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~~totale du culte d'Aréthas dans l'Égypte copte, ainsi que de toute allusion aux événements de Najran dans son historiographie doit encore être expliquée.~~

~~La somme de travail que représente l'édition et la traduction des trois textes arabes du *Martyre* est impressionnante et l'A. mérite toute notre reconnaissance. Ce sont des pièces importantes de ce dossier hagiographique complexe qui sont ainsi sagement mises à la disposition du chercheur.~~

~~Ph. Luisier, S.J.~~

MORINI, ENRICO, *La Chiesa ortodossa. Prefazione di Bartolomeo, Arcivescovo di Costantinopoli e Patriarca Ecumenico*, Edizioni Studio Domenicano, Bologna 2022, pp. 480.

To say all that can be said about Orthodoxy — that is, all that is essential and in brief — in one volume (17), is a no mean task. This is what the author intends to do. The work is divided into three chapters. The first deals with the Physiognomy of Orthodoxy (23-66), the second with how Orthodoxy developed to be what it is (67-237), the third with the ideal profile of Orthodoxy (238-401), that is, the ideas that form the backbone of Orthodoxy. A Conclusion (403-412), and three Appendixes concerning the Russian Old Believers (413-426), the ROCOR, the Russian Orthodox Church Overseas (427-435) and the Old Calendar Churches (437-455), round off the achievement with a Bibliography at the end.

With Justinian I's *nomina sunt consequentia rerum*, Morini plunges into the midst of the verbal fray of what constitutes a science (23). The Catholic liturgical reform did not keep pace with ecumenical progress, so that common saints have been abandoned and the cult of saints in the West, especially beyond the Alps, is atrophied (31). Florovsky's highlighting patristic Hellenism as a way of combatting secularization is forgotten. Morini agrees with V. Peri: not the Filioque brought about the scission, but the abandonment of a common cultural horizon (45): the formation of the Rome – Aachen axis ended up with isolating Constantinople (46). For Byzantium it is different. Two are God's gifts: the Church and the empire; without an emperor, no Church is possible, as Patriarch Antonios IV told Grand Duke Basil in 1393, when Constantinople at the twilight of the empire was but a rump (48, 50). Of course, we cannot understand the New Testament, unless we take into account its *Sitz-im-Leben* — the Hellenistic worldview. The emperor is the icon or the living image of God (51), the emperor and the priesthood compound this earthly vision. The emperor and the patriarch do not represent two different powers, but two aspects of the same power. In this way M. says a resounding no to Caesaropapism, but also to a theocracy (52): the state does not absorb the Church, nor the faith the people. Trullanus can. 69 locates the emperor among the laity, even though he is placed on the last grade among clerics (*depotatos*); but as the one who nominates the patriarch, therefore the administrator of the Church, he is *epistematarchis* (54).

Chapter 2 traces the historical genesis of Orthodoxy to its current profile. Key to the whole: the division between civil and religious community has been the most

acute problem in the Greek autocephalous Church, as 1967 and 1974, the sandwich of the Greek colonels' dictatorship, has shown (67). A recurrent theme: it is the tension between *condescension* and *intransigence*, *oikonomia* and *akribia*, that runs throughout the history of the Greek Church (69-70). Condescension harks back to divine mercy, God's love for the human, his *philanthropia* (Titus 3,4) (70). The Studite and the Photian schisms were carried out on this basis. Morini considers the choice, in 1051, of the hieromonk Hilarion to the metropolitan seat of Kiev to have been the idea of Jaroslav the Wise, not of the local bishops, and a felicitous idea withal (90-91). The schism between Arsenius and Lascaris was fought on the basis of *condescension and intransigence* (91). Patriarch Joseph I was condescending towards the crime of the emperor, but rigorous with the Arsenites — for whom Patriarch Gregory II had the incorrupt body of Arsenius translated to Constantinople, while the Arsenites demanded the removal of Joseph I from the calendar of saints (93). Another trait of the Orthodox Church is its missionary elan, of which the mission among the Slavs is most renowned (114), but also in Alaska, with Saints German and Innokentij Veniaminov are noteworthy (109-111), whereby every people subject to the emperor become, as Dimitri Obolensky put it, part of the "Byzantine Commonwealth" (114). The same missionary slant can be seen in the way Frumentius evangelized Axium. The language Byzantines respected was not that of the new converts; nor was the problem of trilinguism exclusively Western (117, 136). Part of the problem of missionary work was the recovery of Christianity in Greece and the beginning of re-Christianizing Russia (124-125). One may note the importance of Clement and Ohrid in St Clement of Ohrid, because Ohrid is considered the mother Church of all Orthodox Slavs in the Balkans (140). Although Russian is prohibited as a liturgical language in Russia, Tichon had allowed it at one point and Nikodim made use of this permission (142-143). Although a truncated autocephaly, the Bulgarian autocephaly of Ohrid was the first instance on the principle of nationality (149-150). Clement of Ohrid was considered by some to be the Illuminator of the Bulgarians (150). Clement's first contribution to Slavic culture was linguistic by the elaboration of Old Slavonic (Old Bulgarian), which is the mother of all Slavic languages (154). Jonas's successor Philip abandoned the title of metropolitan of Kiev and of all Russia, adopting instead that of "Moscow and the entire Rus". With the suppression of Serbian autocephaly the line of dependence with the Mother Church was broken (175). The Legend of the White Cowl, which from Pope Sylvester of Rome passed to Philotheos of Constantinople and thence to Moscow, was supposed to signify the transfer of power from Old Rome to Second Rome to Third Rome (178). Dionysius IV of Constantinople giving Moscow, in 1686, the right to ordain the primate of Kiev was taken only as an administrative concession under the circumstances, not as a juridical change (183), a problem which has been revived with the nomination of Epifanyj as head of the recently established Autocephaly of Ukraine. The Monastery of the Caves was ideally the mother of all monastic foundations in pre-Mongolian monasteries, but in Russia itself Nil Sorkij and Sergij of Radonež replaced it, while both Nil Sorskiy and Joseph of Volokolamsk formed the two strands of Sergij Radonež's spirituality (190). To gauge the importance of

Optina Pystin' one needs only remember that, in 1988, it became one of the first monastery to be re-opened (204). Argeş was the capital of the principality (voivodato) of Wallachia (227). Metochia refer to dependencies of the monasteries of Athos. Not Constantinople is the Mother Church of Georgia, but Antioch (234). One sees the importance of saints in St Nectarius of Egina (241), and that of the Fathers in that they are considered an important aspect of the rule of faith, because of the Spirit abiding in them (242). We come across the distinction of the liturgical office in the monastic and cathedral axis, as found in an autobiographical account of John Moschus and Sophronius, preserved in St Nikon of the Black Mountain (247). N. Egender speaks of the unparalleled dynamism of the Byzantine liturgy (258.) The sacraments go by the name of the "doors of grace" (274).

As the program of Morini's book we can take marriage as a synthetic presentation of the mystery in the doctrine and praxis of the Orthodox Church, also highlighting difference to the same in the Catholic Church (286). The scope of canonical discipline is the therapy of soul and the cure of passions in it (319). The vestments of priests are also clearly and briefly described, both in their practical functionality and in their symbolic character.

The section on the saints as models of sanctity shows the greater incidence of saints in the life of Orthodox, in contrast to some parts of the Catholic Church where they seem to be disappearing (344). The synaxarion is designed for personal reading, whereas the menaion, on a monthly basis, is meant for liturgical delivery (346-347). The various typologies of sanctity, such as military saints, the anargyri and neo-martyrs, are duly noted (348), all categories being practically enumerated in the anaphora of St Basil (351).

In the Conclusion Morini describes the program of the book as his attempt to present religious experience in Orthodox Christianity (403), thereby focusing on the liturgical, anthropological and ethical aspects.

This is a revised second edition of Morini's work, amply brought up to date. As Bartholomew says, already the first edition, published in 1996, was a milestone, let alone the second edition; the patriarch also extols the author's attempt to find a place for symphony (14). Morini has given us an introduction into the Orthodox Church which is both simple and detailed, at once a manual and a reference-book, in a word — in our times of synodality — a vademecum. This vivid description of the various Churches is enviable for what it manages to press together in a relatively short space, and yet it is readable and has a personal note to it, in other words has an existential dimension, and is never dry as dust. As a desideratum, more than a criticism, one could have wished that Morini, with the same mastery, would have expended more pages on the difference between Byzantine and non-Byzantine Orthodoxy. Again, to enhance the usefulness of such a handy presentation, an index would have helped enormously. All in all, however, the book thoroughly merits the praises Patriarch Bartholomew expresses for it.

E. G. Farrugia, S.J.