



Многая Лета ! Mnogaia léta

ON MONDAY 10TH NOVEMBER, THE FEAST OF ST JOB OF POCHAEV ACCORDING TO THE JULIAN CALENDAR, HIS EMINENCE ARCHBISHOP JOB OF TELMESSOS CELEBRATED HIS NAME'S DAY AND THE FIRST ANNIVERSARY OF HIS BECOMING HEAD OF THE ARCHDIOCESE. ON SUNDAY 9TH NOVEMBER HE PRESIDED AT THE VIGIL SERVICE AT THE CATHEDRAL OF ST ALEXANDER NEVSKY. THE NEXT DAY, HIS EMINENCE METROPOLITAN PAUL VYSHGOROD I CHERNOBYL (HIGOUMEN OF THE LAURE OF THE KIEV CAVES) PRESIDED AT THE DIVINE LITURGY. CONCELEBRATING WERE ARCHBISHOP JOB, METROPOLITAN ALEXANDRE OF PEREYASLAV-KHMELYNYSKIY AND VYSHNIV (ORTHODOX CHURCH OF THE UKRAINE), ARCHBISHOP MICHAEL OF GENEVA (ROCOR) AND BISHOP NESTOR OF CHERSONESE (ORTHODOX CHURCH OF RUSSIA). AT THE CONCLUSION OF THE DIVINE LITURGY HIS EMINENCE METROPOLITAN EMMANUEL OF FRANCE PASSED TO ARCHBISHOP JOB THE WISHES OF HIS HOLINESS THE ECUMENICAL PATRIARCH BARTHOLOMEW. THEN ALL THE OTHER BISHOPS PRESENT ALSO GAVE HIM THEIR VERY BEST WISHES. ALSO PRESENT WERE HIS EXCELLENCY BISHOP BORYS GUDZIAK (DIOCESE IN FRANCE OF THE GREEK-CATHOLIC CHURCH OF THE UKRAINE AND MADAME THE MAYOR OF THE 8TH ARRONDISSEMENT OF PARIS, JEANNE D'HAUTESERRE.



THE HOLY LITURGY OF ST JAMES



On the feast of Saint James the Apostle, the brother of our Lord and the first bishop of Jerusalem, with the blessing of Archbishop Job of Telmessos, the Liturgy of Saint James was celebrated for the first time in the Cathedral.

Archbishop Job presided over the office, concelebrating with the Cathedral's clergy, the dean and teachers of the Institute of Theology, as well as guests.

The ordo of the Liturgy is different from the later byzantine Liturgies of Saint Basil the Great and Saint John Chrysostom. For example, during Litanies the deacon stands facing the faithful, not the sanctuary; the Holy Scripture is read in the middle of the church. But the main particularity of the liturgy is that during communion faithful receive separately the Body and the Blood of Jesus-Christ (as was the case, until the 8th century, during the liturgies of Saint Basil the Great and Saint John Chrysostom).



THE HOLY LITURGY OF SAINT JAMES THE BROTHER OF OUR LORD IS A LEGACY MORE THAN A THOUSAND YEAR OLD, RECEIVED FROM THE UNDIVIDED EARLY CHURCH WHERE IT WAS BORN IN THE VERY FIRST CHRISTIAN COMMUNITY OF JERUSALEM.

During the first centuries the Liturgy of Saint James was celebrated everywhere: in Palestine, in Antioch, Cyprus, the South of Italy and on the Holy Mount of Sinai. Its austere and ascetic character reminds us of the times of the first martyrs and of the first Apostles' followers. However, starting from the 9th century it was replaced by the Liturgies of Saint Basil the Great and of Saint John Chrysostom, whose solemnities better matched the sumptuous imperial celebrations in Constantinople. This explains why Slavs are not acquainted with the Liturgy of Saint James: with their catechization they inherited the purely "Constantine" celebrations. During the second millennium, the treasure of the Liturgy of Saint James has been cherished and preserved in only two places

in the world: in Jerusalem and on the island of Zakynthos in Greece, where its celebration never ceased (In Jerusalem it is celebrated three times a year: on the feasts of the Apostle James, of the Holy family of our Lord and the Synaxis of the 70 Apostles; in Zakynthos it is celebrated any time, as the priest decides).

In Russia the Liturgy of Saint James remained unknown until the 20th century. In 1938, with the blessing of Metropolitan Anastasis, the Russian emigrate Hegoumen Philip (Gardner) translated the office and the songs into Slavonic. This marked the renewal of this extremely rare liturgical order. First it was celebrated in the Russian churches of the Diaspora, then from the 60s-70s in the Church of the Academy of Theology of Saint-Petersburg (then Leningrad); there it is now celebrated yearly on November 5th, on the feast of the Apostle James. After that, the custom spread to the Serbian and Bulgarian Churches, as well as to the other local Orthodox Churches.

CENTENARY OF METROPOLITAN ANTHONY OF SOUROZH LONDON - 15TH-16TH NOVEMBER 2014

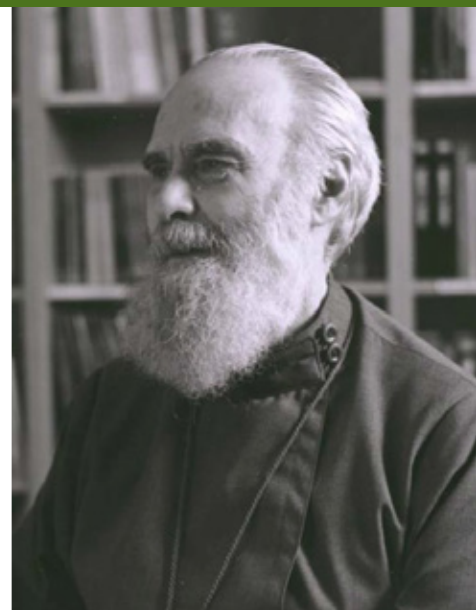
A CAPACITY AUDIENCE OF SOME 200 PEOPLE ATTENDED THE TWO-DAY CONFERENCE AT THE PRESTIGIOUS KING'S COLLEGE LONDON ON THE THEME "THE GLORY OF GOD IS A MAN FULLY ALIVE", IMPECCABLY ORGANISED BY KELSEY CHESHIRE ON BEHALF OF THE METROPOLITAN ANTHONY OF SOUROZH FOUNDATION (MASF) – THE FOUNDATION DEDICATED TO THE STUDY AND DISSEMINATION OF METROPOLITAN ANTHONY'S TEACHING.

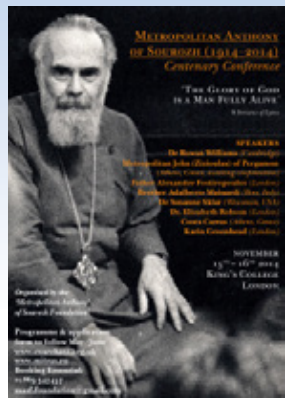
This year marks the centenary of his birth, therefore the conference had a much higher profile - in the number and eminence of speakers, in the scope and quality of talks presented, in the quality of singing at services, in the variety of books and recordings on sale, in the excellence of the exhibits of photographs of Metropolitan Anthony at different stages of his life and in different situations, with commentary and quotations in English from his works. This exhibition was all the more extraordinary because it was conceived, executed and brought to London from Moscow by a group of young Russian volunteers: young professionals and students who devote their skills, much time and energy and much love to the dissemination of Metropolitan Anthony's teaching. These volunteers also played an essential part in the practical running of the conference.

I was struck by the easy and friendly general atmosphere which reigned on both days, in spite of the awe-inspiring surroundings of the College's Great Hall, of the awe-inspiring

stature of speakers, of the great number of talks and of their exceptionally high standard. MASF plan to publish the full text of the talks in English on its website (www.masf.org.uk) so everyone will be able to familiarise themselves with the content of these talks – though of course only personal experience can do justice to the human variety and personal feeling which permeated the presentation: so many of the speakers (and of the participants) were personal friends of our late Metropolitan, so many were his disciples, so many his co-workers.

There were ten talks in all. The keynote speaker on Saturday was Dr Rowan Williams, who as Archbishop of Canterbury had given such a moving sermon at the burial service





of Metropolitan Anthony and who now spoke of a man and of this man's teaching which were a part of his own experience. Brother Adalberto Mainardi from the monastery of Bose (Italy) named his talk "Encountering God in the Living Man". Then three people, active in very different fields (and in different countries) who had worked closely with him, spoke of the ways in which Metropolitan Anthony's teaching was embodied in the reality of

our work and life – here Archpriest Alexander Fostiropoulos (a priest of the Exarchate and Orthodox Chaplain of King's College London) was particularly striking in "Metropolitan Anthony: A living example of witness of the Gospel in the world".

On Sunday after the Liturgy we heard a most impressive keynote presentation by Metropolitan John (Zizioulas) of Pergamon – "Man as Priest of Creation: Insights from Metropolitan Anthony's Thoughts"- we were fortunate also in Metropolitan John agreeing to answer a variety of questions from the audience at the end of this day. His talk was followed by a presentation from one of our Bishop's major co-workers – Costa Carras - "Metropolitan Anthony: Teaching on the Holy Trinity". And next we had two important reminders of the huge impact of our late Metropolitan in many parts of the world through his many broadcasts on radio and television: first, Dr Elisabeth Robson (former Head of the BBC Ukrainian and later Russian Services) gave a fascinating account of the immense number and variety of his broadcasts in English, Russian, French and German,

and then we saw the main part of the celebrated dialogue called « The Atheist and the Bishop » – Manghanita Laski and Metropolitan Anthony – shown on BBC television about fifty years ago. We suddenly saw the young and fiery bishop in a situation which looked alien – but his wit, his intelligence, his respect for the person facing him were immediately familiar, and the strength of his faith was all the more striking.

Both days ended with very moving prayers in the magnificent chapel of the College, including a memorial service (panikhida) for Metropolitan Anthony, Archbishop Gabriel, and others close to MASF. On Sunday morning we celebrated the Divine Liturgy there. This was an exceptionally beautiful service, full of peace, flowing without the slightest hiatus in full accord between the priest, the deacon, the choir, the readers, the many faithful. We were back in the Liturgical practice of Metropolitan Anthony, thanks primarily to Father Alexander, his pupil, who officiated and who also brought the choir mistress of his parish to lead the singers.

This conference was a profound experience not only on an intellectual level, not only because it allowed us to meet so many different people of various nationalities united by a common interest, a common attitude to God and Man, not even because it allowed us to pray together is such deep peace, nor because we could see the input of the young Russians who came to God through the teaching of our late Metropolitan. Rather it was a taste of life as it should be lived – for two days we too were Fully Alive and we praised God for this.

Irina von Schlippe

SEMINAR FOR YOUNG ADULTS IN ALBSTADT (GERMANY) ON 7-9 NOVEMBER 2014

THE 4TH SESSION OF THE SEMINAR TOOK PLACE FROM NOVEMBER 7TH TO 9TH. AS USUAL IT WAS HELD IN THE KÄSENBACHTAL HOLIDAY HOUSE IN ALBSTADT (GERMANY). THIS YEAR THE THEME WAS "THE HOLY LITURGY ACCORDING TO THE CHURCH FATHERS". BECAUSE OF A STRIKE OF THE GERMAN RAILWAY WORKERS, SOME PEOPLE GAVE UP COMING; HOWEVER THERE WERE 11 OF US PRESENT AND CONTACTS BETWEEN US WERE EASY.

After the Morning Prayer and a hearty breakfast, we heard a conference by Dr. Thomas Zmija von Gojan: "Reflections of the Church Fathers on the Holy Liturgy". The speaker showed us a PowerPoint presentation and with great competence made us enter into the transcendent and universal character of the

Liturgy. A very lively discussion followed among participants. Below is a summary of the conference. After the theological workshop we relaxed during a walk across the splendid surrounding landscape. The weather was wonderful. We walked around the beautiful little roman church

of Saint-Michael dating from the 9th century, with some remnants from the 7th century. Unfortunately, the church was locked, and we could not look at the frescoes. The walk had refreshed us, and we took pleasure in a coffee





before attending the next conference meant to lead us even deeper into the topic.

Fr. Michael spoke of the significance of the Liturgy in our Orthodox Christians' life. It resulted in some very fruitful exchanges, sometimes even to lively discussions. There also were several breaks, during which attendants could relax and share personal discussions, or play table tennis or table football.

The day ended with Vespers, perfectly sung by the young choristers.

HERE ARE THE MAIN POINTS OF THE CONFERENCE ADDRESSED TO THE YOUNG: "THE HOLY LITURGY ACCORDING TO THE CHURCH FATHERS".

In the Orthodox Church, the celebration of the Liturgy is central. The spiritual life has its origin in the celebration of the Liturgy. This is why Orthodoxy regards men as spiritual beings whose actual fulfilment comes when God is worshipped in the deepest heart. Such worship mainly occurs during the celebration of the Liturgy.

Orthodox spirituality is therefore and first of all liturgical. The Holy Spirit comes to us through the Church sacraments we receive with faith. By our baptism the Holy Spirit leads us into the community of faithful, and allows us to partake of the Body of Jesus Christ. Thus we become members of the Body and Blood of Jesus Christ "for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith » (*Ephesians 4, 12-13*). Thus step by step the Orthodox faith becomes a reality, through our receiving sacraments and practising a spiritual life, getting us nearer and nearer to Jesus Christ.

Because the Holy Spirit works in the heart of every faithful, we become more and more sensitive to our neighbour and to God's creation. Our spiritual sensitivity, our compassion to one another and to all God's creation show that we have an ontological unity with cosmos and that man within God's work is like a divine icon. The introduction to our union with God is called divinization by the Holy Fathers. It is rendered possible thanks to our spiritual life, our reception of the Holy Eucharist and the presence of the Holy Gifts in our hearts. This is why, in the anaphora, the offer of bread and wine is linked with the memory of Jesus Christ's sacrifice. Not only the Holy Gifts, but the whole Christian mystery is there in front of God. The sanctification of both Gifts during



On Sunday the Liturgy was celebrated in the Balingen cemetery church (the church of Saint Martin of Tours, where we usually celebrate, is being renovated). After the lunch, we had two working meetings, during which all participants exchanged their points of view.

For our next meeting from April 24th to 26th, 2015, we decide that "Marriage" will be the topic.

The week-end passed too quickly, and we said goodbye, hoping that next time in April there will be more of us together.

Sergius Buk

the epiclesis makes the mystery of Jesus Christ present, and gives it away during the Communion.

The Orthodox vision's specificity of the epiclesis is that the Gifts and the liturgical celebration are intimately linked and are, so to speak, of the same nature. Indeed, not only the Gifts are transfigured during the Liturgy, but the faithful are also involved in the mystery. According to Orthodox theology, during the celebration the priest acts as a genuine human icon of Jesus Christ (anti-typos), making visible the invisible Lord.

So the whole mystery of Salvation becomes present in the epiclesis when both Gifts are sanctified, and is then transmitted by the communion. The Holy Fathers say that communion is the most important act of the co celebration with laymen: this is why, according to Saint John Chrysostom himself, communion is a necessity for the participation in the Divine Liturgy.

We must have in mind that the Holy Spirit works within the sacrament for the fulfilment of Jesus Christ's mystery that allows the faithful to grow in faith: in their efforts to do good as well as in their asceticism. We call Orthodox Synergy this permanent collaboration of the faithful with the divine Grace.

With God's will, the synergy results from a deep participation in the Liturgy and the communion. It appears when we strive in developing a genuine spiritual life: through the asceticism of the prayer, through fasting, through wisdom, patience in suffering, through our struggle with our own sins and our passions. Step by step our heart will open to the divine Grace (*Ezekiel 11, 19*). The conversion of our heart – from a stone to a loving heart attentive to our neighbours – is the answer to our efforts to enter "into the glorious liberty of the children of God" (*Rom. 8,21*)

Thomas Zmija v Gojan

IN MEMORIAM NICHOLAS OSSORGUINE

"I will sing unto the Lord as long as I live." (Ps 103)

"Sing the psalms and hymns and spiritual songs among yourselves, singing and making melody to the Lord in your hearts." (Eph 5, 19)

NICHOLAS OSSORGUINE, FORMER LECTURER AT THE INSTITUTE OF ST. SERGE AND MUSIC DIRECTOR OF THE CHURCH AND PARISH OF SAINT SERGE OF RADONEZH IN PARIS, DIED IN THE EVENING OF 5TH NOVEMBER 2014, IN HIS 91ST YEAR. HIS FUNERAL WAS CELEBRATED ON THE 13TH NOVEMBER IN THE CHURCH OF ST. SERGE WHERE HE HAD SERVED AS A CANTOR AND A CHOIRMASTER SINCE 1951 AND UNTIL 2011 WHEN ILLNESS PREVENTED HIM FROM WALKING THE SHORT DISTANCE BETWEEN HIS FLAT AND THE CHURCH.

It is not an exaggeration to say that the entire life of Nicholas Ossorguine was linked to the property of 93 rue de Crimée, more commonly known by its Russian name "*Sergiévskoié podvorié*" ("*metochion*") which was given to it in 1924 when purchased by Metropolitan Eulogius.

Nicholas Ossorguine was the second son of Michael Ossorguine (1887-1950), a former officer in the regiment of cuirassiers of the Empress and a marshal of the nobility of Kalouga, and Countess Helen Mouraviev-Vilenskii (1893-1968). His parents emigrated after the Russian revolution and the disaster of the White Army in the Crimea, first to Constantinople, then to Germany and finally to Paris. On the 18th July 1924 (feast to the Uncovering of the relics of Venerable Serge of Radonezh, according to the Julian calendar), Michael Ossorguine was mandated by Metropolitan Eulogius to purchase for the see during a public auction the property of 93 rue de Crimée in Paris: Metropolitan Eulogius intended to set up there a new parish – the church of rue Daru could not cope anymore with the flood of exiles – as well as a theological school to train priests and theologians, of which the emigration had great need. On September 7th Michael Ossorguine, in charge of supervising the restoration works of the property and the church and although the work itself had not yet started, moved with his eldest son Michael aged three, into the little guardian's house situated at the entrance of rue de Crimée. It was there, on 8th September, the day after their move, that his second son Nicholas was

born. He was baptised a few days later, the 22nd September, in the same house, because the church had not yet been opened for services (as the parish of St Serge did not yet exist, his baptism was recorded in the registry of the church of rue Daru). The service was celebrated by Metropolitan Eulogius, assisted by Archpriest James Smirnoff, the rector of the church of rue Daru.

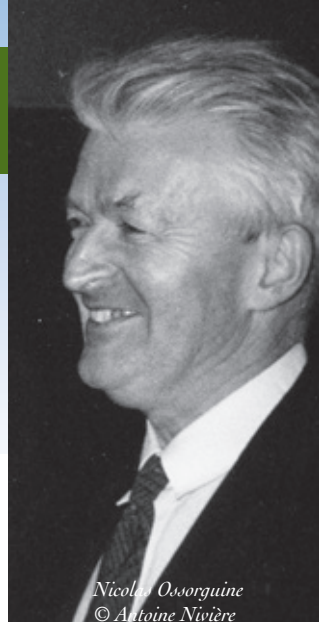
Nicholas Ossorguine spent his entire childhood and youth on the hill of St. Serge with his parents, but also in the company of the eminent professors of the Institute and of several classes of students which succeeded each other from 1925. He served in the altar of the church, and then sang in the choir with both his brothers, the eldest Michael and the youngest Serge, under the direction of their father who held the position of choirmaster and psaltist ("*psalomchtchik*") of the parish. Nicholas Ossorguine was ordained a reader by Metropolitan Eulogius in the church of St. Serge on the morrow of Christmas (according to the old calendar), on 8th January 1939. After having graduated from the Russian Lycée in Paris, he studied in the Institute of St Serge, completing the whole cycle in 1950. The same year he married Irene Aleksandrovicz, with whom he had a son, Michael.

I had the great joy, for many years to share my holidays with "*Diadia Koliassia*" (Nicolas Ossorguine) on the Atlantic coast at Saint-Georges-de-Didonne. The moments that I shared with him are numerous. Whether these moments were sporty or festive they were always joyful but also more serious during animated discussions between the adults and which the ear of the absent-minded child that I was grasped. But the high point of these holidays was the 19th of August. In fact, *Diadia Koliassia* made sure that all the Orthodox in the region could celebrate the feast of the Transfiguration together in the splendid Romanian church of Talmont of the 13th century. I believe that the memory of *Diadia Koliassia's* choir resonating in this magnificent church will remain for me a unique moment which gives the feast of the Transfiguration its full prophetic sense. Thank you *Diadia Koliassia* for the sublime moments that you gave us.

Memory eternal.

Sonia Morozov

After the death of his father in October 1950, Nicholas Ossorguine took over the direction of the choir and became the psaltist of the parish of St. Serge. In this capacity he directed the choir during the whole liturgical cycle, morning and evening, throughout the whole year, except in August and September when he took his holidays on the Atlantic coast at Saint-Georges-de-Didonne. Besides directing the choir, Nicholas Ossorguine also took over in the Institute of St Serge his father's courses of rubrics ("*ustav*") and liturgical singing. He lectured for more than fifty years, until 2005. During a long time he was also the caretaker of the property on the hill of St. Serge as well as responsible for the diocesan



Nicholas Ossorguine
© Antoine Nivière

Koliassa loved harmony, their correct and pure harmony in the service of prayer.

All his life he was at their service to the glory of God. Voices showed us the way.

During his funeral this harmony was magnificent, thanks to him and to those to whom he had transmitted his love, his son Misha, his grandsons Adrien and Timothée and all their “disciples”, rightly at his service, enchanting and blessing this day for its beauty.

Beyond grief and tears, joy.

The deep joy of passage, of accompaniment in unity, all obedience mingled, and the communion of all. A moment so rare, liturgical in the proper sense of the word.

His coffin, carried, shouldered by those who loved him so much, was followed by all in the emotion of the last good bye and under benevolent sunshine.

Thank you dear Koliassa. Memory eternal.

Hélène & Serge Rebbinder



candle factory installed in one of the property's buildings until it was closed in the mid 1990s.

At the Institute of St. Serge during lectures, as well as during and after the liturgical celebrations, when making remarks and comments to the clergy and choir members present, Nicholas Ossorguine always strove not only to show the practical aspects of the rubrics, but also to uncover their theological sense. He had the opportunity to represent the implications of this theological approach of the liturgical cycle during the St. Serge Liturgical Weeks, of which he was a regular participant since their creation in 1956. One of his favourite themes was the question of the calendar: he advocated a clear and logical opinion, underlining the necessity of fully switching to the new style calendar, of movable as well as fixed feasts, in order to conform to astronomical reality. He had been an expert consultant for the Pre-Assembly Inter-Orthodox Commission which addressed the question of the calendar during its plenary session in 1977, in the patriarchal Centre of Chambésy near Geneva. Many of his articles on the subject have been published in the annual collections of the Liturgical Weeks as well as in the periodical *Le Messager de l'Exarchat*.

But without a doubt it is as a cantor, a music director and a choir master that Nicholas Ossorguine was mostly known. His singing was unanimously appreciated for the great purity of his 1st tenor clear and limpid voice. He had a perfect musical ear and was always looking for the perfect and exact performance. He was very much attached to the ancient traditions of Russian liturgical music (respecting the 8 tones, using neumatic or “*Znameny*” as well as monastic melodies). From the mid 1950s Nicholas Ossorguine took over the organization of concert tours by the St. Serge choir, initiated before the war by Leon Zander. Numerous tours took place across France, but also abroad in Switzerland, Belgium, Holland, Great Britain and Sweden, and went on until the mid 1990s. The concerts were mostly given in order to raise money for the Institute of St Serge, but also sometimes for the benefit of the monastery in Bussy-en-Othe. Some

concerts were given under the aegis of the Association of lovers of Russian liturgical chant.

The choir of St. Serge under the direction of Nicholas Ossorguine released two disks conveying the tradition of Russian monastic chant which his father brought from Russia and which continues to be used during the services in the church of St. Serge. Nicholas Ossorguine himself harmonized many ancient melodies of Russian liturgical hymns and he participated in the editorial committee of a two-volume collection of Russian liturgical music compiled by a group of composers and choir masters of the emigration in the 1960s and 70s. A large number of clergy members, priests, deacons, singers and masters of chapels in parishes in France and abroad owe to Nicholas Ossorguine their musical training, their knowledge of the chant and of the order of the services, as well as their love for the liturgical beauty contained in the different cycles of the Orthodox Church services.

Nicholas Ossorguine was very much involved, not only in the life of the Institute of St. Serge, but also in the life of the Archdiocese. He was a lay delegate to all the archdiocesan assemblies since 1946 when Archbishop Vladimir was elected at the head of the archdiocese after the death of Metropolitan Eulogius, until 2007. He sat on the diocesan council as an elected lay member in 1966-67, then from 1981 to 1999. He also was a member of the St. Alexander Nevsky Confraternity of subdeacons, readers and servers and of the Fraternity of St. Serge and St. Nikon.

Two words characterize without out a doubt the whole life of Nicholas Ossorguine: service and duty. He was a man at the service of the church, at the service of “*Serguievskoié Podvorié*” and of its different ecclesiastical institutions - the church, the theological Institute, the parish and the candle factory. For 50 years, morning and evening, whatever happened (except for rare holidays), Nicholas Ossorguine was present in the church, in the “*kliros*”, to read and sing the services of the daily liturgical cycle, whether he was directing the choir when there was one, or reading the office alone

when there was no one in the “*kliros*” to help him, or even instructing and showing two or three clumsy students how to do the services. But, whatever happened, he was there, morning and evening. Singing the service was a duty in Nicholas Ossorguine’s eyes. In the same way he found it his duty to hand down the ecclesiastical tradition, the tradition of the liturgical celebration, the theological sense of its cycles and of its rites based on rubrics, the tradition of liturgical

chant using the ancient melodies which belonged to the church of St. Serge, to pass the tradition of “*Serguievskoié Podvorié*” which he himself had received from his father and the eminent professors whom he had lived with side by side since his childhood, a tradition which he in his turn had enriched.

“Good and faithful servant, enter into the joy of your master.”
(Mt. XXV,21).

Antoine Nivière



You were our friend even before we were born. As a child of 7 or 8 years old, you played with the future Fr. Alexander Rehbinder, in the gardens of St Serge then. He loved you very much and I know that you loved him too. When you were young you were one of Irene Revenko – Munier’s close friends. Both of them passed on to us their attachment to your clear and strong personality.

When separately, each of us arrived in the Paris region, we tasted it in our turn. More particularly, in the year before our marriage our links with you became stronger. You gave the possibility for a young student at St Serge to work and to help you in the candle factory in which you worked. The little earnings that were collected served well: the following summer you invited us to spend a few days in the place of all your holidays: St Georges de Didonne.

You would prepare these holidays, as you said yourself, as soon as the previous ones were over. A funny little known detail: as soon as the weather was nice at the end of the spring or the beginning of summer, you moved the establishment where the candles

were put to lengthen, under the space next to the bells and there, out of sight, you tanned in the sun, while working, to be able to make the most of the beaches of St Georges as soon as you got there. If you had not been a Christian, you used to say; assuredly you would have been a sun worshipper.

You were undeniably the centre of a group of friends who chose this same destination for their own holidays. You also planned what would become a tradition: the celebration of the feast of the Transfiguration in the beautiful Romanian Church of Talmont. We visited it with you and we already imagined the ceremonies which would take place there. From that moment, our intimate friendship never failed. Amongst so many things to mention, are two in particular: your fighting spirit (tremendous taste for life) and your deep comprehension of the texts and liturgical structure from which you extracted a creative vision of the world.

First example: the fierce tennis matches played weekly for a good twenty years one evening per week. Come wind or rain you came on your bicycle and started a combat without mercy for victory. In spite of our difference in age (you were twenty years older) the result was always uncertain, balanced. We came out exhausted but delighted!

Second example: one beautiful winter’s night, we saw, high in the sky, a splendid full moon. You start by noticing that, just as the sun is high in the sky at the summer solstice, it is the moon which finds itself in that position close to Christmas. It becomes balanced at Pascha. Then came the explanations, deep, well thought out, linking many levels: the Moon - the Mother of God – Humanity - Life and Death, but in reflexion, in reply, the Sun, Christ, Life stronger than Death...

These reflexions are not theoretical. You drew them from liturgical texts and you didn’t miss the occasion to point out during the services which passages of the stichera these things are based on.

Finally, it is impossible to pass over in silence your profound attachment to the summit of liturgical life which is Holy Week and Bright Week. You waited for these moments, you were stirred by them and you made us participate better in that experience. Sometimes, and notably during the compulsory session of “*croissants*” which followed, through your initiative, the magnificent liturgy of Holy Saturday, you gave, here too, surprising explanations: time, you said, stops on Friday, at the crucifixion, it is suspended throughout Saturday, then, at the Resurrection it is condensed and disappears: with a joyful succession of Sundays in Bright Week.

You gave us so much, thank you dear Koliassia.
Memory eternal.

Hélène & Serge Rehbinder