

7. Noteworthy is Bulgakov's role at the 1917-18 All-Russia Reform Council concerning the relationship of the church and politics. On 2 June 1917, he presented a paper on the "Church and Democracy," and 15 November a paper entitled, "On the Relationship of the Church to the State." These presentations were daring attempts to make the church more responsive to the people and ensure that it would not capitulate to the demands of the state (Kliment Naumov, *Bibliographie des Oeuvres de Serge Boulgakov* [Paris: Institut d'Études Slaves, 1984], 45; see also Catherine Evtuhov, *The Cross and the Sickle* [Ithaca: Cornell University Press, 1997], 189-206).
8. Zenkovskii, "O Bratsvte Sviatoi Sofii v Emigratsii," 5.
9. Zhuravskii, "Bratstva Pravoslavnye," 210; see also Struve, *Bratstvo Sviatoi Sofii*, 9-10.
10. Dates provided throughout this study are from the Gregorian calendar.
11. Struve, *Bratstvo Sviatoi Sofii*, 79-86.
12. "Minutes of 25 December 1925," in Struve, *Bratstvo Sviatoi Sofii*.
13. Photograph #12, in Struve, *Bratstvo Sviatoi Sofii*. Among them were Mat' Maria (Skobitsova), Ioanna N. Reitlinger, V.A. Zander, Mat' Evdokia (Meshcheryakova), A.B. Obolenskaya.
14. The notes of these seminars by V.A. Zander, whose husband later wrote, *Bog i Mir*, the first intellectual biography of Bulgakov, have been published in Struve, *Bratstvo Sviatoi Sofii*, 147-65. The seminars that focused on sophiology were from October-December 1928; other topics were developed at subsequent seminars until 1933.
15. Cited by Ludmilla Perepiolkina in *Ecumenism: The Path to Perdition*; available from <http://ecumenizm.tripod.com/ECUMENIZM>; accessed 11 January 2004). See N.D. Talberg, *Dvuglavyi Orel*, No. 4 (Paris: Doloi zlo, 1927), 7-8; and "Vozbuditeli Raskola," 12-13.
16. Vladimir Lossky cited in "La Confrérie Saint Photius"; available from [http://e.korsoun.free.fr/fr/textes/fondat\\_tsh\\_02.htm](http://e.korsoun.free.fr/fr/textes/fondat_tsh_02.htm); accessed 15 July 2004.
17. See Vincent Bourne, *La divine contradiction: L'avenir catholique orthodoxe de la France*, (Paris: Librairie des Cinq continents, 1975), 80. The date of 1923 is disputed in Maxime Kovalevsky, *Orthodoxie et Occident: Renaissance d'une Église Locale* (Paris: Éditions du Cerf, 1994), who claims that it was not founded until 1925. Vladimir Lossky also states that the Brotherhood was founded in 1925 ("Pour Une Orthodoxie Occidentale"; available from <http://orthodoxie.free.fr/pour%20une%20orthodoxie%20occidentale.htm>; accessed 15 July 2004). To further confuse the matter, the website of l'Institut

- Saint-Denys claims that the brotherhood was founded in 1927. The latest date, 1928, is found in Rowan Williams' dissertation on Vladimir Lossky. It was founded by eight men including three brothers: Eugraphe, Maxime and Pierre Kovalevsky, and five others among whom were Nicolas Sakharov, Alexis Stavrowsky, Vsevolod Palachkowsky, Father Sergei Schewitsch and N.A. Poltoratsky.
18. The *Journal of the Moscow Patriarchate* states in Lossky's necrology that he was one of the founders of the Brotherhood, but this remains uncertain due to conflicting information about its initial inception (Leonid Uspensky, "Professor Vladimir Nikolaievich Lossky [Nekrolog]" *Zhurnal Moskovskii Patriarshii* 4 [1958]: 11).
19. [http://e.korsoun.free.fr/fr/textes/fondat\\_tsh\\_02.htm](http://e.korsoun.free.fr/fr/textes/fondat_tsh_02.htm); accessed 15 July 2004.
20. [http://perso.club-internet.fr/chrysostome/fr/textes/fondation\\_fr02.html](http://perso.club-internet.fr/chrysostome/fr/textes/fondation_fr02.html); accessed 15 July 2004. A passionate address delivered by Lossky at the Brotherhood in 1937 summarizes his view of their purpose as: "Face au monde hétérodoxe et à l'incertitude dogmatique de nombreux orthodoxes, [the Church] doit donner une ferme confession de l'Orthodoxie – unique Vérité universelle, dont le patriarcat de Rome s'est détaché . . . L'unité chrétienne ne peut être atteinte qu'en confessant l'Orthodoxie qui doit renaitre en Occident . . . [The Brotherhood seeks to] ranimer la conscience ecclésiale des Orthodoxes émigrés et ramener l'Occident à la Tradition Orthodoxe tout en respectant son identité profonde, en un mot, susciter en France une véritable Orthodoxie Occidentale."
21. See detailed examination in Kovalevsky, *Orthodoxie et Occident*, 313-328.
22. [http://e.korsoun.free.fr/fr/textes/fondat\\_tsh\\_02.htm](http://e.korsoun.free.fr/fr/textes/fondat_tsh_02.htm); accessed 15 July 2004.
23. [http://e.korsoun.free.fr/fr/textes/fondat\\_tsh\\_02.htm](http://e.korsoun.free.fr/fr/textes/fondat_tsh_02.htm); accessed 15 July 2004.
24. Kovalevsky, *Orthodoxie et Occident*, 55.
25. Kovalevsky, *Orthodoxie et Occident*, 70. For example, using leavened bread, the epiclesis as in the East, ultraquist Communion, etc.
26. [http://e.korsoun.free.fr/fr/textes/fondat\\_tsh\\_02.htm](http://e.korsoun.free.fr/fr/textes/fondat_tsh_02.htm); accessed 15 July 2004.
27. [http://e.korsoun.free.fr/fr/textes/fondat\\_tsh\\_02.htm](http://e.korsoun.free.fr/fr/textes/fondat_tsh_02.htm); accessed 15 July 2004.
28. Vladimir N. Lossky, *Spor" o Sofii* (Paris: E.I.R.P., 1936).
29. Lossky, *Spor" o Sofii*, 9-12.
30. Struve, *Bratstvo Sviatoi Sofii*, 312.