



“Joy of All Who Sorrow”

No. 125 April 2019



"...Now since you are celebrating the holy Pascha, you should know, brethren, what the Pascha is. Pascha means the crossing-over, and so the Festival is called by this name. For it was on this day that the Children of Israel crossed over out of Egypt, and the Son of God crossed over from this world to His Father. What gain is it to celebrate unless you imitate Him Whom you worship; that is, unless you cross over from Egypt, that is, from the darkness of evildoing to the light of virtue, from the love of this world to the love of your heavenly home?"

St. Ambrose of Milan (+397)

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Kursk-Root Ikon of the Mother of God

In the 13th century, during the dreadful period of the Tartar invasion of Russia, the devastated city of Kursk was emptied of people. The residents of the city of Rylsk, which had been preserved from invasion, often journeyed to the site of Kursk to hunt wild beasts. On 8 September, 1295, one of the hunters, going along the bank of the river Skal, noticed an ikon lying face down on the ground next to the root of a tree. He picked it up and found that it was an Ikon of the Sign. 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, and the ikon was glorified by miracles all the more. Prince Vasily Shemyaka of Rylsk ordered that the ikon be brought to the city of Rylsk itself and this was done in a solemn manner, 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, and there the miraculous ikon was enshrined. But the ikon 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. The malicious Tartars laid hold of the holy ikon 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 in the all-holy Mother of God. One day, there passed by some emissaries of the Tsar of Moscow. They heard him chanting and arranged to ransom him from captivity, and he returned to the former site of the chapel. There he found the pieces of the miraculous ikon which the Tartars had cast away. He picked them up and straightway they grew together, although the signs of the split remained. A new chapel was then built, 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 ikon, expressed his desire to behold it, and in Moscow, the ikon was greeted with great solemnity. The Tsaritsa, Irene Theodorovna, adorned the holy ikon with a precious riza. At the command of the Tsar, the ikon was set in a silver-gilt frame upon which were depicted the Lord of Hosts and prophets holding scrolls in their hands. The ikon 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 the same spring that had appeared when the ikon was first revealed and the monastery attached to it was called the Kursk Root Hermitage in honour of the manifestation of the ikon at the root of the tree. 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 honour of the all-holy Theotokos and to place the miraculous ikon therein. The besiegers were quickly put to flight.

and in gratitude to their heavenly helper, the people kept their promise. In 1676, the ikon 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 ikon was sent to the Monastery of the Root. This copy was set in a silver-gilt frame and a command was made that it be borne wherever Orthodox warriors went into battle.

In 1769, at the age of 10, the future St Seraphim of Sarov, a citizen of Kursk, suffered a serious illness. A procession with the ikon through the streets of the city took a "short-cut" due to bad weather and passed near his home. His mother ran out with the young boy to place him before the Ikon, and he was soon healed of his illness.

In March of 1898 a group of anarchists, desiring to undermine the faith of the people in the wonderworking power of the ikon, 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. The frightened monastic brethren rushed immediately to the cathedral. Amid the general devastation, the holy ikon remained intact and even the glass within the frame remained whole. Thinking to destroy the ikon, the anarchists had, on the contrary, become the cause of its greater glorification.

During the Bolshevik revolution, the ikon was removed from the Cathedral of the Sign. Search was made without result, but it was eventually rediscovered by a poor girl, lying on the edge of a well, wrapped in a sack. At the end of October 1919, when the White Army was evacuating the city of Kursk, twelve monks of the monastery transferred the ikon 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 ikon 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 3 April, Bishop Theophan took the ikon to the city of Pec, the ancient capital of Serbia. For four months the ikon 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 ikon remained with Bishop Theophan in the Serbian monastery of Yazak on Frushkaya Mountain. From the end of 1927, the ikon was to be found in the Russian church of the Holy Trinity in the city of Belgrade. It was removed from Yugoslavia in the autumn of 1944 together with those who again fled the godless regime. From ruined Vienna, the ikon was borne to the tranquil city of Carlsbad. With the approach of the Bolsheviks it was again transferred to Munich in the spring of 1945. From there, the ikon was borne to Switzerland, France, Belgium, England, Austria, and many cities and camps in Germany itself. Subsequently, it 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 honour of the ikon 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.

NOTES & JOTTINGS

KURSK IKON VISITATION: THURSDAY 11 APRIL 7PM

The Holy Kursk Root Ikon is visiting our Diocese on an extended visit from Tuesday 26 March until Sunday 21 April. The Ikon will be taken to the Holy House in Walsingham and the Shrine Chapel for approximately Noon on Thursday 11 April by Fr Dcn Mark. **In the evening of Thursday 11 April at 7pm the Ikon will be at our church in Mettingham for a Moleben and Akathist.** Apart from the time that the ikon will be in Walsingham and Mettingham, it will be possible for this revered image to come and bless the homes of our parishioners as well as visiting those who are sick in the afternoon of Thursday 11 April and during the morning and up to the mid-afternoon of Friday 12 April. If you would like to request for the ikon to come to bless your home please contact Fr Mark (01502) 716914 or by emailing, tattumsmith@gmail.com to see if this is possible. If the ikon is able to visit your home please carefully take note of the following instructions:

In the home to be visited a table should be prepared where the ikon may be set. It is recommended that the table be covered with a clean white tablecloth, and that a pillow in a clean white pillowcase be set on it (for resting the ikon). A candle or lampada (vigil lamp) is lit either before the ikon or in the ikon corner. If the visit with the ikon takes place in the evening when it is dark, the lights should be turned on in all of the rooms, since the miraculous ikon will be carried around the whole house or apartment. A list of names (of the living only) is prepared and placed on the table for commemoration. It is also customary that a donation is made towards the cost of the Ikon's travels.

If you are unable to come to the service in Walsingham at Noon or at Mettingham at 7pm on Thursday 11 April, and the ikon cannot be brought to your home on this visit, please do send us a list of any names of (living) people that you would like to be commemorated to tattumsmith@gmail.com and we will read the names before the Ikon at the moleben service.

EPISCOPAL LITURGY – Bright Wednesday 1 May @ 10am

Vladyka Irenei will be back in the UK during Holy Week and plans to serve the Holy Liturgy at different parishes throughout Bright Week. We understand that His Grace hopes to be with us on Bright Wednesday 1 May, please make an extra effort to be present for this very special visit and arrive by 10am in order to greet the bishop. More details of Vladyka's visit will be made sent out as soon as they are available.

PRAYER BOOKLET FOR CHILDREN

We have now received some beautiful NEW Prayer Booklets for children which have been produced by the Russian Orthodox Parish of St Silouan in Southampton (Diocese of Sourozh). The booklets are printed in full colour in A5 format with simple morning and evening prayers in Russian and English. The booklets retail at £3.50 and can be purchased via the [SGOIS website](#).

NAMEDAYS

We send our congratulations to everyone who is celebrating a nameday at this time & wish them:

MANY YEARS!

8 April – **Martyr Alla in Crimea** – Alla Steele

14 April - **St Mary of Egypt** – Mary Matthewson

20 April – **St Daniel of Pereyaslavl** – Daniel Dembri



COLLEGIATE CHURCH OF THE MOTHER OF GOD
JOY OF ALL WHO SORROW

APRIL 2019

Saturday 6 April

7.30pm ~ Vigil

Sunday 7 April

10.10am ~ Hours and Divine Liturgy (Annunciation)

Wednesday 10 April

7.00pm ~ Compline with the Great Canon & the Life of St Mary of Egypt

✦ Thursday 11 April ✦

7pm ~ Moleben & Akathist in front of the Holy Kursk Ikon

To request for the ikon to visit your home or to submit names contact Fr Mark on 01502 716914 /

tattumsmith@gmail.com

Saturday 13 April

7.30pm ~ Vigil

Sunday 14 April

10.10am ~ Hours and Divine Liturgy (St Mary of Egypt)

Saturday 20 April

7.30pm ~ Vigil

Sunday 21 April

10.10am – Hours & Divine Liturgy (Palm Sunday)

2.00pm ~ Bridegroom Matins

HOLY WEEK SCHEDULE –

Monday 22 April – Sunday 28 April

See separate schedule below

Saturday 27 April ✦ PASCHA ✦

11.30pm ~ Midnight Office, Paschal Matins & Divine Liturgy

EPISCOPAL VISITATION

OF HIS GRACE BISHOP IRENEI OF RICHMOND & WESTERN EUROPE

Bright Wednesday 1 May

10am Greeting of the Bishop

10.10am Paschal Hours & Divine Liturgy with Procession

Followed by a Festal Lunch in the College



Joy of All Who Sorrow, Low Road, Mettingham, Suffolk, NR35 1TP
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Holy Week Schedule 2019

Saturday 20 April – Lazarus Saturday

7.30pm – Vigil

Sunday 21 April – Palm Sunday

10.10am – Hours & Divine Liturgy

2.00pm – Bridegroom Matins

Monday 22 April - Great and Holy Monday

7.00pm – Bridegroom Matins

Tuesday 23 April - Great and Holy Tuesday

7.00pm – Bridegroom Matins

Wednesday 24 April - Great and Holy Monday

7.00pm – Matins

Thursday 25 April – Great and Holy Thursday

10.10am – 9th Hour & Vespers Liturgy

7.00pm - Matins: The 12 Gospels Service

Friday 26 April – Great and Holy Friday

9.30am - Royal Hours

4.00pm - Great Vespers with the bringing out of the Shroud (*Epitaphios/plaschanitsa*)

6.00pm - Light Refreshments in the House

7.00pm – Matins: The Burial Service of Christ

Saturday 27 April – Great and Holy Saturday

10.30am – Great Vespers & Readings

11.30pm - Midnight Office and Procession

† Sunday 28 April – Radiant Feast of Pascha †

12 Midnight – Paschal Matins & Divine Liturgy

3.00pm – Paschal Vespers & Easter Party

6.00pm – Paschal Hours & Intercessions

