



**Christmas and New Year  
Newsletter  
Cambridge 2012/2013**





## PALAMAS HOUSE

Professor David Frost, Principal

*Unless the Lord builds the house, their labour is  
but lost who build it:  
unless the Lord guards the city, the watchmen  
watch in vain. (Psalm 127:1)*

but for the Orthodox Church in this country as a whole? And do we want a major educational unit, under the bishops' guidance, teaching in English, allied with an ancient British university of international reputation, and serving all the Orthodox of this country, whatever their background?



*The building on 25-27 Chesterton High Street, the future home of the  
Institute for Orthodox Christian Studies*

The way the purchase of our new building has been financed will crystallize the challenge. The faith of a single Orthodox believer, Helen Mary Dixon, who bequeathed us a substantial legacy in her will, made it possible for us to begin contemplating a purchase. She was joined by two supporters from our earliest days, who made unconditional loans, without interest, at some sacrifice to themselves. But the bulk of the purchase-price, exactly five-eighths, has come from two large loans, both interest-free, one from an Orthodox charity (but not in this country), the other from a British foundation that supports education and, particularly, Christian education. Both loans have one condition: if they are not paid off within five years, our building must be sold and the

proceeds directed to returning what is owed. So the gauntlet is down: how much do the Orthodox in Great Britain and Ireland want the Institute to survive?

Our Lord Jesus Christ is good on practical advice. If you are thinking about making war, first sit down and calculate if you can afford it (Luke 14:31-32). In our war against ignorance and unbelief, we have sat down and calculated that possession of a building is the best use of what funds we have, whereas to continue in rented accommodation with present funding would mean that we had to close by mid-2014. But there is also that other test proposed by Jesus for assessing anything and anyone: 'By their fruits shall you know them' (Matthew 7:16). What are the fruits of the Institute? Do we deserve to survive?

You will find in this Newsletter some of the answers to that question. By our constitution we are required to propagate knowledge of Orthodoxy at all levels from pre-university, right through to doctoral studies. That work goes quietly on, year by year, and we see a regular

The year 2012 has seen two major landmarks in the history of IOCS and in the establishment of the Orthodox faith in Great Britain. First, in May of this year the newly created Orthodox Episcopal Assembly for Great Britain and Ireland recognized, approved and blessed the Institute for Orthodox Christian Studies, Cambridge as an educational centre for all the Orthodox of these islands, and appointed one of its Bishops, Metropolitan Kallistos Ware, who has been foremost in teaching the Orthodox faith in English, to be our first President. Second, at the turning of the year, IOCS, hitherto a guest in rented accommodation, will have its own home and headquarters established on English soil.



*Metropolitan Kallistos,  
President of the Institute*

Nevertheless, such advances present Orthodoxy in this country with its major challenge to date. Do we want a united episcopal oversight, pastors who speak not for ethnic groups



***Father Aurel Radulet, the priest of the Romanian parish in Cambridge and an alumnus of the Institute, and the newly ordained deacon Dragos Herescu, a member of the Institute's staff, with Bishop Marc of the Romanian Church.***

flow of our students into the ranks of the clergy and layworkers, here and in the wider world. This year has seen our graduate, Dragos Herescu (now, with Razvan Porumb, one of our two Assistant Lecturers and also our Secretary) ordained Deacon to serve the Romanian Church in Cambridge, whilst his parish priest, Father Aurel, is also a former student. The much-valued Krastu Banev, who came to us from Bulgaria more than a decade ago, went through our system and on to a doctorate from Cambridge University, then returned to us as Acting Director of Studies, and is now established as a lecturer in



***Patriarch John X of Antioch and All the East (then Metropolitan John of Western Europe) with staff and friends of the Institute***

theology in the University of Durham. And yesterday one of our Directors, Metropolitan John Yazigi – though we can't claim him as a student but more as a loved colleague and friend -- was elected as John X, Patriarch of Antioch and all the East!

If we are talking of educational opportunities, from

2014 we shall be able to offer a BA course in Christian Ministry, taught and examined where appropriate by our own Orthodox staff and validated by the University of Durham. Done in collaboration with other Christian colleges, it will be significantly cheaper than other university degrees and something no other Orthodox body in this country can offer. We hope it will be used by those preparing for the priesthood or for lay-service, as being the best theological training available.

But you mustn't think it is only the academic 'high-flyers' – those who come to us from Great Britain and from overseas to do MAs and doctorates -- who are our special care. Our course for those aged 18 to 80 at parish level, THE WAY, designed to introduce people to the basics of Orthodox Christian faith, is now in use throughout the English-speaking world. It has been adopted in



***Patriarch Daniel of Romania with the Principal of the Institute and with the participants of the Congress 'Christ to the Children'***

translation for adult catechesis in every part of Romania, and Patriarch Daniel has declared as his objective to have THE WAY in every one of his dioceses, which comprise 13,527 parishes. An early reviewer for Amazon claimed THE WAY was worth not five but ten stars, and judged it the best introduction to Christian faith he had seen from any Christian denomination.

Last year we branched out into Community Days for people interested in Orthodoxy but not concerned for qualifications or wanting to take exams. Among the star-speakers, we brought Alexander Ogorodnikov, a Russian Orthodox believer who had been imprisoned for his faith nine years in the gulag. Next year, in addition to our ever-popular Summer School (this time on

## PALAMAS HOUSE (continued)

'Angels Heavenly and Fallen') we shall continue the same practice of bringing in the experts to explain to us those things that are of central importance to ordinary believers, in a sequence of Community Days entitled 'Meeting the Fathers'.

But how can we get to know the Fathers of the Church without personal guidance? It is typical of how we work that the organizer of the new series, our Academic Director, Marcus Plested, who will himself be talking on St Gregory Palamas, is a specialist in patristics (i.e. the study of the Fathers) with one book for Oxford University Press on *The Macarian Legacy* and a second out this year for the same publisher, *Orthodox Readings of Aquinas*, which is a ground-breaking study on the reception of Thomas Aquinas by Orthodox Fathers and other writers of the Byzantine period and up to modern times. Our claim to teach is that all our staff are scholars and all have a concern to put across what they know.

2012 has been a bumper year for the Institute, with a second publication edited by two of our staff, Dr Constantinos Athanasopolous and Dr Christoph Schneider. Due out shortly, it is entitled *The Presence of God in Eastern Orthodoxy: Divine Essence and Divine Energies*. Again, it is an example of how we operate: it sprang out of a scholarly conference organized by the Institute in Cambridge, and from the ideas developed there. Our constitution requires us to mount conferences and colloquia, but we don't just leave it at that: the maxi-conference we organized last spring in Thessaloniki in collaboration with the Ecclesiastical Academy was on their local Saint, Gregory Palamas, and explored many aspects of his thinking that will later be made available in a publication.

We are always looking for new ways to get out the message. Our most popular courses at present are those taught by distance learning and studied by students in every corner of the world. We take the teaching given in Cambridge, film it, and make it possible for someone in Mexico to have Metropolitan Kallistos lecturing in their front room! Each student has a personal Tutor, highly qualified, who keeps in touch by e-mail, 'chat rooms' and skype. Using the internet to teach the faith is capable of almost infinite expansion; as also is the radio through your computer. Have you ever listened to the hour-long lectures available on Ancient Faith Radio, spanning a range of topics of importance to Orthodox Christians and put out from our Institute as 'the Cambridge Forum'?

If the fruit justifies our plea for help to survive, what use will we make of our new home when we take possession? 'Palamas House', as we shall call

it, is the ideal building both for our present needs and for our future hopes. An eighteenth century structure, well-maintained, it looks already like a mini-college, with a garden behind it overshadowed by ancient trees and with ample space for parking. What is now the board-room of a publishing company, lined with books, will be home for our library, which is now expanding to be one of the most important collections of Orthodox material in the country. The library will also serve as a gathering-place for talks and lectures and (for the moment) for services. The immediately adjoining rooms are sufficient to give all staff an office. What remains is occupied by tenants, who in the short term will provide some income but whose space is available for our expansion as funds come in.



*The board room of the new home of the Institute*

The floor plans show current use and what we hope to make of the available space. We are happy to name any area with the name of your patron saint or as a memorial to a loved one. We need, in order of priority, a chapel, then a studio for audio-visual productions, further space for books and a study area and finally (if we can get planning permission), some rooms on an upper floor to accommodate students or a visiting scholar. What we can do depends on what comes in from our Building and Development Appeal: whether we can own the building outright, whether we can expand our facilities and our services – or whether we have to say at last 'We have done our best', and close. But the latter is most unlikely: six years ago, faced with imminent bankruptcy, I said to the students at our Summer School dinner: 'The Lord will provide – because he'll *have* to!' He did provide, by sending last-minute and quite unexpected rescue. This time we are confident that, with the help of the whole Orthodox community, we will go from strength to strength.

25-27 HIGH STREET  
CHESTERTON

Ground Floor Plan

with indications as to  
possible future usage

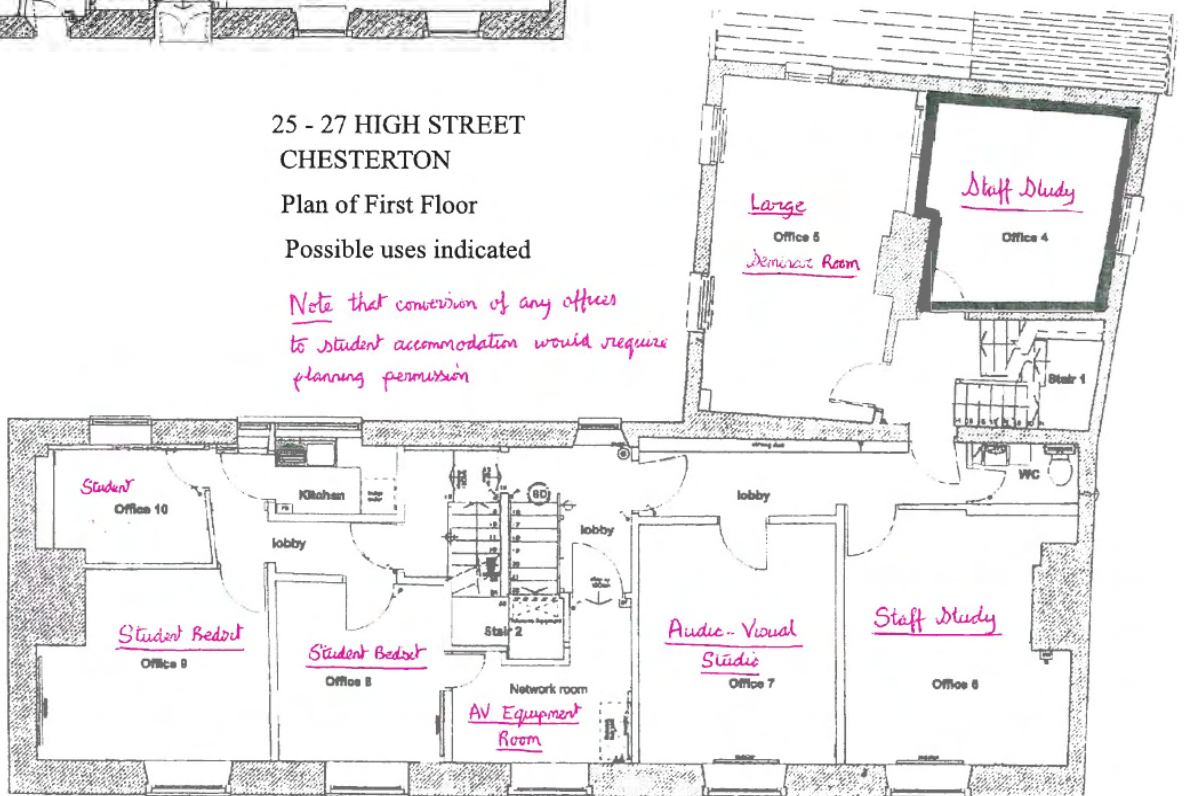


25 - 27 HIGH STREET  
CHESTERTON

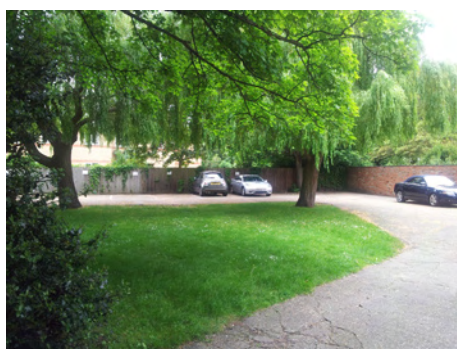
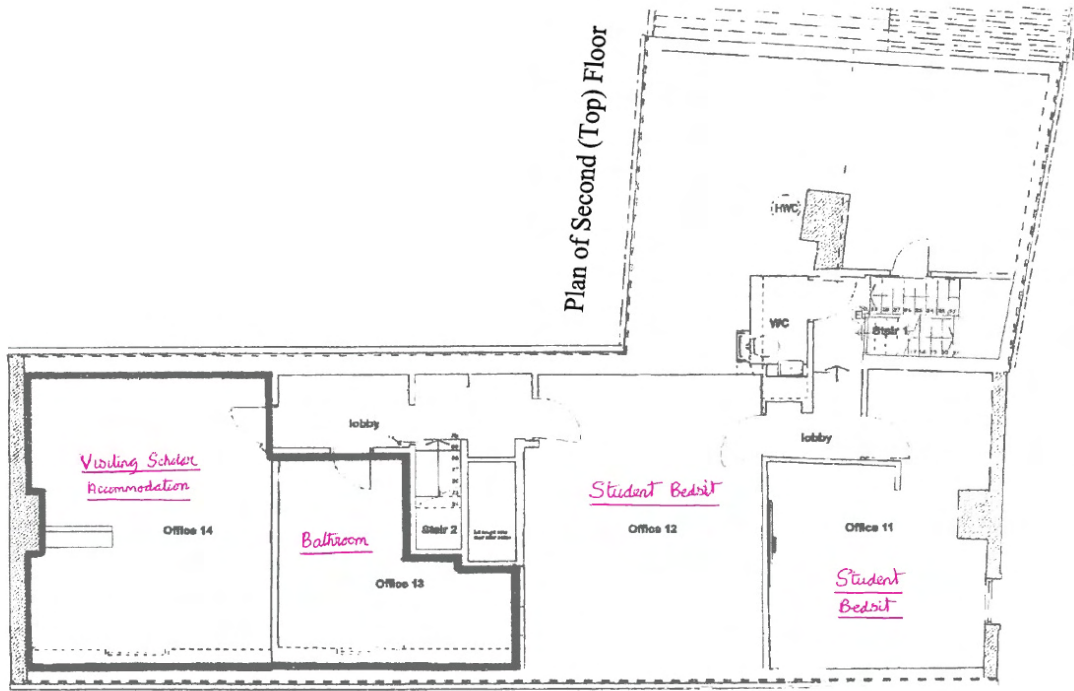
Plan of First Floor

Possible uses indicated

*Note that conversion of any offices  
to student accommodation would require  
planning permission*



# PALAMAS HOUSE (continued)



## ROMANIAN BISHOP VISITS THE INSTITUTE



*His Grace Bishop Marc surrounded by concelebrating clergy during the Festal Vespers.*

included the ordination of one of our members of staff, Dragos Herescu - Assistant Lecturer and Secretary of the Institute.

The celebrations started with Great Vespers at St Giles' Church, one of the most beautiful and imposing Anglican churches in Cambridge, and one much loved by the Orthodox congregation, not least because of the friendliness and warmth shown to them by the church's ministers and staff. Later that day, the Institute arranged a



*The Principal of the Institute, Professor David Frost, addressing the congregation on behalf of the Institute during the Liturgy.*



*Dragos Herescu, a member of staff of the Institute, was ordained into the diaconate of the Orthodox Church.*



*An auspicious robin joined the celebrations and attended the Hierarchical Liturgy.*

## ROMANIAN BISHOP VISITS THE INSTITUTE (continued)



*All photos in this article: © Dan Ava, 2012*

formal dinner at Jesus College, where the staff of the Institute were joined by Bishop Marc, Father Aurel Radulet, the priest of the Romanian parish in Cambridge, and other clergy and guests to celebrate the prospective ordinand and enjoy each other's fellowship. Celebrations continued the next day, on Sunday, when Bishop Marc served Matins and celebrated a Hierarchical Divine Liturgy during which Dragos was ordained to the diaconate of the Romanian Orthodox Church. An inspiring service was followed by a community meal at Wesley House, Cambridge.



*A group of Romanian parishioners wearing traditional costumes.*



*Bishop Marc with clergy during the Liturgy service.*



*Bishop Marc with a group of priests during the formal dinner organised by the Institute.*



# LIGHT IN THE EAST: THE ORTHODOX PHILANTHROPIC SOCIETY OF CALCUTTA

Professor David Frost

You have heard it said that the Orthodox don't do 'mission' and that we tend to think of social work as something better left to the Protestants. So my wife Christine Mangala and I arranged to spend Pascha with the staff and children of an orphanage outside Calcutta run by the Orthodox Philanthropic Society, hoping to see something that would

to possess. And only next morning did I venture to photograph from our guest-room window the architect-designed main building (an Indian/Greek collaboration), set in a garden that would do credit to a first-class hotel, and then to point a lens at what seemed the distinctly sumptuous furniture of the reception-rooms. Friends who

know me will understand that I only felt really at home when I discovered the orphanage had a substantial aviary, with a good stock of parrots.

My first reflection was to ask myself why I had I presumed till then that charity ought to look poor, spartan, even mean? My second response was that perhaps one Orthodox Christian mission had found a way to combat a sickness that would otherwise induce despair. These children, abandoned for a variety of reasons, only baptized if they have no family or if they ask to be, are brought up in an intensely affectionate Christian environment, exposed not just to 'the beauty of holiness' but to the idea that life can be clean, healthy, ordered – and even

more beautiful than the pagan environment that surrounds them. Lack of beauty, lack of fun is a major reason why Christianity in its Protestant forms has tended to repel Indian enquirers:



*A view of the Orthodox orphanage building complex in Calcutta*

help us answer back. We had also a very personal motive, because every time we return from visiting family in India we come back red-hot evangelicals, convinced all over again that only the Christian gospel can solve the horrendous problems of that beautiful yet fearful country, deeply religious, radically astray. And yet we know that two thousand years of Christian missionary activity have made only a small dent on a culture that in the modern world is still the closest we shall get to the ancient pagan societies of Greece and Rome.

I confess that, coming to the orphanage straight from the urban chaos, clutter and squalor of Calcutta, my first reaction was to feel a touch embarrassed: it all seemed *so plush*. It was easy enough to photograph little girls in their Easter finery, clamouring to entertain us, eager to soak up as much attention and affection as they could get. But it was a while before I could direct my camera at the orphanage church: superb in design, with marble floors and pillars -- something we at St Ephraim's, Cambridge, would give our eye-teeth



*Sister Nectaria with some of the children during the service of the Divine Liturgy*

my recollection of my first visit to India is of ugly chapels and slogans that announced 'The Wages of Sin is Death!' These children learn that the gospel of Christ is light and life, and after their training in the orphanage – and they are educated to the limit of their capacity – they go back into Indian society as young adults who have standards, who know what love is, how life could be, and know where the power comes from that makes a difference.

A further reflection about 'how to do mission' came from hearing the account of the Greek Principal, Sister Nectaria, of how the Orthodox Philanthropic Society began. She and a relative who was a priest, Father Ignatios (now Bishop of Madagascar), re-opened a derelict church in Calcutta in 1991 near the notorious Kali temple. At first they just sang their offices together, but passers-by were attracted by the singing, began to stay behind to ask questions – and from that everything else grew. Joy for the Orthodox! -- it is what we have always said about our liturgies, even when, like those Indians, we don't understand a word of them! But the reality is that worship which has real contact with God attracts attention that leads to questions, that leads to answers, and on to understanding and conversion. And conversion impels mission and social involvement in imitation of the people that first attracted us.

Sister Nectaria's account of origins also explained why the furniture looked a shade too 'classy'. The owner of a chain of Indian hotels stopped by one day, stayed to ask questions like the rest, and some while afterwards was baptized with his whole family. Now when the furniture in one of his luxury hotels starts to look shabby, he offers it first to the orphanage, where Sister Nectaria and her assistants are dab hands at sprucing things up. He also delivers festive parcels by the hundred for major Church festivals, prepared in one of his hotel kitchens, all for free,

introducing quality food to the young – as we well know, because we shared some.

I haven't given you an account of the many projects the Society has in hand: you can find all that information through their website, [www.thepsoc.org](http://www.thepsoc.org). But if you are wondering whether your money would be well-spent, another story from Sister Nectaria suggests a further necessity for successful mission: you have to be 'cunning as a serpent' as well as 'innocent as a dove'. She wanted a farm next to the orphanage, so food for the children would be assured, whatever the ebb and flow of charitable giving. But she got wind of a



*Children from the orphanage during the Resurrection vigil service*

plan to build a plastics factory right outside the orphanage windows, just where she had wanted the farm to be. So she spent that night (as Principals do) complaining to God in prayer that he doesn't always seem to back his own causes. Next morning she got up, drew everything she could out of the bank, and bought the

narrow strip of land that alone gave vehicle-access to the site. Plans for the plastics factory have now been abandoned, and she waits to get her farm till the value of the now inaccessible field falls to what the Society can afford to pay.

What can we do to help? With financial support from Greece drying-up because of the crisis there, the orphanage especially needs your cash. While I have been writing this account, IOCS has undertaken to channel £10,000 to the orphanage from a donor who'd heard about them through us. But if you have time on your hands and the price of a return air-ticket, volunteer labour is also welcome. If you are looking for a model to follow in organizing Orthodox mission, they have much to teach. If you want to rejoice in what the Church can do, drop by and be with the children for a while: it was for us a most joyful festival of resurrection.

## THE DEVELOPMENT OF THE WAY IN ROMANIA



The “Brancoveanu” Monastery (Sambata de Sus) hosted between 12-13 November the first national training course for the implementation of THE WAY project in Romania. This course was attended by representatives of the Romanian Patriarchate dioceses, which are to implement the programme of catechesis at the parish level.



*Fr Constantin Naclad*

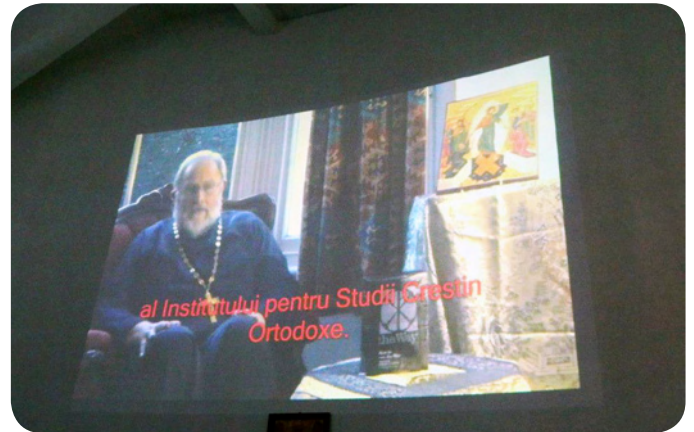
Held in the auditorium of the Theological Academy at the afore-mentioned monastery, the course addressed the delegate-priests of diocesan centres with a view to assist them in becoming familiar with this new programme of the Romanian Patriarchate. In their turn, participants will assist priests from their respective dioceses to implement this catechesis project for adults, developed after a British Orthodox model. The course lecturer was Fr. Constantin Naclad, Inspector in the Theological Education Sector and Coordinator of Catechesis Projects developed by the Romanian Patriarchate, such as “Christ Shared with the Children” and “Choose School!”. Father Naclad spoke about the THE WAY, presented its themes, and the participants had the possibility to discuss in groups. Then a first demonstration meeting of THE WAY was held during which a unified methodology for organising future meetings was established, as well as a schedule for THE WAY courses for next year.

### **A Catechism for Adults**

THE WAY course for the catechesis of the adults (the title is translated into Romanian as ‘THE WAY of Salvation’) is the first programme of its kind in the Romanian Church, and is meant to support all ventures for adult catechesis in the parishes. Father Constantin Naclad said: ‘We have had for this training approximately 70 participants as representatives of dioceses across the country. I presented to them THE WAY course, information on its development and have established a strategy for its future growth. We will try to implement the course in each diocese and parish, and to find priests willing to organise the programme. THE WAY programme proposes a catechisation process according to the familial model in which the priest co-ordinates the teaching, the introduction of the faithful to the Orthodox teaching of the faith and their formation so that they may bring an informed and alert participation in the life of the Church.’

THE WAY programme was produced in its original version at the Institute for Orthodox

Christian Studies, allied with the ancient University of Cambridge, United Kingdom, and has been adapted to the specific Romanian context. Two Romanians have also contributed to



*Fr Raphael Armour, Associate Chaplain, major contributor to THE WAY, in a conference presentation video.* © Fr Stefan Zaharia, 2012

the development of the course, Razvan Porumb and Dragos Herescu, and Danut Manastireanu from World Vision Romania has facilitated its publication, also with the intention for it to be translated into Romanian. The course is open to all Orthodox Christians between 18 and 80 of age and its original development has been supervised by His Grace Metropolitan Kallistos of Diokleia.

*This article is translated by Razvan Porumb from the original Romanian news item published on the official news website of the Romanian Orthodox Church, Basilica (www.basilica.ro)*



*Participants in the national training course for the implementation of THE WAY project in Romania* © Romanian Patriarchate, 2012

## IOCS COMMUNITY DAY WITH ALEXANDER OGORODNIKOV

### Deacon Dragos Herescu



The popular series of Community Days at the Institute concluded in 2012 on a high note when, on October 13, we were proud to welcome to Cambridge, for a much anticipated talk, Mr Alexander Ogorodnikov. Alexander is a well-known figure in Russia but probably more so in the European west.

It is not easy to summarise the life, work and personality of Alexander Ogorodnikov in a few

words. He is best known as a survivor of the Soviet Gulag. On account of his Christian belief and uncompromising stance against the Communist regime he was sentenced to prison and hard-labour for over nine years. After his release, faithful to the Christian principles and faith he suffered for, Alexander has become known all over the world as a peace activist and founder of several Russian humanitarian organizations.

The Community Day was not the first time that Alexander visited Cambridge. He previously was a guest speaker at the Institute's 2011 Summer School. An immediate rapport was established and Alexander vowed to return. He saw it, as he himself put it, as his



duty to help the Institute further its mission of raising the profile of Orthodox Christianity in the British Isles. Thus, when we decided to invite him for our 2012 Community Day series, Alexander was glad to take up the invitation.

The event on 13 October was, unsurprisingly, a great success. The historic surroundings and excellent facilities of Westminster College played perfect host to the Institute and the participants on the day. True to IOCS tradition, and indeed living up to the title of these days as community events, the day combined prayer with lectures while the fellowship was assured

by the coffee breaks and the meal in the college dining hall.

Participants came from Cambridge, London and further afield, and the day had a truly international character, with several languages being heard over lunch, from English, to Russian, Greek or Romanian. Many of the participants had wanted to see Alexander for a long time, either because they had met during their youth but not



since or because they had campaigned for his release from prison. Nevertheless, participants of all ages were keen to listen to Alexander's testimony and to the account of his conversion, of his journey to greater faith, and of the wonders God works in places where people have lost all sense of hope, all sense of their humanity, but places where God - while apparently driven out - proves to be very much present.

To top up a wonderful day, we were glad to count icon painter Aidan Hart among the participants. As it turns out, Aidan and Alexander are old friends, and the Community Day was a great chance for them to reconnect.

The Institute now looks forward to the 2013 series of Community Days, which promise to be as stimulating as the first run. The generic topic for 2013 is 'Meeting the Fathers' and our line-up of speakers could not be more appealing: Metropolitan Kallistos of Diokleia, Dr Sebastian Brock, Hieromonk Melchisedec (Monastery of St. John the Baptist), Revd Prof Andrew Louth, and Dr Marcus Plested. More details are available on [our website](#). We look forward to seeing as many of you as possible at these new Community Days!



*All photos in this article: © Dragos Herescu 2012*



From 15th-18th November I attended the 44th Annual Convention of the Association for Slavic, East European, and Eurasian Studies in New Orleans, Louisiana. My contribution to the conference was part of a panel with the title *At the Boundaries of Thought: Key Concepts in Russian Religious Philosophy*. The panel was chaired by Prof. Bernice Glatzer Rosenthal. Prof. Judith Deutsch Kornblatt, the president of the Association, and Rev. Johannes Miroslav Oravec acted as discussants. The other panelists who presented papers were Fr. Robert Slesinski and Dr Clemena Antonova – another two well-known names in the field of Russian religious philosophy. Clemena is known to some of our students, as she was a guest lecturer at the IOCS Summer School 2012. I would like to call attention to her recent book *Space, time, and presence in the icon: seeing the world with the eyes of God* (Farnham: Ashgate, 2010).



Fr Robert gave a paper on Sergii Bulgakov's philosophy of language. As he succinctly pointed out at the beginning of his presentation, in Bulgakov "the

beginning of any philosophy of language begins with only one word – the Word of words – the Name of God". It is worth noticing that a central essay on this topic by Bulgakov is now available in English for the first time (see Sergius Bulgakov, *Icons and the Name of God*, trans. Boris Jakim, Grand Rapids, MI; Cambridge, UK: William B. Eerdmans, 2012). Clemena, an art historian by training, explored the interrelationship between Florensky's 'concrete metaphysics' and the visual theme in Russian religious philosophy. She underlined the importance of visual mediation of the absolute in Florensky's thought. The title of my own presentation was 'Reason in the Garden of Gethsemane: The Antinomic Character of Truth in the Christian Philosophy of Pavel A. Florensky'. In my paper I tried to interpret Florensky's thought as a 'third way' that avoids both extremes of religious rationalism (ontotheology) and irrationalism (fideism). As do many Russian thinkers (e.g. Fyodor Dostoevsky, Mikhail Bakhtin, Semyon Frank and Nikolai Berdyaev), Florensky makes extensive use of the idea of antinomy. In his work, antinomy is resorted to in order to safeguard divine alterity and transcendence, and to demarcate his notion of all-unity from pantheism and rationalism. At the same time, he also rejects the view that the divine truth is completely inaccessible to human reason - a position which would amount to irrationalism and fideism. Florensky thus makes an interesting contribution to the current debate about faith and reason. His approach avoids both the pitfalls of Enlightenment theism – which tended toward rationalism, and postmodern thought – which only allows for discourse about the absolute provided it does not make a rational truth-claim.

As the other panelists would certainly agree, the work of Pavel Florensky and Sergii Bulgakov proves "that theology in the Byzantine tradition is capable of engaging with modernity and post-modernity with unexpected vigour and integrity", and "that Orthodox theology is not a purely antiquarian pursuit, a matter of endless glossing of the Father" (Rowan Williams, in: *Sergii Bulgakov, Towards a Russian Political Theology*. (Edinburgh: T & T Clark, 1997), pp. 18-19).



*The impressive building of the Marriott Hotel in New Orleans which hosted the Convention*



The Institute for Orthodox Christian Studies, Cambridge  
**Community Days 2013**

# Meeting the Fathers



Saturday, 19th January

**Metropolitan Kallistos  
of Diokleia**  
**St Gregory of Nyssa**



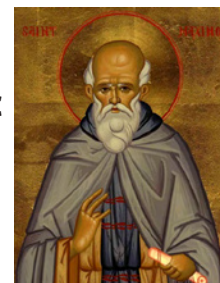
Saturday, 16th February

**Dr Sebastian Brock**  
**St Ephrem the Syrian**



Saturday, 16th March

**Hieromonk Melchisedec  
(Monastery of St. John the Baptist)**  
**St Maximus the  
Confessor**



Saturday, 20th April

**Revd Prof Andrew Louth**  
**St John of Damascus**



Saturday, 18th May

**Dr Marcus Plested**  
**St Gregory Palamas**



**Fee per person for each day: £30  
(including lunch and coffee)**

**Reduced upfront payment for all 5 days: £120**

**Students fee: £15**

*All are welcome to the public programme of study days at IOCS Cambridge. These study days offer a wonderful opportunity to get to know some of the great Church Fathers of the Eastern Christian tradition. Distinguished lecturers will introduce the life, work, and teaching of individual Church Fathers. All this with lunch, refreshments, discussion sessions, and vespers.*

**Venue: Wesley House  
Jesus Lane, Cambridge**

10.30 - 11.00: Welcome coffee  
11.00 - 12.30: Session 1  
12.30 - 14.30: Lunch  
14.30 - 16.00: Session 2  
16.00-16.30: Tea  
16.30-17.30: Vespers

NAME: ..... ADDRESS: .....

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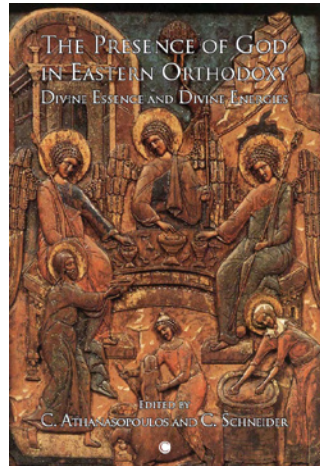
DAY(S) YOU WISH TO ATTEND: .....

Please send to us the above enrolment slip prior to the event to confirm attendance, either by mail to IOCS, Wesley House, Jesus Lane, Cambridge CB5 8BJ, UK; or by e-mail to [info@iocs.cam.ac.uk](mailto:info@iocs.cam.ac.uk). For more information please visit our website at [www.iocs.cam.ac.uk](http://www.iocs.cam.ac.uk), write to us by email or phone us at 01223 741037

## ***The Presence of God in Eastern Orthodoxy Divine Essence and Divine Energies***

*Edited by C. Athanasopoulos and C. Schneider*

For many contemporary Orthodox theologians the distinction between divine energy and divine essence belongs to the very core of the Orthodox tradition and has no equivalent in the West. This position has been restated and developed by Prof. David Bradshaw in his crucial publication *Aristotle East and West: Metaphysics and the Division of Christendom* (Cambridge: CUP, 2004). Yet the views expressed in this book have not remained uncontested.



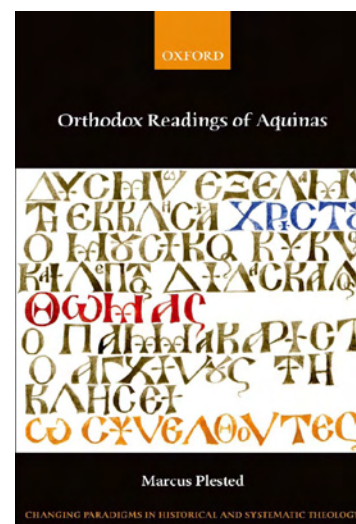
The present volume takes Bradshaw's work as the starting point for an ecumenical debate about this doctrine. Leading Catholic, Anglican, Calvinist and Orthodox theologians are given the opportunity to critically assess its nature and significance from a historical, theological and philosophical perspective. The authors contributing to this volume present very different and often mutually incompatible narratives, but all of them try to answer some of the following questions: In what way were the Aristotelian concepts of *ousia* and *energeia* used by the Church Fathers and how are they related to the Christological and Trinitarian doctrines? What theological function does the essence-energy distinction fulfil in Eastern Orthodoxy? Is it possible to identify different notions of divine presence and participation in the Cappadocians, Dionysius the Areopagite, Maximus the Confessor and Gregory Palamas? What is the relationship between the essence-energy distinction and the Western ideas of divine presence in Augustine, Thomas Aquinas, Duns Scotus, Martin Luther, John Calvin and Karl Barth? How is this doctrine related to Kantian and post-Kantian thought? This collection of essays originated from a colloquium organised by the Institute for Orthodox Christian Studies (Cambridge, UK). However, the number of papers and the scope of the questions discussed in *The Presence of God in Eastern Orthodoxy* by far exceed the original conference programme. Contributors are Dr Constantinos Athanasopoulos (Open University, UK), Prof. David Bradshaw (University of Kentucky), Prof. Roy Clouser (University of New Jersey), Rev. Prof. Antoine Levy OP (Studium Catholicum, Helsinki/University of Helsinki), Rev. Prof. Nikolaos Loudovikos (University Academy of Thessaloniki), Prof. Georgios Martzelos (University of Thessaloniki), Prof. John Milbank (University of Nottingham), Dr Christoph Schneider (The Institute for Orthodox Christian Studies, UK), Dr Nick Trakakis (Australian Catholic University), Metropolitan Vasilios (Karayiannis) of Constantia and Ammochostos (Cyprus). The book will be out in spring 2013.

## ***Orthodox Readings of Aquinas***

*Dr Marcus Plested*

This book is the first exploration of the remarkable odyssey of Thomas Aquinas in the Orthodox Christian world, from the Byzantine to the modern era. Aquinas was received with astonishing enthusiasm across the Byzantine theological spectrum. By contrast, modern Orthodox readings of Aquinas have been resoundingly negative, routinely presenting Aquinas as the archetype of a specifically Western form of theology against which the Orthodox East must set its face. Basing itself primarily on a close study of the Byzantine reception of Thomas, this study rejects such hackneyed dichotomies, arguing instead for a properly catholic or universal construal of Orthodoxy - one in which Thomas might once again find a place. In its probing of the East-West dichotomy, this book questions the widespread juxtaposition of Gregory Palamas and Thomas Aquinas as archetypes of opposing Greek and Latin theological traditions. The long period between the Fall of Constantinople and the Russian Revolution, conventionally written off as an era of sterility and malformation for Orthodox theology, is also viewed with a fresh perspective. Study of the reception of Thomas in this period reveals a theological sophistication and a generosity of vision that is rarely accounted for. In short, this is a book which radically re-thinks the history of Orthodox theology through the prism of the fascinating and largely untold story of Orthodox engagement with Aquinas.

The book is out now and can be ordered from the [Oxford University Press website](#) or from [Amazon](#).



This newsletter edited and designed by Razvan Porumb

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Back cover: Summer School artwork features a detail from one of the Holy Doors which form part of the iconostasis for the future chapel of the Institute.



The Institute for Orthodox Christian Studies, Cambridge

*14th International Summer School*



**14-19 July 2013**

**Sidney Sussex College, Cambridge**

**Speakers will include: Metropolitan Kallistos Ware, Revd Professor Andrew Louth, Dr Sebastian Brock, Aidan Hart, Father Ian Graham, Professor David Frost, Dr Marcus Plested**

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