endowment funds. The other half will be used immediately to handle current expenses. We will be asking trustees from the parishes for each of these funds, to govern the parameters of use of the reserved monies. As you can see, the greater the funds, the more self-sufficient becomes the Diocese. I hope to run the fund drive after every Pascha, so plan ahead. If the funds can generate enough interest to become nearly self-sufficient, we will expand the area to other funds, such as youth work. The long-term vision of these funds will have a significant impact on the Diocese.

I finish this with a thought. Like the parable of the three servants left by their master with various amounts oftalents. We, like the master wisely to have a profitable return for the master makes them accountable. Look at your gift to the Diocese as an investment in the future. The more investment we each make into our Diocese, the greater return for the good of all of us. 

Father Lev Gillett: The Monk in the City, a Pilgrim in many worlds

By Fr. Michael Pichon

"The whole teaching of the Latin Fathers may be found in the East, just as the whole teaching of the Greek Fathers may be found in the West. Rome has given St. Jerome to Palestine. The East has given Cassian to the West and in special remembrance Roman of the Romans, Pope Gregory the Great, St. Basil would have acknowledged. St. Benedict of Nursia as his brother and theories. St. Basil's friend St. Jerome. St. Basil would have found her sister in St. Scholastica. St. Alexius 'the Man of God,' the poor man under the stairs, has been succeeded by the wandering beggar St. Benedict Labre. St. Nicholas would have left as near to him the burning charity of St. Francis of Assisi and St. Vincent de Paul. St. Seraphim of Sarov would have seen the desert bloom under Father Charles de Foucauld's foot, and would have called St. Therese of Lisieux our joy." [1]

Fr. Lev Gillett - a complicated man, a wandering monk.

Among the extraordinary people of the Russian emigration was Sister Joanna Reichlings, the nun and iconographer. In the chapel of the new St. Basil's House in London, there were two remarkable frescoes by her which brought to life the vision of the 'one, holy, catholic and apostolic Church' alive in holy men and women, despite the centuries of schism and distance. (These and much of the iconography of St. Basil's have been transferred to a

and nonconformist life of Fr. Lev. He refers to him as the "monk in the city" and a "pilgrim" in many worlds.

This he most certainly was, a monk both of the Western Church's Benedictine order and of the Eastern Church, but only for a brief time of his long life actually resident in a monastic community. Fr. Lev had the soul of a pilgrim, most of his time was spent in pursuit of God. His letters are tied down for very long to one position or place. Born on August 8, 1893 in Sankt-Marcellin, in Innsbruck, he died at the age of 80 in Castelbuono. His letters form a rich treasure chest of his life's experiences. He died, as he had lived, the saint's way of life. The eyes of the world were on him, as he was the saint's way of life. The entire Church was on him, as he was the saint's way of life. He died with the eyes of the world on him, as he was the saint's way of life.

His life, work and soul would take him across Europe and to the Near East. He would become a member, albeit briefly, of a religious community in the Ukraine, and he would live in a monastery near Nice. After entering the Orthodox Church, he was the rector of the first French Orthodox church in Paris. He served as chaplain to the community of Russian and Greek churches in Paris. He returned to London, where he died, as he had lived, the saint's way of life. The entire Church was on him, as he was the saint's way of life. He died with the eyes of the world on him, as he was the saint's way of life.
Christ BESTOWS THIS NEW LIFE THROUGH HIS MYSTERIES

In the sacred mysteries, then, we depict His burial and proclaim His death. By them we are begotten and formed and wondrously united to the Saviour, for they are the means by which, as Paul says, “in him we live, and move, and have our being” (Acts 17:28).

Baptism confers being and in short, existence according to Christ. It receives us when we are dead and corrupted and first leads us into life. The anointing with chrism perfects him who has received [new] birth by infusing into him the energy that befits such a life. The Holy Eucharist preserves and continues this life and health, since the Bread of Life enables us to preserve that which has been acquired and to continue in life. It is therefore by this Bread that we live and by the chrism that we are moved, once we have received being from the baptismal washing. - Nicholas Cabalis, The Life of Christ (The First Book, #6)