

Saint Panteleimon Russian Orthodox Church, Gosford

ПАНТЕЛЕИМОНСКИЙ ЛИСТОК

PARISH NEWSLETTER

~ Number **50**, December 2005 ~

PARISH LIFE: SCHOOL NEWS

After a successful first year of classes, our parish school finished for the year on Saturday November 26th. A brief presentation to students of reports and end-of-year prizes will be held after church on Sunday December 4th.

PARISH LIFE: SUCCESSFUL FUNDRAISING BBQ AT CABRAMATTA

On Sunday 20th November, the Intercession of the Holy Virgin Church in Cabramatta kindly held a fundraising BBQ & raffle to benefit our parish. Some of our parishioners were able to be present at what was evidently a very successful fundraiser: Maria Panov (who, together with her husband Ivan was one of the main organizers) was able to hand the sum of **\$4054.00** to Olga Petroff and Nina Golovin. This fundraiser is certainly a great help to us, and we are yet again very thankful to all at Cabramatta for their generous support. Letters of gratitude have been sent to the rector of the Cabramatta parish, Fr Boris Ignatievsky, and also to Ivan and Maria Panov. The amount received was immediately put towards the reduction of our mortgage.

PARISH LIFE: CHURCH CLEANUP ON DECEMBER 28TH

The Parish Council has decided that Wednesday December 28th will be a general clean-up day at church, the first one since Great Lent. This will be a major clean-up, with everything in the church and hall being thoroughly washed, scrubbed and polished in preparation for our first Christmas services on January 6th and 7th. Many hands make light work, so all those who are able are asked to attend. A list of tasks will be prepared to ensure that everyone has something to do. A light Lenten lunch will be served afterwards for all those working.

PARISH LIFE: FINAL GARAGE SALE

On Saturday December 17th, the Ladies' Committee will hold its' final garage sale. A number of these have been held over the years, and the funds raised by them have not been insignificant. There is a great deal of work involved, however, and a need to find storage for items in between sales, and this has made garage sales less attractive as a fundraising activity than they once were. This garage sale, then, will be a **CLEARANCE** sale, so no additional items are required. It is to be held at Schnapper Road, Ettalong.

Help is always needed, and anyone willing and able to assist should contact Olga Petroff on 4342-4241.

ЁЛКА AND CHRISTMAS TREES

Many will recall the successful "ёлка" that we held last year on the second day of the feast of the Nativity. Although there will not be a service in Gosford on the second day of the feast this year, we are nevertheless hoping to have a Christmas party on that day, Sunday January 8th, beginning at around midday. As there was last year, there will be singing, dancing, food and drink, a visit from Father Christmas, and gifts for the children. Those interested in attending should let Paul Pereboeff know of their interest by Sunday December 18th. Paul can be contacted on 0414-950741 or perolin@iprimus.com.au. There will also be a list for this purpose in church. Another list will be available for people to indicate their interest in fresh Christmas trees, something that Paul, together with George Karmadonoff, will take care of if there is sufficient interest.

THIRD ANNUAL FISHING COMPETITION

Preparations are now underway for our 3rd annual fishing competition. As well as being an important fundraising activity, our annual fishing competitions have become a social event of some importance, giving a diverse group of people the opportunity to get together to support the church by doing what they enjoy most. Based once again at Deerubbun Reserve on the Hawkesbury River (UBD55, N5), the competition will in 2006 take place over the weekend of 11th & 12th February. Further information will be available soon. Once again, the organisers are Paul Pereboeff (0414-950741), George Karmadonoff (0417-246026), and Victor Bendevski (0410-327635), and any questions or offers of assistance should be directed to them.

ORTHODOX LIFE: THE NATIVITY FAST

Рождественский пост

Monday November 28th was the first day of the Nativity Fast, the period of spiritual preparation that we observe in the 6 weeks prior to the feast of the Nativity of our Lord Jesus Christ, or Christmas.

Fasting is limiting the kind and the amount of food we eat. This physical fast should be accompanied by a spiritual effort - an increase in prayer and good deeds, and a struggle against evil thoughts, desires, and actions. The point of fasting is to purify our bodies, strengthen our wills, elevate our souls over our bodies, give glory to God, and honour His saints.

This fast is often thought of as an "easy" one, as there are many feast days during it, and fish can be eaten on Saturdays and Sundays. In a sense this is true, but it does present us particular opportunities.

The first is to be charitable. Because Christmas has come to be associated mostly with family, and holidays, and gifts, people have a lot of expectations. These expectations put a lot of pressure on people, and sadly, this time of year can be an unhappy one for many people. There is an increase in domestic violence, marriage breakdown, & suicide at this time of year. A lot of children go without gifts.

All of this gives an opportunity for us to really live and show our Christian faith. We can visit lonely people, and give gifts and financial support to those in need. Because of the emphasis on giving gifts at Christmas, it's possible at this time of year to send presents anonymously, like a Christmas hamper, without anyone being surprised. Many charities collect money to help the needy, or toys to give to children. It doesn't matter that this is not for our Orthodox Christmas. What matters is that we seek to relieve the unhappiness of others.

We also have the opportunity to strengthen our will, & increase our efforts. This is a time very often of excess. December is full of parties and functions. We need to turn away from that as much as we can, and focus on the coming feast. We need to pray more, & prepare for Holy Communion, both during the fast & on the feast day itself. In Gosford, we will have a number of services during the fast, and services on the feast-day itself. Think in addition about making arrangements to attend the services elsewhere - in Newcastle, or in Sydney. If this is not possible, dedicate at least a little more of your time to God, by spiritual reading, or in prayer.

It helps to remember why we have this fast. One reason the church instituted this fast was to honour the suffering of the Most Holy Mother of God. The scribes and Pharisees tormented her terribly before the birth of our Lord, accusing her of immorality. In addition to this, she had to deliver her baby, the Son of God Himself, in a cave used as a stable. How great was her affliction in those days! For us to endure a little restraint for our own salvation is nothing in comparison.

Of course the main reason we keep this fast is that we are preparing to commemorate the birth in a stable, all those centuries ago, of our Lord and God and Saviour Jesus Christ. But we need to remember that it's not just about ancient history. In the prayers before communion we say "As Thou didst consent to lie in a cave and in a manger of dumb beasts, so consent also to lie in the manger of my defiled soul". In Holy Communion, we come into contact with Christ just as truly as the shepherds and the wise men all those years ago. Let this be the goal of our fasting - to receive Christ.

May God grant us the resolve to use this season and the opportunities it brings to prepare ourselves for this!

FASTING GUIDELINES FOR THE NATIVITY FAST

Strictly speaking, every day from November 28th until January 6th should be one on which no meat or dairy products are eaten. Fish is permitted on every Saturday and Sunday during December, and also on December 8th, 13th, 19th, 22, and 26th. Wine and oil are permitted on fish days, on Tuesdays and Thursdays, and also on December 7th and 30th. Fish, wine (or alcohol in general), and oil are all allowed on these fasting days in honour of certain saints' days; the "higher" the rank of the saint, the more we can relax our fasting. It is acknowledged, of course, that people observe the fast in many different ways, each according to their strength. Talk to Father James if you have any questions or concerns.

PARISH LIFE: PARISH COUNCIL NEWS

The new parish council met for the first time on November 29th at 7.00pm. All but two members were present, and the parish council worked solidly for two hours on a range of matters of importance. These included a report from head sister Olga Petroff on the fundraising BBQ at Cabramatta, the needs of the choir, plans to sell piroshki on Sunday December 4th, and plans for a final parish garage sale on Saturday December 17th. Building manager Rick Golovin reported on the hanging of a number of new icons in church and a portrait of Her Majesty Queen Elizabeth II in the church hall, on plans to install shelving in the upstairs storage area, and on the installation of a wooden Venetian blind to divide the kitchen from the hall. Expenditure for the latter two projects was authorized, and work upstairs has since commenced. Treasurer Sophia Kfoury reported that the outstanding balance on our loan had been reduced to \$73,000, something that means we have been able to repay \$54,000 in less than two years! Father James welcomed the new and returning members of the parish council, and reported on the decisions of the AGM and the importance of structured planning for the 2006 AGM. 2005-06 office-bearers were elected, with Katya Marcotrigiano, Rick Golovin, and Sophie Kfoury retaining their respective positions as secretary, building manager, and treasurer. Other items discussed include the summer service schedule, the upcoming Diocesan Assembly, plans for a church cleanup on December 28th, plans for a Christmas BBQ on January 8th, and plans for our annual fishing competition in February. More detail on a number of these items can be found elsewhere in this newsletter. The next meeting of the parish council is scheduled for Tuesday January 3rd, 2006.

DIOCESAN LIFE: DIOCESAN ASSEMBLY IN MELBOURNE ON DECEMBER 22ND

As detailed in previous newsletters, there will be an Extraordinary Diocesan Assembly in Melbourne on December 22nd, the purpose of which is to select diocesan delegates to the important 4th All-Diaspora Council of the Russian Orthodox Church outside Russia to be held in San Francisco in May 2006. Parish councilor Paul Pereboeff and Father James

will travel to Melbourne to represent the parish at this important event in the life of the church. Many people have expressed a range of views about this assembly and the San Francisco Council, and about the value of participation in them. Whatever one's private views may be, prayerful participation in important events in the life of the church is always the best approach, and we should, as a parish, be pleased to have responded in a right spirit to these gatherings. After Divine Liturgy on Sunday 18th December, we will serve the moleben "At the commencement of any good work", praying that God will bless the work of the Diocesan Assembly and guide the participants.

CHURCH LIFE: THE PRAYERS OF THE FAITHFUL ARE ASKED FOR:

The sick & suffering: Metropolitan Vitaly, our parishioner Antonina (Tialshinsky), Ioann, Nina, Vladimir, Vladimir, Nadezhda, Vasili, Nina, Vera, Daniel, Katya

Families with new babies: Nina, Andrew, and their new baby girl (born 10 weeks premature on 29/11)

Expectant mothers: Helena

Various needs: All those participating in the Diocesan Assembly on December 22nd; all those involved in the organization of the 4th All-Diaspora Council and in negotiations with the Moscow Patriarchate;

George & family; our parishioner Andrew Kfoury, serving overseas with the Australian Army, and his family Samantha, Christopher and Jasmine; Katherine, David, Timothy and family, Paraskeva, Antonina, Nicholas & family; Robert, Lyn & family

PARISH LIFE: SUMMER SCHEDULE OF SERVICES NOW AVAILABLE

A schedule of services for the summer months (December, January and February) is now available in church and on the parish website. Important services to note are those appointed for the Great Feast of the Entry of the Mother of God into the Temple on Saturday 3rd and Sunday 4th December; an akathist before the Kursk-Root Icon of the Mother of God on the evening of December 9th; and Vigil and Divine Liturgy for the Great Feasts of the Nativity of Christ (Christmas) on January 6th-7th and the Baptism of Christ on January 18th and 19th.

It should be noted that there will be NO SERVICES on the weekend of the 1st Sunday in January, Saturday December 31st and Sunday January 1st. This is because Father James will be in Melbourne from Saturday December 31st until Monday January 2nd. That means a long break between services over the Australian Christmas-New Year holidays: no services are scheduled between Sunday December 18th and Friday January 6th.

ORTHODOX LIFE: THE HOLY MYSTERIES OF CONFESSION AND COMMUNION

Confession is a Holy Mystery in which faithful Orthodox Christians who have said out loud (or "confessed") their sins receive forgiveness for (and the actual cleansing away of) those sins.

Our Lord Jesus Christ Himself introduced this Holy Mystery. He said to His disciples, "God will allow in Heaven whatever you allow on earth" (St. Matthew 18:18). After He

rose from the dead, He breathed on His disciples and said to them, "Receive the Holy Spirit. If you forgive anyone's sins, they will be forgiven. But if you don't forgive their sins, they won't be forgiven" (St John 20:21-23).

The Disciples of Christ - the Holy Apostles - gave this power to the bishops and priests that they appointed to take over their work. Although bishops and priests are the people who actually conduct this mystery, God Himself works through them to forgive and take away sins.

There are two parts of this holy mystery. The first part is the Christian saying out loud his or her sins. The second part is the priest praying that the sins of that Christian will be forgiven and taken away.

Saying our sins out loud helps us to resist pride, the very thing that causes many of our sins. It also helps us to overcome the bad feelings that sin can cause inside us. Lots of people feel as if a heavy load has been taken away from them after they have confessed their sins.

When we go to confession we are saying sorry to God for our sins, and asking Him to forgive us. If we are really sorry for our sins, we need to go to confession having firmly decided two things:

- That we will try hard not to do the same things again; and
- That we will try and make up for things already done.

We know baptism spiritually "washes" a person clean of sin. Confession with repentance also cleans away sin, and is sometimes referred to as a "second baptism". The importance of sadness for our sins is made clear in another name given to this Holy Mystery: "baptism with tears".

Holy Communion is a Holy Mystery in which faithful Orthodox Christians actually receive the true body and blood of our Lord Jesus Christ in a way that looks like bread and wine. It is the greatest of the Holy Mysteries of our Church.

As with confession, it was our Lord Jesus Christ Himself who introduced this Mystery. He first gave Holy Communion on the night before He was crucified. In the Holy Gospel it says this: "During the meal Jesus took some bread in his hands. He blessed the bread and broke it. Then He gave it to his disciples and said, "Take this and eat it. This is my body." Jesus picked up a cup of wine and gave thanks to God. He then gave it to his disciples and said, "Take this and drink it. This is my blood, and with it God makes his agreement with you. It will be poured out, so that many people will have their sins

forgiven" (St Matthew 26:26-28). Our Lord said to His disciples, "Do this in memory of Me" (St Luke 22:19).

We receive Holy Communion because our Lord Jesus Christ said: "I tell you for certain that you won't live unless you eat the flesh and drink the blood of the Son of Man. But if you do eat my flesh and drink my blood, you will have eternal life, and I will raise you to life on the last day. My flesh is the true food, and my blood is the true drink. If you eat my flesh and drink my blood, you are one with me, and I am one with you." (St John 6: 53-58) From this we learn that we are united with God by receiving Holy Communion.

It is a very serious thing to receive Holy Communion without the proper spiritual preparation. The Holy Apostle Paul, in the Bible, says this: "If you eat the bread and drink the wine in a way that isn't worthy of the Lord, you sin against His body and blood." He also says that we will bring God's judgement on ourselves if we receive Holy Communion improperly. St Paul tells us that some people in his times had become sick and weak, and that others had even died because they had received Communion unworthily (1 Corinthians 11:27-30). In the Russian Orthodox Church, confession with repentance is a necessary part of the proper spiritual preparation for Holy Communion.

Another important part of the preparation for Holy Communion is the reading of the "Prayers of Preparation for Holy Communion". These are beautiful and instructive prayers, setting out in the language of prayer the benefits of Holy Communion and the right approach to this great mystery. These prayers are generally found at the back of most prayer books, and take between 30 and 45 minutes to read. Those preparing for Holy Communion should set aside the time on the morning of the day that they intend to receive communion to read as many of the prayers as they are able.

ARTICLE: THE BIBLE AND ORTHODOX TRADITION

by Andrew Kfoury

"And truly Jesus did many other signs in the presence of His Disciples, which were not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have live in His name" (John 20: 30,31).

The purpose of this article is to discuss the Bible and Orthodox Tradition. This paper will be divided into two parts. The first part will discuss the Bible (the Holy Scriptures) - the first source of Christian Tradition - and the second part will discuss the four remaining sources of Orthodox Tradition. This first part will discuss the origins of the Bible; how the New Testament came to be, and the Bible Orthodox Christians read.

THE BIBLE

The English word 'Bible' is derived from the Greek word *biblia*, which means simple 'books'. As the collection of Jewish and Christian texts came increasingly to be

considered as one unit by the end of the second century AD, the adjective 'Holy' had come to be used to designate some of these books (see 1 Maccabees 12:9), and so now 'Holy Bible' means a collection of sacred books.

The Bible is the most published book in the history of the world. To understand the reliability of the Bible in English, we need to examine the process known as manuscript transmission.

Manuscript transmission comprises three headings. Firstly, there are *autographs*: these are original texts that were written by the author (apostle) or by a scribe under their direct supervision. Secondly, *manuscripts*: being handwritten, all Bibles were hand copied onto papyrus, parchment (leather) and paper. Thirdly, *translations*: when the Bible is translated into different languages, usually from the original Hebrew and Greek.

The Holy Bible is divided into two Testaments; the Old Testament (Before Christ or BC) and the New Testament (Anno Domini or AD).

THE OLD TESTAMENT

Scholars estimate that Moses wrote the first Book of the Bible Genesis along with the Book of Deuteronomy in Hebrew somewhere between 1450 - 1400 BC.

In 586 BC Jerusalem was destroyed by the Babylonian king Nebuchadnezzar. The Jews were taken into captivity to Babylon. They remained in Babylon under the Medo-Persian Empire and there began to speak Aramaic.

In around 400 BC the Old Testament began to be translated into Aramaic. This translation was known as the Aramaic Targum. In 250 BC the Old Testament was translated into Greek. This translation is known as the Septuagint.

The oldest Hebrew manuscripts of the Old Testament that are still in existence include the "Dead Sea Scrolls" which date back from 200 BC - 70 AD and contain the entire Book of Isaiah and portions of every other Old Testament book but Esther. The Dead Sea Scrolls were written some 1200 years after the Book of Genesis. There are no known autographs of any books of the Old Testament.

THE NEW TESTAMENT

The New Testament was written in Greek. The Pauline Epistles, the Gospel of Mark, the Gospel of Luke, and the Book of Acts are all dated from 45-63 AD. The Gospel of John and the Book of Revelation may have been written as late as 95 AD.

The New Testament manuscripts compared to the Old Testament are closer to the date of writing and in greater number. New Testament scripts are more abundant than any

other ancient document. Of the New Testament there are over 5000 Greek manuscripts, copied hardly more than a century after the original. Like the Old Testament there are no existing copies of the autographs of the New Testament Books. The early Books were written on papyrus rolls, the accepted form of publication in the 1st century. The Epistles were probably written on papyrus sheets being more like private communication.

The earliest known copy of any portion of the New Testament is written on papyrus. It dates around 120 AD, within 25 years of the original. The papyrus is written on both sides and contains portions from the Gospel of John. The fragment belongs to the John Rylands Library at Manchester, England.

HOW WAS THE NEW TESTAMENT CANON DETERMINED?

The early Church had three criteria for determining what books were to be included or excluded from the Canon of the New Testament.

Firstly, the books must have apostolic authority; that is, they must have been written either by the Apostle themselves, who were witnesses to what they wrote about, or by associates of the Apostles.

Secondly; there was the criterion of conformity to what was called the 'rule of faith', that is the document was congruent with the basic Christian tradition that the Church recognised as normative.

Thirdly; there was the criterion of whether a document had enjoyed continuous acceptance and usage by the Church at large.

THE KING JAMES VERSION

When James VI of Scotland ascended to the throne [of England] as James I, there were two competing Bibles: the Bishop's Bible, preferred by the church authorities, and the Geneva Bible, preferred by the people. The King ordered that a translation be made which would replace the two Bibles. The translation was to be as consonant as can be to the original Hebrew and Greek. In 1611 AD the King James Version of the whole Bible was published. It continues to be the most read Bible in English today.

CONCLUSION OF PART ONE

The books that are in the Holy Scriptures, both Old and New Testaments, are there because God's people through those who were set aside as having the authority to make the decision, decided that these books would be part of the Bible, and other books would not. The Church, as God's people inspired by God, wrote the Bible. The Church produced the Bible. The Bible did not produce the Church. So the Bible is the Book of

the Church, the first source of Christian Tradition. We will speak of Orthodox Tradition in greater detail in the next part.

"Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ" (Colossians 2:8).

In the first part of this article we discussed the first source of Orthodox Tradition, the Holy Scriptures or the Bible. Here we will discuss the remaining four sources: the Liturgy, the Councils, the Saints and Church Art.

INTRODUCTION TO PART TWO

Sacred Tradition originates from God, it is a Divine revelation, whereas human traditions originate from mankind, are products of the human mind.

The Apostles have not handed down everything in writing, but have also delivered many things in unwritten form. John 21:25 says "And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written"

The second Epistle of Paul to the Thessalonians says "Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle".

The Orthodox Church has been the only faithful keeper of Tradition.

THE LITURGY*

The second source of Orthodox Tradition is the liturgy of the Church. 'Liturgy' is a word that means in Greek, 'common work.' The liturgy of the Church means the work of the Church when it comes together to be the people of God and to worship God. Liturgy includes the whole body of the Church's common worship: the services for the various hours of the day, the days of the week, the feast days and seasons of the Church, the sacraments of the Church.

Saint Luke wrote in the Acts of the Apostles (2:42) about the life of the first Church that "they continued steadfastly in the Apostles doctrine and fellowship, in the breaking of bread, and in prayers". He also wrote that "Peter and John went up together to the temple at the hour of prayer" (Luke 3:1). This tradition is still carried on with Orthodox Christians observing regular hours of prayer and doctrine and fellowship.

There is always the Orthodox invitation to come and see what we do when we assemble together, to be the Church in the common worship of God.

THE COUNCILS

The third source is the Councils of the Church. A council is a meeting of those in the Church who have been given the authority to decide what is faithful to the Tradition of the Church and what is not. The first council that we hear described in the Bible takes place in Jerusalem (Acts 15). Jesus had given His Apostles the authority in the Church to distinguish between what was true and what was not.

Many councils have met through the centuries of the Church's life and they have decided many questions. The answers they give to the questions that have to be resolved come in two forms: creeds and canons.

Creeds are statements of faith. The most important of the Church's statements of faith is contained in the creed called the Nicene Creed.

Councils also produce canons. The word 'canon' comes from the Greek 'kanon', which means a ruler or a yardstick, something used to measure what is to be normative in the practise of the Church. Canons provide answers, for example, to questions of discipline or morality in the Church. There have always been disputes among the people and the churches. So the canons of the Church are a body of rules, or norms, to regulate the discipline of the Church, and their source is the Councils.

THE SAINTS

The fourth source of the Church's Tradition is the lives of the Saints. There are those in the Church who, by their faithful obedience and perfection in faith, hope and love for God, are the greatest examples. The icons in the Church show us saints from every age. These saints are sources of the Church's experience to show the people who belong to the Church of God the way to life, the way to truth, to show each one of us that yes, it is possible to reach this destiny that God calls us to.

A certain group of those saints are called the fathers. By a Father of the Church we mean one who by their wisdom in teaching or defending Church doctrine, often at the cost of his life or in the face of great suffering, bore witness to the Tradition of the Church. When we read the writings of the great Fathers, we can find in them a faithful and true testimony to what the Church has always believed and experienced about God.

CHURCH ART

The final source of the Orthodox Christian Tradition we will call Church art. Art is by definition, the use of material things as a medium for the revelation of God. So for the Orthodox, art is not icing on the cake; it is something very central to what we know of how God has revealed Himself to us. One goes into an Orthodox Church building and is

immediately surrounded by all sorts of things that appeal to the senses. We could divide these into three categories. Firstly, iconography: the way in which the images of Christ, His life, His Mother, and the saints are portrayed in the Church. Secondly, Church music: the way our Church services are sung, the chants that are used in the liturgical services. And finally, Church architecture: even the way an Orthodox Church is traditionally built is a visible testimony to the Faith of the Church as it has been experienced throughout the ages. None of these is understood to be merely accidental or a frill. Rather, they are at the heart of our experience in the Church as the people of God.

CONCLUSION

So we have these five basic sources of the orthodox Tradition, what has been passed on from one generation of the faithful to the next, from Christ and the Apostles even to the present time: the Scripture, the liturgy, the creeds and the canons that have come from Church councils, the lives of the Saints and the teaching of the Fathers, and finally Orthodox Christian art.

All these sources of Tradition hold together in unity. The Orthodox Church is not Bible only. The Orthodox Church is not liturgy only. The Orthodox Church is not creed, council, and canon only. Rather, everything works together in unity, and when all of these sources of Tradition are accepted as the common fountain of the self revelation of God, it is our faith that they will bring us to the life to which God invited His creation, to the destiny that He has given us in sharing His own life, His own eternal communion - to know Him who has offered us the truth that will set us free.

* The source of this article is taken from the catechism series '*What We Believe*' by Fr. David Anderson (Conciliar Press, 1997).

About this article:

Andrew Kfoury is one of our parishioners. He lives in Narara with his wife Samantha and their children Christopher and Jasmine. This article developed out of Andrew's reading to learn more about the history of our Orthodox Christian Faith, a worthy endeavour. He is currently serving overseas with the Australian Army.



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