

portunity for yet another step towards a more sincere and closer collaboration between Greece and Russia in the area of cultural and intellectual relations.

Capodistrias's memory remains very strong in academic circles in Russia. The archives of Moscow and Leningrand, through which the organizers of the meeting were kind enough to direct their Greek colleagues, have a vast amount of material to offer in the form of autograph letters, memoranda and notes by Capodistrias. Let us hope that the descendants of the great Corfiote diplomat will be given the opportunity of studying these documents, for the sake of historical truth.

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## THE SECOND CONGRESS OF THE ORTHODOX THEOLOGICAL SCHOOLS (Athens, 19 - 29 August 1976)

The first congress of Orthodox theological schools took place at Athens in 1936. At the end of the first congress the wish was expressed for the convening of the second congress in the shortest possible time but forty turbulent years were to pass before that wish was fulfilled.

Meanwhile, concrete theological and other attempts, both preliminary and contributory to the convening of the second congress of Orthodox theological schools were made. In this context, mention must be made here of the Theological Symposium, on a pan-orthodox basis, organized in 1973 at Thessaloniki by the theological school of the University of Thessaloniki. The papers from this conference have already been published under the title «Inter-Orthodox Theological Symposium, 12-16 September, 1973»<sup>1</sup>.

In addition to the Symposium we should also mention the series of lectures undertaken a few years earlier, in 1965, by the Institute for Balkan Studies again at Thessaloniki, concerning the Orthodox Churches and the theological developments within them. These lectures were also published in a special—and imposing—volume entitled *The World of Orthodoxy*<sup>2</sup>.

Thus, we arrive at the second congress of Orthodox Theological Schools which again convened at Athens, from the nineteenth to the twenty-ninth of August, 1976, at the Inter-Orthodox Center of the Church of Greece, at Pentélis monastery—now a familiar site for such conferences.

The two Greek theological schools of the Universities of Athens and Thessaloniki shared the initiative for the organization of this conference which was placed under the aegis of the Ministry of Culture and Sciences and the Ministry of National Education and Religion. From its own end, the Church of Greece warmly embraced this historical conference also. The reason for this was undoubtedly the special in-

1. For relevant material cf. 'Επετηρίς Θεολογικῆς Σχολῆς Πανεπιστημίων Θεσσαλονίκης 19(1974), 1-425.

2. Cf. 'Ο Κόσμος τῆς 'Ορθοδοξίας, Thessaloniki 1968. [Institute for Balkan Studies, no. 99].

terest in the Congress's object of research, namely the mission of the Orthodox Church in the contemporary world.

Specifically a local organizing committee at Athens undertook the entire responsibility for the preparation and execution of this extremely sensitive conference. Three people, essentially, the Metropolitan of Ghardikion, the most reverend Chrysostomos, as newly-instated Director of the Inter-Orthodox Center of Pentélis, and two professors of the theological school of the University of Athens, Mr. S. Aghouridis, and Mr. N. Nisiotis, along with their immediate associates, successfully realized the work delegated to them. This was all done, of course, under the weight of a desire forty years old.

Professors and assistant professors from sixteen Orthodox theological schools from all over the world came as representatives to the conference. The schools represented were: Chalkis, Moscow, Leningrand, Bucharest, Simpion, Sofia, Belgrade, Warsaw, Helsinki, Saint Sergius, Holy Gross, Saint Vladimir, Prague, Belement, Thessaloniki, and Athens. The theological personalities invited to attend were, among others, B. Krivošein of Belgium, Barnabas of Kitrus, Silas of Amphipolis, Archimandrite Kallistos Ware, and professor I. Zizioulas. In addition, representatives of the Catholic and Anglican Churches, as well as representatives from the other Protestant denominations, participated. The absence, however, from this rare congress, of three contemporary fathers of Orthodox theology, G. Florovsky, Archimandrite Justin Popović, and P. Christou, was greatly felt on the Orthodox side.

The congress was divided into three basic parts: I) Theology as the expression of the life and the conscience of the Church (*La theologie comme expression de la vie et de la conscience de l'Eglise*); II) Theology as the expression of the presence of the Church in the world (*La theologie comme expression de la présence de l'Eglise dans le monde*); III) Theology in the renewal of the life of the Church (*La theologie dans le renouveau de la vie de l'Eglise*).

The various subjects on which reports, discussions, and commentaries were made to the gathering and to the various groups were the following:

Part I. Liturgy and Spirituality (*Liturgie et Spiritualité*), Communal Spirit and Conciliation (*Esprit Communautaire et Conciliarite*), Historical and Eschatological Aspects (*Aspects historiques et eschatologiques*).

Part II. The Witness of the potential of salvation (*Le témoignage de la dynamique du salut*), Missionary and pastoral work (*Mission et pastorale*), The Potential of the World in the Church (*La dynamique du monde dans l'Eglise*).

Part III. Critical Examination of the Applications of Theology (*Examen critique des applications de la Theologie*), Catholicism and Nationalism (*Catholicité et Nationalisme*), Ecumenical Dimension of Orthodoxy (*La dimension oecumenique de l'Orthodoxie*).

The introductions and comments of the Serbians, A. Jeftić, A. Radović, and S. Gošević, of the Rumanians, D. Staniloae and I. Coman, of the Russians, C. Elčaninov and A. Kniazev, and of the Greeks, I. Karmiris, I. Romanidis, K. Mouratidis, K. Kalokyris, G. Galitis, I. Kornarakis and I. Zizioulas, aroused special interest and posed many problems.

The main characteristic of this pan-Orthodox conference was the serious attempt to discover and utilize, through the teachings of the Fathers of the Church, the contemporary powers of theology as an organ in the hands of the Orthodox Church to be used to find solutions to different contemporary problems.

Patristic thought and tradition, in the sense of secure theological criterium, expressed through the preeminent linguistic organ of the Fathers of the Church, the Greek language, governed the thoughts and the opinions of most of the conferees. This resulted in the theologians' approaching the essence of the theological and ecclesiastical problems confronting them with greater practicality and security.

We mention here only a few of the basic themes which concern the Orthodox world today and which were the objects of the congress, regardless of the political or social conditions under which the Orthodox Church is called upon to serve not only its own peoples but the entire world: The substance and nature of the Church and its relations with the world; the position of the Orthodox Church in relation to its flock; the rebirth of the faithful in the present world; the problem of the Orthodox Diaspora; the missionary and pastoral witness of the Orthodox Church; the coexistence of catholicity and nationalism in the Orthodox nations; the problem of relationship between Church and State under different political regimes. These are some of the basic contemporary problems of the Orthodox Church which Orthodox theology, having as its guide the experiences of the Fathers of the Church, is called upon to confront not only from a scientific and critical perspective but from an experiential point of view. It is our hope that the goal of the Second Congress of Orthodox Theological Schools be completed through the publication, as soon as possible, of the relevant materials of the conference. These latter materials should prove to be the brilliant fruit of this theological struggle when put in the hands of scholars and at the disposal of the Orthodox Church; especially, of course, in the light of the Great Synod now being feverishly prepared by the Mother Church, the Ecumenical Patriarchate of Constantinople.

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#### IVth INTERNATIONAL CONGRESS ON CRETAN STUDIES

(Heraklion, Crete, 29 August - 3 September 1976).

The congress was held from the 29th of August to the 3rd of September 1976 in Heraklion, Crete; about 250 specialists from eighteen countries took part in it, and twenty Greek Institutions (universities, academic societies and research centres) were represented. The congress' reports were divided into three periods: i) Cretan civilization in Antiquity, ii) Cretan civilization during the Byzantine Age and under Venetian rule, and iii) Cretan civilization under the Turkish rule and in the twentieth century. The sessions of all the sections took place in the halls of the Venetian castle, which commands the harbour of Heraklion. The programme also included interesting excursions to the Archaeological Museum of Heraklion, the Palace of Knossos, the Historical Museum of Heraklion and to archaeological sites in eastern Crete. Those attending the conference also had the chance to attend a theatrical production of Chortatsis' «Panoria» in the open-air theatre of the Venetian castle.