



## THE CHURCH: COMMUNITY IN THE WORLD

As it is the beginning of a new school year and parishioners are once again finding themselves gathered together week after week, let us reflect on this mystery of community lived in the presence of the Lord.

### Community as foundation of the Church

*"For where two or three are gathered in my name, I am there in the midst of them" (Matt. 18:20).* The word Church comes from the Greek ecclesia, which means "meeting." United to one another through the sharing of love, Christians are united to Christ, who is the head of this meeting, of this body, which is the Church. In entering into the Church, we visibly identify ourselves with this body of which we are members. The icons welcome us; we are all part of the same family. The Church on earth is joined to the heavenly Church in a communal adoration where *"we represent the Cherubim... to receive the King of glory."* The love given by God, shared with our brothers, such is the meaning of the Eucharistic cup from which we obtain fullness of life.

We therefore do not go to Church for personal salvation, but to collaborate in the salvation of the entire body. *"One is not saved alone, one is saved with his brothers,"* says Khomiakov in the 19th century. In the secret of our room we say "Our Father" (and not "my Father"), because we are all, equally, children of the same Father. In our community each one of us is responsible for our communal progress towards the Kingdom. The whole of Church life is community.

### Christ as Founder of the Church

Over the course of the first fifteen centuries of Christianity, believers did not have a Bible on which to base their faith. It is only thanks to the invention of the printing press

with Gutenberg in the 15th century that the Word of God would be read and meditated on by the people. Formerly, it was sufficient for believers to assemble around the person of Christ, to feel His presence. The concept of "Biblical studies" didn't exist! However, Christ said, *"I am with you always, even to the end of the age"* (Matt. 28:20).



### ELECTION OF THE ARCHBISHOP

GENERAL ASSEMBLY  
EXTRAORDINARY (AGE)  
AND ORDINARY (AGO)  
DE L'ARCHEVÊCHÉ

31 OCTOBER ET 1<sup>TH</sup> NOVEMBER

Thursday 31 October 2013

18:00 Vespers  
19:00 AGE Credentials Committee and delegates' entrance in the room  
20:00 Opening by Archbishop Emmanuel  
Election of officers . Report of the Committee on mandates. Presentation of the proposed revision of the statutes . Discussion. vote  
Preparations for the election of members of the Council of the Archdiocese : reminder of the Regulation and presentation of the list of candidates proposed by the Council of the Archdiocese or parishes . Call for applications .

Friday 1<sup>th</sup> November 2013

9:00 Hours  
09:30 Pontifical Divine Liturgy  
12:00 Coffee and Buffet  
2nd Session  
14:00 AGO and AGE  
Presentation of Candidates for Archbishop. Vote  
Moral report of His Eminence Metropolitan Emmanuel. Financial Report for the period 2010-2012. Findings of the Audit Commission . Activity Report of the Council of the Archdiocese and Diocesan Administration. Discussion and vote on the discharge. ITO activity report. Presentation of candidates for the Council of the Archdiocese. Vote  
Announcement of results of the election as Archbishop in CA, followed by the election of deputies to the Board and members of the Audit Committee .  
20:00 end

SUBJECT TO CHANGE

[HTTP://WWW.EXARCHAT.EU](http://www.exarchat.eu)

## *The roots of Community*

Men have always found millions of reasons to gather together: associations of all sorts, fraternities, political parties, unions, guilds... they are necessary to structure society, to channel its energies, to give it a soul. Yet, all of these gatherings are fated to disappear one day in order to make room for others.

This theme is taken up, from a political standpoint, by Graham Greene, in his novel *The Power and the Glory*, which takes place in a province of Mexico, fallen to the hands of a Marxist power, relentless to eliminate every trace of religious belief. A priest condemned to capital punishment enters into dialogue with the lieutenant responsible for his execution. The priest addresses his executioner: "for you, it is all about men, and if your leaders behave badly, then everything collapses (as we saw in the USSR in 1989). We, on the other hand, may have men who behave badly, but the fact remains that our Church survives, because "it has seen something that comes from elsewhere." In other words, its roots are in heaven. The most powerful empires in history have all collapsed: the Roman Empire, the Austro-Hungarian, colonial, Nazi, Communist, all seemed at one point to defy the centuries, yet all ended as dust.

Only the Church has humbly continued its journey, through the millennia, at times in the face of distress and persecution (today in the Middle East, in Africa...), at times in the face of division, of which we are not yet healed, at times in the softness of a society, seduced by the pleasures of consumerism rather than concerned with the salvation of its soul.

For two great witnesses of the faith, died martyrs, Dietrich Bonhoeffer in Germany and Alexander Men in Russia, we are today witnessing a historical change in era, passing from a formerly religious time, or rather one that aimed to be as such, to a new, agnostic world, ignorant to the Word, estranged but not necessarily hostile to Christ. Father Men wondered what was better, a full church, but one whose members' hearts are empty, or an empty church where the hearts are full. "*The gates of Death shall not prevail against [the Church]*" (*Matt. 16:18*). It is small groups of faithful who press on towards the Kingdom. Let us hope that our modest parish will continue to grow. There is still room!

*Faather Michel Evdokimov  
Editorial september 2015  
published in the parish bulletin  
community of Sts Peter and Paul I(92 – France)*

## 1923-2013 • 90 YEARS ACER-MJO ORTHODOX YOUTH MOVEMENT

ON SUNDAY, OCTOBER 6TH, THE 90TH ANNIVERSARY OF THE FOUNDATION OF THE ACER-MJO WAS CELEBRATED IN PARIS. ABOUT ONE HUNDRED PEOPLE OF ALL GENERATIONS GATHERED TOGETHER FOR A SERVICE OF THANKSGIVING, CONCELEBRATED BY SEVERAL PRIESTS OF THE ARCHDIOCESE. CYRILLE SOLLOGOUB, PRESIDENT OF THE MOVEMENT, THEN GAVE AN ADDRESS, WHICH WAS FOLLOWED BY A SERIES OF REPORTS GIVEN BY SEVERAL ACER MEMBERS WHO WERE ALSO FAITHFUL – CLERIC OR LAICS – OF THE ARCHDIOCESE BEFORE THE WAR. A LARGE, CONVIVIAL BUFFET CONCLUDED THE EVENT. SEVERAL MOVEMENTS AND ASSOCIATIONS (VITIAZ, SOKOL, RUSSIAN SCOUTS, ETC) PROPOSING EDUCATIONAL OR RECREATIONAL ACTIVITIES, BEING LINKED WITH THE ARCHDIOCESE, WERE ALSO REPRESENTED.



### ARCHBISHOP GABRIEL

Fr. Vladislav Trembovelski and Michel Sollogoub, Archdiocesan Secretary, visited His Eminence Gabriel at the end of September. His health is not improving, and the last MRI showed no encouraging result.

**Pray for him, think about him.**

Do not hesitate to write to him. :  
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Tatiana Victoroff, Michèle Nikitine, Hélène Arjakovsky-Klépinine and Daniel Struve all gave illustrations of the respective figures of Jean Lagovski (member of the ACER movement in France, was tortured and executed by the NKVD in Estonia, and canonised in 2012 by the Ecumenical Patriarchat); of Alla Mathéo (a very efficient actor devoted to social action following the example of Mother Marie (Skobtzoff), arrested in Paris during the War for her Jewish origins, deported and died in the gas chambers); of Father Dimitri Klépinine (priest of the Archdiocese who worked closely with Mother Marie Skobtzoff, arrested at the same time as her for having saved numerous Jews, deported and died in the camp at Dora in 1944, canonised by the Ecumenical Patriarchat in 2003); and of Father Alexandre Eltchaninoff (priest of the archdiocese in Nice, inspired pastor and spiritual theologian, noted by several generations of faithful, died in 1934).

The evocation of leading figures of the movement acted as concrete examples of people, as members in the heart of the movement, who have fully committed their lives to the service of his brothers, the Church or the Word of God. As Cyrille Sollogoub demonstrated in his introduction, the memory of the founding events of the past or the veneration of holy faces close to us, helps us to build our lives and to give ourselves to the service of the Church today as yesterday.

The ACER (ACER-MJO, since 1995) movement, as old as the premises of the archdiocese, was founded in 1923 in Czechoslovakia, with the blessing of Metropolitan Eulogius, who was also the first bishop to lead the archdiocese. Another bright and prominent figure of the archdiocese, Father Sergius Bulgakoff, was also among the instigators and founders of the movement (as well as the St. Sergius Theological Institute, founded in 1925). Many professors of St. Sergius Institute were also active members of the ACER.

In the name ACER, Christian Action of Russian Students (in French, Action Chrétienne des Etudiants Russes), the letters ACE came from what the movement was, in the beginning, a “branch of Russian emigrés” of the FUACE (Universal Federation of Christian Student Associations), an ecumenical organisation of Protestant origin that enabled young Russian emigrés to meet with Orthodox theologians, themselves Russian emigrés. As its members immediately anchored themselves to Holy Communion and open (if not at times turbulent) discussion, in search of the truth of the Gospel, the gathering flourished, eventually giving way to a movement that always sought to discern the signs of the times (Matt 16:3) and therefore experienced several important phases of evolution. Created as Russian, the movement quickly grasped the issues and needs of the local roots of the Orthodox faith and of its universality. This led the movement very early on to practice the liturgy in the local language, and to become wary that its attachment to



*Michèle Nikitine present Alla Mathéo*

Russian culture in no way be given greater importance the proclamation of the Gospel and the Incarnation in every moment of life. The movement thus added “Orthodox Youth Movement” (Movement Jeunesse Orthodoxe, or MJO in French) to emphasize its desire to avoid cultural exclusivity.

Even if today the links of the Acer-MJO and the Institute are not as strong as in the past, the movement considers itself an heir of the theology of the Paris School, where it always found a place to put its activities directly into practice. It is thus that the movement acted as a laboratory, so to speak, to the liturgical (services in the local language, out loud, with regular communion) and ecclesiological revivals (participation of the laity in the administration of the Church, priesthood and episcopate designed as services rather than titles), which eventually spread far beyond the confines of the movement itself.

Today, Acer-MJO continues its youth activities as well as those devoted to intergenerational theological reflection. The movement also organises a camp for children and adolescents, ages 7-17, during the month of July in the Vercors (France), where services in French are held daily in the camp’s chapel (which depends on the Archdiocese) and where the children (130 to 140 children are present at the same time) and some 40 adult volunteers experience a life in community entrenched in today’s realities while being centered on the Church and Christ. In addition, the Acer-MJO organizes youth activities and conferences for theological reflection. The next conference, devoted to a reflection on philosopher and social actor, Nicolas Berdyaev, will take place on the 26th and 27th October 2013 in Loisy (Paris region).

Website : [www.acer-mjo.org](http://www.acer-mjo.org)



*Assemblée 90 ans ACER-MJO*