Gardner points out that in the oldest icons he is more accurately portrayed wearing the short red tunic of a singer and standing on a raised platform in the middle of the church.

“Parish Bulletin”

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