"Icons through the teachings of the monk Gregory and of Leonid Ouspensky"

Seminar excerpt, Emilie van Taack

"To fulfill our ecumenical vocation, we are invited, in this time of office for unity, to better understand the theological and liturgical function of icons, through this seminar excerpt (oral style) following the teachings of the monk, Gregory, and Leonid Ouspensky."

The Fathers say in the *Horos* (the doctrine of faith): "We consider the icon in the same way as the Holy Gospel and the Cross." This means that Revelation, the proclamation of the Good News, is done as much by word as by image [...] St. John says this: "No one has ever seen God, the Only Son who is in the bosom of the Father, it is He who has shown Him" – who has has explained him, described, made us understand him, who has made Him known. The Lord has made the exegesis of his Father and of God through his physical appearance as well, through the vision of his Face. An icon must and should be apostolic preaching [...].

For this, just like Scripture, the icon must bear witness to the Transfiguration of Christ, manifest the divinity of Christ, the most incomprehensible, most implausible thing, "madness for the Greeks and scandal for the Jews." […]

People are spiritually moved by the icons of Ouspensky and Father Gregory. It is not an aesthetic emotion before a wonderfully beautiful work, it is truly an entry into communion with God. That is the goal, and that is the role of the icon, and that is why there are icons in our churches. When you enter a church, you are immersed in the history of Salvation, you are in the presence of the Saints. That is why you cannot place icons just anywhere in a church. […]

What matters for the icon painter is to respect the vision given by God as He gave it, without appropriating it as his own. The iconographer then becomes a prophet who merely transmits a Word that does not come from him.

Intercessions

This week, the office was prepared by the brothers and sisters of Chemin Neuf Community in Montagnieu.

In the house at Montagnieu, the brothers and sisters recently held a blessing service for the great icons of the chapel: *The Healing of the Man Born Blind* and *the Resurrection of Lazarus*. This was the occasion for a liturgical experience inspired by Orthodoxy, nourished by its traditions.
Thank you, Lord, for your Presence through the icons, for the graces you abundantly bestow in their contemplation, for this other perspective on the mystery of Salvation.
We thank You for the Orthodox Churches that share this treasure with us; we pray to You for all iconographers in the different Churches, that They remain faithful to the inspiration of Your Holy Spirit; grant that we all grow in knowledge and respect for Orthodox Tradition.

For 27 years, the Siloé Center in Montagnieu, and the Siloé mission in many countries, has worked on the unity of the person, through retreats, courses, conferences, and programmes in daily life. Thank you, Lord, for all the fruits of reconciliation and peace that this mission has already brought into our lives, in our countries.
We entrust this missionto you , and especially the dimension of welcome in our houses in Montagnieu and Mistów. Thank you for showing us the way according to your Will.

In Grenoble, the Holy Trinity parish, entrusted to Chemin Neuf Community, runs the St Mark Ecumenical Center. The various Churches gathered there (Anglican, United Protestant Church of France (EPUdF), Korean Presbyterian, Catholic) have chosen a joint celebration of the Word and praise on Sunday, November 22, in the place of worship or mass. Thank you, Lord, for the unity in progress locally.
We ask you for the grace to nurture within us and among our different Churches the desire for unity and fraternity. May the Holy Spirit make us inventive and bold on this path toward unity and guide us on what we can establish together in our neighbourhood to be artisans of peace.