The Theological Seminar of South-Eastern Europe was founded in 1970 and is annexed to the School of Theology of Heidelberg University, under the aegis of Professor Friedrich Heyer.

As its name and function suggest, this Seminar's aim is to stimulate theological studies on an academic level in the countries of South-Eastern Europe. Professors contribute to this aim from Theological Schools and Academies of all the Christian doctrines in the communist countries, East Germany, Poland, Czechoslovakia, Hungary, Yugoslavia, Bulgaria and Roumania.

The Seminar's research concerns questions of practical theology and ecclesiastical history in the countries of South-Eastern Europe, with reference to the theological movement in general in the West.

The Seminar's fifth symposium took place at the beginning of September 1980 in Thessaloniki (Oraiokastro), its host being the Metropolitan Neapolis' and Stavroupolis' Dionysios. The main theme of the symposium was, "The Church as an Ark of Salvation and as factor of Peace", and some fifty papers were given.

The guest speaker was Mr. Athanasios Angelopoulos, Associated Professor at Thessaloniki University, who spoke on the subject, "The Apostolic Church of Thessaloniki, a Living Witness in Christ and in History".

After the close of the symposium, its participants visited Thessaloniki's Byzantine monuments, Mount Athos and Meteora.

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"BULGARIAN AND GREEK ECCLESIASTICAL AND CULTURAL RELATIONS DURING THE MIDDLE AGES" (SYMPOSIUM)
(Sofia 21-23 May 1980)

Under the initiative of the following Institutions in Sofia: the Theological Academy, the Institute of Ecclesiastical History and the Sofia Archives, a joint Greek and Bulgarian symposium was organised in Sofia in May 1980, on the highly interesting subject, "Bulgarian and Greek Ecclesiastical and Cultural Relations during the Middle Ages".

Papers were read at the Symposium by representatives of the Church of Greece, the Theological Schools of Athens and Thessaloniki, the Patriarchal Institute for Patristic Studies of Thessaloniki and the Orthodox Academy of Crete, on the Greek side; and on the Bulgarian side, by representatives of the Theological Academy, the Institute of Ecclesiastical History and the Sofia Archives.

The following communications were presented, in accordance with the programme, and gave rise to very interesting discussions.

Athanassios Yeromihalos, "The encyclical of Kallistos I, Patriarch of Constantinople, to the Bulgarian clergy, concerning the rites of baptism and confirmation" ~ Hristo Kodov, "Positive aspects of the development of Greek and Bulgarian relations" ~ Panayotis Hristou,

Two papers on the programme were not presented, those of: Vlasios Pheidas, "The autocephalon of the Archbishop of Achris (Ochrid) on the basis of the Greek sources", and Todor Sabev, "The Bulgarian Autocephalon and Mother Church, the Ecumenical Patriarchate during the VIIIth-Xth centuries".

The Metropolitan of Kitros, Barnabas Tzortzatos, gave as paper, which referred particularly to Greek and Bulgarian ecclesiastical relations during the last thirty years.

The main points to provoke discussion were as follows: The Bulgarians’ Christianisation by free choice; the opposing policies of East and West regarding the national and ecclesiastical language of the peoples of the Helleno-Roman Empire; in particular, the political and spiritual character of the Bulgarian king Boris and his contribution to the new ideological and spiritual orientations of the Bulgarian nation in the IXth century and afterwards; the spiritual, hagiological and liturgical elements common to the Greeks and Bulgarians as nations with the same religion through the ages; the need for exaltation of the positive spiritual elements shared by the two nations, with due regard, of course, to the negative aspects; the problem of the ecclesiastical administrative emancipation of the Bulgarian Church.

Particular emphasis was given, on the part of the Bulgarians in connection with the 1300th anniversary of Bulgaria’s foundation, as a new and undeveloped state in 681 A.D., after Constantinople had given consent in the form of a Pactum Federatum.

It is to be hoped that this Symposium, the first of its kind, will be fruitful in promoting common meetings in the future.

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