

ORTHODOX WAY



ALL SAINTS OF RUSSIA ORTHODOX CHURCH DENVER, CO.

3274 E Iliff Ave Denver CO (303)757-3533
The Russian Orthodox Church Outside Russia

NOVEMBER-DECEMBER 2009

Курская-Коренная Икона посетила Денвер Kursk-root icon visits Denver



20-го октября в храме отслужен молебен перед чудотворной иконой
On October 20 a prayer service was held for the icon.



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ALL SAINTS OF RUSSIA ORTHODOX CHURCH

*Diocese of Western America
Russian Orthodox Church Outside Russia
3274 E. Iliff Ave.
Denver, Colorado 80210
(303) 757-3533*

Parish Clergy:

Archpriest Boris Henderson, Rector
Home (303) 753-1401 Cell phone (720) 244-3255
Priest Michael Preobrazhensky
Reader Timothy Henderson
Taper-bearer Vladimir Lander

Parish Staff:

Warden: Alexander Yaremenko
Treasurer: Alexandra Timofeeva
Secretary: Petronia Taraschuk
Choir Director: Mat. Natalia Henderson
Sisterhood President: Liliya Trotsenko

Times of Divine Services:

Saturday 6:00 P.M. All-Night Vigil
Sunday 9:40 A.M. Hours
Sunday 10:00 A.M. Divine Liturgy

*For services on the Great Feasts, Saints' Days,
and the days of Great Lent,
check the monthly calendar.*

Namesdays

Date	Baptismal name	Last name	First name
Nov 9	Capitolina	Zhukov	Inna
Nov 11	Anastasia	Volkonsky	Anastasia
Nov 11	Anastasia	Zranov	Anastasia
Nov 11	Anastasia	Bekishev	Anastasia
Nov 11	Anastasia	Repnitskiy	Anastasia
Nov 21	Michael	Baranoff	Michael
Nov 21	Michael	Bekishev	Mikhail
Nov 21	Michael	Ionescu	Dumitru
Nov 21	Michael	Katsnelson	Michael
Nov 21	Michael	Winder	Cameron
Nov 26	Jan, Deacon	Veselak	Jan
Nov 26	John	Carey	John
Dec 5	Maxim	Sorokoletov	Maxim
Dec 6	Alexander	Andreev	Aleksander
Dec 6	Alexander	Katsnelson	Alexander
Dec 6	Alexander	Yaremenko	Oleksandr
Dec 6	Alexander	Zhukov	Alexander
Dec 6	Alexander	Baranoff	Alexander
Dec 7	Catherine	Dunn	Katherine
Dec 7	Catherine	Ivanov	Ekaterina
Dec 12	Anna	Krivolap	Anna
Dec 13	Andrei	Repnitskiy	Andrei
Dec 13	Andrew	Damerau	Andrew
Dec 13	Andrew	Taraschuk	Andrei
Dec 13	Andrew	Vashchenko	Andrew
Dec 13	Andrew	Baranoff	Andrew
Dec 19	Nicholas	Charczenko	Nickolai
Dec 19	Nicholas	Chepelev	Nikolai
Dec 19	Nicholas	Jankowsky	Nick
Dec 19	Nicholas	Kripakov	Nicholas
Dec 19	Nicholas	Shepovalov	Nicholas
Dec 22	Anna	Pankov	Anna
Dec 22	Anna	Preobrazhensky	Anna
Dec 23	Angelina	Djibilov	Angelina
Dec 30	Daniel	Damerau	Richard
Dec 30	Daniel	Damerau	"Daniel, Jr."
Dec 30	Daniel	Zhukov	Daniil

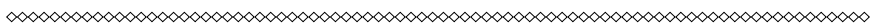
May God grant them many years!.

The icon visits the homes of parishioners Икона посетила дома прихожан



Почти сразу по прибытии в Денвер вечером 19-го октября, икона, в сопровождении отца Бориса, начала посещения домов прихожан для особого благословения домов и семей. К раннему утру 23-го октября, когда икона отправилась в Сан-Франциско, она посетила около 100 домов в Колорадо. Спасибо, отцу Борису и его спутникам за их труды с раннего утра до поздней ночи!

Beginning almost as soon as the Kursk-root icon arrived in Denver the evening of October 19, Fr. Boris began taking it to parishioner's homes as a special blessing of the home. By the time he left early the morning of the 23rd to take the icon to San Francisco, he had been on the road day and night visiting close to 100 homes in the metro area. Thanks, Fr. Boris, for your hard work and dedication!



Prayers for the sick

youth Anna Preobrazhensky
John Dunn

Vladimir Shlomov
Fr. Jan

May God heal them of their ailments and give them strength during the time of illness.

Firebird Festival 2009



Alexandra ready to serve Karavai to the guests.
Александра с караваем встречает гостей.

Our second annual Firebird Festival was held at the church the afternoon of September 19. Besides raising some money for the church, the Festival gave those in attendance a glimpse of Russian culture, including theater, singing, Russian food and other activities. Glory to God for everything!

Наш второй ежегодный фестиваль «Жар Птица» состоялся при церкви 19 сентября. Фестиваль помог заработать финансовые средства для церкви, а также приподнес гостям элементы российской культуры, включая театр, пение, кухню и многое другое. Слава Богу за все!



Singing folk songs was one of the ways the Festival showcased Russian culture.
Пение русских народных песен.

Подарок Патриарху—A gift for the Russian Patriarch



Some of those who worked on the pen posed for their photo on the Sunday before Fr. Boris left for Russia.

Отец Борис с группой приходской молодежи перед отъездом в Россию.

В конце октября о. Борис участвовал в конференции в Москве посвященной работе с молодежью в качестве делегата от Зарубежной Церкви. Он представил патриарху Кириллу в подарок деревянную ручку, изготовленную членами нашей молодежной группы.

In late October Fr. Boris represented the ROCOR at a conference in Moscow devoted to the development of youth work in the church. He presented Patriarch Kyrill with a wooden pen made by members of our parish youth group.



ОДИГИТРИЯ (ПУТЕВОДИТЕЛЬНИЦА) РУССКОГО ЗАРУБЕЖЬЯ

О Коренно-Курской иконе Божией Матери



Обоснованием иконографического типа или композиции икон «Знамения» являются слова пророка Исаии: «Итак, Сам Господь даст вам знамение. Се, Дева во чреве приимет и родит Сына, и нарекут имя Ему Эммануил» (гл. 7, ст. 14).

В 13 столетии Курская область, как и почти вся тогдашняя Россия, подверглась страшному опустошению от нашествия татар. Город Курск был совершенно разрушен и превратился в дикую, заросшую дремучим лесом, населенную дикими зверями пустыню. Жители г. Рыльска, находившегося в 90 верстах от Курска и случайно уцелевшего от татарского погрома, ездили туда на охоту. И вот, 8 сентября 1295, в день Рождества Пресвятой 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 святая 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 часовеньку,

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.

Рыльский князь Василий Шемяка, узнав об иконе, приказал перенести ее в г. Рыльск, что и было сделано с большим торжеством: весь город вышел навстречу чудотворной иконе, приближавшейся с крестным ходом. Только сам Василий Шемяка уклонился от участия в этом торжестве... и ослеп. После усердного покаяния и молитв перед иконою, он опять прозрел. В благодарность за это он соорудил в Рыльске храм Рождества Пресвятой Богородицы, где и была поставлена икона, и с тех пор, в день ее явления, 8 сентября, установлено ежегодное празднование ей.

Но недолго пробыла икона в Рыльске. Трижды она чудесно исчезала из Рыльска, и ее находили в том месте, где она явилась впервые охотнику. После этого рыльчане поняли, что Божия Матерь благоволит, чтобы Ее икона оставалась на месте ее явления, и соорудили новую часовню и оставили ее там навсегда.

В 1383 г. Курская область подверглась новому разграблению со стороны татар. Татары, встретив на своем пути часовню, взяли священника в плен, а часовню решили сжечь. Но часовня, несмотря на все усилия, не загоралась. Суеверные татары накинулись на священника, которого они взяли в плен, подозревая его в волшебстве, которым они объяснили свою неудачу. Священник обличил их неразумие и указал им на икону Божией Матери, находящуюся в часовне. Озлобленные татары схватили святую икону, рассекли ее на две части и бросили их в разные стороны, а часовню сожгли. Отец Боголюб был отведен в плен.

В плену татар старец сохранил свою православно-христианскую веру: несмотря на давление, оказываемое ими, принять их религию, он остался непреклонен, возлагая всю свою надежду на Бога и Его Пречистую Матерь. И эта надежда не обманула его. Однажды он пас овец и услаждал себя пением церковных молитв в честь Матери Божией. Проезжавшие к хану послы московского князя, услышав это пение, узнали в пастухе-старце русского священника и выкупили его из плена. Отец Боголюб вернулся в свое отечество и поселился опять на своем прежнем месте, где стояла часовня с иконой. Здесь он скоро нашел расколотые татарами части чудотворной иконы, сложил их вместе, и они тотчас же срослись.

В 1597 г., по повелению царя Феодора Иоанновича, икона была взята в Москву и окружена по ее краям изображениями Господа

Саваофа и ветхозаветных пророков, предвозвестивших людям об избрании, подвиге и служении Препоблагословенной Девы Марии. В 1603 г. Самозванец Димитрий I взял икону из Курска в свой лагерь в Путивль, а затем в Москву, где она хранилась в царских хоромах.

В 1615 г. по особому прошению курских жителей царь Михаил Феодорович повелел возвратить чудотворный образ из Москвы в Курск и поставить его в курском соборном храме. Царица Ирина Феодоровна украсила икону богатой ризой, после чего икона вернулась обратно в свою часовню. В том же году, с помощью царя, на месте часовни был воздвигнут храм Рождества Пресвятой Богородицы и основан монастырь, а над источником на месте явления иконы выстроена была другая церковь во имя Живоносного Источника.

Новый монастырь стал называться Коренной пустыню, в память явления иконы при корне дерева. С 1618 г. большую часть года икона проводила в Курске, а в Коренную пустынь она переносилась лишь на время.



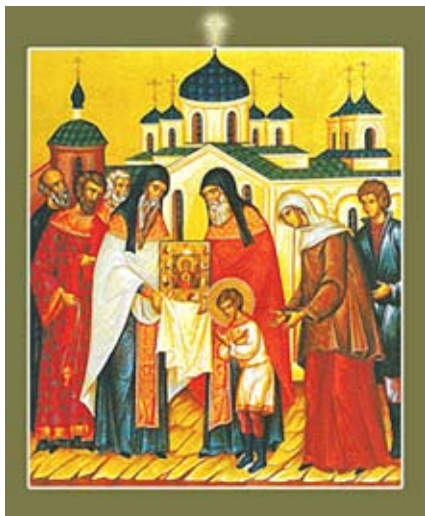
В 1676 г. икона путешествовала на Дон для благословения Донских казачьих полков. В 1684 г. Государь Иоанн и Петр Алексеевичи прислали в Коренную пустынь список со святой иконы с повелением, чтобы этот список сопровождал в походах православных воинов. В 1687 г. икона посылалась в «большой полк». В 1689 г. списки со святой иконы были даны полкам в Крымский поход. В 1812 г. список со святой иконы был послан к Кутузову в действующую армию. Имелось много списков со святой Курской-Коренной иконы, которые также прославились чудотворениями.

С 1806 г., по Высочайшему повелению, было определено, что чудотворная икона должна находиться в Коренной пустыни спятницы 9-ой седмицы по Пасхе до 12 сентября. В эти дни икона переносилась из Курска в Коренную пустынь и обратно торжественным крестным ходом, который растягивался на весь путь Знаменского монастыря в г. Курске до Коренной пустыни—27 верст.

С чудотворной иконой связаны некоторые ужасные события

предреволюционных лет в России, как, например, взрыв адской машины в Курском соборе с целью уничтожения иконы. Храм был взрывом разрушен, а икона осталась цела. Это страшное событие имело свой отголосок во Франкфурте (Германия), куда, уже теперь, в наши годы привозилась икона. Священника, сопровождавшего икону,—узнаем мы из книги архиепископа Чикагского и Детройтского Серафима (Иванова; + 1987 г.) «Одигитрия русского зарубежья»,—отозвал в сторону некий старик и сказал: «Я был сообщником Уфимцева в покушении на взрыв этой иконы. Был я мальчишкой и в Бога не верил. Вот и захотелось мне проверить: если Бог есть, то Он не допустит гибели столь великой святыни. После взрыва я горячо уверовал в Бога, и до сих пор горько раскаиваюсь в своем ужасном поступке». Старик поклонился иконе и вышел из храма.

Теперьнесколькословприснопамятновысокопреосвященнейшем Феофане, архиепископе Курском и Обоянском, вывезшем икону за границу, и благодаря которому удалось сохранить эту святыню от осквернения со стороны безбожников.



Владыка Феофан (Гаврилов) родился 26 декабря 1872 г. в Орловской епархии в семье церковной. В 1893 г. он окончил Орловскую семинарию, а в 1897 г. принял священство (покойный Владыка был из вдовых протоиереев). В 1902 г.—поступил в Киевскую Духовную Академию, где и принял монашество. Окончив академию в 1906 г. со степенью кандидата богословия, отец Феофанназначаетсяпомощником

смотрителя Бежецкого духовного училища. В 1908 г.—назначен инспектором Вольнской семинарии, а в 1910 г. стал ректором Витебской семинарии. В декабре 1913 г. в Знаменском соборе г. Курска совершилась архиерейская его хиротония во епископа Рыльского, викария Курской и Обоянской епархии. Новый владыка любил служить в Казанском соборе в г. Курске, освящение закладки которого было совершено святителем Белгородским Иоасафом в 1752 г., а строительством этого храма занимался раб Божий Исидор,

родной отец преподобного Серафима Саровского. В 9-ую пятницу после Пасхи 1767 г. во дворе Машниных (так в документах писали свою фамилию родители преподобного—свящ. СГ), находившемся близ храма, совершилось чудесное исцеление отрока Прохора, будущего преподобного Серафима, перед Курской иконой. Интересно отметить, что в нижнем Сергиевском храме Казанского собора находится прижизненный портрет преподобного Серафима, посланный игуменом Саровской пустыни Нифонтом родному брату Алексею с известием о кончине чудотворца.

По удалении на покой курского архиепископа в 1917 г. епископ Феофан был духовенством и паствой единогласно избран епархиальным архиереем. Будучи епископом г. Курска, владыка Феофан со своими пасомыми пережил похищение безбожниками чудотворной Курской иконы из Знаменского собора в 1918 г. Случилось же это так:

В среду 6-ой недели Великого поста литургию Преждеосвященных Даров совершал иеромонах Гермоген (Золенко), который скончался в сане архимандрита на Святой Земле в 1958 г. Возвращаясь в храм на великое повечерие, он у входа в собор увидел иеромонаха Питирима и монастырского огарочника (послушник, следивший за огарками свечей), которые обнаружили похищение чудотворной иконы, Святого Агнца (для Преждеосвященной в пятницу 6-ой недели поста) и золотой дарохранильницы. Взволнованная монастырская братия немедленно об этом сообщила владыке Феофану, который послал телеграмму начальнику московского уголовного розыска. Безбожниками не было произведено никаких поисков чудотворной иконы, а свалили вину на самих монахов, посадив их под домашний арест, в том числе и епископа Феофана. И вот, монахи Знаменского монастыря, лишившись главной своей святыни, горестно встретили Пасху. Но Воскресший Христос утешил монастырскую братию скорым обретением иконы в четверг Фоминой недели. Курская икона была найдена без драгоценной ризы одним бездомным курянином у Феодосиевского колодца, выкопанного по преданию самим игуменом Киево-Печерским—преподобным Феодосием, в день памяти которого была найдена икона. Поэтому, нельзя не заметить участия в обретении иконы и представительства за своих земляков чудотворца Лавры Киевской. Узнав об обретении иконы, епископ Феофан велел звонить во колокола и направился крестным ходом со всей братией монастыря к месту обретения чудотворного образа. Вскоре по взятии Курска Добровольческой армии в сентябре 1919 г. были найдены два расшитых золотом чехла в помойке здания ЧК. Возрадовавшимся



Курская - Коренная - Знамение

и благодарным народом совершались непрерывные моления перед иконой, зная, что в скором времени она оставит свой град. Владыка Феофан, опасаясь осквернения святыни наступавшими безбожными силами, покинул пределы Курска 18 ноября 1919 г., неся на руках своих чудотворный образ. В 1920 г. икона в сопровождении владыки Феофана окончательно покинула Родину.

В 1925 г. по постановлению Синода зарубежных епископов и с согласия хранителя иконы, архиепископа Феофана, Зарубежная Одигитрия была перенесена в русскую Троицкую церковь в Белграде. После захвата Югославии немцами, архиепископ Феофан перевез икону в Хоповский монастырь. Вскоре после этого, высланный из Хорватии архиепископ Феофан прибыл в Белград, где жил в нужде до конца своих дней. Кончина его последовала в 1943 г.

Следует напомнить, что именно перед этой святыней скончался великий святитель Иоанн (Максимович; + 1966 г.), архиепископ Шанхайский и Сан-Францисский, чудотворец.

Возблагодарим Господа, даровавшего нам эту величайшую святыню Матери Божией, Которая освящает все события и торжества нашей Русской Зарубежной Церкви и указывает нам путь в современном мире.

The Wonderworking Kursk Icon of Our Lady of the Sign.



In the 13th century, during the dreadful period of the Tartar invasion of Russia, the devastated province of Kursk was emptied of people and its principal city, Kursk, became a wilderness. Now, the residents of the city of Rylsk, which had been preserved from invasion, often journeyed to the site of Kursk to hunt wild beasts. One of the hunters, going along the bank of the river Skal, which was not very far from ruined Kursk, noticed an icon lying face down on the ground next to the root of a tree. The hunter picked it up and found that it was an icon of the Sign, such as was enshrined and venerated in the city of Novgorod. At this time, the icon's first miracle was worked, for no sooner had the hunter picked up the sacred image than there immediately gushed forth with great force an abundant spring of pure water. This took place on September 8th in the year 1295.

The hunter constructed a small wooden chapel and placed the newly manifested image of the Mother of God therein. The residents of Rylsk began to visit the place of the manifestation of this holy object and the icon was glorified by miracles all the more. Prince Vasily Shemyaka of Rylsk ordered that the icon be brought to the city of Rylsk itself and this

was done in a solemn manner, for the people of the city went forth to met the icon of the Mother of God; but Shemyaka himself declined to attend the festivities and for this reason was punished with blindness. The prince, however, repented and straightway received healing. Moved by this miracle, Shemyaka constructed a church in the city of Rylsk in honor of the Nativity of the All-Holy Theotokos, and there the miraculous icon was enshrined on September 8th, the day of its manifestation, appointed as the annual feast date.

But the icon vanished in a miraculous manner and returned to the place of its original appearance. The residents of Rylsk continually brought it back, but each time it returned to its former place. Then, understanding that the Mother of God was well pleased to dwell in the place of the manifestation of her image, they eventually left it there in peace. Innumerable pilgrimages streamed to the site and services of supplication were celebrated there by a certain priest whose name was Bogoliub and who dwelt at the site of the wooden chapel and struggled there in asceticism.

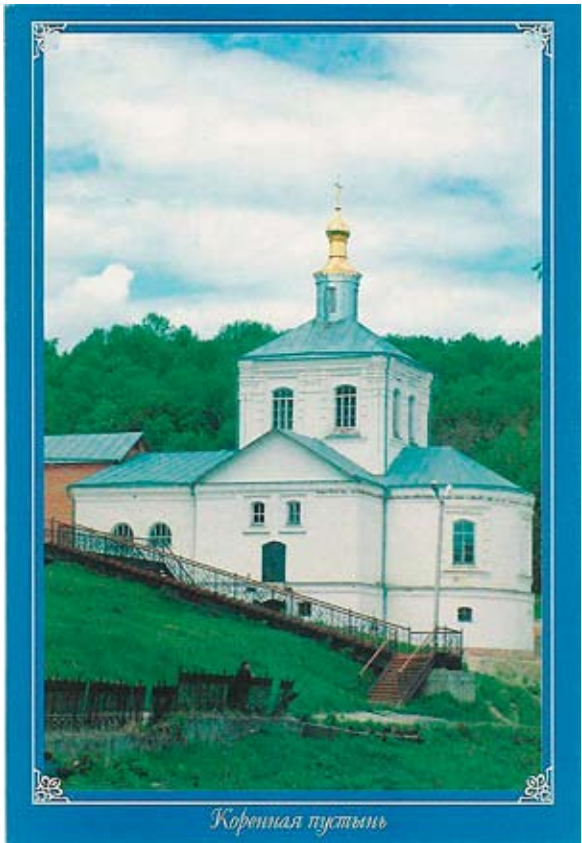
In the year 1383, the province of Kursk was subjected to a new invasion of Tartars. They decided to set fire to the chapel, but it refused to burn, even though they piled up fuel all around it, and so the superstitious barbarians fell upon the priest Bogoliub, accusing him of sorcery. The pious priest denounced their foolishness and pointed out the icon of the Mother of God to them. The malicious Tartars laid hold of the holy icon and cut it in two, casting the pieces to either side. The chapel then caught fire and the priest Bogoliub was carried off a prisoner.

In his captivity, the God-loving elder kept the Faith, placing his hope on the all-holy Mother of God, and his hope did not fail him. Now, one day as he was guarding flocks and passing the time by singing prayers and doxologies in honor of the Mother of God, there passed by some emissaries of the Tsar of Moscow.

They heard this chanting, arranged to ransom the priest from captivity, and Bogoliub returned to the former site of the chapel. There he found the pieces of the miraculous icon which the Tartars had cast away. He picked them up and straightway they grew together, although the signs of the split remained. Learning of this miracle, the residents of Rylsk gave glory to God and to His all-pure Mother. Again they attempted to transfer the holy icon to their city, but once more the miraculous image returned to its former place. A new chapel was then built on the original site of the icon's appearance and here it remained for about 200 years.

The city of Kursk was revived in the year 1597 at the command of Theodore Ivanovich of Moscow. This pious Tsar, who had heard of the

miracles of the icon, expressed his desire to behold it, and in Moscow, the icon was greeted with great solemnity. The Tsaritsa, Irene Theodorovna, adorned the holy icon with a precious riza. At the command of the Tsar, the icon was set in a silver-gilt frame upon which were depicted the Lord of Hosts and prophets holding scrolls in their hands. The icon was subsequently returned and, with the close cooperation of the Tsar, a monastery was founded on the site of the chapel. A church, dedicated to the Life-bearing Spring, was built above



Church at the location of the spring.

the same spring that had appeared when the icon was first revealed and the monastery attached to it was called the Kursk Root Hermitage in honor of the manifestation of the icon at the root of the tree.

During an invasion of Crimean Tartars, the icon was transferred to the cathedral church of Kursk, and an exact copy was left at the Hermitage. Tsar Boris Godunov bestowed many precious gifts for the adornment of the icon and even the pretender, the false Dimitry, who desired to call attention to himself and to win the support of those who lived in the vicinity of Kursk, venerated this icon and placed it in the royal mansions where it remained until the year 1615.

While the icon was absent from the city of Kursk, the grace-bearing aid of the Mother of God did not forsake that city, for when in the year 1612 the Poles laid siege to Kursk, certain of the citizens beheld the Mother of God and two radiant monks above the city. Captured Poles related that they, too, had beheld a woman and two radiant men on the city walls, and

that this woman made threatening gestures at those who were conducting the siege. The citizens then made a vow to construct a monastery in honor of the all-holy Theotokos and to place the miraculous icon therein. The besiegers were quickly put to flight and in gratitude to their heavenly helper, the people of Kursk built a monastery in honor of the all-holy Theotokos of the Sign.

In 1676, the icon of the Mother of God of the Sign was borne to the Don River to bless the forces of the Don Cossacks. In 1684, a copy of the miraculous icon of the all-holy Theotokos of the Sign was sent to the Monastery of the Root by the sovereigns and great princes Ivan and Peter Alexievich. This copy was set in a silver-gilt frame and a command was made that this copy be borne wherever Orthodox warriors went into battle.

In the year 1812, the Kursk Civic Society sent to General Kutuzov a copy of the miraculous icon of Kursk, setting it in a silver-gilt frame. The commander expressed his gratitude to the citizens of Kursk and his belief that Kursk would remain free, thanks to the protection of the Queen of Heaven.

In March of 1898 a group of anarchists, desiring to undermine the faith of the people in the wonderworking power of the icon, decided to destroy it. They placed a time bomb in the Cathedral of the Sign, and at two o'clock in the morning a horrendous explosion rent the air and all the walls of the monastery were shaken. The frightened monastic brethren rushed immediately to the cathedral, where they beheld a scene of horrible devastation. The force of the blast had shattered the gilded canopy above the icon. The heavy marble base, constructed of several massive steps, had been jolted out of position and split into several pieces. A huge metal candlestick which stood before the icon and been blown to the opposite side of the cathedral. A door of cast iron located near the icon had been torn from its hinges and cast outside, where it smashed against a wall and caused a deep crack. All the windows in the cathedral and even those in the dome above were shattered. Amid the general devastation, the holy icon remained intact and even the glass within the frame remained whole. Thinking to destroy the icon, the anarchists had, on the contrary, become the cause of its greater glorification.

Every year on Friday of the ninth week after Pascha, the icon of the Sign was solemnly borne in procession from the Kursk Cathedral of the Sign to the place of its original manifestation at the Kursk Hermitage, where it remained until September 12. On September 13, it was again solemnly returned to the city of Kursk. This procession was instituted in the year 1618 in memory of the transfer of the icon from Moscow to Kursk and to commemorate its original appearance.



Cross procession in Kursk Province, Bright Week procession with the icon of Our Lady of Kursk (in shrine, at right), as painted by Ilya Repin, 1880-83 (State Tretyakov Gallery, Moscow).

During the Bolshevik revolution, the icon was removed from the Cathedral of the Sign on April 12, 1918. Search was made for the icon but without result. The holy object was discovered under the following circumstances: Not far from the monastery there lived a poor girl and her mother who for three days had not had anything to eat. At that time Kursk was controlled by the Bolshevik regime. On May 3, the girl, a seamstress, went off to the marketplace in search of bread. Returning home at about one o'clock in the morning, she passed by a well which, according to tradition, had been dug by St. Theodosius of the Caves. There, on the edge of the well, she beheld a package wrapped in a sack, and when she opened it, in the package she found the sacred icon, which apparently had been left there by those who had stolen it.

At the end of October 1919, when the White Russian Army was evacuating the city of Kursk, twelve monks of the monastery transferred the icon to the city of Belgorod, from which it was again transferred, first to Taganrog and Ekaterinodar, and then to Novorossiisk. During the evacuation, with the permission of Metropolitan Anthony Khrapovitsky who was then President of the Higher Ecclesiastical Administration in Southern Russia, the icon was taken aboard the steamship St. Nicholas by Bishop Theophan of Kursk on March 1, 1920, and was transported to the city of Thessalonica. On April 3, Bishop Theophan took the icon to the city of Pec, the ancient capital of Serbia. For four months the icon

remained in Pec, and in September, at the request of Baron Wrangel, it was returned again to the Crimea. A year after departing from the city of Kursk, on October 29, 1920, the holy image again left its native land during the evacuation of the White Army and those Russian people who refused to submit to the Soviet regime. After arriving again in the Kingdom of the Serbs, Croats and Slovenes, with the blessing of Patriarch Dimitry, the holy icon remained with Bishop Theophan in the Serbian monastery of Yazak on Frushkaya Mountain. From the end of 1927, the icon was to be found in the Russian church of the Holy Trinity in the city of Belgrade.

With the blessing of the Synod of Bishops, Bishop Theophan bore the icon around to various places where Russians of the diaspora dwelt. During World War II, when Belgrade was subjected to bombardment and other tribulations associated with the war, the miraculous icon became a rampart of hope for all that approached it with sincere prayer.

The steadfast companion of those Russian people who did not accept the satanic authority, this great and ancient holy object, which remained in Moscow during the dreadful turmoil of the 17th century, was removed from Yugoslavia in the autumn of 1944 together with those who again fled the godless regime. From ruined Vienna, the icon was borne to the tranquil city of Carlsbad to which the Synod of Bishops had been evacuated. With the approach of the Bolsheviki it was again transferred to Munich in the spring of 1945. The holy icon proved to be an unending consolation to many thousands of people who were experiencing all the trials and tribulations of the latter years of World War II. From Munich the icon was borne to Switzerland, France, Belgium, England, Austria, and many cities and camps in Germany itself. Subsequently, the icon was transferred to the New World where it had its permanent residence first in the New Kursk Hermitage in Mahopac, N.Y., and then in the Synod's Cathedral Church of the Mother of God of the Sign in New York City, the residence of the First Hierarch of the Russian Orthodox Church Abroad. At present, by decree of the Council of Bishops of the Russian Orthodox Church Abroad, a festival is held in honor of the icon at the New Kursk Hermitage in Mahopac, N.Y., on the Sunday nearest the feast of the Nativity of the Most Holy Theotokos, and in the Synod's Cathedral of the Mother of God of the Sign in New York City on November 27/December 10.



Last October Patriarch Kyrill brought the icon to Kursk for the first time since the Russian revolution.

A recent miracle of the Kursk Icon of the Most Holy Theotokos

Since its miraculous appearance in the forest of Kursk in the 13th century, the wonderworking icon of the Mother of God, known as the Kursk Root Icon of the Sign, has been a constant source of healing, comfort and deliverance from calamity to countless numbers of Orthodox Christians, most prominent among who was St. Seraphim of Sarov himself, a native of Kursk. In his childhood he was healed of a serious malady through the intercessions of the Most Holy Theotokos when her miraculous icon stopped at the home of the Moshnin family.

With its departure from the Russian land following the defeat of the White Army, the icon did not cease its miraculous aid to all who with faith sought the heavenly intercession of the Mother of God.

A book entitled *The Hodigitria of the Russian Emigration*, authored by Bishop Seraphim (later Archbishop of Chicago and Detroit, now reposed), was published in 1955 (in Russian), giving a lengthy account of the history of the Kursk icon and the miracles performed by it. In 1976 Archbishop Seraphim issued a supplement to this book, containing more recent accounts of miracles which he had gathered in the course of some 20 years. It is this latter supplement which we are presenting here in English translation for the edification of our readers, as well as an account published subsequently in the newspaper *Orthodox Russia*.

The healing of a woman ill with tuberculosis.

Iask forgiveness for being so late in informing you of the healing from a hopeless stage of tuberculosis of my fiancée, later my wife Maria, nee Smimova.

On Sunday, the 9th of September 1952, together with the now deceased Alexandra Feodorovna Luper, we went to visit the Russian girl Maria Smimova, who was a patient at the Nomerheide Sanitarium in Holland.

The journey was long and difficult. Along the way Alexandra Feodorovna told me the following about Maria. During the last war, in 1942, at the age of 15 she was forcibly deported to Germany to work. The overburdening work in unsanitary conditions, together with the poor food, ruined Maria's health.

With the approach of the American army, and fearing retaliation from the retreating German soldiers, in the spring of 1944 Maria fled with several Russian girls to southern Holland. Until the end of the war she lived there in hiding with a kind Dutch widow. In the spring of 1945, already after the end of the war, Maria began to cough up blood. She lay for some time at the home of the widow who had taken her in, and then she was able to enter a tuberculosis sanitarium. It was at this sanitarium that the late A.F. Luper introduced me to her. I liked Maria very much, from the first glance. Because of her open, kind, happy face, her optimism, and her desire for life, after three or four visits I fell in love with her.

Soon after my first visit, my emigration visa to the USA arrived with a term of one half year. Until meeting Maria I wanted to leave for North America. And now, at once, both love and the visa. Which was I to choose?

My financial situation was extremely unsatisfactory, I was not in a position to support Maria, and I decided with her approval, to go to prosperous America so as to support her from there and save money for the future. By that time I had already proposed to Maria, and we had become engaged. Departing I convinced Maria that upon my honor I would not forget her, and that we would see each other again.

Leaving the sanitarium, I met the senior nurse (a Catholic nun) named Archangela, who was in charge of the wing Maria was staying in. I told the nun that I was going to America, and that I wanted to know in what condition Maria's health was at the time. She replied that Maria was a hopeless case, and that there was not the slightest chance for her recovery. Both lungs had become infected, the right one especially. The stomach cavity was infected by TB and an operation was pointless. The doctors had ceased to prescribe medicines for the ill woman, except for pain killers, and her days were numbered.

This news, as it were, splashed me with cold water, but I thought, “Who can number days? Only God! We are all in the hands of the Lord God!” I heatedly replied to the nurse, “I believe that God exists and that she will recover.”

In March I was already in San Francisco. I was taken in by the late Fr. John Kliarovich. Soon I found work and friends, but I did not forget that in a TB sanitarium in Holland lay my fiancée.

I wrote her letters every week and often sent her parcels and money. I do not remember exactly: it seems in the summer of 1953 Metropolitan Anastassy arrived in San Francisco with the Kursk wonder-working icon of the Mother of God. It was the all-night vigil. Vladyka Anastassy was serving with Vladyka Tikhon and a multitude of clergy. On the analogion in the middle of the church, all in the glow of many candles, lay the miracle-working image. I also put up a candle and for the first time in my life drew near and venerated this great and holy icon. I was caught up by an unusual feeling of joy and reverence. For the first time in several years I saw tears of compunction on many faces. The holy wonder-working icon lay some two or three paces from me! The unusual spiritual fervor engulfed me. Some kind of link of the present and past passed before me. I did not feel time — I was outside of time. I relived my childhood and youth. Everything was here in this image, and somehow, involuntarily, a fervent mental prayer began to pour forth of its own accord. “Little Mother and Protectress, heal my ailing Maria, and unto the end of my days I will not eat meat on Wednesdays and Fridays!” (At that time I did not know that by church regulations, Orthodox Christians are not permitted to eat meat on Wednesdays and Fridays.)

With this thought I venerated the wonder-working image once more and went to Metropolitan Anastassy to be anointed and to receive a blessing.

Soon I found out that Maria’s condition had become much better. And the doctor decided that she was able to withstand an operation. Having received news about this from Maria, I fervently prayed to the Heavenly Queen for a fortunate outcome of the operation. Sometime after the operation Maria was able to rise from her bed and take short walks. On the other hand, it was impossible to bring her to America. I then decided to return to Holland. On April 16, 1956, Maria left the sanitarium, and on April 25th of the same year I arrived in Rotterdam, where I was greeted at the dock by the onetime “hopelessly ill” Maria.

We were married long ago.

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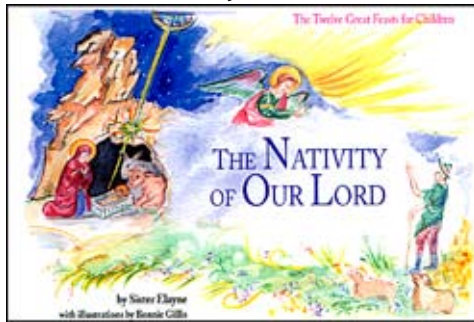
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About the author and illustrator

Sister Elayne is a member of the community of St. Barbara Orthodox Monastery in Santa Barbara, California. Since the time she wrote this series of poems, she has been tonsured as a stavrophor nun, and has received a new name, Mother Melania. Bonnie Gillis is an iconographer and illustrator. She lives in Langley, B.C. where her husband, Father Michael, is pastor of a new Orthodox mission.

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