



After a break of more than a year, a new edition of the «Feuillets of the Exarchate» is at last to appear. This is excellent news, as it is an indispensable part of the life of our Archdiocese-Exarchate, and all the more so as it contributes to the support of and reinforces links between different parishes and communities.

The subject of this edition is the priesthood, which preoccupies me a great deal. It is my dream that next year, every parish and community could celebrate all the services of Easter night, but to do this we need more priests.

I thank and congratulate the members of the editorial team whose obstinate labours have brought about the appearance of this edition. I hope there will be many more.

Long live the Feuillet of the Exarchate!

*Archbishop Jean of Charioupolis*

## 2018 SYNAXIS/ASSEMBLY OF THE HIERARCHY OF THE ECUMENICAL THRONE

*HIS EMINENCE MONSEIGNEUR JOHN OF CHARIOUPOLIS TOOK PART IN THE SYNAXIS OF THE BISHOPS OF THE ECUMENICAL THRONE WHICH BEGAN ON 1ST SEPTEMBER, THE FIRST DAY OF THE CHURCH'S ECCLESIASTICAL YEAR AND TERMINATED ON 4TH SEPTEMBER.*

*AFTER THE DIVINE LITURGY ON 1ST SEPTEMBER WHICH WAS CELEBRATED BY THE GRAND ARCHIMANDRITE, THE VERY REVEREND FATHER VISSARION (KOMZIAS) AND PRESIDED OVER BY HIS ALL-HOLINESS THE ECUMENICAL PATRIARCH, BARTHOLOMEW I SUBSEQUENTLY PRESIDED OVER THE MOLEBEN FOR THE NEW YEAR AT THE PATRIARCHAL CHURCH OF SAINT GEORGE (PHANAR) IN THE PRESENCE OF THE BISHOPS OF THE PATRIARCHATE. AFTER THE OFFICE ALL THE BISHOPS PRESENT, AFTER GIVING THANKS TO OUR LORD AND RECEIVING THE BENEDICTION FOR THE NEW YEAR, SIGNED THE NEW "INDICTION" AND GREETED HIS ALL-HOLINESS, WISHING HIM A YEAR OF BLESSING, OF GRACE AND OF PEACE. THE SAME DAY PATRIARCH BARTHOLOMEW OPENED THE FIRST SESSION OF THE SYNAXIS AT THE CHURCH OF THE HOLY TRINITY IN TAKSIM, ISTANBUL*



His All-Holiness the Ecumenical Patriarch opened the synaxis of the Hierarchy of the Ecumenical Throne with a prayer of thanksgiving, after which he encouraged the venerable assembly of hierarchs to base their actions on the Gospels and the Liturgy.

He insisted on the serious training of the clergy through the

various theological institutions so that orthodox theology, church life and orthodox spirituality can be passed on according to the tradition of the Church. Then he referred to various prerogatives of the Ecumenical Throne in the service of the totality of Divine Powers (pleroma) in the Orthodox Church in these difficult times where new schisms arise concerning the orthodox ecclesiology and the church life of the faithful.

In the course of other sessions, various historical, ecclesiastical and theological subjects were mentioned by the metropolitans, members of the Synaxis. The most important question concerned the granting of autocephaly to local Churches which was treated according to the canonical tradition of the Church and

the experience of the Ecumenical Patriarchate. After a brief reminder of the canonical tradition and the particular history of the Orthodox Church, it was stressed that the title of "First among equals" of the Ecumenical Patriarchate is much more than just a simple primacy of honour as is frequently claimed. The expression means a lot more than might appear on the surface: through the privilege of his seniority as the Head of the Orthodox Church the Ecumenical Patriarch exercises a jurisdictional oversight over the sum total of the orthodox Churches as he is their only recourse for the healing of the wounds inflicted by schism in local autocephalous Churches and through his primacy, his privileges and his fatherly solicitude he has the obligation to restore peace in difficult situations and also to aid the Churches to attain autocephaly in conjunction with local Churches who are already autocephalous.



## SYNAXIS, COUNCIL, ...

The Church is by nature a synaxis<sup>1</sup>. A synaxis is the gathering in the name of Christ, Whose presence is made real by the action of the Holy Spirit. It is the wish of Christ that we should all be united<sup>2</sup>. This is the very essence and mission of the Church.

This unity is passed on by a permanent ongoing constitution and reconstitution since Pentecost. The synaxis is the community, the assembly. Just as one becomes a member of the community by an act of faith, one leaves it by erroneous acts and by errors of faith. Ever since the first apostolic councils in Jerusalem the Church was forced to proclaim the faith when the Church was faced with false doctrines or to show to the faithful how they

<sup>1</sup> The term σύναξις comes from συνάγω, sunágō (to unite, to gather). In antiquity it would refer to the idea of gathering fruit, a «fruitful harvest» (Proclus). Today the term can refer to 1) a eucharistic assembly, 2) to a feast gathering the faithful to commemorate a saint or a miracle: the synaxis of the twelve apostles, (Σύναξις των Εβδομήκοντα Αποστόλων), The synaxis of the archangel Gabriel, 3) or the Holy Synod or Council Ιερά Σύναξις.

It should be noted that in the canonical tradition of the Patriarchate of Constantinople, the Holy Synod of the Ecumenical Patriarchate, comprising twelve metropolitans gathered around the Patriarch, changes every six months, while the term Holy Synaxis is used to apply to the assembly of hierarchs of the Ecumenical Patriarchate which meets every three years to examine questions regarding the Church of Constantinople, and more broadly, orthodoxy.

<sup>2</sup> “...that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me”. Jn. 17, 21

could be reconciled to the Church by renouncing whatever evil acts had been committed after a period of examination, in order to be able to partake of the Body and Blood of Christ. That is the meaning of the rules or canons pronounced by the synaxis of bishops or by the local councils or ecumenical councils as summoned by the emperors.

It is the bishops alone who have the responsibility to show and guide the faithful and lead them to an ever greater intimate communion with Christ, and to gather the flock around the chalice. Every time the Church was threatened the bishops would gather a synod or a council and proclaim the true faith, orthodoxy, and on each occasion they would show the path of return for the faithful who had gone astray.

Today, in the 21st century, when a synaxis or a council gathers, whether it be at the level of a local church or region, or when a great council like the one in Crete in 2016 is gathered, the purpose of such a council or synaxis is for the bishops to carry out their principal role in defiance of the postmodern world behind which ancient heresies and false doctrines are concealed, and for them to proclaim the true faith and to guide the flock of Christ.

The council has a pastoral role and shows the path for return to the Church, to Christ.

*Father Jivko Panev*

### PASTORAL ASSEMBLY

To all members of the clergy of the Archdiocese and to the members of the Council

Dear Fathers, Brothers and Sisters,

The next Pastoral Assembly will be held in Paris at the Saint Serge Institute (93 rue de Crimée, 75019 Paris) on Saturday 22 September 2018. Its program is as follows:

8.30 : Welcome coffee

9.00-9.45 : « Moleben »

9.45-10.00 : Introduction (Archbishop John)

10.00-10.30 : How to use new medias in pastoral context (Father Jivko Panev)

10.30-10.45 : break

10.45-11.15 Bioethics - update on today's issues (Mrs. Julija Vidovic)

11.15-11.45: Modernity and pastoral practice (Father Vladimir Zelinsky)

11.45-12.30: INFORMATION

Commission works on ordination - P Alexander Fostiropoulos,

Liturgical Commission - P Jean Gueit,

Diocesan Administration - N.Lopoukhine

12h30-13h15: Debate, conclusion

13h15-14h30 : Lunch

Information : [administration.diocesaine@exarchat.eu](mailto:administration.diocesaine@exarchat.eu)

## A PRIEST IN A PARISH

*What does it mean to be a priest in a parish?*

Of course you can say that the basic characteristics of the life of a parish priest are always the same. At the centre is the Divine Liturgy. And all the thousand and one things that a priest has to do are focused on this one aim: the formation and reunion of the parish to listen to God's word by the reading of the Holy Gospel and receiving of the Holy Gifts. The love and devotion of each parish member and of the parish as a whole are a never-ending movement towards what lies ahead and a perpetual forgetting of what lies in the past (Phil 3:13). The Divine Liturgy is the supreme action and as such forms the centre and the aim of everything the priest does.

However, what is different is the framework. If the conditions and the point of departure for the inexhaustible momentum towards building the body of Christ in whose service we, priests, are called in a wonderful and incomparable way. Part of this framework is not only the society in which we live and where we belong – some of which we identify with and from parts we keep our distance – not just politically, societally and politically, not only in the historical perspective, not only the cultural and spiritual characteristics of the faithful but also the spirit of the priest himself.

When a man has been in the priesthood a long time, as I have, and can view his development critically, then we can see how weak we are, how immature, how unclean, how fearful we are in the face of our enormous responsibility and also the abundance of grace. The extent of our maturity or immaturity in this process of (hopefully) progressive identification will reflect the success or lack of success in working with those entrusted to us. In other words, he who cannot sanctify himself, cannot contribute to the sanctification of the parish.

We say, quite correctly, that the sacraments are not dependant on the worthiness of the celebrant. The sacramental act works independently of the celebrant, *ex opera operato*. God disposes. Not us. And yet, again and again we pray that we may "stand before Your holy Altar of sacrifice, free of guilt and condemnation" (2nd prayer of the faithful, Liturgy of St John Chrysostom). And at the end of the anamnesis in the Liturgy of St Basil the Great: "Remember me also, O Lord, in my unworthiness, according to the multitude of thy tender mercies. Forgive my every transgression, both voluntary and involuntary; because of my sins, do not withhold the grace of thy Holy Spirit from these Gifts here set forth."

Sanctification is a work in progress as we become more transparent for him, who sanctifies us. "One is Holy, One is the Lord!" The priest's life is a eucharistic penetration of all actions and conscious moments, a permanent offering. "Thine own of Thine own we offer unto Thee on behalf of all and for all". The priest cannot represent Christ any more than any other Christian. His life should, however, be more clearly focused on the One High Priest who "by his own blood he entered in once into the holy place, having obtained eternal redemption for us. (Heb 9:12)

It is true that God's grace is not limited in any way by the unworthiness of the priest. On the other hand, it is even more present, in other words in unlimited splendour where the priest finds himself in the priesthood of the unique Priest.

In face of these basics there are a large number of possibilities for the priest to live according to his circumstances bearing in mind local conditions and the characteristics of the times.

.../...

## Interview

WE WOULD LIKE TO OFFER YOU HERE AN INTERVIEW WITH THE YOUNG ARCHIMANDRITE ANTHONY (SERGIEVSKY) IN THE PARISH OF CHRIST THE SAVIOUR AT ASNIÈRES ON THE OUTSKIRTS OF PARIS, AND WHO WAS ORDAINED IN OCTOBER 2016.

*Greeting, Father Anthony. You are a priest in Asnières near Paris. Thank you for agreeing to answer some questions as a young priest, if you would allow me to call you such, for the Exarchate Feuillet. Could you introduce yourself briefly for our readers?*

I am almost 30 years old, I originally come from the Donetsk region in Ukraine. My family comes from the Kalouga district in Russia.

I studied at the Kiev seminary, after which I continued my studies in the Academy. I also studied philosophy. Even so, I am basically more of a scientist.

Later I worked in the chancellery of the Ukrainian church and also as assistant and secretary to Metr. Vladimir of Kiev. It was during this time that I got to know and like France when I accompanied Metr. Vladimir when he was receiving treatment in





I was ordained in 1986 for a very small German-speaking parish in the Rhineland, whose rector, Archpriest Sergius Heitz, had founded the parish and 17 years after founding it transferred it to our Archdiocese. The feeling of belonging to a tradition and to the particular profile of our archdiocese was quite small. Six years after my ordination this same priest returned to the diocese he had left in order to join Rue Daru in 1975.

I mention this to explain where I had landed, a young and immature priest. Paradoxically I began to identify more closely with our diocese, not because of the conditions and circumstances of parish life but more because of the resistance to the chaotic circumstances and internal antagonisms of the time. This was made more difficult because at the time (1992-2005) I was the only member of the clergy of our diocese in Germany. Everyone will understand how the particular love and help shown by Archbishop George of Evdokias and Archbishop Sergei of Evkarpia of blessed memory enabled me to get through that difficult time.

I would like to mention some permanent features that hold my life together, even today.

I have been married since 1986, so I have been a priest almost as long as I have been married. God has given us three children, two daughters and a son. Marriage and the family have been and are a very important part of my fundamental experience, especially as a priest. The family life has sometimes been a challenge, but it has never worked to my disadvantage or limited my priestly life. Quite the opposite. That doesn't mean that an orthodox priest's family life under the particular situation of Western Europe is idyllic. The double duty of one's priestly duties and having to earn one's bread and butter means that matushka and the children sometimes have to make sacrifices and limit themselves on many fronts. And each one is permanently aware of these limits and it is only through faith that this can be overcome.

The parish of the Holy Archangels, where I serve, celebrates the Liturgy in German. As long as I have been a priest I have been active in translating liturgical texts into German. That gives me great joy, but it has its negative side. It is work done in secret. There has been hardly any recent systematic translation work undertaken in Germany and the translations dating from the 19th and first half of the 20th centuries do not correspond to modern usage. Only recently has a commission under the Bishops'

a Paris hospital. That is why, when I was offered the possibility of completing my studies abroad, I decided to go to France. I am now following a Master's degree at the St Sergius Institute. At the same time I am taking courses in French as a foreign Language at the X-Nanterres University.

*How did you come to be a priest?*

Since the age of ten I served at the altar and this gave me a love for the liturgical life.

*Why?*

It became clear very soon that this was my vocation.

*What does all this mean to you?*

To help all the faithful without exception. It happens that I welcome some people who are simply passing by and engage with them in deep discussions.

To ensure continuity of the liturgical life, and more precisely the Holy Eucharist, which is at the basis of everything.

*Are you in charge of a parish?*

I am a priest and I serve the parish of Christ-Saviour the Merciful in Asnières near Paris, one of the oldest parishes in our diocese.

The parish in Asnières has a long and rich history, rich with its own traditions. These traditions did not happen in one day. They have been formed over decades and we must guard the traditions with care as well as the memory of the founders of this parish. And in their memory we must continue their work.

*What does it mean to be a priest in a parish?*

The ministry of a priest changes the life of a person completely. For the priest there are no holidays, there is no time when the priest is absent. That is why when carrying out my ministry, I always try to follow the example of my predecessors who served their flock day and night.

The ministry of a priest in a parish demands the ability to sing, to bake prosphora, to look after the beauty of the place of worship. Together with our parishioners we must always think of good works and help the sick, the poor, each according to his means. It is our common task.

*Do your parishioners help you in your work, and if so, how?*

Generally speaking, I have a lot to learn from my parishioners. In Asnières I am surrounded by parishioners of a much more educated level than those I knew in Ukraine, and they are often older than me. Many of them have been immersed in a very good liturgical and spiritual tradition since childhood, and I am happy to be able to benefit from their help. I know that I will have to learn from my parishioners to the end of my days.

*What about your private life?*

Thanks to God, I live next to the church. This provides me with the opportunity of celebrating more often. And being close to parishioners who can easily find me.

I am studying and will be getting my second diploma from the St Sergius Theological Institute. This will help deepen my theological experience and my understanding of the life of the Russian emigration. It is good when the priest can be close to others. Personally, as monk and priest, it is easier to avoid the noise of the world while I fulfil my pastoral ministry.

conference undertaken to produce a unified text for the Divine Liturgy and the sacraments. We are still in the experimental stage.

As the parish now has about 80 members, of whom on average about 30-40 come to the Liturgy on Sunday, like most of our priests I have to earn my living outside the Church. Since 1990 I have been working as the secretary of the Greek-orthodox Metropolis of Germany in Bonn. Thus, I am able to see various things in Orthodoxy, especially jurisdictional questions, from a different perspective. As my parish follows the new calendar I am able to celebrate the main festivals of the church's year if they fall during the week, in spite of my work. However, because Bonn and Düsseldorf are about 70km apart, I drive about 400-500km on average per week, so I can be in the parish three and a half times each week.

As a German-speaking orthodox priest and thanks to my work in the Greek orthodox Metropolis of Germany since my ordination I have often been asked to take part in ecumenical dialogue. The ecumenical dialogue is a constructive part of my work. It enables me to come to a realistic appreciation of orthodox possibilities, tasks and lacunae in the vast field of Christian witness. And it enables one to appreciate Orthodoxy as a whole.

A very important field of work is inner orthodox dialogue. For this Düsseldorf with six orthodox parishes of differing jurisdictions and a large disparity in their numbers is highly suited. Our six parishes form a Priests' Conference in a town or a region. For me who neither lives nor works in Düsseldorf and also have little time it is not easy to take part as the discussions are intense and there are practical consequences. However, there is an opening here of a very fruitful field for pastoral collaboration. So far the reality is far removed from the possibility, in spite of years of trying we are still only at the beginning.

To conclude, I would like to mention one more point, which of course for a priest and his parish is of vital importance: the church building and parish house. For the first 50 years the parish had use, for an unlimited period, of an historical church and the very small garden house dating from the beginning of the 20th century in an abandoned cemetery at the edge of town. In 2008 we moved into a larger and more central church with a larger parish house. Now we are tenants of this church which was built in 1962 with 70% of the money coming from a fund for orthodox Christians from the Soviet Union and the Balkans who were mostly stateless. It now belongs to the Diaconate of the Evangelical Churches of the Rhineland. Now this church with the parish house and a bit of land is for sale. We have decided to rise to the challenge and accept the purchase price – we know we will have to mobilise all our strengths – but with God's help and the necessary sacrifices of our faithful we will buy the church and community centre.

Bonn, 18th June 2018  
Archpriest Peter Sonntag

## THE COUNCIL OF THE ORTHODOX CHURCH OF AMERICA - THE 19TH ALL AMERICAN COUNCIL



*II WAS PRIVILEGED TO PARTICIPATE IN THE 19TH ALL AMERICAN COUNCIL AS A REPRESENTATIVE OF OUR DIOCESE.*

*THE COUNCIL HAD BROUGHT TOGETHER ABOUT 600 PEOPLE IN ST LOUIS, MISSOURI, FROM 23RD – 27TH JULY. THE THEME OF THE COUNCIL WAS: "FOR THE LIFE OF THE WORLD", THE TITLE OF A BOOK BY FATHER ALEXANDER SCHMEMANN WHICH SERVED AS A BASIS FOR A PUBLIC REFLECTION BY THE HEAD OF THE CHURCH, HIS BEATITUDE*

*METROPOLITAN TIKHON, ENTITLED "OF WHAT LIFE DO WE SPEAK?: FOUR PILLARS FOR THE FULFILMENT OF THE APOSTOLIC WORK OF THE CHURCH".*

*Of What Life Do We Speak?: Four Pillars for the Fulfilment of the Apostolic Work of the Church".*

*What surprised me first of all was the similarity in administration of the Orthodox Church in America, (who were given their .../...*



autocephaly by the Council of Moscow,) and our diocese. We have the president of the Council and two vice presidents, elected by the Council, one priest and one layman. The composition of the Council is similar to our diocesan Assembly with clergy and elected laypeople from each parish, even if all are not represented.

But what struck me the most was the atmosphere of the Council, an atmosphere of joy in the church. Whole families came, the children had their own parallel programme, and we met for the offices as a family, the participants were pleased to meet up again and it was a very joyful moment. However, a suggestion to change the statutes of the reunion to meet every four years instead of every three was formally rejected by the assembly! This shows the importance the participants attach to their meeting together, even if some fear that the socialising takes over from the work that the Council has to accomplish.

The work of the Council is very similar to the work of our assemblies with an impressive number of reports although some were in the form of videos to be less tedious. Two afternoons were dedicated to plenary sessions so the participants could discuss precise problems. There were 6 forums which were hosted by two bishops and a panel of experts. Everyone was allowed to express an opinion and the bishops could bring up any important points for discussion in the Synod. The titles of the forums were: Spiritual Life, How Can We Better Care For Our Clergy, How Do We Properly Steward What God Has Entrusted To Us, Our Relations with Others, Evangelization and Missions and Evangelization among Our Parishioners.

The liturgical life of the Council started with a Liturgy at 6:00 in the morning, celebrated by different members of the clergy and sung by a choir under the direction of a different choir leader each time. After the Liturgy there was an acathist in front of one



of the miraculous icons which had been brought to the Council. The acathist before the icon of the Virgin of Sikta celebrated by the Bishop of Alaska and surrounded by members of his clergy was particularly memorable. Vespers in the evening were followed by a homily.

One incident which was particularly moving was the blessing at the end of the episcopal Liturgy of a family who were leaving to be missionaries in South Korea, witnessing not only to the universality of the Church but also the dynamism of the Orthodox Church in America.

The life of the Orthodox Church in America shows the strength which the orthodox Church in Europe could have if we were capable of uniting and putting all our strength to the service of Christ, our neighbour and the life of the world. Admittedly the canonical situation is not regulated but nevertheless there is a dynamism which is unequalled with America participating more than all other dioceses in the pan-orthodox organs (Mission, humanitarian aid, prison chaplains ...).

*Father Serge Sollogoub, Paris*





## ORDINATIONS PAR MGR JEAN

### Lecteurs :

PIERRE BENIC a été ordonné lecteur pour l'église Saint-Séraphin-de-Sarov et de la Protection-de-la-Mère-de-Dieu à Paris, le 8 janvier 2017 ;

NICOLAS VODÉ a été ordonné lecteur pour l'église Saint-Séraphin-de-Sarov et de la Protection-de-la-Mère-de-Dieu à Paris, le 8 janvier 2017 ;

SYLVAIN BARON a été ordonné lecteur pour la communauté Saint-Brieuc en Bretagne, le 22 janvier 2017 ;

THEOPHILE VITALIS a été ordonné lecteur pour la communauté Saint-Brieuc en Bretagne, le 22 janvier 2017 ;

ION BALEANU was ordained reader for the church of the Annunciation in Oxford, on 25th March, 2017;

PETER COUSINS was ordained reader, to serve in the Parish of Saint Anne, Northampton, on 28th May 2017 ;

OLEKSANDR HERASYMENKO a été ordonné lecteur pour la paroisse Saint-Georges à Marseille, le 13 août 2017 ;

SERGIU CUJBA a été ordonné lecteur pour l'église de la Présentation-de-la-Vierge-au-Temple à Paris, le 3 décembre 2017.

ARISTOBOULOS (KARL) LYON was ordained reader, to serve in the Community of Saint Aristoboulos in Bournemouth, on 28th October 2017;

JAMES ANGUS was ordained reader, to serve in the Community of Saint Symeon the Righteous and the Holy Prophetess Anna, in Redbourn (Harpندن), on 29th October 2017;

JEAN-PHILIPPE DELAGE a été ordonné lecteur pour l'église de Saint-Nicolas-le-Thaumaturge à Toulouse, le 17 décembre 2017;

CYRIL BOLAND a été ordonné lecteur pour l'église de Saint-Nicolas-le-Thaumaturge à Toulouse, le 17 décembre 2017;

DAVID POPKHADZE a été ordonné lecteur pour l'église de Saint-Nicolas et Sainte-Alexandra à Nice, le 19 décembre 2017 ;

JULIEN MOULARD a été ordonné lecteur pour l'église de Saint-Nicolas et Sainte-Alexandra à Nice, le 19 décembre 2017 ;

LOÏC ITALIA a été ordonné lecteur pour l'église de Saint-Basile-le-Grand et Saint-Alexis-d'Uguine à Nantes, le 24 décembre 2017;

IHOR KUSHNIR a été ordonné lecteur pour l'église de la communauté de Saint-Nicolas-le-Thaumaturge à Donostia/San Sebastián (Espagne), le 28 janvier 2018;

HENRI MAUREL a été ordonné lecteur pour l'église Sainte-Hélène et la Sainte-Croix de Montpellier, le 8 juillet 2018;

### Sous-diacres :

STEPHEN (MORYS) IRELAND was ordained sub-deacon, to serve in the Parish of Saint Peter and Saint Paul, Clapham, London, on 28th May 2017 ;

DANIEL LOSSKY a été ordonné sous-diacre pour la paroisse francophone de la Sainte-Trinité et des Saints-Côme-et-Damien de Bruxelles (Belgique) à Bruxelles, le 1 novembre 2017 ;

VLADIMIR – CHARLES LEROUX ZIEGLER a été ordonné lecteur puis hypodiacre pour l'église Saint-Séraphin-de-Sarov et de la Protection-de-la-Mère-de-Dieu à Paris, le 31 mars 2018 ;

### Diacres :

RENAUD PRESTY a été ordonné diacre pour la paroisse de Saint-Séraphin-de-Sarov et de la Protection-de-la-Mère-de-Dieu à Paris, le 8 janvier 2017 ;

NICOLAS PETIT a été ordonné diacre pour la paroisse de la Trinité et Saint-Hilaire-de-Poitiers à Poitiers, le 15 janvier 2017 ;

VLADIMIR SPARTA was ordained deacon for the parish of St Bega, St Mungo and St Herbert in Keswick, 28th May 2017;

CHRISTOPHE GUÉRIN a été ordonné diacre pour la communauté de Saint-Alexis-d'Uguine à Clairefontaine, le 10 septembre 2017 ;

LAURENT MARCHAL-HEUSSLER a été ordonné diacre pour la communauté des Saints-Hiérarques : Basile-le-Grand, Grégoire-le-Théologien et Jean-Chrysostome à Metz, le 1 octobre 2017 ;

MARON (MARIO) ABI NADER a été ordonné diacre pour la Communauté de la Sainte-Rencontre-de-notre-Seigneur, à Lourdes, le 17 décembre 2017 ;

THEOPHILE VITALIS a été ordonné diacre pour la paroisse Saint-Brieuc de Plérin à Saint-Brieuc, le 04 mars 2018 ;

VICTOR CRETU a été ordonné diacre pour la communauté de Saint-Donato à Como (Italie), le 18 mars 2018;

ALAIN MONNIER a été ordonné diacre pour l'église de Saint-Jean-de-Cronstadt et Saint-Nectaire-d'Egine à Rennes, le 24 mars 2018;

ERIC PRAT a été ordonné diacre pour l'église du Christ-Sauveur et de la Dormition à Vichy, le 22 avril 2018;

EMMANUEL LOMÜLLER a été ordonné diacre pour la communauté de l'Annonciation à Angers, le 12 mai 2018 ;

FRANCK-ABRAHAM PARANS a été ordonné diacre pour l'église Sainte-Hélène et la Sainte-Croix de Montpellier, le 8 juillet 2018;

ANASTASIOS-BRANDON GALLAHER was ordained deacon for the church of the Holy Prophet-Elias in Exeter, on 15th July 2018;

THOMAS MICHAEL ZMIJA VON GOJAN a été ordonné diacre pour la Communauté Saint-Martin-de-Tours à Balingen (Allemagne), le 30 juin 2018 ;

### Prêtres :

IGOR TATARINTSEV a été ordonné prêtre pour la paroisse de la Protection-de-la-Mère-de-Dieu et Saint-Alexandre-de-Neva à Biarritz, le 6 janvier 2017 ;

SERGEY KRIGER a été ordonné prêtre pour la paroisse Saint-Jean-Chrysostome et Saint-Servais à Maastricht (Pays-Bas), le 13 août 2017 ;

JEAN DRANCOURT a été ordonné prêtre pour la paroisse Saint-Serge-de-Radonège et Saint-Vigor de Bayeux, le 10 septembre 2017 ;

JULIAN LOWE was ordained priest for the parish of St Aidan & St Chad, Nottingham, on 29th October 2017.

MICHEL (ALEXANDER EVELSON) a été ordonné prêtre pour la paroisse francophone de la Sainte-Trinité et des Saints-Côme-et-Damien de Bruxelles (Belgique) à Bruxelles, le 1 novembre 2017.

RENAUD PRESTY a été ordonné prêtre pour l'église Saint-Séraphin-de-Sarov et

### "And you shall be my witnesses"

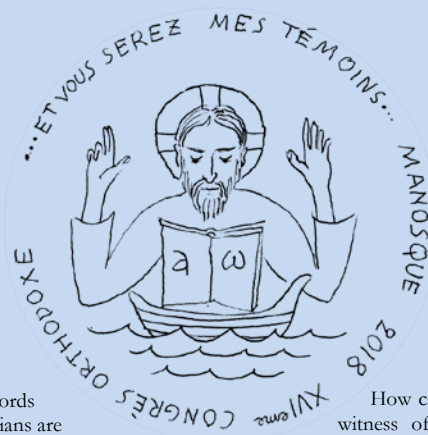
(Acts 1:8)

#### 16<sup>th</sup> ORTHODOX CONGRES IN WESTERN EUROPE

1<sup>st</sup> - 4<sup>th</sup> November 2018

Manosque, Sainte-Tulle - France

Under the auspices of the Assembly of Orthodox Bishops of France (AEOF)



According to the words of the Lord, Christians are called to shine with the hope and the love of God towards the world. How can the faithful, alone or together, incarnate this mission in the complexity of the contemporary world?

How can we give a pertinent witness of Christ in a secular context? How can we make our social lives and actions a sign of the presence of Christ? How can we witness to the unity of the Church in spite of the divisions between Christians?

To look more deeply into these questions, in a moment of reflexion, conviviality and prayer, **come to the 16<sup>th</sup> Orthodox Congress!**

Inscriptions and information:

[www.fraternite-orthodoxe.eu/en](http://www.fraternite-orthodoxe.eu/en)



Since 1971, the Orthodox Fraternity in Western Europe has organised, every three years, a congress which assembles pastors and faithful Orthodox beyond the structural divisions which still separates them in Western Europe.

The Orthodox Fraternity is an ecclesiastical initiative, started in the 1960s by personalities such as Olivier Clément, Elisabeth Behr-Sigel and P. Cyrille Argenti, Jean Tchékan,...

The Fraternity aims to be a place of friendship which assembles people, organisations and communities who desire to work in unity for the witness of the Orthodox Church in Western Europe. The Fraternity has notably published liturgical and educational books.

*Dear Friends in Christ,*

*I'm writing to let you know that the 16th Congress organized by the Orthodox Fraternity is happening in approximately one month.*

*The Congress will take place in the South of France close to Manosque. This gathering will be inspired by the word of our Lord: « And you shall be my witnesses » (Acts 1.8). It will be an excellent opportunity to affirm our common in faith beyond everything that could threaten the unity of our Church.*

*If you wish to come there is still space available. To register now and for all practical information regarding the program and accomodations, please follow the link below.*

[www.fraternite-orthodoxe.eu/en](http://www.fraternite-orthodoxe.eu/en)

*Don't hesitate to share the news around you!*

*We wish you a beautiful entrance in the new liturgical year.*

*On behalf of the preparation team,*

*In Christ, Daniel Lossky, Secretary General*