



Χριστος ανεστη ! αληθως ανεστη !
христос воскрес ! воистину воскрес !
Christ is risen! He is risen indeed!
Christ est ressuscité ! En vérité Il est ressuscité !
Christus ist auferstanden ! Er ist wahrhaft auferstanden !
Christus is opgestaan ! Hij is waarlijk opgestaan !
Cristo e' risorto ! Veramente e' risorto !
Kristus är uppstånden ! Sannerligen är Han uppstånden !
Kristus er opstanden ! Han er sandelig opstanden !
Hristos a înviat ! Adevarat a înviat !
Kriste agsdga ! Cheshmaritad agsdga !

THE MYSTERY OF THE RISEN CHRIST

The whole message, the very essence, of Christianity is contained in the triumphant exclamation of the Church during the Easter night: "Christ is risen indeed". From this moment, Jesus the Nazarene reveals himself and pervades the world with the Easter light: Christians' faith bears testimony of Jesus-Christ dead and risen from the dead, present in their worship and the sacraments, and whose face they discover in sharing and service. All the Christian theology, all the treasures of the tradition amassed during two thousand years, finally come down to the unceasing meditation upon "the only thing necessary", expressed in the various ways and registers of the Christian culture: in the theology of the Fathers and of the Councils, in the scriptural exegesis, in the theology of worship and of sacraments, in the Christian hymnography, in the spiritual experience of the saints that belongs to all the God's people. Anywhere, anytime, the mystery of Jesus-Christ is the ultimate Christian reality, in which all symbols come together, from which all the richness of the Church tradition takes its origin. Everything in the Church refers to Jesus-Christ, is defined by Him: be it the theological language, the icon or the worship, everything finds its foundation in Jesus-Christ. It is because God's Word has completely assumed the human nature and has renewed it in Himself, that the human language is now in unison with its object: man renewed by the Holy Spirit can "speak" with the Father, can speak of Jesus-Christ, can speak in and through the Spirit of Life and Truth. So, in the very heart of the Christ's mystery and of his historical work of salvation, there is the mystery of Easter, the unique mystery of the love

and the sacrifice of the Holy Trinity that is made evident in the passion and the glorification of Jesus-Christ, in the humiliation and the exaltation of the Son of God, in the "passing", i.e. the Pascha, from death to Resurrection. The insufferable paradox and contradiction between both aspects are untangled by their incredible convergence, in the victorious cross, in the life-giving grave, in the triumphant harrowing of hell, in the wounds of the Risen One. Beyond the theological or the liturgical language, the very life of the Christians bears the imprint of its fundamental relation with Jesus-Christ dead and risen from the dead; it starts with the sacred acts of the baptismal initiation, and goes through all the sacraments of which the most intense and central moment is the Eucharistic communion. Thus the Eucharistic memorial makes us integrate the very mystery of the Pascha of the Lord, who died and resurrected, who ascended and sat at the right hand of the Father. The Eucharist nurtures us and maintains us in the Lord's Pascha, thanks to the immutability of the Holy Spirit's gifts, through a process of deification in Christ, in the already established closeness of the Father's Feast. Lastly, the mystery of death, i.e. the sacrament of the ultimate Pascha, admits us once and for all into a face-to-face meeting with the Risen Christ, when our mortal bodies are adorned with immortality and light. Waiting for this "passing" gives sense to our whole life, to the narrow path leading to the Realm where praise of the Risen Christ will ring out forever.

Father Boris Bobrinskoy
Editorial published in the "Bulletin de la Crypte" – April 2008



IN MEMORIAM : ARCHPRIESTR NICOLAS LACAILLE

Father Nicolas Lacaille has fallen asleep in the Lord on Monday, April 8th, the next day after

the Sunday of the Holy Cross. His funeral was celebrated on April 13th in the Alexander Nevsky Cathedral of Paris. A dozen priests and a great many people accompanied Father Nicolas unto his new resting place. All kept in their heart the image of an endearing, funny (even when angry) man, always affectionate, but above all as singular as all his life had been.

Born in Neuilly-sur-Seine to an active catholic family, Jean-Philippe (as he was named) and his wife H el ene discovered the Orthodox tradition in the early 80s. Both were at that time "soul searching". Some friends invited them to celebrate Christmas in their church. "We immediately felt home at last", H el ene remembers. Three years later, Fr. Nicolas who, when young, had already envisaged priesthood, was ordained. He served in different parishes: the church of Saint-Basil in Paris, the community of the Nativity of Jesus Christ in Le Mans, and finally the parish of Saint John the Theologian in Meudon, together with Fr. Serge Sollogoub.

Simultaneously with his pastoral activity, Fr. Nicolas took an active part in the work of "Cimade", an ecumenical association assisting migrants, refugees and asylum-seekers, as well as in another association called "the Recovered Icon", going out to meet with persons in great distress. "The Recovered Icon, what a programme: the programme of his life," the archpriest Alexis Struve, the vice-rector of the Alexander Nevsky Cathedral, notes. "It was impossible for Fr. Nicolas to ignore the living icons, the others, men and women surrounding us. He had his own way of entering into our Lord's mystery of compassion." Indeed, solidarity was the other aspect of this man's personality, who chose to be a resource teacher and a social worker. For example, he worked in an association called "Freedom for the Captives", which helps homeless living in the street and prostitutes. He often recalled how he strode along the alleys of the Bois de Boulogne clothed

in his cassock, to rescue and assist the outcasts, the most humiliated ones. "He dared go where nobody wanted to go" Fr. Symeon, hegumen of the monastery of Saint Silouan, recalls. Fr. Nicolas had experienced suffering, physical as well as psychological and because of this he could never forget those who suffered; it made him a genuine heir of saint Marie of Paris (Skobtsov).

Fr. Nicolas never forgot about the young ones, for whom he felt a deep affection. For many years he was the chaplain of the ACER-MJO summer camps; he also regularly took part in the "Festivals of the Orthodox Youth". Any child, any youngster who met with him recalls the "big-hearted troublemaker". They also remember a man who listened to them with attention and took them seriously; a chaplain ready at any time to stand up at dawn to share with the children, through prayer, his love for our Lord Jesus Christ. During the Social Weeks organized in France in 2010, Fr. Nicolas was asked to send a message to the future generations. He said: "**The divine plan sees no living and no dead. We all are the body of Christ. Therefore, for the future generations it is important to know that everything, always, must be renewed. Our faith must be renewed. Our love for Jesus Christ must be renewed every day because the Spirit is at work every day. It is for us to respond to the Spirit and to behave in the world so that the Heavenly Kingdom starts here and now. It is not easy to be a Christian; it isn't even a comfort when in ordeal. But by praying and by endeavouring to accomplish what God expects from us, we can overcome the difficulties of this world, and, again, work for the Heavenly Kingdom to start here and now!**"

All our thoughts, all our affection and our prayers are with him on his way to his new abode, and also for his wife H el ene, his children Perrine, Alexandre, Cl ementine, No emi and Clotilde, and his grandchildren.

Memory Eternal.

Samuel Aslanoff

On the evening of May 5th, Easter day, His Eminence Metropolitan Emmanuel, locum tenens of the archiepiscopal throne, presided over the celebration of paschal vespers in the Paris Alexander Nevsky Cathedral. With him during the celebration were the rector of the Cathedral Archpriest Alexis Struve, the other priests of the parish – Protopresbyter Anatole Rakovitch, Archpriest Eug ene Czapiuk and Priest Andr e Svynev – and Deacons Alexis Miloutine and Ivan Drobot. At the Small Entrance Metropolitan Emmanuel raised Fr. Andr e Svynev to the rank of Archpriest. Following the Great Prokimenon, the Gospel of paschal vespers was read in Greek, Slavonic and French.

At the end of the celebration, Metropolitan Emmanuel gave a short address to the clerics and the many faithful present in the church on this Easter evening. First of all, he wished everybody a happy Easter celebration, and emphasized the fact that this feast is the outcome and the climax of the worshipping time we had lived through during the Great Week of the Passion. He also passed over to the parishioners of the Cathedral, and to all the clerical and lay members of the Archdiocese, the patriarchal and fatherly blessing of His Holiness the Patriarch Bartholomew. Then Metropolitan Emmanuel announced, that during its last session on the week of April 22-27, the Holy Synod of the Ecumenical Patriarchate had acknowledged the outcome of the assembly of clerics and laymen held in the Archdiocese on March 30th, and the response sent by the Council of the Archdiocese to the proposition made by His Holiness the Patriarch Bartholomew. Consequently, the Holy Synod has asked Metropolitan Emmanuel to temporarily administer the archdiocese and named him Exarch of the Patriarch until the convening of the Archdiocesan General Assembly whose mandate will be to elect a new archbishop. Metropolitan Emmanuel declared that his intention is to go on with the work started with the Archdiocesan Council to meet this goal, and he reiterated the Ecumenical Patriarch's commitment to the upholding and continuity of the Archdiocese.

On Monday, May 6th, Bright Monday and day of Holy Great-Martyr George, His Eminence Metropolitan Emmanuel celebrated the Divine Liturgy in the Saint Sergius of Radonezh church in Paris, with the rector of the parish, Fr. Vladislav Trembovelski, four other priests and two deacons, and in the presence of Archpriest Nicolas Ozoline, Dean of the Saint-Sergius Orthodox Theology Institute.

At the end of the Liturgy, Metropolitan Emmanuel gave a short address, again underlining the meaning of Easter, the significance of the Church and of the Saint-Sergius Institute. Also, he spoke again of the present situation of the Archdiocese, and expressed his confidence in the future because, he insisted, Christ's Church, throughout her long history, always was able to overcome ordeals. Archpriest Vladislav Trembovelski then spoke, thanking Metropolitan Emmanuel for having come to celebrate the Liturgy, and wishing him in the name of all that he finds the necessary strength and grace to fulfill the task awaiting him in the administration of the Archdiocese.



**« The Nightvigil »
Night of June 22 to 23, 2013**

On the night of June 22 to 23, to mark the UN International Day in Support of Victims of Torture (June 26), Christians around the world are committed to support through their prayers those suffering in the hands of torturers.

Asked to remain vigilant in prayer, Christians will carry together the hope for a world free from all forms of torture. So that darkness becomes light, death becomes resurrection and imprisonment freedom for those who are tortured. "The night as the day is light" (Ps 139,12).



On Saturday, April 19th, members of the Romanian Orthodox parish in Liege made a pilgrimage to the Orthodox chapel of Banneux. Fr. Stefan Barbu, the rector of the parish, presided over the Divine Liturgy celebrated in Romanian. Fr. Guy (Fontaine), in charge of the chapel, concelebrated with him. After the Liturgy all participants gathered for a moment of reflection, and listened to conferences by Fr. Guy and Fr. Constantin Pogor, a Romanian priest from Alost. The day ended with the celebration, this time in French, of a service including the akathist to the Mother of God. All participants expressed their joy for the prayer shared and the meeting of Orthodox Christians.

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L'office des saints hiéromartyr Dimitri, hosiomartyre Marie, martyrs George et Elie, ainsi que l'office du saint et juste Alexis d'Ugine, anciens membres de notre diocèse et canonisés en 2003, sont parus.

8€ un 15€ les deux (frais de port en sus)
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Orthodox holidays!



Spiritual sessions - Dormition Cévennes* (France)
"Reading Holy Scripture today" with father John Breck
amisdefenouillet2004@gmail.com ou +33 (0)6 76 71 46 29



CAMP OJB (Orthodoxer Jugendbuch Deutschland) 22rd August -1th september 2013
for children aged 7-15
For 4 years summer camps have been organised in the Baden-Wuttenberg. Renseignements : père Michael Buk
info@orthodoxe-kirche-albstadt.de

CAMP Wales (Grande-Bretagne) 2013
for children aged 9 - 16
For nearly 40 years summer camps have been organised in the Brecon Beacons in South Wales. Further details. Diacre Peter Scorer peterscorer@hotmail.co.uk
Père Alexander Fostiropoulos fostiropoulos@clara.net

CAMP ACER-MJO Vercors (France)
8th july - 5th August 2013 for children aged 7 - 17 --
Each year in July, and since 1927, nearly 150 young Orthodox Christians and thirty supervisors, who find themselves in Servagère (1100m Vercors in the French Alps), to experience of community life based on a deepening of the Orthodox faith.
ACER-MJO 91 rue Olivier de Serres 75015 Paris
Tél. +33 (0)1 42 50 53 66
secretariat@acer-mjo.org – www.acer-mjo.org

In a warm and friendly atmosphere, discussions on spiritual topics in the morning, free time in the afternoon and cultural gatherings in the evening. The morning and evening prayers set the pace of the event. Divine Liturgy is celebrated on the 15th August. Excursions and meetings with local Christians.

*Fenouillet is a hamlet located near the Cévennes National park in Southern France.