

ХРИСТОСЪ ВОСКРЕСЕ!

Christ is Risen!

Father James and the Parish Council greet all parishioners and friends of our parish in this season of the joyous celebration of the saving Resurrection of our Lord, God and Saviour Jesus Christ.

PARISH LIFE: IN REVIEW

A lot has been happening in parish life over the last few weeks. In brief:

- A highlight late in Great Lent was Vladyka Hilarion's visit on Thursday March 22nd to preside at the service of anointing with oil («соборование»). Around 30 people were present for this service and received anointing afterwards, with many staying on for a light supper with Vladyka. There was a great warmth of feeling evident in the parish that evening, and Vladyka was pleased to experience this and to see the continued growth of our parish life.
- Two days later, on Saturday March 24th, a number of people gathered at the church in order to give it a good clean-up before the Holy Week and Easter services. After a morning of solid work those present shared a Lenten meal together: delicious soup prepared by Olga Petroff. The church was left looking beautiful for the solemn services ahead. Many thanks to all who assisted!
- On Lazarus Saturday, March 31st, regular worshipper Christopher Dowling was received into the Holy Orthodox Church. He received Holy Communion for the first time the following day, Palm Sunday, and after the Divine Liturgy we sang "Many Years" for him. Christopher, who lives locally, has been attending services at West Gosford since the Paschal season last year. He is an Honours student at Macquarie University, specialising in Russian and Ukrainian.
- Services for Palm Sunday were made all the more beautiful by the lovely bunches of pussy-willow and flowers that Olga Petroff prepared. Getting pussy-willow at

all this year was a challenge, given the dry conditions and an early Easter, with some parishes obliged to resort to using (of all things!) palms. Plans are in place to gather blossoming pussy-willows later this year, in the spring, and to freeze them to ensure a good supply for next year.

- The Holy Week services were beautiful and well-attended, with many new faces evident on Holy Friday and Holy Saturday. The Ladies' Auxiliary did a wonderful job decorating the "tomb" of Christ, as usual. Many people assisted with the 15 readings appointed for Holy Saturday morning, and it was wonderful to see so many receive Holy Communion that day. Deacon Christopher Henderson and his matushka Julie were with us for the last time for a while; on Bright Tuesday they left on an extended trip abroad.
- Father John (Macpherson) has been with us much less often than before. Apart from occasional travels interstate, Father John has been assisting Father Alexander Korjenevski by serving at the Carlton and Blacktown parishes.
- The two Sunday services since Easter have been quiet, with many people away during what is often a season of family gatherings and functions, as well as one of rest after the rigours of Great Lent and Holy Week. The English-language service on Sunday April 29th was particularly quiet. The entirely female choir - directed by Matushka Marie - sang beautifully, especially when one considers that the choir sings together only 4-5 times a year. Although one can at times be discouraged at the English services given that fewer people are present, these services are an important part of the work of the parish and will continue.
- Something that hasn't been happening lately is updates to our website. Although service schedules and newsletters are regularly posted, there have been fewer accounts of parish life posted this year as compared to last year. Something important in this regard is having a digital camera on hand to ensure that significant events are recorded photographically. Father James will shortly be making arrangements to have a digital camera kept at the church for this purpose.

CHURCH LIFE: THE KURSK-ROOT ICON IN AUSTRALIA

The miracle-working "Kursk-Root" Icon of the Mother of God is once again visiting our diocese, much in need of consolation after certain disturbances in church life in Sydney and Brisbane. An akathist before the icon was served at Croydon on April 25th, after which it accompanied Vladyka Hilarion to Brisbane for joyful services on Saturday April 28th and Sunday April 29th at which two new priests were ordained, Fathers John Weir and Gabriel Lapardin. Another akathist was served at Cabramatta on May 3rd. As the icon will be in Australia until September 2007, it is expected that the icon will also visit

our parish; Father James has discussed with Vladyka Hilarion the possibility of it being with us on the Sunday that he visits us for our feast-day in August, as well as at other times. The icon was last here in our parish in 2002, at which time an akathist was served before it at Rick and Nina Golovin's home in Avoca, with Father James visiting other homes with the icon on the following day. Many of us asked at that time for the prayers of the Mother of God for our small parish, prayers that have undoubtedly helped us in the years since, years that have seen our parish flourish. It will be with particular joy, then, that we will welcome the "Protectress" of our Russian Church Abroad amongst us once again. News of the icon's visit to the Central Coast will be made widely available as soon as details are known. A short article about the icon is included at the end of this newsletter.

PARISH LIFE: PARISH COUNCIL NEWS

The Parish Council last met on Tuesday March 6th. A meeting was due on Tuesday April 10th, the first Tuesday after Easter, but postponed because of various absences and illnesses. The Council will next meet on Tuesday May 8th.

The work of the Parish Council has continued in the absence of formal meetings. Father James and Sophia Kfoury met in late April to make certain changes to the recording of parish finances, changes that will improve the presentation and analysis of parish income and expenditure. These changes will be presented at the next Parish Council meeting.

Parishioners will have noted the placement in church of donation tins for Diocesan monastic establishments such as Holy Transfiguration Monastery in Bombala and the Convent of our Lady of Kazan in Kentlyn. These are a commendable initiative of Paul Pereboeff, the parish council member with responsibility for coordinating charitable work. When full, the containers will be emptied and the monies collected therein forwarded to the monasteries. Other charitable works remain under consideration, with the Parish Council keen to undertake some work that will be of benefit to the broader community on the Central Coast.

In the February newsletter it was reported that Father James had sought and obtained Parish Council agreement to purchase a smaller chalice (the cup from which the faithful partake of Holy Communion), an English-language Gospel book, and a Paschal candle holder («трехсвечникъ»). These items all arrived either from Russia or the US shortly after Easter. Problems with the engraving on the chalice necessitated replacement of the one initially sent; this should arrive shortly and will be immediately blessed for regular use, with the large chalice being reserved for special occasions on which many receive Holy Communion. The English-language Gospel is a larger one than we have previously used, and follows the New King James Version of the Gospels, a translation that is less old-fashioned and therefore easier to understand than the "old" King James

Version. On the evening of Tuesday May 1st, after Matins for Mid-Pentecost (the service marking the halfway point between Easter and Pentecost), Father James read the short service of blessing of a Gospel-book. Those present then venerated the Gospel before it was placed on the altar for the first time. The new Gospel book will be used in the Divine Services from the weekend of May 4th-5th onwards. The Paschal candle-holder will be used only once this year: on the day of the "leave-taking" of Pascha, the day before the feast of the Lord's Ascension. On the day of the "leave-taking" of Pascha the Easter service is repeated, giving the faithful a final opportunity to experience the joyful Paschal service.

In the March newsletter it was reported that the amount owed on the mortgage was at that stage only \$54,250.00 of the \$127,000.00 originally borrowed in late 2003. The amount owing continues to fall, and it is expected that the Parish Council will soon begin to consider the direction to be taken when the loan has been fully repaid. Although we expect to be at West Gosford for some years yet, the Parish Council must nevertheless consider what steps would be most helpful for the future development of parish life.

Matters for the Parish Council to consider at the next meeting include a privacy policy that safeguards information held by the parish (names, contact details, and so on); improvements in parish record-keeping (organising a filing system for correspondence and financial records); better use of the parish laptop computer and the establishment of a "virtual office"; and undertaking the task of an inventory of parish property, including photographs of each item.

DIOCESAN LIFE: ARCHBISHOP HILARION'S 2007 PASCHAL EPISTLE

Archbishop Hilarion's Paschal Epistle was read in church by Father James on Thomas Sunday, the Sunday after Pascha. It is printed here for the benefit of those who did not hear it, and for the careful consideration of all.

Beloved in the Lord, Clergy and Faithful of the Australian & New Zealand Diocese!

Christ is Risen!

With great joy and spiritual gladness Orthodox Christians in all corners of the world radiantly glorify today the Vanquisher of death, our Lord Jesus Christ Who rose from the dead. For those who believe in Christ, death no longer evokes fear, for death is no more, it has been destroyed by His death on the Cross at Golgotha and by His glorious Resurrection.

For a Christian, who has purified himself from the burden of sin through repentance and fervent prayer, and has been enlightened and sanctified by the grace of the Holy Spirit, the end of this earthly life, which is so replete with difficulties and maladies, is a much-

longed for passage to the true and blessed life of the Kingdom of Heaven. The great Apostle Paul desired with all his soul to leave this world of sin and vanity as speedily as possible and to be with Christ alone. "Now if we died with Christ", he wrote to the Christians of Rome, "we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him" (Rom. 6:8-9).

Christ the Giver of Life repeatedly promised resurrection and eternal life to those who would believe in Him. "Most assuredly, I say to you, he who believes in Me has everlasting life" (John 6:47). "Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day" (John 6:54).

"I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die" (John 11:25-26), declared our Saviour, comforting Martha, the sister of Mary and Lazarus, who had been lying in the tomb four days; by His Divine power He raised back to life Lazarus who was decomposing and putrefying in the grave. Why did the Saviour perform such a wondrous miracle? The Evangelist John the Theologian explains, quoting our Lord, "that you [i.e. we] may believe" (John 11:15).

The holy fathers of the Church see in the person of Lazarus, who had been in the grave for four days, an image of the human race, which, being spiritually dead, decaying and emitting the foul smell of sin, is in need of the saving and vivifying power of Christ the Redeemer. Through faith and sincere repentance publicans, harlots, thieves, and the greatest of sinners have received forgiveness of sins and resurrection to eternal blessed life, even while still abiding here on earth. Therefore, let us not despair, beloved brothers and sisters, of our salvation, when we see within ourselves an abundance of sins and the absence of good deeds. Let us humble ourselves by recognising our unworthiness and, with faith and repentance, let us beseech the Lord to forgive us and raise up our fallen, sinful soul.

Do we not likewise see today the wonderful rebirth of Christian faith and the Orthodox Church in the much-suffering Russian land, following the cruel suffering for many years of the episcopate, clergy, monastics and the multitudinous choir of the faithful laity, and the abundant rivers of their martyric blood? The Church in Russia has arisen and is continuing to rise up from the ashes to great spiritual glory, through the prayers of her holy New Martyrs and Confessors. She has gained victory over her enemies by the Divine, resurrecting power of Christ, Who promised that the gates of hell would never prevail against His holy Church.

In this auspicious year, on 17 May, on the feast of the Lord's Ascension, by the will of the Holy Spirit and the Conciliar resolution of the Episcopate of the Russian Orthodox

Church Outside of Russia, following lengthy and careful bilateral negotiations by theological commissions, the reestablishment of Eucharistic communion between the separated parts of the Local Church of Russia - the Russian Orthodox Church Outside of Russia and the Russian Orthodox Church of the Moscow Patriarchate - will take place in the city of Moscow.

Beloved in the Lord, faithful children of the Australian and New Zealand flock, greeting all of you with the Holy Pascha of the Lord, I appeal to you to offer up fervent and ardent prayers for the God-pleasing fulfilment of the long-awaited process of the reestablishment in spiritual unity, of the divided and scattered much-suffering Orthodox Russian people in the homeland and the Orthodox Russian people dispersed throughout the world by the cruel consequences of world history. However, it is not only the Orthodox Russian faithful who will be participating in this joyous event; also celebrating will be the large throng of people of all nationalities and races, who have accepted the holy Orthodox faith through the witness and missionary labours of the Russian Church and have found their home in her saving bosom.

Was it not of this joyous day that St Anatole, the elder of Optina, was speaking, when his prophesying lips uttered the following amazing words: "There will be a storm. And the Russian ship will be shattered. But people can be saved even clinging to boards and debris. Not everyone will perish. And what happens after a storm? After a storm there is a calm. Then a great miracle of God will be made manifest. All the boards and debris will come together and be united, and again the great ship will appear in all her beauty!"

Christ is Risen! - Truly He is Risen!

+ Archbishop Hilarion of Sydney, Australia & New Zealand

CHURCH LIFE: NEWS FROM THE SYNOD OF BISHOPS

A meeting of the Synod of Bishops was held on April 18-21, with the following noteworthy items (amongst others) discussed:

- Arrangements for the ceremonial signing in Moscow on Ascension Day, Thursday May 17th, of the "Act of Canonical Communion" between the Russian Orthodox Church Outside of Russia and the Russian Orthodox Church of the Moscow Patriarchate;
- The 40th anniversary in September 2007 of Metropolitan Laurus' consecration as bishop;
- The institution of a Synodal Order of the Icon Mother of God of the Sign. This medal will be the highest award in the Russian Orthodox Church Outside of

Russia, and will be awarded in gold, silver or bronze. The institution of this award is consistent with the practice of the Russian Orthodox Church. The first recipient will be Metropolitan Laurus, on the occasion of his aforementioned 40th anniversary of Episcopal service;

- The composition of a letter to the faithful of the Russian Orthodox Church outside Russia, the text of which is given in full below.

CHURCH LIFE:

EPISTLE OF THE SYNOD OF BISHOPS TO THE GOD-LOVING FLOCK

Dear in Christ fathers, brothers, sisters, loyal children of the Russian Church Abroad:

Christ is Risen!

"As the sun outshines the stars," writes bishop Gregory of Nyssa, "so does Holy Pascha surpass all other church celebrations." The church refers to "the Beautiful Pascha", "the Feast of feasts and the celebration of celebrations." Blessed Metropolitan Anthony profoundly explained that, if every feast is a mystery, then the Feast of feasts, Pascha, is the mystery of mysteries. The first Christians called Pascha "the Day of the Lord", for it embraces with its light the whole Universe, "the seen and the unseen worlds," the worlds of the living and the dead. Everyone tries to come to church on the day of Pascha in order to greet the mysterious holy joy. The best expression of Christians' Paschal joy lies in the celebratory words: "Christ is Risen!" - "Indeed He is Risen!"

The Pascha of the Lord is the cornerstone of the new, true life of the world. Pascha forever confirmed faith in the eternity of life. The Apostle Paul wrote that "If Christ did not rise, then our faith is in vain." Is it not for this reason that our hearts tremble and glow with the fire of life, seeing the "eternal joy" and feeling the authentic celebration of the church day "which the Lord hath made"?

How can one become worthy of the great holiness of Pascha? How can one live Pascha in all its fullness? How can one cleanse oneself of sins and passions in order that one may with a clean heart, together with the angels, glorify the Resurrection of Christ, bow to Him, as the only One who is Holy and Without Sin, the One who defeated death and gave "those in the tombs" eternal life? How should one spend these bright days, leading to the reestablishment of peace and unity of the Local Russian Orthodox Church, which will occur on the feast of the Ascension of the Lord? How can one prepare for these events?

"Come close to God," writes the apostle James, "and He will come close to you." Bishop Tikhon of Zadonsk teaches that "When one prays with all one's strength and all one's

heart, one's heart will be filled with God's love." It is necessary to have constant heartfelt prayer, to participate in the mysteries of the church, to have the correct manner of life, to fulfil the tenants of the faith, to actively do good. Let us turn our hearts to Christ and ask Him for forgiveness of all of our sins that prevent us from "partaking of the feast of faith and receiving the riches of holiness." Let us fight our weaknesses, work within the laws of Christ, "be active for the faith, which at one time was committed to the saints," in order to attain the Life-giving Christ in our hearts.

We call on the God-loving clergy and flock to pray in this bright state that the forthcoming visit to Russia by the delegation of the Russian Church Abroad goes well and serves for the benefit of the entire Russian Orthodox Church. It is necessary that the prayerful preparation for the coming celebrations in Moscow take place not only in private prayers, but among everyone together in church at Holy Liturgy. Therefore, the Synod of Bishops has adopted the following petition to be pronounced during the Litany of Great Supplication [that is, the litany after the reading of the Holy Gospel at Divine Liturgy - ed.] starting today and continuing until the 6th Sunday of Pascha: "Bless, O Saviour, the good intentions of thy servants, the Most Reverend Metropolitan Laurus, First Hierarch of the Russian Church Abroad, and his companions, and accept their prayers, grant them a spirit of wisdom and reason, place in their hearts a spirit of fear of Thee, a spirit of piety and zealousness for the glory of Thy Holy Name, in order that they may in a well-pleasing manner fulfil the task of building up the unity of the Holy Russian Church, as one Body of Christ. Grant them safe travel in the air and a safe return, hear and have mercy."

In this we again and again underline that our Church does not intend to step away from the path our fathers taught us, to change anything in its complete rejection of any false teachings, such as "ecumenism," which distort the purity of the Orthodox Confession of Faith. On the contrary, beloved in Christ, by the will of God we are now receiving the opportunity to meekly, but without any stepping away from the Truth of the Holy Fathers, provide feasible help to our Orthodox people and to warn them about all manner of "liberal" and "syncretic" interpretations of the words of Christ and the dogma of the One, Holy and Apostolic Church.

The prayer "Receive Ye the Body of Christ, taste ye of the fountain of immortality," which usually accompanies those communing from the chalice, during the Paschal period is sung before its appearance, as if calling all to come forward. For this reason, let us come frequently to the communion of the Holy Mysteries of Christ during these bright days. Then our Pascha on earth will be unto us a foreshadowing of the future Pascha, "opening the gates of Heaven for us." Such a celebration of Pascha will help us to resurrect together with the Man-loving God and to prepare in a proper manner for the

coming reestablishment of full brotherly relations within the Local Russian Orthodox Church. Amen.

Truly Christ is Risen!

With Paschal joy in the Risen Christ,

Metropolitan Laurus of Eastern America and New York,
First Hierarchy of the Russian Orthodox Church Outside of Russia

Archbishop Mark of Berlin and Germany

Archbishop Hilarion of Sydney, Australia and New Zealand

Archbishop Kyrill of San Francisco and Western America

Bishop Michael of Geneva and Western Europe

Bishop Gabriel of Manhattan

6/19 April 2007

Note: The petition given above and appointed for use at Divine Liturgy could also be included appropriately in morning prayers at home at the time when prayers are offered for family members, godparents, friends and benefactors, and so on. If used at home, the text is as follows:

"Bless, O Saviour, the good intentions of thy servants, the Most Reverend Metropolitan Laurus, First Hierarchy of the Russian Church Abroad, and his companions, and accept their prayers, grant them a spirit of wisdom and reason, place in their hearts a spirit of fear of Thee, a spirit of piety and zealousness for the glory of Thy Holy Name, in order that they may in a well-pleasing manner fulfill the task of building up the unity of the Holy Russian Church, as one Body of Christ. Grant them safe travel in the air and a safe return. Amen".

DIOCESAN AND CHURCH LIFE

Additional information about events in the life of the Australian and New Zealand Diocese and of the Russian Orthodox Church Outside of Russia as a whole is available from the relevant websites:

DIOCESE: www.rocor.org.au

CHURCH: www.russianorthodoxchurch.ws

PARISH LIFE: SERVICES IN MAY, AND THE WINTER 2007 SCHEDULE OF SERVICES

Important services at West Gosford during May are Matins for the feast of the "leave-taking" of Pascha (discussed in brief above) at 7.00pm on Tuesday May 15th, all-night vigil and Divine Liturgy for the Great Feast of the Ascension of the Lord at 6.00pm on Wednesday May 16th and 9.00am on Thursday May 17th. A winter 2007 Schedule of Services covering the months June, July and August will be available in church and on the parish website by mid-May. Services during August will be on irregular dates this year to accommodate the parish patronal feast of Saint Panteleimon, Archbishop Hilarion's visit, and the Great Feast of the Dormition of the Holy Virgin.

Evening services are as a general rule in our small parish attended by only very few people, often no more than 10 adults and children combined. These services are quiet and prayerful, and give an opportunity for those present to participate in and so increase their understanding of the reading and singing. All are encouraged to be present at one of these services every once in a while. The Orthodox Church has such beautiful, instructive and soul-profiting services, and it is a shame to miss them.

OBSERVING THE ESTABLISHMENT OF EUCHARISTIC COMMUNION BETWEEN THE RUSSIAN ORTHODOX CHURCH OUTSIDE OF RUSSIA AND THE RUSSIAN ORTHODOX CHURCH OF THE MOSCOW PATRIARCHATE

As has been reported above and elsewhere, Ascension Day 2007 (Thursday May 17th) marks the beginning of a new stage in the life of our Russian Orthodox Church Outside Of Russia, one in which we will be in communion with the Russian Orthodox Church of the Moscow Patriarchate. We will observe this beginning simply here in Gosford on Ascension Day, with short requests for God's blessing and prayers of thanksgiving being added to the Litany after the reading of the Holy Gospel, in addition to the prayer mentioned above.

CHURCH LIFE: EVENTS IN OUR NEIGHBOURING PARISH OF SAINT NICHOLAS, WALLSEND (NEWCASTLE)

On Tuesday May 22nd, the day of the commemoration of the translation of the relics of Saint Nicholas from Myra (in modern-day Turkey) to Bari (in Italy), our neighbouring parish of Saint Nicholas will celebrate its patronal feast. The festivities on and around that day will be fairly simple as it is a weekday and Vladyka Hilarion will at that time be in Russia and so unable to join us. Friends of the parish are nevertheless welcome to attend the services: all-night vigil at 6.00pm on Monday May 21st; with blessing of water at 8.15am, Divine Liturgy (to be followed by a moleben to Saint Nicholas) at 9.00am the following day. There will also be services in Wallsend on Saturday May 26th and Sunday

May 27th for the Great Feast of Pentecost, or "Troitsa". In the following month, it is expected that Vladyka will visit Wallsend, with an Episcopal service planned for Sunday 24th. There will be a festive lunch that day, and it is hoped that some from the Central Coast will make the short trip (only 1 hour from West Gosford!) north to be present on this special occasion in the life of our closest neighbouring parish.

COMMUNITY LIFE: A CONCERT OF RUSSIAN CHORAL WORKS

"Chesnokov Chorale" is a new choir in Sydney specialising in Russian choral repertoire. It has been convened by talented young conductor Andrei Laptev, and will give a premiere Sydney concert on Sunday May 20th. This new ensemble will be presenting choral works rarely heard in Australia on the concert stage.

The Choir will be performing Russian Orthodox sacred song as well as folk song arrangements and part songs, all for unaccompanied chorus. Promotional material indicates that this will be "a unique opportunity to hear the sweeping and emotional expression of the Russian soul through the power and freshness that only human voices can achieve".

Chesnokov Chorale's premiere will be at:

Saint Paul's Anglican Church

207 Burwood Road

At 3.00 pm on Sunday May 20th, 2007

Admission: \$10.00

Bookings and further information: 0411-028343

THE "KURSK-ROOT" ICON OF THE MOTHER OF GOD

On 8 September, 1295, a small group of hunters came to hunt near the Russian city of Kursk. One of the hunters, a good Christian man, seeking animals in the woods, found a small icon lying face down on the root of a tree. He had barely lifted it to look at it when the spot upon which the icon lay burst out with a strong spring of pure water. The icon turned out to be of the type referred to as the "Sign" of the Mother of God. The hunter who found the icon knew that this was no ordinary occurrence. He called his companions and together they built a small wooden chapel, into which they placed this icon. The residents of Rylsk, hearing of the newly-appeared icon of the Mother of God, began to visit it for veneration, and many miracles began to occur.

In 1385 the Kursk region was attacked by Tartars, a savage people from Mongolia. They tried to burn down the chapel and the Icon, but the wooden structure would not burn. The priest who lived by the chapel explained to them that the reason for this miracle was the Icon itself. The angry Tartars chopped the Icon in half and tossed the pieces in different directions, then burned the chapel. They took the priest prisoner. Some time

later he was let free, and he returned to the place where the chapel had stood. After a long search, while praying and fasting, he found both halves of the holy Icon, placed them side by side, and they joined together again. The icon became very famous. Before this icon St. Seraphim of Sarov prayed and was healed.

On the night of 7-8 March, 1898, revolutionaries tried to blow up the Miracle-working Icon with a bomb, but even though the cathedral surrounding the Icon was destroyed, it remained untouched. In 1919 the icon left Russia with the bishops who were escaping persecution. It went to Serbia, Germany, and then America. Since 1957 the Icon had been in the cathedral dedicated to it in New York. The holy Icon regularly travels to all the dioceses of the Russian Church outside Russia. It has always been a great joy to the Russian Orthodox people outside Russia. For these two reasons, it is called the "protectress" of the Russians outside Russia.

INFORMATION SOUGHT

Information is sought from anyone who may have known or recall a woman by the name of Elena Georgievna Mediantzeva. Born in Siberia in 1914, she later lived in Harbin and Shanghai. She and her very young son, Nikolai, came to Australia via the Phillipines in the late 1940s or very early 1950s. She was married in 1951 in Parkes to Ivan Korodki, and had two more children, a son and a daughter, in the mid-late 1950s. After her marriage, Elena Georgievna lived in Cowra, Greta and Wollongong. Anyone who recalls Elena Georgievna should speak with Father James at the earliest opportunity.

THE PRAYERS OF THE FAITHFUL ARE ASKED FOR:

Traveling abroad: Deacon Christopher and Matushka Julie

The sick & suffering: Deacon Christopher; our parishioners Antonina (Tialshinsky) & Victor (Manjetny); and also for Vasili, Vera, Eugenia, Olga, Galina, Tatiana and Daniel

Newly-departed: Volodymyr (Kaiko), church builder and long-serving parish councilor and altar server at Saint Nicholas Orthodox Church, Wallsend

Departed: Metropolitan Vitaly, Irina (Kamenev), Nun Maria, George (Kraihin), Theodore (Tialshinsky), Lyubov (Smieska), Victor (Pulkownik), Olga (Timohina)



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Our parish newsletter is published monthly. If you wish to receive it by post or email, please talk to Father James (0428-639156) or Katya Marcotrigiano, the parish secretary (4369-1765).