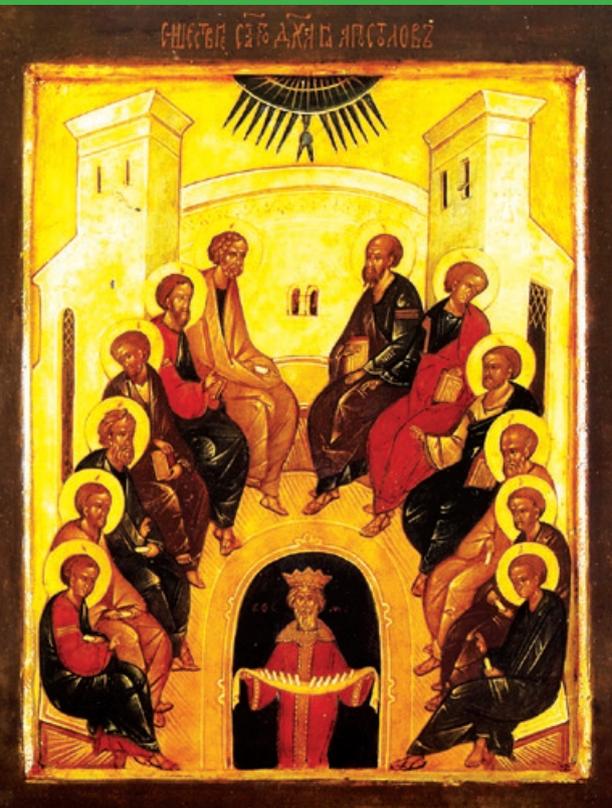




## MESSAGE FROM ARCHBISHOP JOHN FOR THE FEAST OF PENTECOST



**D**URING THIS SEASON OF PENTECOST THE HOLY SPIRIT COMES down upon the world according to the promise of the Saviour. Descending upon the world, the Spirit manifests Himself by the gifts and charisms granted to every soul that confesses the underlying mystery: God. The Spirit is breath, flame, fragrance, unction. These names point to the action of the Spirit who dwells in the heart and soul of man and 're-energises' him so that he may become the place where God is revealed. However, as St Symeon the New Theologian says, He gives Himself without 'saying who He is'. He is proclaimed and desired, but as a mystery uncircumscribed by any definition, He can only be perceived by a person who knows His action and presence. Always moving, the Spirit urges us towards Christ in order to reveal Him and to make Him present through our lives, to make Him incarnate in every place of our existence. The presence of the Spirit is hidden in Him who was raised from the dead; He is the very breath of the incarnate Word, for He has no shape, He is essentially both a mystery and intangible.

Christ and the Spirit reveal the Church, founded on the Eucharist and Pentecost. They are, according to St Irenaeus of Lyon, 'the two hands of the Father'. They are both the Consolers, awaited by humanity steeped in the despair of meaninglessness. One brings mercy, the other power and consolation, in order to make manifest the economy of the Father. The Incarnation and

Pentecost are thus the two facets of the one act of Love. Now Christ sits at the side of the Father, and the Spirit abides with us, 'as our protector, advocate and witness, consoling us in the apparent absence of Christ', writes Paul Evdokimov.

For the Fathers of the Church, Pentecost completes the process of our Salvation. Christ is 'the Great Forerunner of the Spirit', says St Athanasius of Alexandria; 'the Word took on flesh so that man could receive the Holy Spirit, God became flesh-bearing so that man could become spirit-bearing'; for such were the aim and ultimate purpose of the entire work of Christ: that believers should receive the Holy Spirit', says St Symeon the Theologian. Nicholas Cabasilas states that 'the effect and the result of the actions of Christ are none other than the descent of the Holy Spirit on the Church'. In this way with the Ascension of Christ the general epiclesis for the world begins. In response to the work of the Son the Father sends his 'Spirit on all flesh', so that every soul may confess that He is the God of Salvation, the One who bestows a new heart, who makes 'from hearts of stone hearts of flesh', overflowing with the power and warmth of the Spirit.

It is this Spirit that we 'welcome' at every liturgy and every time we invoke the Trinity. Through Him we are creatures recreated for the Kingdom announced by the Son. It is in this Spirit that

Christ is among us. It is through Him that we find at last the true Love of God, the love of the Father who makes us 'sons in the Son'. We thus participate in the holiness of the Father through the mercy of the Son and the consolation of the Holy Spirit, and become that for which we were created: to be the place of the Life of God. For God seeks only one thing: to inhabit His creature who derives his existence from Him. This for Him is His only as creator. Therein lies the whole mystery of Love who calls us by the very fact of creation to be 'in His image and likeness.

So let us seek the Kingdom of God together, dearly beloved brothers and sisters, by searching out and acquiring the Spirit. Then we shall have accomplished the purpose of Christian life: 'Thy Kingdom come, Thy will be done on earth, as it is in Heaven'.

During these days of Pentecost let us pray fervently that the Spirit of peace, the Spirit of love, the Spirit of unity and the Spirit of discernment may descend upon the fathers gathered in council in Crete.

A good and holy feast of Pentecost to you all.

*† John, Archbishop of Charioupolis,  
Patriarchal Exarch of Orthodox parishes  
of Russian tradition in Western Europe*



THE ENTHRONEMENT WAS PRESIDED OVER BY METROPOLITAN EMMANUEL OF FRANCE, President of the Assembly of Orthodox Bishops of France and member of the Holy Synod of the Ecumenical Patriarchate in the presence of the Orthodox Bishops: His Eminence Archbishop Michael, Diocese of Geneva and Western Europe of the Russian Church outside Russia (Moscow Patriarchate), His Excellency Marc, auxiliary bishop of the archdiocese of the Patriarchate of Romania in Western and Southern Europe, H.E. Archbishop Irenaeus (Avramidis) of Reigion, auxiliary bishop to the Metropolitan of the Greek Orthodox Church of France, H.E. Archbishop Petros (Bozinis) of Troas, auxiliary Bishop of the Metropolitan Athenagoras of Belgium, Exarch of the Netherlands and Luxembourg (Ecumenical Patriarchate), as well as guests from the Catholic Church, the Greek-Catholic Church of Ukraine, representatives of the civil authorities, Mr Jean-Christophe Peaucelle (Advisor for Religious Affairs at the Ministry of Foreign Affairs)

and Mr Arnaud Schaumasse (Head of the Central Bureau of Religious Affairs, Ministry of the Interior ).

The enthronement ceremony was held in the Cathedral of St Alexander Nevsky after the celebration of a Moleben, where the apostolic and evangelical readings reminded us of the principle characteristics of a bishop in the image of the Good Shepherd, our Lord Jesus Christ.

After the reading by Archpriest Serge Sollogoub, member of the Council of the Archdiocese, of the patriarchal and synodal letter, and the triple acclamation of «Axios!», Archbishop John was enthroned on his cathedra by His Eminence Metropolitan Emmanuel of France.

After the singing of the «Te Deum» Archbishop Jean delivered a sermon in which he highlighted the main aspects of the ministry of the Church: love, peace, hospitality and the ability to hear and to

listen, to forgive and be willing to share our needs, sorrows and joys with loved ones.

Then the Head of the Central Bureau of Religious Affairs Mr Arnaud Schaumasse congratulated the New Archbishop and wished him well in his service.

After which, introduced by Protodeacon Jean Drobot, the Multos annos («mnogoletie») was proclaimed by all to His Holiness the Ecumenical Patriarch Bartholomew I, the new Archbishop and all personalities, clerics and faithful present.

On this great day, many faithful came to pray and praise their new Archbishop.

After the ceremony a reception was offered in the gardens of the Cathedral.

The following day the Exarch Archbishop presided over the Divine Liturgy in the Cathedral, concelebrating with Archbishop Michael of Geneva, Bishop Petros (Bozinis,) of Troas, as well as deans and clergy of the Archdiocese.

#### THE PATRIARCHAL AND SYNODAL LETTER

Reverend fathers, monks and all the clergy, honorable members of the parish councils, dignitaries and Christians blessed by the Orthodox parishes of Russian tradition in Western Europe, beloved children of our humble person, may the peace and grace of God, and our prayers and blessing and absolution be with you. You will be aware that the Orthodox Parishes of Russian Tradition in Western Europe have remained without protection since the Patriarchal Exarch established for them, Archbishop Job of Telmessos, became the permanent representative of our Ecumenical Patriarchate at the World Council of Churches. Yet in her love for you and in order to fulfill her obligations, the Mother Church, the Holy Great Church of Christ paid attention to your plight: our humble person, and our Holy Synod have therefore ensured for these parishes the election of a competent hierarch, able to carry out the work of ecclesiastical administration and your guidance according to Christ.

By decision of the Synod, the Mother Church the Great Church of Christ wanted to raise his Excellency Bishop John of Charioupolis to the rank of Archbishop honoris causa - a man of merit, a worthy churchman, dedicated to the divine ministry, with a solid religious and secular education, full of prudence and a talented man, with long experience of life and ecclesiastical affairs, thanks to his long, honorable and proven service in the Church - to become patriarchal Exarch of Orthodox Parishes of Russian tradition under the canonical protection our Most Holy Apostolic and Patriarchal Ecumenical Throne.

Therefore, by our present Patriarchal and Synodal Letter announcing this to you, our beloved and blessed Orthodox Christians, we wish and paternally bless, urge and order you in the Church now to recognise His Eminence Archbishop John Charioupolis, our beloved brother and concelebrant in Christ as the true, lawful and canonical Patriarchal Exarch, to respect and follow his guidelines and advice to your advantage and for the safeguarding of dogmas and traditions. With that, by providing you all with our heartfelt patriarchal and paternal blessing, we pray that you and your houses be abundantly rewarded with gifts from our gracious God, Lord and Saviour, Giver of all, and that His grace and infinite mercy be with you.

On April 20 of the year of grace 2016 Convocation IX.

† Bartholomaïos de Constantinople, dixit

† Jean of Pergamum † Alexis of Atlanta † Joseph of Proikkonisos † Emmanuel of France † Nicolas of Detroit † Maxime of Silivri † Jacques of the Îles des Princes † Méliton of Philadelphia † Nicétas of Dardanelles † Gerasime of San Francisco † Amphiloque of Andrinople † Esaïe of Denver

## A personal reflection on the Enthronement hierom. Prophyrios

The Enthronement of Archbishop Jean of Charioupolis, Patriarchal Exarch of the Orthodox Parishes of Russian tradition in Western Europe, took place on 26th May 2016 at the St Alexander Nevsky Cathedral in Paris. What follows is a personal reflection on this important event.

The day chosen is also the day when St Augustine of Canterbury, Evangelizer of England, is commemorated. Dr Rowan Williams, the previous Archbishop of Canterbury and Head of the Anglican Communion, had visited the cathedral some weeks before and had met the archbishop. On the long train journey from Exeter to Paris I had plenty of time to reflect upon this coincidence and the extent of our new archbishop's responsibilities. The archbishop has the care of parishes and communities in many different countries, speaking different languages and with different local traditions. For example, as an Englishman, St Augustine of Canterbury has a significance for me that he will not have for people in other parts of the Exarchate.

As I approached I noticed the facade of the cathedral was covered with scaffolding and concealed behind netting. I began thinking that the building wasn't alone in needing repair and maintenance; our communities require care and attention also. Vision and purpose and a rich mix of people with different skills and talents, willing to accept leadership and work together, are needed to build and maintain a cathedral. The same is true when it comes to the community of the church.

'Thou didst send prophets; thou didst perform mighty works by thy saints who in every generation were well pleasing to thee' affirms the Anaphora of St Basil the Great. The context for the enthronement was thanksgiving for the gift of a new archbishop to enable, guide and lead us. Our God who 'is good and loves mankind', even now, sends people when we have need of them.

Archbishop Jean was at the back of the cathedral by the great west door, in his familiar blue cassock, talking quietly to a small group



of people. Additional lighting indicated that the enthronement was going to be filmed. His Eminence's earlier role presenting the television programme 'Orthodoxy' came to mind and I wondered what use might be made of modern technology to keep us all together.

Orthodox bishops, representatives of other churches and of the civil authorities as well as a large gathering of clergy and laity from across the archdiocese filled the cathedral. Among those I talked

to afterwards were parishioners from the cathedral and crypt parishes, the Dean of the Netherlands, a young priest from Norway currently working for the relief of refugees and immigrants who arrive on Lesbos in their thousands, monks from Taize, the only Orthodox member of the monastic community of Chevetogne, a young Frenchman training to be an Anglican priest, an Archimandrite from Canada on his way back from Russia, and a young Englishman, the son of one of our priests, whose studies in France are coming to an end. The sheer variety and range of experience of those who had come to the cathedral for the enthronement was impressive.

The enthronement was led by Metropolitan Emmanuel of France who accompanied Archbishop Jean as he entered the cathedral and greeted the Dean and priests representing communities from across the Exarchate, who awaited him. This solemn entry recalls the gospel of Thomas Sunday, 'In the evening of that same day, the first day of the week.... Jesus came and stood among them. He said to them, 'Peace be with you'. The Church's intention; our hope and prayer, that the Archbishop's service will be in the image and likeness of Christ the Good Shepherd was reiterated throughout the service. He was vested in the centre of the nave beneath the Icon of Christ, as is done for the Divine Liturgy. The Omophorion was laid across his shoulders recalling the parable of the Lost Sheep. The shepherd, finding the sheep that was lost, joyfully takes it on his shoulders, returns home and to his friends and neighbours and says, 'Rejoice with me. I have found the sheep that was lost'. The readings from Sacred Scripture further reminded us that the office of bishop is in the image and likeness of the Good Shepherd, Our Lord and Saviour Jesus Christ. Finally, towards the end of the service the Archbishop entered through the Holy Doors and was led by Metropolitan Emmanuel to the throne. At that point I was reminded of words from the Panikhida 'The Choir of saints has found the fountain of life and the door of Paradise. May I also find the way through repentance: I am the sheep that was lost; call me back and save me, O Saviour'.

The reading of the letter of appointment from His All Holiness Patriarch Bartholomew and the Holy Synod of Constantinople, the participation of HE Metropolitan Emmanuel and the presence of other Orthodox bishops, amidst the gathering of so many others from such diverse backgrounds reminded me of these words by the English poet, John Donne.

*'No man is an island, entire of itself;  
every man is a piece of the continent, a part of the main.  
If a clod be washed away by the sea, Europe is the less,  
as well as if a promontory were,  
as well as if a manor of thy friend's or of thine own were.  
Any man's death diminishes me because I am involved in mankind;  
and therefore never send to know for whom the bell tolls; it tolls for thee.'*

*Hieromonk Prophyrios  
10<sup>th</sup> June 2016*



# PILGRIMAGE TO THE HOLY LAND

FROM THE 3RD TO THE 13TH OF APRIL THE TRADITIONAL PILGRIMAGE ORGANISED BY OUR EXARCHATE TOOK PLACE. THIS YEAR, 33 PEOPLE PARTICIPATED IN THIS EXCEPTIONAL EXPERIENCE OF DISCOVERY AND PRAYER IN THE PLACES MARKED BY THE INCARNATION OF THE LORD AND THE EXCEPTIONALLY RICH HISTORY OF THE CHURCH OF JERUSALEM.

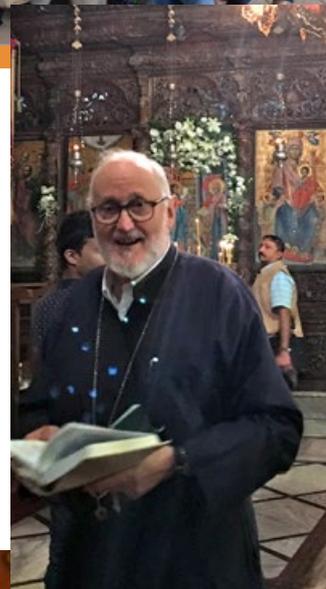
ARCHBISHOP JOHN LED AND ACCOMPANIED THE GROUP OF PILGRIMS WITH THE HELP OF ARCHPRIEST STEPHEN HEADLEY OF THE PARISH OF VÉZELAY AND FR YANNICK PROVOST WHO HAS ORGANISED THE DIOCESAN PILGRIMAGE SINCE IT STARTED REGULARLY AGAIN IN 2011.

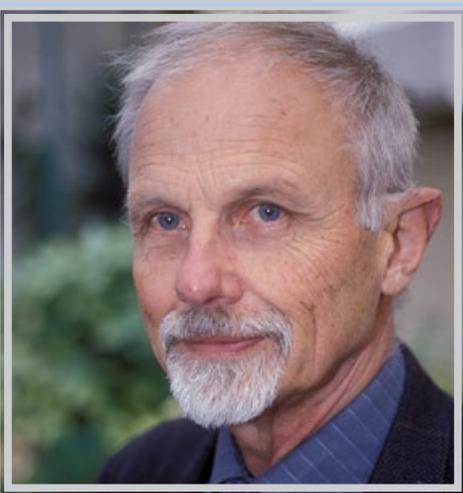
THE FEAST OF THE ANNUNCIATION WAS THIS YEAR AT THE HEART OF THE PILGRIMAGE, AND ARCHBISHOP JOHN WAS ABLE TO PARTICIPATE IN THE CELEBRATION OF THE DIVINE LITURGY IN NAZARETH WITH HIS ALL HOLINESS PATRIARCH THEOPILUS III AND TWENTY BISHOPS FROM THE LOCAL CHURCH OR WHO WERE THERE ACCOMPANYING PILGRIMS FROM RUSSIA, THE UKRAINE, GREECE, CYPRUS AND OTHER COUNTRIES. A BLOG WITH NUMEROUS PHOTOGRAPHS AND ACCOUNTS IS BEING SET UP, AND WILL BE MENTIONED IN THE NEXT FEUILLET.

AT EACH VISIT TO A PLACE BLESSED BY AN EVANGELICAL EPISODE, WE READ THE GOSPEL RELATING TO THAT PLACE, SANG THE TROPARIA AND KONDAKIA OF THE FEAST AND ARCHBISHOP JOHN GAVE A SHORT HOMILY. BELOW IS THE HOMILY THAT HE GAVE ON THE SITE OF THE ASCENSION:

## *On the site of the Ascension, on the Mount of Olives, Archbishop John*

Here where we stand the Lord left his disciples, He left the place where he showed his love for mankind. This poor and suffering humanity, who moaned before the Lord and who had received the grace of the one sent from God into the midst of them. This grace is still here, it is of the Spirit which is offered to us, as Archbishop Theophane reminded us last night, before the eucharist, in the body and blood of Christ, absolute Grace is renewed. We have been regenerated in baptism, and we are fed by the grace of the Eucharistic life, with the body and blood of Christ. And we, as it is said in the synoptic Gospels, we become participants in the immense and generous love of God. Of this love of mercy, of compassion, of this love given by Him who is capable of giving his life, of this oblation love, and the Lord is in this love that we transmit to each of our brothers by our life, our 'ethos' of Christian life, our manner of living as Christians, we transmit this infinite love of God who came into our midst, who was mercy absolute, the absolute gift of love, so that each one of us can find salvation. Thus, we give thanks to the Lord for all that he offers, for all that he gives, and for all that we can share of Him with our brothers.





## IN MEMORIAM NIKITA ALEKSEÏEVITCH STRUVE

*NIKITA ALEKSEÏEVITCH STRUVE PASSED AWAY ON  
SATURDAY (MAY 7) OF THE BRIGHT WEEK.*

Born in 1931, he joined the life of ACER at the age of 18, by participating in the annual congress of 1949. There, he met in particular Maria Alexandrovna Eltchaninoff, daughter of Father Alexandre, who will later become his wife and faithful companion.

Nikita Struve then actively took part in the then very dynamic activity of the Movement in the aftermath of the war. He interacted with members of the generation of the founding fathers (Father Basile Zenkovsky, Nicolas Zernov, Léon Zander...) and became friends with many members of the young generation (Fathers Igor Vernik, Alexandre Schmemmann, Elie Mélia, Alexis Kniazeff...). These encounters, as well as the meetings at the circles and congresses of ACER have played an important part in Nikita Struve's commitment to the Church and culture.

As a member and organiser of numerous biblical circles (biblical, oecumenical, over Russian literature) and congresses, and as an ACER representative at oecumenical gatherings and in the Syndesmos, Nikita Struve was rapidly brought to take responsibilities in ACER. In the early fifties, he was invited by Father Basile Zenkovsky to join the editorial board of the Vestnik journal, and the leading team of YMCA-Press publishing. In 1958, it is, among others, on his initiative, that the French journal *Le Messager Orthodoxe* is launched, a journal he will direct till his death. Under the lead of Nikita Struve, Vestnik, of which he becomes Chief Editor in 1970 till his death, strongly developed and became highly successful, even beyond the Movement, in Soviet Russia in particular. YMCA-Press Publishing also regained a new breath under his lead, and opened up to authors from Russia, in particular with the publication in Russian, in December 1973 of the first volume of Aleksandr Solzhenitsyn's *The Gulag Archipelago*, as a world exclusive. A long friendship will grow between the author and the publisher Nikita Struve, who will publish the complete works of Solzhenitsyn and will play a key role for their translation et publication in French.

A new chapter of Nikita Struve's activity starts in 1990 in the context of the political changes in Russia. With a visa from the Russian authorities, he travels all over the country to share and pass on the cultural and theological heritage of the emigration, and of the Movement in particular. He will make dozens of trips after that, during giving an spreading books published by the emigration, a.o. by YMCA-Press, in the libraries of Russian provincial towns. In 1991, in Moscow, he takes part in the foundation of the publishing house "Russian Way" (Ruskiy Put'), progressively transferring to it the editorial operations of YMCA-Press.

On the occasion of his 85th birthday, many colleagues, students, collaborators and friends gathered at the *Éditeurs réunis* in February to pay him a tribute. Last March, despite of the tiredness, Nikita Struve was adamant to participate in the days dedicated to Saint Maria of Paris, organized by ACER-MJO. He then gave a short but remarkable speech, where he displayed all his talents as a speaker (see video below).

Nikita was also several times a member of the Archdiocesan Council, in particular the past several years since 2004.

Representative of the Golden Age of the Russian Emigration, tireless witness of the orthodoxy and culture in France and in Russia, he was to many a master and a friend.

May his memory be eternal! Christ is risen!

### *Friday, May 13th 2016, Funeral of Nikita Struve*

On this day, I would like to add a special flower to this wreath, and the words and testimonies of gratitude we are giving to Nikita Alekseïevitch.

First of all, to talk about what he did in Russia: his numerous trips to pass on to Russians, through the YMCA-Press publishing, the heritage of the Emigration, and to make it grow. That's where I met him. I was standing in the queues to enter the room of the Foreign literature section of the Moscow Library, where the books of Berdiaev, Frank, Chestov had arrived by truck from Paris at the initiative of Nikita Alekseïevitch, who had to overcome practically insuperable obstacles to manage that. The hunger for those books that had long been forbidden, if not totally unknown to the Russian public, was huge. Personally, I discovered several books of Mother Maria Skobtsova, one of the authors of my then in progress thesis, but also Bulgakov's *Heart of a dog*, Platonov's *Chevengur*, or Zinaïda Guippius' and Maximilian Volochine's poetry that Nikita Alekseïevitch has given back to the Russian readers, first by publishing them in Paris, then by bringing them literally to numerous towns of Russian, even in my Siberian home town, Tiumen.

Our collaboration started in Moscow around a project to publish Maria Skobstova's complete works. To me, Nikita Alekseiëvitch was the direct heir of his action. He gave it so much life, and made it so full of this spirit of freedom within the Church, that was regained in exile, and about which Mother Maria speaks so powerfully.

This first image became more focused and full in the years of our collaboration in Paris, from 2000 on, when Nikita Alekseiëvitch invited me to take part in the writing of the Vestnik RKHD journal. I discovered that freedom doesn't impose itself as easily, even in the rather favourable circumstances of the emigration, and that it also has its stumbling blocks and deceptions. But Nikita Alekseiëvitch's qualities remained: a man of great honesty, without compromise. He was a true knight, fighting for the truth, only armed with his pen, as a Don Quixote with windmills, as he was practically the only one to see beyond the true giants, the real dangers that can escape us. Each editorial column of Vestnik talks about it, becoming a genre of its own under his pen, the face of the journal with his own signature in each edition.

On top of this daily work for periodicals, many of us have felt the inspiration of his word and its power during our cultural evenings at the Éditeurs Réunis or during university conferences, where he dealt his knowledge on the culture of l'Âge d'Argent or his memories of Anna Akhmatova or Pierre Pascal. His cultural and spiritual horizon was huge. We had the impression that a whole era was talking through the voice of its greatest personalities, each with their more personal intonations. That particular gift of Nikita Alekseiëvitch is not lost for us: several of these texts are published in the book *Orthodoxie et Culture*, where, in the best tradition of the Russian emigration's thought, in the steps of Father Vassili Zenkovsky, Konstantin Mochulsky, and Wladimir Weidlé, he reveals the subtle link between both, how the language of icons, of poetry, of Beauty can open the doors of the Church.

As a talented speaker, he had a singular trait: he did not resort to rhetorical figures, chose his words with great care, refused good appearance and the lies of too perfect speeches, or any form of hypocrisy. He himself spoke only of the things he knew very well, and that he was willing to stand up for, with much fervour.

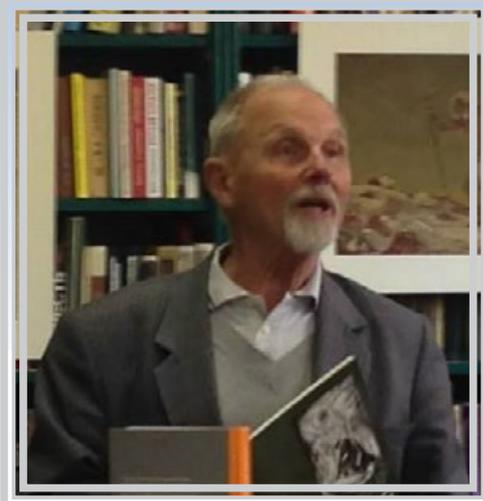
I would also like to underline another aspect that often struck me - his love for children. Not only his own grand children, but also his affectionate attention for all of our children. Regardless of his numerous activities, he was very sensitive to their presence, he was generous; invented fun little games, just like that, with his smile, and to their great joy. We can also call to mind his attention for beauty, for the waking nature in the spring, and the faces surrounding him. Last time we met at the hospital on May 3rd, in the resuscitation room, bedridden, he spoke of the luminous face of this or that nurse.

This last encounter was remarkable: he was radiating, energetic, and adamant to talk about the Vestnik in preparation, the writings and efforts of his son to maintain both journals, so dear to his heart, in existence. He was very grateful for his daughter who was fulfilling her dream - a museum of the emigration on the premises of the Éditeurs Réunis.

It was a great joy to see him so inspired, alive and full of projects that, as always, spread as far as Russia. It was powerful and contagious. As if he was already following a call, that he was ready, but also as if he was sharing it with us.

I'm receiving this as an invitation to pursue the action, as far as possible, through our common efforts, keeping in mind the height of spirit he demonstrated.

I would like to conclude with the words of the poet that probably inspired him most, that he translated a lot, and to whom he dedicated a book published in French and in Russian, and that remains, in Russia as well, a reference work revealing us an unknown Osip Mandelstam. These verses are found in the



Anthology of Russian poetry in the XXth century, one of his works passing on the Russian culture in the West, and of which a new edition is in preparation.

Mandelstam writes, in his poem around the quest for the Golden Fleece:

*И покинув корабль, натрудившийся в морях полотно, Одиссей возвратился, пространством и временем полный*

Nikita Alexeevitch translates into French:

*Et quittant son vaisseau, aux voiles fatiguées dans les mers, Ulysse revient, riche d'espace et de temps*

*(And, leaving the ship that had worked a canvas of the seas, Odysseus returned, replete with time and space)*

After navigating through so many spaces, gathering the generations, Nikita Alekseiëvitch now goes back to his true homeland, leaving us with his rich experience, as a living heritage, that is still inspiring us.

*Tatiana Victoroff*

## ORDINATIONS

Archbishop John was ordained :

- ▀ Deacon James Burns, priest for the Parish of St Anne in Northampton (G.B.), on May 29, 2016.