



FEUILLET DE L'ARCHEVÊCHÉ

Archdiocese of Orthodox Russian Tradition Churches in Wester Europe

Summary:

TESTIMONY OF +SYMEON

About Saint Sophrony
«Bursts of laughter and sticks»

CARTE BLANCHE TO BERTRAND VERGELY

Pandemic

HOLLY TRINITY AND SAINT HILAIRE OF POITIERS PARISH

From the beginnings to the present
situation

SAINT ANNE'S

Northampton

ORDINATIONS

They have been ordained

IN MEMORIAM

Georges Bibikoff

OVER LITURGY

Subdiaconate

ANNOUNCEMENT

From the Saint-Serge Orthodox
Institute

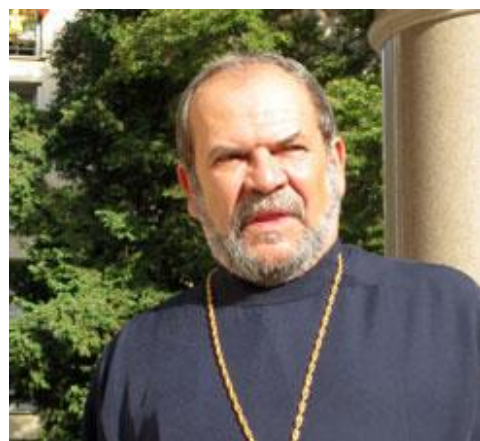


Editorial

A year ago, the pandemic gripped the entire planet as we had just entered Great Lent. The event gave rise to numerous analyzes, but above all fostered a spiritual reflection on the meaning of ordeal. It has been reminding us that Creation did not belong to us, and has fostered movements of solidarity in the whole society.

The challenge of the pandemic had to be met in a collective and shared way, with the intuition, if not the conviction, that nothing would be the same again. However, the duration of the event seems to cause discouragement, depression, or on the contrary, individual or communitarian self-affirmation; ultimately a state of true "trouble" (J n X V I-33).

In this context, the time of Lent, in which we are again, is an excellent opportunity to focus on the only approach that pacifies and reconciles – humility (Zacchaeus, the publican, the prodigal son). We are facing two fundamental realities as posed by saint John Chrysostom – "the sacrament of the altar and the sacrament of brotherhood" – that is to say, the presence of Christ in the Eucharist and in "the smallest of us" (Mat XXV –45). The Lord reminds us that He came into the world, "not come to condemn the world but to save the world" (Jn XII-47) , as "He is the healer of our souls and our bodies" , and we can "take courage, He has conquered the world." (Jn XVI-33)



Protopresbytre Jean Gueit

Testimony of +Symeon

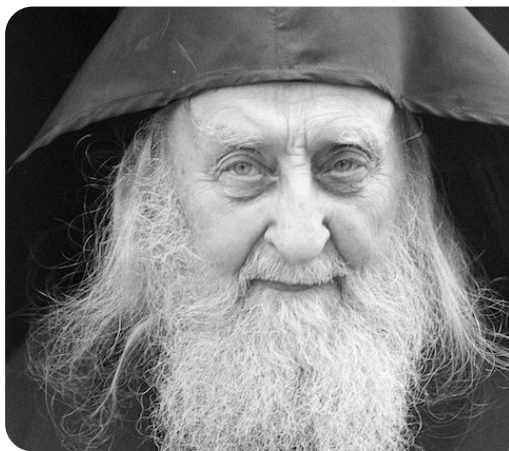
Bishop of Domodedovo, Hegoumen of the Monastery of St Silouan

If I should give a title to my testimony, I would call it “Bursts of laughter and sticks”.

Indeed, my meeting with St Sophrony 35 years ago, started with a burst of laughter.

He was on scaffolding in the great St Silouan church, painting himself the frescoes of the great angels. He had been told that I came from Paris and that I was from the parish where Leonid Ouspensky, this well-known great Russian iconographer, came to pray. When he got off the scaffolding, he greeted me, kissed me and then said: "If Ouspensky saw that! Phew! He would shatter me!" And he laughed.

“Bursts of laughter”, because several times in the meetings we had, I can say practically in all those meetings, it always ended with a burst of laughter. For me it is not



something anecdotal. This is a palpable sign of humour seen as the interpenetration of humility and love, which were truly living virtues in St Sophrony.

I will not go into details, of course, of all I could testify. This is impossible in a short time. Simply, there is something specific in my meeting with him: he was a transmitter.

First, he gave me the opportunity to return to the writings of St Silouan, which I skimmed when I was

21–22 years. I had put aside the book finding it at the time not fascinating.

When I set foot for the first time in the Saint John the Baptist monastery, I discovered that St Sophrony was, among other things, the author of this book on the life and writings of St Silouan... I said to myself that I had to go back to these writings. Therefore, I read them over and over again. Till now.

He thus bequeathed to me, from this first meeting, the spirituality of St Silouan, which is my and our monastery basis of life.

“Bursts of laughter and sticks”

If I should give a title to my testimony, I would call it “Bursts of laughter and sticks”.

of this freedom He did not speak about Orthodox freedom. Never. I always felt his freedom and I received from him this “experience” of freedom.



Simply, there is something specific in my meeting with him: he was a transmitter.

St Sophrony also transmitted to me gradually and with enormous discretion, what I would call Orthodox freedom. I would just say that St Sophrony was for me the witness

Testimony of +Symeon

« Bursts of laughter and sticks »

What also makes our relationship so special is that he blessed the foundation of our St Silouan monastery. He was not my spiritual father; it was another monk of the Saint John the Baptist monastery. When he learned that my spiritual father had an intuition that I should found a small monastic community, he immediately said to the father: "Tell Fr Symeon that it is impossible to do. But let him do it!". It began

"Tell Fr Symeon that it is impossible to do. But let him do it!"

strangely... He added later when we met me in the garden: "Well! It will be done only in tears and blood."

Seeing that this program was not quite the one I expected, he took his stick, gave me some small hits on the neck and said: "Don't worry!" . And again, a burst of laughter!

When the monastery was founded, I had several opportunities to return to the St. John the Baptist monastery, with which I have, you understand, a special link. Each time we met, even when he was ill, he was informed on how the monastery grew, what were our joys and our difficulties.

One day, he learned that I had great difficulty with some candidates to the monastic life, who ultimately did not stay (monastic stories are still roughly the same nowadays as in the past), and that created me... worries. I was really annihilated! I met him again in the garden. He was still with his stick. He kissed me like as he did always and he said, hitting me on the neck: "It is hard, isn't it?" I answered "Father Sophrony! It's very hard!" "Then, it is good!" he said. Followed a burst of laughter!

Can you see how the encounter was punctuated with very important sentences and at the same time with moments of consolation for the heart? It is obvious that I left in peace.

The last laugh resounded when St Sophrony had the intuition that I should receive the great monastic habit, with the blessing of my bishop, in the St John the Baptist monastery (I was not a member of the community) and that he would be my godfather.

Sometime later, I came with some members of the community and the ceremony was prepared. (For those who do not know, the candidate comes to church dressed in a white tunic, hairs undone and barefoot). We were in the

office next to the Old Rectory church. I was preparing.

Fr Kyrill was there too. The door opens and my godfather, Fr Sophrony, arrives with his stick. He looks at me with those eyes you can see on his pictures, which are extremely expressive of his personality, and he said frowning: "As from today, it is the Cross, the Cross, the Cross". The program went on. He saw that I was moved not only by the profession that I was going to make, but also by the words he had just said! At that time, I did not receive any stick hit, but he took me by the side and said:

"Don't worry! Our God is a little crazy. Look what He did with me!" And he burst in a huge laugh. We then entered the little church. He was laughing to tears!

**"Don't worry!
Our God is a
little crazy. Look
what He did
with me!"**

Testimony of +Symeon

« Bursts of laughter and sticks »

You imagine an extremely important, extremely serious ceremony. I was laughing myself because he had communicated this deep humour to me, and we entered the church, amidst the brothers and sisters, laughing.

I cannot speak of all that I was given. But what strikes me in this encounter, in this experience, is that St Sophrony was at the same time extremely deep, extremely serious in his divine experience, but at the same time he was extremely simple, human, full hearted and with that humour which characterized him; i.e. he did not take himself seriously.

I then really understood what this freedom was. I think he passed it on to me. I certainly do not have his spiritual level at all. Maybe a little bit of his humour. But I got a little bit of it all "in homeopathic doses."

I must recognize before God and before you that I give thanks every day for this encounter because I have been, as you know, hegoumen of the St Silouan monastery for more than thirty years. It is not a simple adventure. If I had not met St Sophrony, I would not have known how to live Orthodox freedom and I would not have known how to transmit it.

If one understands properly the phrase of St. Augustine "love and do whatever you like", I think it applies well to the experience I lived!

Here we are! I think I expressed the essentials of my meeting with St Sophrony, a man of God who gave me so much and who still gives me so much today. It is unspeakable!

+Symeon

Bishop of Domodedovo

**Hegoumen of the Monastery of
St Silouan**

**St Sophrony was at the
same time extremely deep,
extremely serious in his
divine experience, but at
the same time he was
extremely simple,
human, full hearted and
with that humour
which characterized him;**



Carte blanche to Bertrand Vergely

Pandemic

December 16, 2020



One wonders what is the meaning of the pandemic that has been raging across the world for several months now and what attitude one should have towards it. Doctors themselves give the best answer. The Covid virus is so elusive, they say, that by not knowing what precisely it is, they learn every day. This is wise and profound answer.

When one is conscious of not knowing, one must remain silent. When one remains silent, one stops idle speculations and unnecessary prattle. This restraint is precious.

One must be careful when one speaks. The word comes from afar. When a reality is alive, it speaks. There is a sign here. Life and word are one.

At the beginning of his Gospel Apostle John remembers that Christ is the Word made flesh, (John, chap. 1. V. 14). Being Life, He is the Word. This is the reason why it is important to be mindful

Things are not what one thinks. When it comes to divine things, this is a golden rule. Never imagine understanding God and knowing Him. For human things, this is a salutary rule. We must train ourselves to think that all is well beyond what we think. Humanly speaking, we do good around us. The human world feels being listened to and respected. Practically, we become efficient. Truth is always in the details because it is fine. By getting to the bottom of things, it goes into the little things.

Science is advancing today on the pandemic because it goes into detail by listening, observing and

when one speaks. When we speak badly, we hurt life. We hurt ourselves. We feel it when we are vigilant.

We all have an inner voice. When we speak truthfully, it rejoices. When we speak senselessly, it is saddened. When it is sad, we feel pain in our heart.

It is said in the Bible: "Thou shalt not bear false witness" (Exodus, chap. 20, v. 16). You shall not speak wrongly but rightly. Instead of cursing, you shall bless.

When, conversely, we restrain ourselves, we never regret it. A gentle warmth in the heart makes us feel that, in the invisible, Heaven is rejoicing.

Remaining silent avoids speaking badly. Remaining silent means that we observe and listen in order to learn. Which is another precious attitude.

despair and fear, one is creative. One lives, goes forward, brings life, moves forward.

About the pandemic, medicine teaches to be silent, to be attentive and to study. There is a great lesson here. Medicine heals because it is spiritual.

We wonder what the meaning of the pandemic is. We have the answer. The meaning of the pandemic is not in the pandemic. It is in the fact that nothing stops the life of the Spirit. Not even the pandemic.

Bertrand VERGELY

**Let us have a
knowledge,
which is
constantly
learning...**

**... Instead of being in
despair and fear, one
is creative. One lives,
goes forward, brings
life, moves forward.**

working. By doing so, science learns every day. It is great to say that we learn every day. We are in the heart of Creation.

Let us have a knowledge, which is constantly learning. We enter into the dynamism of Creation. By getting into this dynamism, one gives the best life-giving response to the ordeal the world is going through. Instead of being in

HOLLY TRINITY AND SAINT HILAIRE OF POITIERS PARISH

From the beginning to the present situation

Before the foundation of the parish

There have long been Orthodox Christians of various origins in Poitiers and Vienne. Their presence has been attested since the early 1970s, such as the Russian families Lapteff, Skakounov or E. Konovalov, a former Cossack non-commissioned officer who co-founded the Russian language section at the University of Poitiers (a class room bears his name). There were also some isolated Greeks and Serbs and some Romanian political refugees. In the 1980s, Lebanese doctors arrived fleeing war as well as some Greek students.

First celebrations in Poitiers

In May 1987, a pilgrimage organized for the 1400th anniversary of the death of St. Radegonde gathered Orthodox from Paris and Poitiers and nuns from the monastery of the Transfiguration (located now in Terrasson, Dordogne). On this occasion, the **first Orthodox Liturgy** was celebrated in the Sainte-Radegonde church in Poitiers by **Father Elie**, hegumen of this monastery and sung by the choir of the crypt of the cathedral in rue Daru (Paris). That same year, a parish was born in Tours (Indre-et-Loire). The proximity of the two

cities helped orthodox Christians of Poitou and Touraine develop a relationship. In **September 1988**

Fr. Pierre Tchesnakoff, chaplain of the Orthodox Brotherhood in western France, Father Jean Catteloin, from the young parish of Tours and Fr Elie celebrated a **second Liturgy** in Poitiers in Sainte-Radegonde church, in the presence of the faithful from Tours and Poitiers.

On this occasion, Fr Pierre, acknowledging the presence of Orthodox in Poitiers, asked **Fr Michel Evdokimov** to found a small community in this town. Fr Michel, residing near Paris, was professor of comparative literature at the University of Poitiers since

**Archbishop
Serge strongly
encouraged the
community to
set up as
a parish – which
was done in
2001**

1979 and was present in this city two days a week.



At the request of the Bonnet family (residents of Poitiers recently chrismated by Father Elie), Rodica Enea (Romanian refugee), Eugénie Lamy (of Greek origin), Pierre and Serge R., living in Châtellerault and studying in Poitiers, the **first Vespers** were celebrated in **January 1989** at the diocesan house by Fr Michel. **Once a month Vespers were celebrated**, followed by catechesis and a meal, in a meeting room rented for this purpose. A regular program of celebrations took shape. However, Fr Michel having a parish in the Paris area, Sunday services could not be celebrated. This situation prevailed **until September 1994**.

Holly Trinity and Saint Hilaire of Poitiers parish

Birth of a parish

The situation changed radically in September 1994, when Fr Michel retired. More available, he was able to come and celebrate the **Liturgy once a month** in Poitiers, thus initiating a regular liturgical and sacramental life for the first time. Deacon Jean-Claude Gurnade, now a priest, who would specially come from Bordeaux, assisted him. Marie Savinkov, choir director in Tours, also came to direct and train the choristers. The cantor Georges Michalakakis ensured singing during matins according to the Greek tradition.

In 1995, parishioners from the ECOF of Poitiers decided to **join the community**, which considerably strengthened it. Among them, **Fr Philippe Maillard** who moved to Vienne in 1990 for professional reasons with his wife Christiane, Marie-Reine Hugot, iconographer and director of the **Sainte-Theodora Studio** in Azay-le-Brûlé (Deux-Sèvres), Dr Joseph Abinader and his family, as well as five other parishioners. This providential contribution made it possible to constitute a four-part choir, as is the Russian tradition, and to have a priest on site. Fr Michel, while training him, gradually gave way to Fr Philippe.

In February 2000, the community welcomed **Archbishop Serge** (Konovalov) of blessed memory. At the end of this first Pontifical Liturgy in Poitiers, Archbishop Serge strongly encouraged the community to set up as a **parish** – which was done in

2001 – and to find a fixed place of worship, despite all the possible difficulties.

A place of worship for the new parish

The prayers of the faithful were quickly answered: in 2001, the Catholic Archbishop of Poitiers **Mgr Rouet** contacted Fr Philip to tell him that the **Saint-Joseph chapel**, located at 77 Avenue de la Libération, was available for a symbolic 1 euro rent. However, restauration work was necessary: installation of heating, water, electricity, lights, toilets, carpets and everything required for the liturgical celebration (iconostasis, lecterns, frescoes...). In October 2002, the **first Liturgy** was celebrated. In 2004, **Archbishop Gabriel** (de Vylder) came to solemnly **consecrate the church**, now equipped with an iconostasis. The following year, **Jean-Baptiste Garrigou**, from the Saint-Jean-Damascene studio (Drôme) and former teacher of Marie-Reine Hugot, produced **murals in the apse**, representing Christ in majesty and Mother of God Oranta, harmoniously combining the Poitiers Romanesque style and the canons of Byzantine iconography. In 2011 J.-B. Garrigou with a group of students and parishioners **painted new murals in the transept** representing local saints (Radegonde, Martin, Marie of Paris), but also the saint patrons of each Orthodox country (Dimitri, Sava, Isaac the Syrian, Nino, Vladimir, etc.), thus reflecting the multi-ethnic character of the parish.



Mural - Holly Trinity and Saint Hilaire of Poitiers parish

Holly Trinity and Saint Hilaire of Poitiers parish

A parish that has grown and changed

In 2003, **Georgians** began to settle in Poitiers, often in a very precarious situation and not speaking French. Their number has continued to grow to this day. Also in **2013**, Ukrainians arrived, while the number of Romanians has also increased considerably. **The nationalities** are diverse: **Romanians** and Georgians in large numbers, Russians, Belarussians, Ukrainians, Serbs, Greeks, Bulgarians, Macedonians, Lebanese, Syrians, Ethiopians...

The parish has put a lot of effort into **integrating them**. Administratively first, by helping them in their efforts to obtain papers. Materially then, by helping them punctually. Spiritually above all, by involving them in the liturgical and parish life. Services are always held in French, but the "Our Father" is read in the languages of all those present. On ordinary Sundays, the number of worshipers often exceeds **forty people**.



The new generation has to resume dialogue and perpetuate the spirit of the parish following the words of Saint Paul to the Galatians:
"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

Liturgical and spiritual supervision

Fr Philippe Maillard is rector of the parish and **dean** of the Val-de-Loire-Poitou region. He is assisted by **Fr Pierre R** former cantor, deacon from 2004 to 2015, priest since then, and **deacon Nicolas Petit**, ordained in 2017. All three are married and family fathers. On the occasion of the feast of Saint Hilaire of Poitiers (January 13), we had the joy of receiving our Archbishops, Mgr Job, Metropolitan Jean, as well as Mgr Symeon (priest at the time) and Father Elie.

The parish provides **all the liturgical and sacramental celebrations**: Saturday evening vigil, Sunday and major feasts liturgies, baptisms, weddings, funerals, offices for the deceased, confessions, sacraments for the sick, chaplaincy in penitentiary centres, catechesis and from 2000 to 2012, a strong ecumenical presence, which has weakened since. The new generation has to resume dialogue and perpetuate the spirit of the parish following the words of Saint Paul to the Galatians: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

SAINT ANNE'S, NORTHAMPTON

Saint Anne's, by the standards of the Archdiocese is a relatively new parish, established by the blessing of Archbishop Gabriel, of blessed memory, in May 2010.

Saint Anne's was established out of the parish of the Annunciation, Oxford where Father Timothy Curtis was serving as assistant priest. He lives in Northampton and when he wasn't needed in Oxford he assisted at both the Romanian and the Greek parishes in Northampton. A couple of families approached Father Timothy to establish an English-speaking community, and with the encouragement of Bishop Basil (Osbourne), one Divine Liturgy was served in his house. Within weeks, the Lady Chapel of Holy Sepulchre Church in Northampton became the home to the new and rapidly growing community of Saint Anne. Father Timothy's spiritual home is Saint Anne's monastic house in York, and so a relic of Saint Anne soon found its way to Northampton. The new community served the Divine Liturgy in Holy Sepulchre church, a 10th century round church, for several years until their new premises was found in 2013.

For a whole year, the community searched every property for rent and sale in Northampton, hoping to find a location suitable for the growing parish. Holy Sepulchre was adequate, but it was not possible to increase the number of services without clashing with the Anglican parish and the military services in the church. Old shoe factories, disused churches, office blocks and care homes were all considered.

“now the purpose of the commandment is love from a pure heart, from a good conscience, and from sincere faith” 1 Tim 1:5



Saint Anne's, Northampton

Eventually, a disused community centre was found and leased from the council. It is a small 1920s style



one storey cottage, with a main chapel big enough to fit 40 people, a narthex, kitchen, study and disabled toilets. It was originally a building on the ancient cattle market, hence the address, and latterly a centre for people for learning disabilities.

With the generosity of two parishioners and a loan from the Oxford parish, six months rent as a deposit was paid and we moved in over Christmas 2013.

In that time, the church has been transfigured. In 2016, the extraordinary wall frescos painted by Sr

the narrative of the saints of Western Europe, of Great Britain, of the Mediterranean, of the slavic world and the east all in their places. The upper register of the frescos, the scenes of Creation to Revelation have proven more problematic to mount in the ceiling, and has required rewiring the whole building– an ongoing project!

Today, the parish is thriving mix of many languages and cultures from around the world, with plenty of children and a loving, family atmosphere, served by Fr Timothy, Fr James, Deacon Eugene and Reader Peter. There is strong community involvement, with a beautiful choir that the children get involved in, a women's prayer group, and we are working on a mental health counselling service. When the lockdown occurred in the UK, we started broadcasting live on Facebook, but have always had a strong social media presence, so have many people joining us online. We also have a podcast homily service for remote parishioners.



We look forward to growing the parish again when the restrictions are lifted with more improvements to the building and more opportunities for prayer services. The community is guided by simple fidelity to the tradition received through our Cathedral and our Archbishop expressed in this quote "now the purpose of the commandment is love from a pure heart, from a good conscience, and from sincere faith" 1 Tim 1:5

Archpriest Timothy, Rector



Mural - Saint Anne's, Northampton

Joanna Reitlinger for the St Basil's chapel in Ladbrooke grove in 1947 were provided on permanent loan from the Fellowship of St Sergius and St Alban. These beautiful wallpaintings, on flimsy and fragile tea chest panels, with accompanying iconostasis, have transformed a small modern space into a heavenly realm. Each panel has been mounted carefully on the wall in more or less its original position maintaining



Mural - Saint Anne's, Northampton

Ordinations 2020-2021



Ordinations 2020

Readers :

Jean-Michel Varenne was ordained reader for the Holy Trinity – and – Saint-Hilaire-of-Poitiers parish in Poitiers;

André Rehbindler was ordained reader for the Saint-Serge-of-Radonej parish in Paris;

Pierre Rehbindler was ordained reader for the Saint-Serge-of-Radonej parish in Paris.

Priests :

Priest Marc André for the Dormition-of-Mother-of-God parish in Sainte-Geneviève-des-Bois;

Priest Gilles Zuang for the St. Marien-en-Bourbonnais parish (Audes, France);

Priest James Siemens was received in the Orthodox Church on December 17, 2020.

Ordinations 2021

Sub-deacons :

Pascal Muller, was tonsured reader and ordained subdeacon by Bishop Symeon of Domodedovo for the church of the Saint – Silouan monastery;

Nicolas Ronzani was tonsured reader and ordained subdeacon by Bishop Symeon of Domodedovo for the church of the Saint-Silouan monastery.

Deacons :

Deacon Michel Komaroff-Kourloff at the disposal of the Archbishop.

Priests :

Priest Timophey Kitnis at the disposal of the Deanery of Benelux;

Hieromonk Kyryakos (Domenico Cantore) was received in the Orthodox Church on March 7, 2021.

In memoriam – Georges Bibikoff

As we were designing this issue with an article on the role of subdeacons, we were informed of the death of George Bibikoff on February 1st 2021, date of his 101 anniversary. He was the oldest subdeacon in our Archdiocese. Indeed, he was the last of the subdeacons of Metropolitan Euloge (1921-1946) still alive.

Memory Eternal to the Servant of God, subdeacon Georges, and our condolences to his wife Elisabeth, his children and grandchildren.



Subdeacon and Servant Brotherhood of the Cathedral surrounding Archbishop Georges (Wagner). Subdeacon Georges is first on the left.

Over liturgy

Subdiaconate

On February the 1st, subdeacon Georges Valerianovitch Bibikoff fell asleep in the Lord. A page of the history of the Archdiocese has been turned. He was the last to having served with Metropolitan Euloge. This appears as an opportunity to talk about the second degree of the priesthood: the subdiaconate¹. It constitutes the higher of the two minor orders and like the Readership, it is not conferred during the liturgy, and in the nave, not in the altar. These particularities underline the vocation of service, not of celebration.

During the ordination, the bishop hands over the oration to the future subdeacon. The candidate puts it on his chest, symbolically imitating the wings of angels. Then he participates in the hand washing of the bishop, which is one of the tasks of his new function.

Historically, washing the hands of the celebrants was one of the subdeacon's duty as well as guarding the doors of the church (later those of the sanctuary) and to escort the catechumens. They were forbidden to touch either the Holy Table or the sacred vessels. The practice evolved and subdeacon became allowed to touch the Holy Table and the objects that are placed on it, to ensure their cleanliness and their good condition.

Later on, the function of subdeacon ended up being closely related to the episcopal celebration and to the bishop personally, rather than the care of the altar. Nowadays they escort the bishop when he enters or leaves the church, tending to his vesting solemnly in the middle of the church or in the sanctuary (mandya, or vestments). They remove the large omophore before the reading of the epistle, manipulate the small omophore during the hymn of the cherubic and the Eucharistic canon. They carry the bishop's crosier or his stick, when he does not carry them

himself. Subdeacons must place the carpets with the eagle at specific locations where the bishop stands at different times of the celebration. It is a custom that a subdeacon holds the liturgical book of the bishop, which is not placed on a lectern². Subdeacons participate orally in the office only during a diaconal ordination. They pronounce the words "Give the order" (addressed to the bishop) and "Give the order" (addressed to the people) before accompanying the candidate (who is at that time a subdeacon) to the royal doors where he is received by the deacons.

Due to the evolution of their role and the fact that the canons are forbidden to marry after subdiaconal ordination, nowadays servants often act as subdeacons without being ordained. At the present time even ordained subdeacons ask deacons to give them the bishop's objects (mitre and panaghia) placed on the Holy Table, not daring to touch it.

In practice, the subdiaconate is mostly conferred immediately before diaconal ordination, as a mandatory step. However, our Archdiocese has known subdeacons who remained famous, such as the Kovalevsky brothers, Igor Kobtzeff, Dimitri Schmemmann, Georges Bibikoff and many others and even a future martyr, Saint George (Skobtsoff). Some of them left explanatory notes concerning the liturgical service. They have trained generations of servants and future clerics, being able to transmit their love of the service, the requirement and knowledge of the different traditions, never wasting an opportunity to train the youngest, to share their experience and memories, in order to make feel the timelessness of the service at the altar.

There is in our cathedral a Subdeacon and Servant Brotherhood. Future prominent clerics were part of it (Fr Alexander Schmemmann, Fr John Meyendorff, Fr Alexis Kniazeff ...). Some of whom testified how important was this experience in their ecclesial life.

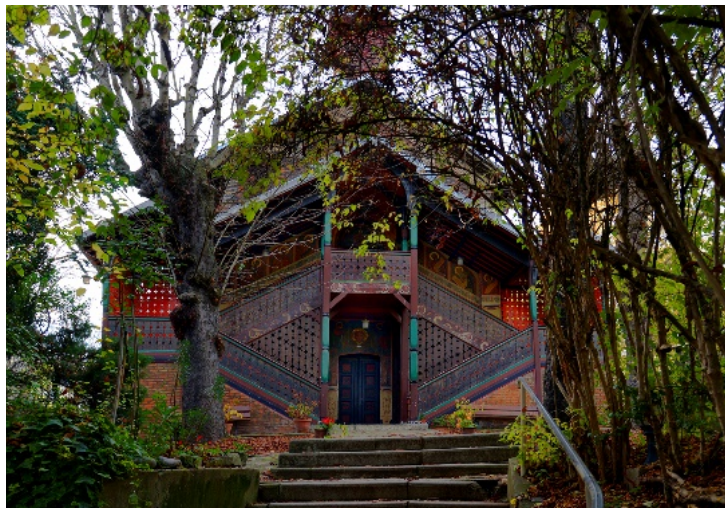
Father Serge Ciolkovitch

¹ We addressed the first stage (reader) in the number 78 of the "Feuillets de l'Exarchat" dated to November 2016.

² If sometimes episcopal office pompousness may seem excessive, one must keep in mind that subdeacons are considered as the image of the angels who serve before the Throne of God

Announcement

On the Saint-Serge Hill in Paris, the student center is now re-opened



Good news! On the St. Serge Hill in Paris, the residence hall re-opened for the academic year 2020–2021.

10 rooms are available and ready to welcome students in Theology, but also people wishing to spend a year in Paris and stay on the Hill close to the St Serge church.

Some history: Russian emigrants, thrown out of their country by the Bolshevik Revolution, acquired the Hill in 1924, almost a hundred years ago. Their goal was to open an Orthodox place of worship and a school of Theology. These emigrants, who have lost everything, were conscious of their spiritual heritage and wished to make it fruitful in the Paris of the Twenties. The old Lutheran church was remodelled and transformed into a traditional Russian church, with its spires and wooden stairs. The interior design – murals, icons, liturgical

furniture... – was entrusted to the Russian artist Dmitri Stelletsky (1875–1947), who created a unique decor, inspired by the Russian style of the XVI century. The rooms under the church became classrooms and dormitories for the students. Attracting some of the biggest names of the Russian intelligentsia in exile (Bulgakov, Florovsky, Afanassieff ...), the Saint Serge Institute quickly became a theological centre of excellence, with worldwide influence, and gave birth to a multitude of thinkers known as the "school of Paris".

The premises became decrepit and the student home, built in the 70s, was closed before restoration. The roof terrace is now renovated and isolated. The refectory as well as 10 rooms on the first floor have been renovated.

The rooms are now rented out. The foyer is connected to the optical fibre, with Wi-Fi available in the refectory and in the floors. If You are interested, please contact Father Anatole on site, who will bring You in contact with the real estate agency in charge.

Contact us, if you are interested:

Colline Saint-Serge, 93 rue de Crimée,
75019 Paris – France

Mail to Fr Anatole:

anatolenegruta@yahoo.fr

Or sisp.saintserge@gmail.com



Call for contributions for future issues of the “Feuillet”

In order to help our graphic designer, Martine, we are looking for one or two people of goodwill with a Mac computer and familiar with the Pages software.

The document will be made from a basic template created by Martine then will be adapted according to the texts and pictures of the articles.

If you wish to contribute to future issues, please send an email to: feuillet.archeveche@gmail.com



Feuillet de l'Archevêché

N° 002

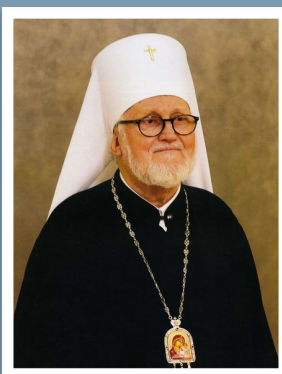
Archevêché des Églises
Orthodoxes Russes en
Europe occidentale

Patriarcat de Moscou

12, rue Daru 75 008 Paris

☎ +33 (0)1 46 22 38 91

Responsable de publication : Metropolitan Jean
de Doubla



I am very pleased to
welcome this new
issue of the 'Feuillet de
l'Archevêché'
(Archdiocese's Bulletin).

I thank the editorial team of the 'Feuillet de
l'Archevêché' and wish them well!

Metropolitan John of Droubnia



Archevêché des Églises Orthodoxes de Tradition Russe en Europe occidentale
Архиепископия Православных Церквей Русской Традиции в Западной Европе
Archdiocese of Orthodox Russian Tradition Churches in Wester Europe
Aartsbisdom der Orthodoxe Kerken in West-Europa van de Russische traditie