

Toleranz hingenommen. Ebenso duldeten die Leiter der Tagung die Überschreitung der festgesetzten Zeit der einzelnen Vorträge. Um künftighin den Teilnehmern mehr Gelegenheit zur Aussprache zu geben, ist vorgesehen, die Vorträge der nächsten Hochschulwoche zu vervielfältigen und allen Teilnehmern bereits vor Beginn der Tagung so rechtzeitig zuzusenden, daß sie Zeit haben, die Referate eingehend zu studieren und sich bei der Hochschulwoche nicht dem Zuhören, sondern der Diskussion widmen können. Die Vortragenden selbst würden ihrerseits nur einige Kernpunkte ihres Referates in einem Kurzreferat, von etwa 10 Minuten Dauer, vorbringen und zum Schluß der Aussprache zu den aufgeworfenen Fragen, soweit sie ihr Thema betreffen, Stellung nehmen. Die Südosteuropa-Gesellschaft und das Südost-Institut hoffen, auf diese Weise den internationalen Hochschulwochen ein moderneres und zeitgemäßeres Gepräge zu geben.

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#### THE DUMBARTON OAKS SYMPOSIUM ON THE BYZANTINE MISSION TO THE SLAVS: ST. CYRIL AND METHODIUS

The subject of the 1964 Dumbarton Oaks Symposium (May 7,8,9, at the Lecture Hall of the Institute, in Washington D.C.) was on the Byzantine Mission to the Slavs, i. e. the missionary work of the two Apostles from Thessaloniki, Cyril and Methodius. — In his paper *Ninth Century Moravia and the Byzantine Mission*, Professor Francis Dvornik explained at length the policies of the Moravian King Rastislav, who abandoned the pro-Frankish policy of his predecessor Mojmir and at the beginning tried to get the assistance of Pope Nicolas in order to ordain a bishop for his lands after the banishment of the Bavarian priests. When his petition was not met, he sent an embassy to Constantinople with the same request. The Byzantine mission had beside the religious also cultural and political purposes. In his analysis of them Professor Dvornik dealt also with the events in Rome, and with his usual admirable historical understanding he explained the further developments — the death of Constantine, the ordination of Methodius to archbishop of Sirmium, the role played by Kocel of Pannonia and the attitude of the Frankish clergy and of Svatopluk to Methodius and his work in Moravia. — Professor George C. Soulis in his paper *The Legacy of Cyril and Methodius to the Southern Slavs* narrated how their work which was ruined in Moravia, was saved for the Slavs in Bulgaria, by the Bulgarian ruler Boris. “Thus” Professor Soulis said, “The Cyrillo-Methodian tradition was preserved and cultivated in Ohrid

and Preslav, the two great centers of the Slavic vernacular culture in Bulgaria, which produced in turn a rich literature and culture of Byzantine inspiration but of distinctive Slavic character and ideology. The expansion of Slavic Christianity among the Serbs, the Rumanians and the Russians was followed by the penetration of Slavic literature and culture from Bulgaria, which determined the nature of the subsequent development of the spiritual and cultural life of most of the peoples of South East and East Europe."

The main point of the paper *The Heritage of Cyril and Methodius in Russia* by Professor Dimitri Obolensky was that "the acquisition by the Russians of the Slavonic vernacular tradition, created by Cyril and Methodius and their disciples, was a direct result of their conversion to Christianity, for which they were largely indebted to the Byzantine Empire." According to the *Primary Chronicle* „the educated élite recognised that the Russian people owed their alphabet, their literature and their scholarly tradition to the Moravian mission of Cyril and Methodius, and cherished the memory of the Slavonic Apostles." — In his extremely stimulating paper *The Origins of the Slavonic Liturgy* Professor Antonin Dostal presented the problems connected with the tradition of the Slavonic liturgical texts, examined the relations of the Slavonic Liturgy with the Liturgies of St. John Chrysostom, St. Basil and St. Peter and stressed its contribution to the Slavic culture. — Professor Roman Jakobson spoke on the *Old Church Slavonic Poetry* which "hitherto usually overlooked in medieval studies, belongs to the most abundant and remarkable products of the powerful Byzantine impact upon the Slavic civilization. This poetry, deeply rooted in the wide creative activities of the two Slavic Apostles, has endowed the Moravian literature of the 860's-80's with magnificent masterpieces of both hymnody and paraenesis. Throughout the tenth and eleventh centuries in all the regional variants of Old Church Slavonic language and culture, the poetic art caught up and developed the Cyrilo-Methodian tradition. The late Middle Ages witnessed a further evolution of this poetry in those countries which still use Church Slavonic as their liturgical language. Finally, the formation of modern Russian poetry in the eighteenth century and its subsequent drift underwent a salient influence by the liturgical tradition."

Professor Oliver Strunk in his paper *Two Chilandari Choir Books*, spoke on the two choirbooks from the Chilandari Monastery on Mount Athos (published in facsimile in 1957) and connected them with the Byzantine studies in general. He also determined the date of the archaic musical notation borrowed by the Slavs from Byzantium and the extent to which melodies transmitted in that notation may be read.

The paper of Kenneth J. Levy *The earliest Slavic Melismatic Chants de-*

mostrated the existence of Byzantine originals for the earliest Slavic melismatic chants and showed how the Byzantine models are transformed in the Slavic poetry and music.—Finally Professor Francis Dvornik examined mainly from the historian's point of view the 1948 *Archaeological Discoveries in the Territories of Great Moravia* and connected some of the findings with the Byzantine mission or with Byzantine influence in general.

Some of the papers (summaries of which were distributed in advance to the participants of the Symposium) are to be published in the next issue of the *Dumbarton Oaks Papers*.

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### THE 3rd PANORTHODOX CONFERENCE AT RHODES

At the 3rd Panorthodox Conference at Rhodes representatives of fourteen separate, independent Churches were assembled. The Churches were: The Oecumenical Patriarchate, the Patriarchates of Alexandria, of Antiochea, of Jerusalem, of Mosćow, of Serbia, of Roumania, of Bulgaria, and the Archdioceses of Cyprus, of Greece, of Poland, of Georgia, of Czechoslovakia and of Finland.

After a series of meetings (1-15 Nov. 1964) with closed doors, the Conference reached historic decisions on the three main points of its agenda. Concerning the *dialogue* with the Anglican Church it was decided to set up a Committee of Orthodox representatives. It is well-known that the first contacts between the Orthodox and the Anglican Churches date from the early XVIII century, but proved fruitless at their start. Subsequently they were rendered more frequent, especially within the last forty years, and gradually proved more rewarding, isolated and incidental though they were. The committee that will now be set up will undertake officially and in the name of the whole body of Orthodoxy the duty of the preparation of talks by means of the study of symbolic, dogmatic and liturgical books, as well as of data referring to previous meetings and will open talks with the relevant committee of the Anglican Church.

At the Conference it was decided that a similar Committee of Orthodox representatives be formed to start official talks with a relevant Committee of the Old Catholic Church. At meetings held ninety years or so ago, shortly after the founding of the Old Catholic Church, some kind of rapprochement had been achieved with the Orthodox Churches. It was then that the Old Catholics as a gesture of good-will deleted the word *filioque* from the