



CHURCH NEWS

Russian Orthodox Autonomous Church
№ 2 • September 2026

МАТУШКА МАРИА CELEBRATES HER 98TH BIRTHDAY

Matushka Maria recently celebrated her 98th birthday, marking a joyful occasion for all those who know and love her. We give thanks to God for the many years He has granted her and offer our heartfelt congratulations and prayers, asking the Lord to continue to strengthen and preserve her in peace and good health. Many Years, Matushka Maria!

THE KURSK ROOT ICON VISITS THE ARCHBISHOP'S RESIDENCE

The residence of His Eminence Archbishop Andrei was recently blessed by the presence of the wonderworking Kursk Root Icon of the Mother of God itself, brought as a special gift from Matushka Maria's family for her upcoming 98th birthday. This remarkable occasion provided those present with the blessing of venerating one of the most beloved and historic sacred icons of the Russian Church.

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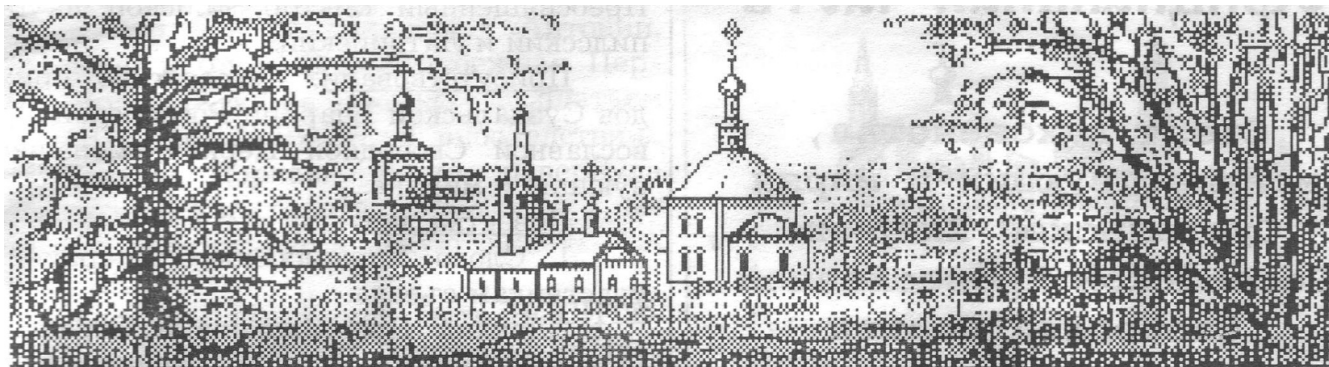
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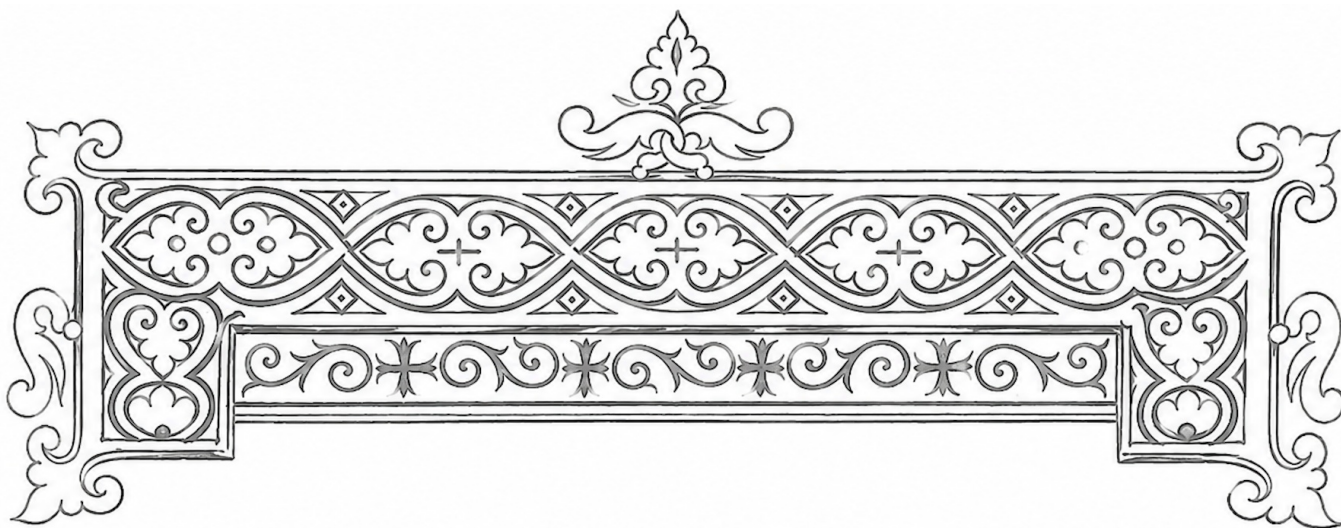
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MATUSHKA MARIA CELEBRATES 98 YEARS

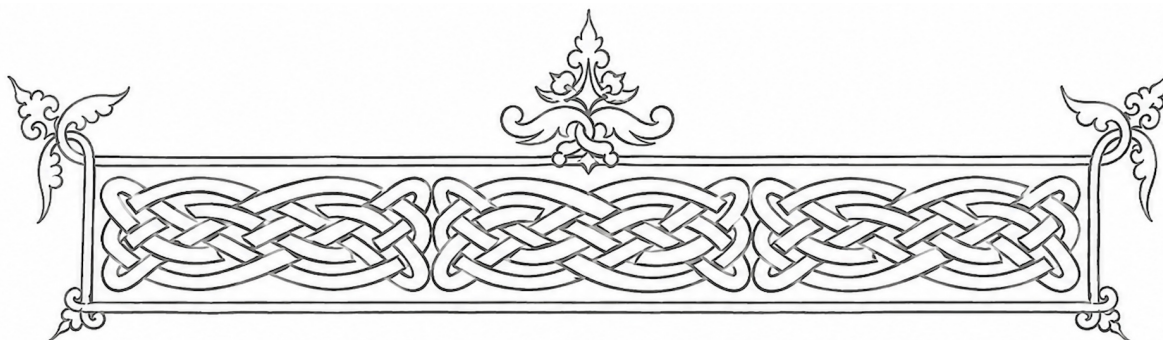
A JOYFUL BIRTHDAY CELEBRATION

Matushka Maria recently celebrated her 98th birthday, marking a joyful occasion for all those who know and love her. Reaching such a venerable age is a remarkable blessing, and we give thanks to God for the many years He has granted her.

On this special occasion, we offer Matushka Maria our heartfelt congratulations, love, and prayers. May the Lord continue to strengthen and preserve her, granting her peace, good courage, and every spiritual consolation in the years ahead.

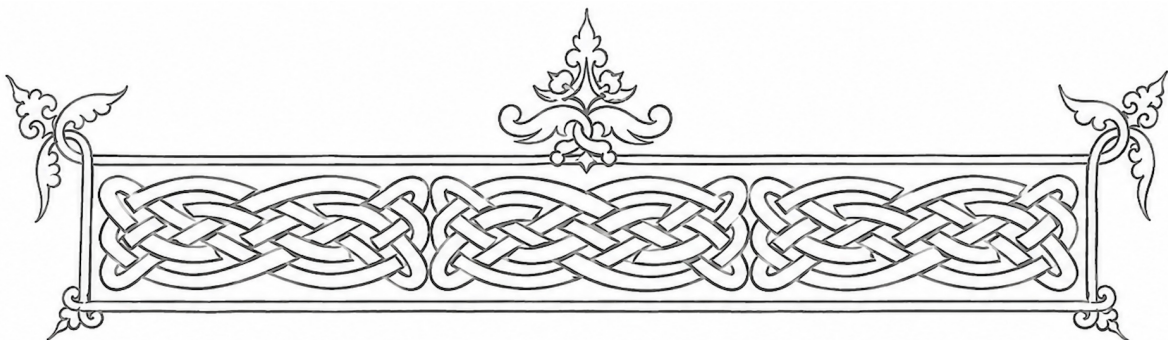
We ask our readers to remember Matushka Maria in their prayers and to join us in giving thanks to God for this joyful milestone in her life. May the Lord, through the prayers of the Most Holy Theotokos and all the saints, continue to watch over and protect her.

Many Years, Matushka Maria!





Beloved Daughter of Vladyka Gregory Grabbe





The Kursk Root Icon

An Article Written by Seraphim Vasilievich

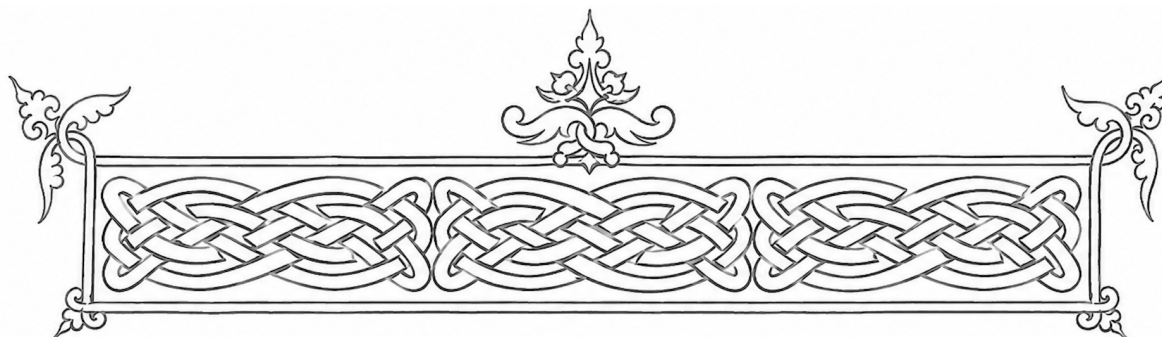
A PERSONAL ENCOUNTER WITH A WONDERWORKING ICON OF THE MOTHER OF GOD

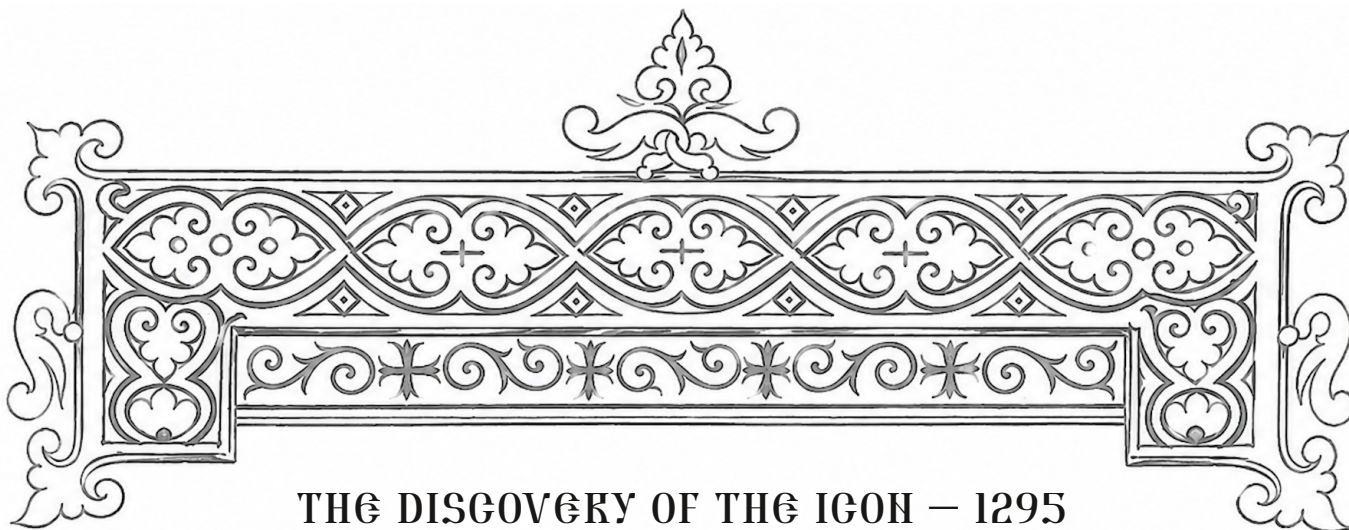
Few sacred images hold such a treasured place in the history of the Russian Church as the wonderworking Kursk Root Icon of the Mother of God “of the Sign.” For more than seven centuries, the icon has accompanied generations of Orthodox Christians through periods of peace, persecution, exile, and renewal.

Recently, I was given the extraordinary blessing of seeing and venerating this ancient wonderworking icon in person. The experience was almost surreal. I had seen photographs of the icon and knew something of its history, but none of that fully prepared me for actually standing before it.

The Mother of God has held an important place throughout my journey toward the Orthodox Faith.

From my Protestant upbringing, through my journey toward Catholicism, and finally into Orthodoxy, my understanding of the Mother of God gradually changed and deepened. Within the Orthodox Church, I came to understand more fully why Christians throughout the centuries have loved and honored her as the Theotokos, the Mother of our Lord and God and Savior Jesus Christ. For that reason alone, venerating such an ancient and wonderworking icon of the Mother of God was an extraordinary blessing. Yet the Kursk Root Icon held an even more personal significance for me. Before me was the same icon through which the young Prokhor Moshnin, the future Saint Seraphim of Sarov, received healing in 1767 through the intercessions of the Mother of God. As someone who bears Saint Seraphim’s name and looks to him as my heavenly patron, it is difficult to adequately describe what it meant to stand before and venerate that same sacred image centuries later. For a moment, the history of the Church did not seem distant. Saint Seraphim had encountered this very icon as a sick child. Generations of Orthodox Christians had prayed before it. It had survived war, revolution, persecution, and exile, and had crossed continents with the Russian diaspora. Now, by God’s providence, I had been given the blessing of standing before it myself.



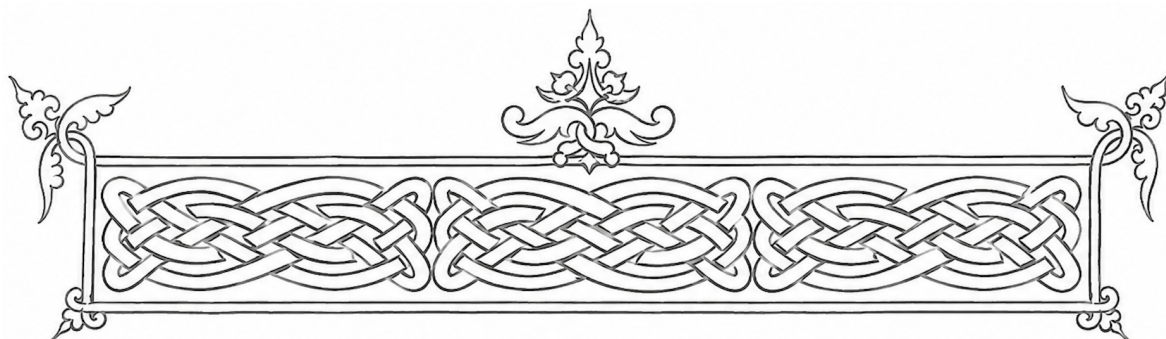


THE DISCOVERY OF THE ICON – 1295

The history of the Kursk Root Icon begins on September 8, 1295, the feast of the Nativity of the Most Holy Theotokos. At that time, the region surrounding Kursk had been devastated by the Tatar invasions, and the city itself lay largely in ruins. According to Church tradition, a pious hunter from Rylsk discovered a small icon of the Mother of God “of the Sign” lying face down at the root of a tree near the Tuskar River. When he lifted the sacred image from the ground, a spring of pure water immediately appeared at the place where the icon had rested.

A small chapel was eventually built at the site, and devotion to the icon spread as miracles became associated with it. Because of the place of its miraculous discovery, it became known as the Kursk Root Icon of the Mother of God. Its history would be marked by extraordinary trials. During another Tatar attack, the chapel was burned and the icon was cut into two pieces. According to tradition, when the two halves were later recovered and placed together, they miraculously became whole again. Centuries later, in 1898, revolutionaries attempted to destroy the icon by detonating a bomb in the cathedral where it rested. The explosion caused terrible destruction around it, yet the holy icon survived.

Following the Russian Revolution and the upheaval that followed, the icon was eventually carried out of Russia in 1920. It traveled with the Russian faithful in exile and became especially associated with the Russian Orthodox diaspora,





THE HEALING OF SAINT SERAPHIM OF SAROV – 1767

More than four centuries after the icon's discovery, another event took place that would forever connect the Kursk Root Icon with one of the greatest saints of the Russian Church.

In 1767, the young Prokhor Moshnin, the future Saint Seraphim of Sarov, became gravely ill. During his illness, the Mother of God appeared to him and promised that she would visit and heal him. That same year, on the ninth Friday after Pascha, a procession carrying the wonderworking Kursk Root Icon passed near the Moshnin family home in Kursk. Prokhor's mother brought her sick son out to meet the procession and venerate the holy icon. Through the intercessions of the Mother of God, the young Prokhor was healed.

That child would later become Saint Seraphim of Sarov, one of the most beloved saints of the Russian Church and the saint whose name I bear.

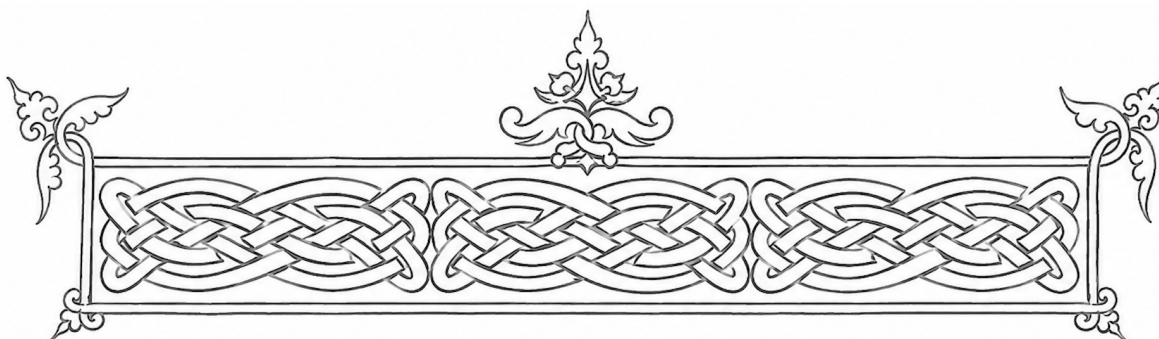
PRAYER BEFORE THE KURSK ROOT ICON

For centuries the faithful have turned to the Most Holy Theotokos before her Kursk Root Icon, seeking her intercessions in times of sickness, sorrow, persecution, and spiritual need. A prayer commonly associated with the icon addresses the Mother of God as the protectress and defender of the faithful and asks that, through her intercessions, they may be preserved from affliction and strengthened in the Orthodox Faith. The prayer reflects the history of the icon itself. From its discovery in the devastated land of Kursk, through the countless faithful who sought consolation before it, to its departure from Russia and its journeys among the Russian Orthodox diaspora, the icon has continually accompanied a people seeking the protection and intercessions of the Mother of God.

The Kursk Root Icon therefore remains far more than an artifact of Russian Orthodox history. It is a sacred image before which generations of Christians have prayed and through which the mercy of God has been manifested in the lives of the faithful.

Having now been blessed to stand before and venerate this same wonderworking icon, the words of those prayers carry a meaning for me that they could not have possessed before. The experience served as a powerful reminder that the Orthodox Faith we have received is a living inheritance, joining the faithful of today with the saints and generations who came before us.

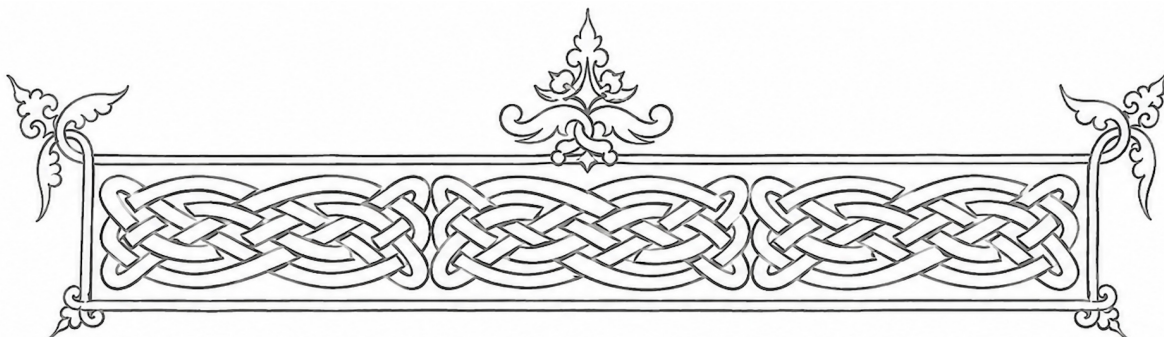
For this blessing, and for the protection and intercessions of the Most Holy Theotokos throughout my own journey to the Orthodox Faith, I can only give thanks to God.





Most Holy Theotokos Save Us!

-Seraphim Vasilievich
August 26 / August 12, 2026 (OS).





WORD TO THE FAITHFUL

With God All Things Are Possible

A sermon by The Reverend Father Augustine Lim for the Twelfth Sunday after Pentecost on the rich young ruler, the limits of human effort, and the saving power of divine grace.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Dearly beloved in Christ, today on this Twelfth Sunday after Pentecost, the Holy Church places before us two profound passages of Scripture that call us to examine the very foundations of our faith, our salvation, and the orientation of our hearts.

In the Holy Gospel according to Saint Matthew, we witness a young man running to Jesus, kneeling before Him, and asking a question of ultimate significance: “Good Teacher, what good thing shall I do that I may have eternal life?”

Our Lord’s immediate response often surprises the casual listener: “Why do you call Me good? No one is good but One, that is, God.”

Why did the Saviour answer in this manner? Was He denying His own goodness or His divine nature? By no means. As the Holy Fathers, including Saint John Chrysostom and Saint Tikhon of Zadonsk, illuminate for us, the Lord was addressing the limited understanding of the young man. The young ruler approached Christ merely as an earthly rabbi, a righteous human philosopher, or an exceptionally wise teacher. He used the title “Good Teacher” as a polite human compliment. Saint John Chrysostom explains that Christ led the young man higher, inviting him to recognise that true, absolute goodness belongs to God alone. If the young man acknowledged Christ as truly good, he must also ascend in faith to recognise Him as God incarnate. As Saint Theophan the Recluse teaches in his reflections on spiritual life, created goodness is derivative and partial, whereas divine goodness is essential, uncreated, and absolute. Christ was drawing the inquirer away from human flattery toward a divine encounter. Goodness is not merely an ethical standard or a human achievement; God Himself is Goodness, and to seek what is truly good is to seek communion with God.

The young man asked what “good thing” he must perform to inherit eternal life. The Lord replied by pointing to the Commandments: do not murder, do not commit adultery, do not steal, do not bear false witness, honour your father and mother, and love your neighbour as yourself.

The young man replied with sincerity: “All these things I have kept from my youth. What do I still lack?” Here we see a soul that was morally upright according to the letter of the Law, yet inwardly conscious of an emptiness. He felt that despite his moral diligence, eternal life remained beyond his grasp.

Saint Ignatius Brianchaninov writes extensively on this state of soul. He notes that moral scrupulosity and outward adherence to rules, while necessary and beneficial, cannot by themselves transform or deify the human heart. The Law acts as a guardian and a tutor, but it is Christ who saves.



Recognising the young man's internal attachment, the Lord tested the deep root of his heart: "If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me." When the young man heard this, he went away sorrowful, for he had great possessions.

Saint John of Kronstadt, commenting on this passage, reminds us that wealth itself is not inherently sinful, but attachment to wealth creates an idol in the heart. The young man's possessions possessed him. His trust was anchored in his earthly security rather than in God, the source of all good. The Optina Elders frequently taught that whatever occupies the central place in a person's heart becomes their god. If riches, comfort, or self-reliance occupy that space, even a life of outward moral keeping remains tethered to the earth.

Seeing the young man depart, Jesus said to His disciples: "Assuredly, I say to you that it is hard for a rich man to enter the kingdom of heaven. And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

Hearing this, the disciples were greatly astonished, asking: "Who then can be saved?" Jesus looked at them and said: "With men this is impossible, but with God all things are possible."

Here lies the crucial hinge of the Gospel message, which connects directly to our Epistle reading today from Saint Paul's First Letter to the Corinthians. The disciples realised that if salvation requires complete freedom from internal attachments and perfect love, human strength alone is insufficient. No human effort can bridge the chasm between mortality and divine life. Left to our own natural capacities, salvation is indeed impossible.

Yet Christ proclaims the glorious, hopeful truth of the Gospel: with God, all things are possible.

In today's Epistle, Saint Paul echoes this exact principle. He reminds the Corinthians of the Gospel he preached, by which they are saved: that Christ died for our sins according to the Scriptures, was buried, and rose again on the third day. Saint Paul reflects on his own life, acknowledging his past as a persecutor of the Church, and declares: "By the grace of God I am what I am, and His grace toward me was not in vain."

Saint Paul did not rely on his own righteousness or his former zealous adherence to the Law. He recognised that his transformation from a persecutor to an apostle was entirely the work of divine grace. What was humanly impossible—the resurrection of a dead soul, the forgiveness of sins, and participation in eternal life—was accomplished through the Resurrection of Jesus Christ and the outpouring of the Holy Spirit.

As Saint Philaret of New York emphasised in his pastoral teachings, Orthodoxy is not a system of self-help or mere moral philosophy. It is the life of divine grace working within human weakness. The Gospel does not call us to despair over our limitations, but to turn away from self-reliance and yield our lives entirely to the Good Teacher, who is our Lord and God.

How then shall we apply these sacred teachings to our daily lives?

First, let us examine our hearts to see what we might be clinging to. Possessions, pride, resentment, or self-righteousness can all act as weights holding us back from fully following Christ. Let us ask the Lord to reveal our hidden attachments and give us the courage to surrender them.

Second, let us recognise that while we are called to keep God's commandments with all diligence, our moral efforts are not a currency with which we purchase heaven. They are the essential preparation of the soil, but it is God who bestows the growth. Finally, let us remain steadfast in hope. When the spiritual struggle seems overwhelming, or when we recognise our own spiritual poverty, let us recall the words of the Saviour: "With God all things are possible." The same grace that transformed Saint Paul, the same grace that guided the Holy Fathers, is freely offered to us today through the Sacraments of the Church, through sincere prayer, and through acts of mercy.

Let us run with perseverance to Christ, our only Good Teacher and God, entrusting our lives, our struggles, and our salvation into His all-powerful and loving hands.

To Him be all glory, honour, and worship, together with His Father who is without beginning, and His all-holy, good, and life-creating Spirit, now and ever, and unto ages of ages. Amen.

NEWS FROM RUSSIA

*40 days since the death of Protopresbyter Mikhail Ardov. Moscow-Suzdal ROAC
08/23-24/2026.*



On the 12th week after Pentecost, on the 40th day from the death of Protopresbyter Mikhail Ardov (†07/15/2026), the First Hierarch of the ROAC, His Eminence Theodore, Metropolitan of Suzdal and Vladimir visited the Church of St. Tsar-Martyr Nicholas and all New Martyrs and Confessors of Russia in Moscow.

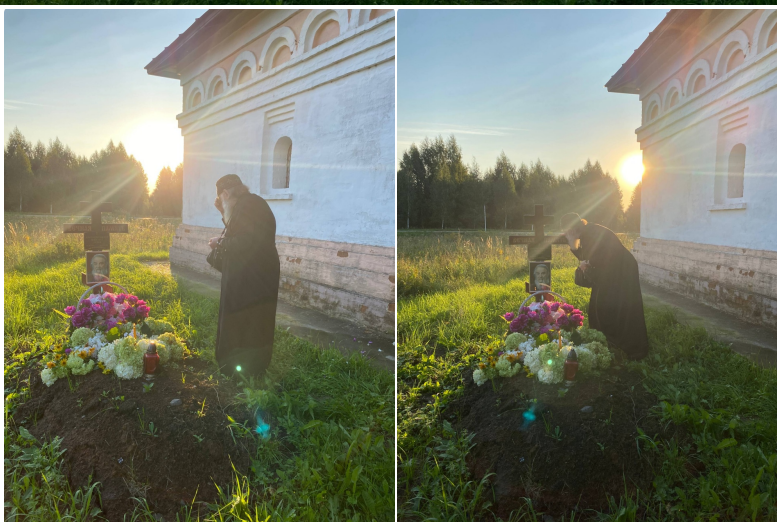
His Eminence Theodore, Metropolitan of Suzdal and Vladimir celebrated the Divine Liturgy in the concelebration of His Eminence Trofim, Bishop of Simbirsk and the clergy of the Moscow and North Caucasus districts.



After the Liturgy, a memorial service was served for the newly deceased Protopresbyter Michael.



Resting place at the chapel of St. Equal to the Apostles, Grand Duke Vladimir at the Znamenskoye cemetery in Suzdal



Memorial service in Suzdal 08/24/2026.





FROM THE PAGES OF THE PAST

From the ROAC Archive

THE BATTLE FOR SUZDAL

July 9, 2008

From the ROAC archives, Hegumen Feofan recounts the struggle faced by the Russian Orthodox Autonomous Church in Suzdal as its historic churches came under threat of seizure, reflecting upon the preservation of the Catacomb tradition and the continuing trials of the faithful in Russia.

For the Russian Orthodox Autonomous Church, the years following the collapse of the Soviet Union brought both new freedom and new trials. The Catacomb Christians, who during the Soviet period had been forced to gather secretly for prayer in private homes and cemeteries, were finally able to emerge from decades of persecution. They initially came under the omophorion of the Russian Orthodox Church Outside of Russia and later formed the hierarchy of the Russian Orthodox Free Church, seeking to preserve the faith and traditions maintained by those who had resisted Soviet control. Through the labors of Bishop Valentin of Suzdal, several historic churches in Suzdal and the surrounding region were entrusted to these faithful. Many had been left dilapidated and desecrated, but the believers devoted themselves to restoring them, and prayer and church life once again flourished within their walls. Clergy and faithful of the Russian Church Abroad also came to Suzdal, encountering those who had endured Soviet persecution while preserving their Orthodox Faith. Hegumen Feofan saw this revival as part of the recovery of a Russia rooted in Patriarch Tikhon, the New Martyrs, and the Catacomb tradition. Yet the Free Church, re-registered in 1998 as the Russian Orthodox Autonomous Church, soon faced increasing opposition. Feofan argued that pressure from the Moscow Patriarchate and state authorities threatened to force these Orthodox Christians once again to the margins of society and deprive them of the churches and public religious life they had only recently recovered.



By 2007, this conflict had increasingly centered upon the ownership of historic church property. Hegumen Feofan criticized the developing policy of transferring pre-revolutionary religious property from state ownership, arguing that it favored the Moscow Patriarchate while placing Orthodox communities outside it at a serious disadvantage. Suzdal soon became a central part of this struggle. Beginning in 2006, commissions inspected churches held by the ROAC and their documentation, and by the end of 2007 the Federal Property Management Agency had filed lawsuits seeking to remove churches from the possession of the ROAC Diocese of Suzdal as allegedly being held illegally. Feofan emphasized that many of these churches had been received in a ruined condition and restored through the labor and sacrifice of the ROAC faithful, who had returned them to active worship. He therefore regarded the effort to seize them as more than a dispute over property: it threatened communities that had already endured decades of persecution and had worked to rebuild Orthodox life after the Soviet period. He warned that allowing one ecclesiastical institution to become the only officially favored expression of Orthodoxy would endanger religious freedom and further marginalize those who remained outside the Moscow Patriarchate. For Feofan, the battle for Suzdal was ultimately a struggle over the churches themselves, the rights of their faithful, and the preservation of the spiritual inheritance of the Catacomb Church.

Hegumen Feofan

Original article published July 9, 2008

SAINT OF THE MONTH

The Venerable Saint Theodosius of Chernigov

Saint Theodosius of Chernigov was born in the early seventeenth century, around the year 1630, into the noble Uglitsky family in the region of Podolia. His parents, Priest Nikita and Maria, raised their son in piety and devotion to the Orthodox Faith during a difficult period in the history of the western Russian lands, when Orthodox Christians faced considerable religious and political pressure from Roman Catholicism and the Unia. From his youth, the future saint showed a love for prayer and the Church and received his education at the Kiev Brotherhood Epiphany School, one of the important centers of Orthodox learning of the time.

Desiring to dedicate his life entirely to God, he entered the monastic life and received the tonsure with the name Theodosius, in honor of Saint Theodosius of the Kiev Caves. He was later ordained to the diaconate and then to the priesthood. His spiritual gifts, education, and devotion to the Church soon became apparent, and he was entrusted with increasingly important responsibilities. Saint Theodosius served in several monasteries before becoming abbot of the Vydubychi Monastery in Kiev. The monastery had suffered greatly during the religious and political troubles of the preceding decades, and under his leadership its spiritual and material life was strengthened. He labored to establish good order among the brethren and to preserve a disciplined Orthodox monastic life.

His abilities and spiritual character attracted the attention of Archbishop Lazar Baranovich of Chernigov, who came to place great confidence in him. Saint Theodosius was called to assist in the administration of the Chernigov Diocese and was entrusted with important ecclesiastical responsibilities. He distinguished himself by his prudence, humility, devotion to Orthodoxy, and concern for the welfare of the Church. In 1692, Saint Theodosius was consecrated Archbishop of Chernigov.

Although he would serve as bishop for only a few years, Saint Theodosius labored tirelessly for the spiritual welfare of his flock. He encouraged the growth of monasteries, supported churches, sought to improve the spiritual education of the clergy, and carefully selected worthy men for pastoral service. He was especially remembered for his kindness, meekness, humility, and accessibility to those who sought his assistance. He regarded his episcopal office not as a position of honor but as a responsibility before God for the souls entrusted to his care. Living during a time of continuing religious and political upheaval, he also worked to strengthen and preserve Orthodox life against the pressures surrounding the Church.

Among those who served closely with Saint Theodosius was the future Saint John Maximovich of Tobolsk. Recognizing his spiritual gifts, Saint Theodosius brought him into the service of the Chernigov Diocese and prepared him for greater responsibilities in the Church. Saint John would eventually become the successor of Saint Theodosius in Chernigov and later one of the great missionary hierarchs of Siberia.

After only a short episcopacy, Saint Theodosius peacefully reposed in the Lord on February 5, 1696.

His body was laid to rest in the Cathedral of Saints Boris and Gleb in Chernigov. The faithful, however, did not forget their beloved archpastor. Almost from the time of his repose, people began turning to him in prayer, and accounts of healings and other miracles through his intercessions began to spread. His tomb became a place of prayer, and his reputation as a heavenly intercessor and wonderworker grew throughout the following generations.

A particularly beloved tradition concerns Saint John Maximovich, the successor of Saint Theodosius. After the repose of Saint Theodosius, Saint John continued to remember him in prayer. Saint Theodosius is said to have appeared to him and thanked him for his prayers, telling

him that through them the Lord had shown him mercy. The account further strengthened the reverence with which the faithful regarded the departed Archbishop of Chernigov. For nearly two centuries, the veneration of Saint Theodosius continued to spread. The faithful came to his tomb seeking his intercessions, particularly in times of sickness and affliction, and numerous healings were attributed to his prayers before God. His relics were found to be incorrupt, and testimony concerning the miracles associated with him was gathered and examined by the Church. In 1896, two hundred years after his repose, Saint Theodosius of Chernigov was formally glorified among the saints. The glorification became a great celebration of the Russian Church, drawing large numbers of clergy and pilgrims to Chernigov to honor the newly glorified hierarch and venerate his holy relics. The saint whose quiet pastoral labors had strengthened the Church two centuries earlier was now openly honored throughout the Russian land as a wonderworker and intercessor before God.

Saint Theodosius is remembered not for worldly achievements or earthly power, but for the quiet holiness with which he fulfilled the responsibilities God placed before him. As a monk, abbot, priest, and finally Archbishop of Chernigov, he remained devoted to the Orthodox Faith and to the salvation of the people entrusted to his care. His earthly ministry lasted only a few decades, and his episcopacy only a few years, yet his influence continued long after his repose through the countless faithful who sought his prayers and received consolation through his intercessions. His life remains an example of humble pastoral service, steadfastness in the Orthodox Faith, and complete devotion to Christ and His Church.

The Church commemorates the repose of Saint Theodosius on February 5 (Old Style) / February 18 (New Style) and the uncovering and glorification of his holy relics on September 9 (Old Style) / September 22 (New Style). Through his holy prayers, may the Lord have mercy on us.



LOOKING AHEAD: OCTOBER

MAJOR FEASTS & COMMEMORATIONS

October 1 (Old Style)
Protection (Pokrov) of the Most Holy Theotokos
October 8 (Old Style)
Venerable Pelagia the Penitent
October 18 (Old Style)
Holy Apostle and Evangelist Luke
October 26 (Old Style)
Holy Great-Martyr Demetrius of Thessalonica, the Myrrh-Gusher

SELECTED SAINTS & COMMEMORATIONS

October 1 (Old Style)
Protection of the Most Holy Theotokos
Holy Apostle Ananias of the Seventy
Venerable Romanus the Melodist
October 2 (Old Style)
Holy Hieromartyr Cyprian and Martyr Justina
Blessed Andrew, Fool-for-Christ of Constantinople
October 3 (Old Style)
Hieromartyr Dionysius the Areopagite, Bishop of Athens
October 4 (Old Style)
Hieromartyr Hierotheus, Bishop of Athens
October 5 (Old Style)
Holy Martyr Charitina
October 6 (Old Style)
Holy Apostle Thomas
October 7 (Old Style)
Holy Martyrs Sergius and Bacchus
October 8 (Old Style)
Venerable Pelagia the Penitent
October 9 (Old Style)
Holy Apostle James, Son of Alphaeus
Venerable Andronicus and his wife Athanasia
October 10 (Old Style)
Holy Martyrs Eulampius and Eulampia
October 11 (Old Style)
Holy Apostle Philip of the Seventy
Venerable Theophanes the Confessor and Hymnographer
October 12 (Old Style)
Holy Martyrs Probus, Tarachus, and Andronicus
October 13 (Old Style)
Holy Martyrs Carpus, Papyrus, Agathodorus, and Agathonica
October 14 (Old Style)
Holy Martyrs Nazarius, Gervasius, Protasius, and Celsus

October 25 (Old Style)
 Holy Martyrs Marcian and Martyrius
 October 26 (Old Style)
 Holy Great-Martyr Demetrius of Thessalonica, the Myrrh-Gusher
 October 27 (Old Style)
 Holy Martyr Nestor of Thessalonica
 Venerable Nestor the Chronicler of the Kiev Caves
 October 28 (Old Style)
 Holy Martyrs Terence and Neonilla and their children
 Venerable Stephen of St. Sabbas Monastery
 October 29 (Old Style)
 Holy Martyr Anastasia the Roman
 October 30 (Old Style)
 Hieromartyrs Zenobius and his sister Zenobia
 October 31 (Old Style)
 Holy Apostles of the Seventy Stachys, Amplias, Urban, Narcissus, Apelles, and Aristobulus
 Holy Martyr Epimachus of Alexandria

FASTING

The usual Wednesday and Friday fasts are observed throughout October according to the Typikon.

There is no major multi-day fast during October. The Nativity Fast does not begin until November 15 Old Style.



Church News

RUSSIAN ORTHODOX AUTONOMOUS CHURCH

№ 2: SEPTEMBER 2026

SHARE THE LIFE OF YOUR PARISH

Church News welcomes contributions from the bishops, clergy, parishes, and missions of the Russian Orthodox Autonomous Church throughout the world. We especially encourage our communities abroad to help us share the life of the Church with faithful in other countries.

Please send parish and mission news, photographs from services and feast-day celebrations, sermons, articles and spiritual writings, historical documents and photographs, announcements, and other material concerning the life of your church community to:

churchnewsroac@gmail.com

Through these contributions, Church News hopes to strengthen the bonds between our communities and preserve a record of the life and witness of the Russian Orthodox Autonomous Church throughout the world.

PUBLISHED WITH THE BLESSING OF:

HIS Eminence, THE MOST REVEREND ANDREI
ARCHBISHOP OF PAVLOVSKOYE AND ROCKLAND

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CHURCH NEWS 2026

