



TO THE VITIAZ CAMP — PASTORAL VISIT



- THIS YEAR THE VITIAZ ASSOCIATION IS CELEBRATING THE 80TH ANNIVERSARY OF ITS FOUNDATION, TOGETHER WITH THAT OF THE LAFFREY CAMP. ARCHBISHOP JOB WAS INVITED BY THE ASSOCIATION TO PRESIDE OVER THE FESTIVITIES, PARTICULARLY THE VIGIL AND THE DIVINE LITURGY ON THE FEAST OF ST VLADIMIR, EQUAL TO THE APOSTLES, ON 28TH JULY.

- Archbishop Job, accompanied by the chaplain of the Vitiaz Fr Vladimir Yagello, travelled on Sunday 27th July by TGV to Grenoble, where they were met by David Henderson-Stewart and Alexandre Sidorenko.

- When they arrived at the camp at Laffrey, the camp director Nathalie Sidorenko gave the general alert sounding the bugle, which brought the whole camp to meet Archbishop Job, welcomed a few moments later in the church at the ringing of the bells. Archbishop Job briefly addressed the children and the youth and thanked them for their welcome. Then everyone went to the refectory for dinner, where Archbishop Job presided on the top table with the leader of the Vitiaz, Alexis Selezneff, and the other people responsible for the camp.

- Afterwards the vigil was celebrated with the full choir of the young Vitiaz. There was a festive lity followed by matins with the reading of the gospel and the anointing of the faithful.

The next day the welcoming of the bishop took place at 8 o'clock and the Liturgy started half an hour later. In his sermon delivered in Russian and French, Archbishop Job underlined the civilizing and prophetic role of Prince Vladimir, whose work spread throughout an unusually wide area and contributed to the evangelization of numerous Slavic tribes.

After communion given from two chalices, which all the children, youth and guests received, Archbishop Job led a magnificent procession around the church. Luckily the weather had brightened up and it did not rain all day.

After church the camp participated in raising the colours and the ceremony of the promise of ten young people, who received their insignia from the hands of Archbishop Job. After some refreshments Archbishop Job presided over the camp parade. Then there were the sound of bugles, a photograph of the camp, and lastly a play after the Tale of Prince Igor (1185) produced by Xenia Henderson Stewart. In the evening the Archbishop attended the camp fire and had many more friendly conversations during a meal. Archbishop Job left the camp the following morning for Paris, accompanied by Basil Kotchoubey. All the Vitiaz are grateful to Archbishop Job for his visit which was much appreciated, for his simplicity, his solemnity, and his gentleness towards everyone.



THE ANNUAL MEETING OF THE DEANERY OF ITALY

On Thursday 31st July 2014 the annual meeting of the Deanery of Italy took place in Sanremo at the Church of Christ the Saviour, Saint Katherine the Martyr and Saint Seraphim of Sarov. It was presided over by His Eminence Archbishop Job of Telmessos.

The opening address given by His Eminence was about the most important recent events in the Orthodox Church and in the life of our Exarchate. Then a discussion took place about some issues of parish management, in particular the registers of sacraments; the accounts; the regular parish General Meetings (which are required by the statutes of the Exarchate), and about pastoral issues.

All the priests of the Deanery were present at the meeting, except for father George Blatinsky, who was engaged in a children's summer camp (Vitiaz), therefore the parish

of Florence was represented by subdeacon Oleg. After the meeting, the priests did the Vigil, and the following day, celebrated the Divine Liturgy presided over by Archbishop Job for the feast of Saint Seraphim of Sarov, one of the patron saints of the historical Russian church of Sanremo.

According to the «open doors» practice, well-established in our Exarchate, some lay people from our parishes took part in the meeting, together with clerics and candidates who came to meet the Archbishop

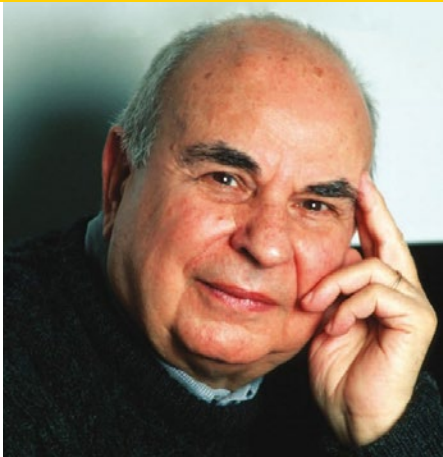


BETWEEN AUGUST 11TH AND 14TH A COLLOQUIUM WAS HELD IN FENOUILLET (GARD, FRANCE) IN HONOUR OF OLIVIER CLEMENT. IT WAS ENTITLED "PRESENCE OF OLIVIER CLEMENT" AND ORGANIZED ON THE OCCASION OF THE FIFTH ANNIVERSARY OF HIS DEATH. ABOUT 30 PARTICIPANTS GATHERED IN THE TINY HAMLET FENOUILLET IN THE CEVENNES, A SHRINE OF ORTHODOXY WHERE FR VALENTINE DE BACHST AND HIS MATOUCHKA ARE BURIED. THE COLLOQUIUM STARTED WITH A PANIKHIDA IN MEMORY OF OLIVIER CLEMENT AND OF ALL THE ORTHODOX WHO HAVE LIVED IN FENOUILLET.

MICHEL STAVROU WAS THE FIRST TO SPEAK: BELOW IS AN ABRIDGED VERSION OF HIS CONFERENCE. AFTER HIM MICHÈLE NIKITINE SPOKE OF THE "DIALOGUES WITH PATRIARCH ATHENAGORAS" AND FR JEAN GUEIT OF THE SPIRITUAL JOURNEY OF OLIVIER CLEMENT. OTHER PERSONS ALSO BROUGHT WITNESS (SISTER DANIELLE WHO LEADS THE POMEYROL COMMUNITY, BRIGITTE AND DIDIER VILANOVA, JACQUELINE HIFFLER, MICHEL SOLLOGOUB). THE COLLOQUIUM ENDED WITH A CELEBRATION AT OLIVIER CLEMENT'S GRAVE AND A VISIT TO HIS FAMILY HOUSE IN MARSILLAGUES (HERAULT, FRANCE).

The Christian Anthropology of Olivier Clément at a Crossroad between East and West

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The life story of the French Orthodox theologian Olivier Clément (1921-2009) is in the first place the story of his conversion. Olivier Clément was born in 1921 in the region of Cevennes (France); his ancestors were Protestants, but he was raised in a

de-christianized, agnostic, anticlerical environment. He was not baptized and received no religious education. He was very young when he first experienced anguish about of the mystery of the existence. Still a young man he was deeply affected by Dostoyevsky, and then by the works of Nicholas Berdyaev, a personalist philosopher whose prophetic spirit lead him to take an interest in the Eastern Christianity. After brilliantly graduating in history (as a disciple of Alphonse Dupront and a student of Henri-Irenee Marrou), he went on for a long spiritual quest which lead him to the Eastern religions. Finally, he made a decisive encounter with two great Orthodox lay theologians (Vladimir Lossky and Paul Evdokimov); it brought him in 1952 to convert to Christianity in the Orthodox Church. Nourished with the theological teaching of both his masters, in his turn he taught during almost 40 years (1965-2003) the history of the councils and moral theology in the institute Saint-Serge. He wrote around thirty books and numerous theological, spiritual, historical, poetical articles, often written with lyricism.

Like Fr. Vladimir Zelinsky¹, we can make out three main sources that have fed the work of Olivier Clément: his western, particularly Mediterranean, roots, the inexhaustible wealth of the patristic and Byzantine theology, and lastly the Russian Christian culture with its great spiritual figures, thinkers and writers, up to Solzhenitsyn whom Olivier Clément greatly admired. In his writings, his conferences, during radio or television programs he took part in, while leading the work of the Orthodox theological periodical *Contacts* (between 1959 and 1997), Olivier Clément always demonstrated his concern for questions of modernity. He had an exceptional gift in uniting the Orthodox tradition, not only with Western Christianity (*Rome autrement* [Rome another way], Paris, 1997), but also with the contemporary culture in which he strove to find ferments of the Kingdom.

To understand the perspective of his anthropology, it is necessary to see it in the context of his spiritual experience. Indeed, it is not just a theory but a thought nurtured by his inner life. It is an understatement to say that the theology of Olivier Clément is rooted in his spiritual experience and his quest. Franck Damour² rightly said that we can speak of "theologian spirituality" rather than of "spiritual theology". Indeed, his work, although not founded on any system, has always been meant to be a testimony, born from his conversion and answering to the interrogations of his time. Olivier Clément's work also strives to serve a better understanding of man's deepest call in a time when he has lost his references, particularly in the post-modern context. Like Franck Damour, we can say that what Olivier Clément wrote

¹ See his unpublished communication during the colloquium « Regards croisés sur l'œuvre d'Olivier Clément (1921-2009), Paris, 10 January 2012.

² During his unpublished communication at the colloquium « Regards croisés sur l'œuvre d'Olivier Clément (1921-2009), Paris, 10 January 2012.

of the role of Christian writers in *Le visage intérieur* (the inner face) is applicable to him: “The Christian writer’s centre, his heart, is in the Eucharist, in the more than real presence testified by the priest. Thus he is surrounded by the Spirit, the Boundless. But considering that the centre is the place where everything received is grace, a writer does not pretend, while exercising his art, to be himself a priest, a *vates*, an enlightened mediator. His true place is to be a deacon. [...] The deacon holds a subordinate place; he is a servant, a link between the Eucharist and the communicants [...]. Thus literature, thanks to its very gratuitousness, becomes a service of life.”³ It is therefore important to insist on the genuine diaconate dimension of Olivier Clement’s work. It is not an exaggeration to say that, although Olivier Clement found an interest in all the areas of Christian theology, during his whole life his utmost preoccupation was undoubtedly Man; many of his works are devoted to him, such as *Questions sur l’homme* (Questions about Man) and *Corps de mort et de gloire* (Body of Death and of Glory). In keeping with his mentors, he contributed in renewing the Orthodox anthropology focused on the mystery of personal existence, made in the image of the Holy Trinity and in communion with the divine life. Olivier Clement rightly reminds us that in the Christian vision of man – an anthropology of incarnation and resurrection – the basic hiatus is not between the soul and the body, for man is a psychosomatic unit (he is entirely a body and entirely a soul), but in the very distinction between nature and person. The Holy Spirit, who is the Spirit of Jesus Christ, wants to have man in his fullness, including his body. The body itself, and ultimately the face, is the expression of the person, even if sometimes it may hide it. Man is living only because of his bodily existence; but he constantly surpasses it and may even be pushed to sacrifice it. Finally the body, which is meant on the earth to disintegrate, has no meaning without the mystery of the Resurrection, of which Jesus Christ has proclaimed the real eschatological scope.

I shall introduce the anthropology of Olivier Clement in four stages: 1. The Trinitarian mystery. 2. The journey to the spiritual life. 3. The Church as a place for rebirth. 4. The encounter of others and the questions of ethics.



3 O. Clément, *Le visage intérieur*, Paris, éd. Stock, 1978, p. 188.

1. To come close to man within the Trinitarian mystery

In the mind of Olivier Clement, the whole human history is moving towards Jesus Christ, who came and comes again, secretly preparing the Second Parousia. Clement’s opinion is that the human existence in its fullness, i.e. all its aspects: bodily, sentimental, intellectual, social, have no sense if not considered through the mystery of the Resurrection. “Since Jesus Christ’s resurrection, he said, a space of non-death has opened in the world’s opacity, a space in which everything can tumble into light.”

As stressed by Fr Boris Bobrinskoy, the theology of O. Clement globally appears as a paschal theology, a genuine hope in the resurrection of man within Jesus Christ. The paschal scope has left its mark across his whole work, on his reflection on the crisis of the modern life or on the very essence of Christianity. He says that man has been affected by a first fall that introduced death into the cosmic life and the human condition, and that he is tormented by his thirst for eternal life. But there also is a thirst for man that enfolds God Himself. In the “Prelude” to his work *Les visionnaires* (the visionary), O. Clement writes:

“God thirsts for man: “Adam, where are you?” (Gen 3,9); man, not realizing it, thirsts for God and turns away from Him, bitterly building a “separation barrier”. As He is nailed on this barrier, Jesus Christ says: “I thirst.” [...] Jesus Christ takes us all in him. He takes the evil of which he is innocent, our murders, our suicides (there are so many different ways to kill others and oneself!), all our forsaken solitudes, our bereavement and our agony, our disgust, our dejection. Indeed, his thirst is caused by all this.”⁴

So we can say that not only the kenosis of Jesus-Christ reconciles man with God, but that it returns to man his life dynamics, an upward movement of which Jesus Christ is the precursor.

But Jesus Christ also initiates us to the understanding of the mystery of the Heavenly Father, who is our father in the strongest sense of this word, for we have been adopted by Him: “God is simultaneously the Inaccessible one and the Father with the greatest fatherly tenderness: the Father who does not castrate but who offers the life-giving Spirit, the Father who recreates us, who recreates our freedom, who gives us back our creative freedom together with the breath of life, the Father who puts us in a broad place through his self-sacrificing love: the Father of all freedoms.”⁵ The Christ’s dynamics that pervades our whole history also falls within the Holy Spirit’s space. O. Clement managed to enlighten us to the existential scope of man’s divinisation, through the same Spirit who rests equally in Jesus Christ and in his Body, i.e. the Church.

Olivier Clement says that the revelation of the oneness of the Trinity and the tri-unity of God is at the very heart of Christianity. The living God is an abyss, but He also is love. He is unity, but He also is total diversity. For man He is the source of all unity, but also of all good differences.

4 O. Clément, *Les Visionnaires : essai sur le dépassement du nihilisme*, Paris, éd. DDB, 1986, p. 10-11.

5 O. Clément, « Le salut aujourd’hui et le problème de l’espérance », *Contacts* 228, 4^e trim. 2009, p. 420-421.

O. Clement found out about the mystery of the tri-unity in the works of the Greek Fathers, mainly Cappadocia's. It disentangled in him a spiritual crisis because of which he was at a time afraid of losing his mind.⁶

The anthropological vision of Olivier Clement brings a genuine synthesis between the Christian East and West. The Trinitarian God, as revealed by Jesus Christ, is love and source of love; His Trinitarian life – in total unity although in total diversity – is revealed to us in Jesus Christ and the Holy Spirit.

In Olivier Clement's eyes, to grasp man in Christ, adopted by the Father, animated by the Holy Spirit, means understanding man as a person in communion, at God's image and therefore totally irreducible. This is one of the absolutely fundamental things that any Christian must be witness to. The calling of man to receive the divine life from God, according to O. Clement, stems from the irreducibility of his hypostasis and from the dynamism of his deeper nature. The hypostasis in man means the person in the theological sense of the word, i.e. a reality far greater than the closed and self-sufficient individual that is the subject of the philosophy of the Enlightenment. God does not reveal Himself to an individual full of opacity, but to the "hypostasis that fulfils in the Church his Eucharistic consubstantiality with all men and the whole universe". Being on earth the image of God offering a face to each human being, the person represents an eschatological accomplishment and therefore stands beyond any objectivised knowledge.

2. The journey to the spiritual life

The relation between man and God is a journey to be travelled. In all his works, O. Clement insists on the fact that in Eastern Christianity the path is fundamentally a "philocalia" underscored by the beauty of Jesus Christ's light. Indeed, Beauty is a godly Name, a divine energy brought by the Holy Spirit, and Eastern spirituality and liturgy enhance it endlessly. The journey is no monks' privilege, on the contrary it is open to all who are baptized, as it is said in the introduction to the *Philocalia*, an anthology of mystical text of Eastern Christianity published in Venice in 1782. O. Clement wrote an extensive introduction to the first full translation into French of the *Philocalia*, published in 1995⁷. He explains how the joy of God's encounter expressed itself first of all in the *metanoia*: the implied reversal of the spirit is not only the first stage of the spiritual journey, but also an anthropological key⁸. It is the means for man to reject *ipseity* – i.e. an illusory self-centred vision of the world and of beings – and to fulfil his calling to encounter God, Him who is wholly Other, personally and without confusion. Having come out of his imprisonment, man can now step across the gap open by Jesus Christ on the Golgotha. The *metanoia*, which is a grace, is also the fruit of asceticism. It is not only a key moment of a whole life, a unique enlightenment; it is also the scope of living humanity, awakened and pushed into action by asceticism. Asceticism's goal, O.



Clement explains, "is to render man aware of the coming of the Other inside him"⁹, and therefore to "mortify the elements of death and to make the life of Christ ascend inside us"¹⁰. The degraded man is subject to "passions" whose ultimate cause is death, and whose primary manifestations are greed for the 'having', and pride for the "being". However, the energy involved in the passions, thanks to the Passion of Jesus Christ, can be metamorphosed into virtues, i.e. into "divine-human strengths".

The *philocalia* journey starts with confidence and humility and goes through the passions' metamorphose; its major stage comes with the unification of the intelligence and the heart. Of this journey built on asceticism and metamorphosis, the intelligence comes out free, purified, with a new perception of the reality. "This scattered intelligence, attracted by anything, prostituted to anything, O. Clement notes, we need to learn how to bring it back to "the house of the body" [...] so that it becomes faithful and watchful"¹¹. The reversal of the intelligence presupposes that we work for it by ourselves and also that we give up our spirit to the Lord who is Love: "The metamorphosis is the truth. All our powers of life, of passion, join together inside the crucible of the insatiable love"¹². Our renewed life will secretly be held in the space of the Church.

3. The Church – a place of rebirth

According to O. Clement, the mystery of the Church is paramount for a true understanding of man. Indeed, him who is reborn in Jesus Christ cannot be fulfilled without a communion with the others. Clement, as well as his teachers Lossky and Evdokimov, sees Church first of all, not as an institution, but as a sacramental reality. It is, before anything else, a Eucharistic place in which we recognize the power of the Resurrection and the presence of the Resurrected, of Him who resurrects all men.

In the body of the Resurrected, the Holy Spirit opens an infinite path to "deification". Indeed, through the communion with Jesus Christ the Second Adam, "the frail flesh, subject to finiteness and death, becomes the flesh of the resurrection, a body of glory"¹³. Man can settle inside the "living and life-giving" flesh of Jesus Christ during the liturgy, when the Trinitarian communion is given as the communion between men. By striving to reach sainthood, man can

6 Cf. Ibid., p. 427-428.

7 See *La Philocalie présentée par Olivier Clément*, Paris, DDB - J.-C. Lattès, 1995, p. 7-33.

8 M. Tenace, « Ouvertures sur l'anthropologie d'Olivier Clément », *Nunc*, n°7, avril 2005, p. 37.

9 O. Clément, *Sources*, Paris, éd. Stock, 1982, p. 140.

10 O. Clément, *Corps de mort et de gloire*, Paris, éd. DDB, 1995, p. 35.

11 O. Clément, *Sources*, op. cit., p. 152.

12 Ibid., p. 160.

13 O. Clément, *Corps de mort et de gloire*, op. cit., p. 24.

A COURSE ON ORTHODOX LITURGY MUSIC



From Sunday 20th to 27th July a course was held in French on liturgy music. It was conducted by Wladimir Rehbinder (choir master of the Biarritz parish) with help from Katia Périody-Zaroudeff (choir mistress of the Nantes parish). It took place at La Levade, a village in Cévennes situated not far from Arles, in an outbuilding of the skete of Sainte Foy called « Maison du Levain ». The participants were welcomed by Fr Gerasime and Br Joseph.

The chosen theme for this session was to learn the 8 tones based on the 12 great feasts. The twenty participants were divided into two groups: the first one learned the tones; the second one learned how to conduct a choir.

The adaptation of polyphonies of the Russian tradition into the French language requires a huge amount of time and effort and has to be constantly revised, as the translations change. Melodies are to the French texts, using parishes' experience and adaptations by musicians. Even though

the base remains the same – the melodic model and the harmonisation into four voices – we see that the evolution is permanent, that matching the music to the French text has to be revised constantly, that there is a constant preoccupation concerning the meaning of the text and the importance of making it understood by the faithful who are listening, that can be done by a suitable articulation of the whole. Therefore, throughout the course, we tried to sing the adaptations suggested by Wladimir as harmoniously as possible, with one voice, without forcing, maintain a supple and rhythmic articulation: first it was very difficult, but progressively it became better day by day.

Each day of the course allowed work on the tones, and to have an intense liturgical life, cadenced by matins and vespers. During the afternoons Wladimir gave some teaching about the order of vespers and matins and also explained why the order is necessary; he also explained the spiritual and theological meaning of our services. He emphasised the fact that the choir prays by singing and must be at the service of the community. Afterwards, once again in two groups, there was a workshop to prepare the services. Everyone learnt to sing without the music, using only the annotated texts, which is why it is vitally important to know the tones and to follow the choir leader.

The week closed with the Divine Liturgy. We relaxed the rule of singing without the music, and learned the Cherubimic hymn harmonised by Kastorsky and arranged by Fr Michael Fortounatto: it was an unforgettable moment, about which one of the participants said, "I believed I was in paradise singing with the angels."

The course ended with a meal in the shade of green oaks in front of the monastery.

shatter and progressively inflame the mortal shell of the world. As he becomes aware of his own resurrection within the Resurrection, he progressively learns how to become a celebrant.

But the *Philocalia* journey, which reveals man to him and initiates him to otherness, is also fundamental in ethics, as its first meaning is to recognize the face of the other one – a paramount theme in O. Clement's work.

4. Encounter of the other one. Ethics.

In O. Clement's mind, knowing and respecting our neighbours entirely depends on our spiritual life. "We can know the other one as well as God, he explains, only via our faith, through Jesus Christ and the Spirit, through a revelation. In the Christian knowledge, in the knowledge Jesus Christ gives us of another person,

there must be at some moment what I shall call a discontinuity, i.e. the moment of the revelation; God steps in to make me sense the other one as a secret disclosed simultaneously remaining a secret."¹⁴ In man's creation God has made Himself completely vulnerable out of love: indeed he has created a being at his own image, and has offered him the freedom to refuse Him. The genuine human love should be a reflection of divine vulnerability.

Christianity in Olivier Clement never was moralistic, but an appeal for the transfiguration of the flesh through asceticism – a genuine science of *soma pneumatikon*, of the spiritual body. From this point of view it is possible to consider the so-called ethical problems,

¹⁴ O. Clément, « Le salut aujourd'hui et le problème de l'espérance », *op. cit.*, p. 423-424.

for example sexual morality, or bio-ethics. It has to do with the ethical dialogue, as O. Clement detailed it in *Corps de mort et corps de gloire* (Body of Death and Body of Glory): there he reflects on ethics by using "theological poetry" of the body. The book starts with two meditations on man's flesh, on its place inside the liturgy, of its spiritual growth. Then the author starts speaking of "ethics". Considerations about abortions, suicide, Eros, sexuality, are not primary, but they are based on an inner knowledge, an accounting for the person placed in an eschatological vision: "If we live, however slightly, the life of the Resurrected, if we allow our death to mature inside us as a fruit of the light, then our departure will be an ultimate passage, as it is meant at Easter"¹⁵. This

¹⁵ O. Clément, *Corps de mort et de gloire*, *op. cit.*, p. 139.

excerpt prophetically prepared and foresaw how the author would live at the end, confined for months in the Paris hermitage of his bedroom, before peacefully and confidently resting to await for the Resurrection.

Conclusion

Olivier Clement has devoted his life to conveying to the West, in a language updated with simplicity and depth, the theological and spiritual treasures of Eastern Christianity, and in particular the message of the Patristic tradition (cf. His book Sources, Paris, 1982) or of the byzantine liturgical and ascetic tradition (see his comment of the liturgical canon of Saint Andrew of Crete *Le chant des larmes* (the song of tears), 1982). He has most certainly played a central role in the enculturation of Orthodox theology in France. During 50 years he tirelessly advocated Eastern Christianity and its spiritual, cultural and theological aspects. But his contribution extends far beyond Orthodoxy to reach the entire western intellectual world. He particularly minded the questions arising through our modern life, for which he sought to find answers in his powerful and poetical way of thinking, together innovative and rooted in the ecclesial Tradition. He also took care of the central question of how the Christians influence modern society. Nicholas Berdyaev called us to see that the beauty made by man stems from a free collaboration in the divine economy. In his turn, O. Clement calls for a "civilisation of beauty", watchful of every face as the figure of the person's mystery, and respectful of the creation. He insists on the necessity to promote a post-ideological Christianity, in which truth is not a system but a person, Jesus Christ, Who bears witness to the absolute of love.

Prof. Michel Stavrou

INSTITUT DE THEOLOGIE ORTHODOXE SAINT-SERGE

Université de rentrée 2014



Prière pour la paix,
Shimon Peres, Mahmoud Abbas, Pape François et Patriarche œcuménique Bartholomée
Vatican, 9 juin 2014

CHRÉTIENS, ENTRE GUERRES ET PAIX

25-27 septembre 2014

(93, rue de Crimée - 75019 Paris)

Intervenants :

Antoine Arjakovsky

P. Nicolas Cernokruk

Jean-François Colosimo,

Georges Prévelakis,

Michel Stavrou, Bertrand Vergely

La prière est un instrument au service de la paix. Pour autant, la paix est-elle seulement l'absence de guerre ? Mais aujourd'hui les théâtres de conflit se multiplient et les chrétiens sont en première ligne. La dimension religieuse des guerres contemporaines, la montée en puissance des fondamentalismes et l'instrumentalisation du spirituel engendrent des rapports de force qui participent de la transformation des frontières géopolitiques tout autant qu'imaginaires. Cette université de rentrée s'interrogera sur le regard que les chrétiens développent au sujet de la guerre. Le concept de « guerre juste » est-il acceptable dès lors qu'il s'applique à la protection des chrétiens d'Orient ?

PARTICIPATION PAYANTE – INSCRIPTION OBLIGATOIRE

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VISIT OF ARCHBISHOP JOB TO DEVON (G-B)



Archbishop Job began his week in England with a visit to the Parish of the Holy Prophet Elias in Devon, on the occasion of our Patronal Feast on July 20th. Having arrived for Vespers on Saturday evening, he celebrated the Divine Liturgy on Sunday together with Fathers John (Marks), Nicanor and Alban. At the end of the Liturgy each member of the congregation was given an icon of St. Alexander Nevsky, from the Cathedral in Paris. The Bishop then joined parishioners for a bring-and-share feast in the pretty Exeter garden of Irina and Deacon Peter Scorer. It was good to have the opportunity to meet informally with our new Archbishop, and we were blessed with hours of warm sunshine!

Archbishop Job continued his journey with visits to the monasteries at Tolleshunt Knights (in Essex) and York.



ORDINATIONS

Archbishop Job was ordained:

- **Priester** le hierodeacon **Alexis Milutin** the 18 July 2014 to monastery St-Georges Selinari (Crete).
- **Deacon** the servant of God **Alexandre Djukic** the 19 July to Stockholm (N)
- **Priester** the deacon **Alban Coombs** the 31 August 2014 parish of the Dormition, London (G.B.)
- **deacon** l'hyphodeacon **Eugene Gafton** the 31 August 2014 parish of the Dormition, London (G.B.)