

ΘΕΟΛΟΓΙΑ

ΤΡΙΜΗΝΟΝ ΕΠΙΣΤΗΜΟΝΙΚΟΝ ΠΕΡΙΟΔΙΚΟΝ

ΤΟΜΟΣ Ν'

ΙΟΥΛΙΟΣ - ΣΕΠΤΕΜΒΡΙΟΣ 1979

ΤΕΥΧΟΣ Γ'

ΤΟ ΕΝ ΤΟΡΟΝΤΟ ΤΟΥ ΚΑΝΑΔΑ ΔΙΕΘΝΕΣ ΕΠΙΣΤΗΜΟΝΙΚΟΝ ΣΥΜΠΟΣΙΟΝ ΕΙΣ ΜΝΗΜΗΝ ΤΟΥ ΜΕΓΑΛΟΥ ΒΑΣΙΛΕΙΟΥ

Υ Π Ο

ΚΩΝΣΤΑΝΤΙΝΟΥ Γ. ΜΠΟΝΗ

ΑΚΑΔΗΜΑΪΚΟΥ - ΚΑΘΗΓΗΤΟΥ ΤΟΥ ΠΑΝΕΠΙΣΤΗΜΙΟΥ ΑΘΗΝΩΝ

1. Ἐπὶ τῇ 1600ῃ ἐπετείῳ ἀπὸ τοῦ θανάτου τοῦ Μεγάλου Βασι-
λειοῦ, διοργανώθη Διεθνὲς ἐπιστημονικὸν Συμπόσιον (10-16 Ἰουνίου ἐ.ξ.)
ἐντὸς τοῦ πανεπιστημιακοῦ χώρου καὶ μάλιστα ἐν τῷ Κολλεγίῳ τοῦ ἀγίου
Μιχαήλ, ἐν Τορόντῳ τοῦ Καναδά. Εἰς τὸ ἐν λόγῳ Συμπόσιον ἐκλήθησαν νὰ
συμμετάσχουν διεθνοῦς κύρους ἐπιστήμονες καὶ συγγραφεῖς, Ἀκαδημαῖκοί,
Καθηγηταὶ Πανεπιστημίων καὶ ἄλλων Ἀνωτέρων Ἰδρυμάτων, ὡς ἐπίσης
κληρικοὶ καὶ λαϊκοί, μάλιστα δὲ ὅσοι ἠσχολήθησαν ἰδιαιτέρως περὶ τὴν με-
γάλην ταύτην ἱεραρχικὴν προσωπικότητα τῆς ἡμετέρας Ἐκκλησίας. Ἡ ἐπὶ
τὸ αὐτὸ συγκέντρωσις ἐξεχόντων εἰδικῶν ἐπιστημόνων —θεολόγων, φιλολό-
γων, βυζαντινολόγων, νομικῶν, φιλοσόφων κ.π.ἄ.— ἔκ τε τῆς Εὐρώπης καὶ
ἐξ Ἀμερικῆς, ἔδωκε τὴν εὐκαιρίαν νὰ ἀκουσθοῦν σπουδαῖαι Ἀνακοινώσεις
μὲ θέματα πρωτότυπα καὶ λίαν ἐνδιαφέροντα, ἀναφερόμενα εἰς τὸν βίον καὶ
μάλιστα τὴν ὅλην δρᾶσιν τοῦ Μεγάλου Καππαδόκου Ἱεράρχου. Λεπτομερέ-
στερον περὶ τοῦ ἀξιολογωτάτου τούτου ἐπιστημονικοῦ Συμποσίου ἴσως εὐ-
ρωμεν τὸν καιρὸν προσεχῶς νὰ γράψωμεν σχετικῶς. Οἱ κύριοι ὁμιληταὶ
ἀνέπτυξαν ἐνώπιον τῶν 150 ἐπιστημόνων ποικίλα θέματα, ἀναφερόμενα εἰς
τὸν Μέγαν Βασίλειον ὡς συγγραφέα, ὡς ἀνθρωπιστὴν, ὡς ἐκκλησιαστικὸν
ἡγέτην καὶ ἀγωνιστὴν ὑπὲρ τῆς ὀρθοδοξίας καὶ τῆς ἐνότητος τῆς Ἐκκλησίας,
ὡς ἀσκητικὸν ἄνδρα, ὡς θεολόγον, ὡς ρήτορα καὶ τέλος ὡς φιλόφρονον καὶ
κοινωνικὸν λειτουργόν, καὶ συγχρόνως ὡς ἅγιον.

2. Τὰ γενικὰ ἔξοδα τοῦ Συμποσίου ἀνελήφθησαν κατὰ τὸ μέγιστον
μέρος ὑπὸ τῶν «Βασιλειανῶν Πατέρων», τοῦ μοναχικοῦ δῆλον
ὅτι Τάγματος τῆς Καθολικῆς Ἐκκλησίας. Τὸ Τάγμα τοῦτο, ἰδρυθὲν τὸ ἔτος
1822 ἐν Γαλλίᾳ, διεκλαδώθη ἔκτοτε, ἀναπτύξαν ποικίλην ἐπιστημονικὴν-θεο-
λογικὴν, διδασκαλικὴν, ἐκκλησιαστικὴν, ποιμαντορικὴν καὶ ἄλλην δρᾶσιν ἐν

Καναδᾶ κυρίως, ἀλλὰ καὶ ἐν ταῖς Ἑνωμέναις Πολιτείαις τῆς Ἀμερικῆς, τῷ Μεξικῷ, φυσικὰ καὶ εἰς τὴν Γαλλίαν. Τὰ μάλιστα συνεβοήθησε τὴν διοργάνωσιν τοῦ Συμποσίου ὑλικῶς καὶ τὸ Pontifical Institute of Medieval Studies. Τὸ Ἰνστιτοῦτον ἀποτελεῖ κέντρον ἐπιστημονικῶν ἐρευνῶν εἰς θέματα, ἀναφερόμενα εἰς τὴν θεολογίαν, τὴν φιλοσοφίαν, τὴν ἱστορίαν, τὴν γραμματείαν καὶ φιλολογίαν, ὡς ἐπίσης εἰς τὰς τέχνας τῆς ἐποχῆς τοῦ Μεσαίωυος.

3. Τὸ Συμπόσιον ἐνέκριναν καὶ ἐπευλόγησαν αἱ κορυφαὶ τῆς μιᾶς ἀγίας τοῦ Χριστοῦ Ἐκκλησίας, ἥτοι ἡ Αὐτοῦ Ἀγίτης ὁ Πάπας Ἰωάννης Παῦλος ὁ Β΄ καὶ ἡ Αὐτοῦ Παναγιώτης ὁ Οἰκουμηνικός Πατριάρχης Δημήτριος. Ἀμφοτέρων ἀνεγνώσθησαν Εὐχετήρια Μηνύματα ἐπευλογούντα τὰς ἐργασίας τοῦ Συμποσίου. Τὸ πρῶτον ἀνεγνώσθη ὑπὸ τοῦ διακεκριμένου καὶ γνωστοῦ Καρδινάλιου Βίλλεμπραντς, τὸ δὲ τοῦ Σεπτοῦ Οἰκουμηνικοῦ Πατριάρχου ὑπὸ τοῦ Θεοφιλεστάτου Ἑλληνοῦ Ἐπισκόπου Κωνσταντίας ἐν Καναδᾶ Σωτηρίου. Ἀμφότερα τὰ Μηνύματα ἐνεποίησαν βαθυτάτην ἐντύπωσιν. Κατωτέρω δημοσιεύομεν ἀμφότερα, ἀγγλιστὶ μὲν τοῦ Πάπα, ἐν μεταφράσει δὲ ἐλληνικῇ τὸ τοῦ Πατριάρχου.

4. Γενικός Γραμματεὺς τοῦ Συμποσίου ἦτο ὁ Δρ. καὶ καθηγητὴς Paul Fedwick, Πρόεδρος δὲ ὁ πατὴρ Wallace Platt, C.S.B., Δρ. καὶ Καθηγητὴς τῆς Ἀγγλικῆς ἐν τῷ Παν/μίῳ τοῦ ἁγίου Θωμᾶ ἐν Houston τῶν Η.Π.Α. Ἡ δὲ ὀργανωτικὴ Ἐπιτροπὴ ἀπετελεῖτο ἐκ τῶν ἐξῆς ἀρίστων θεολόγων, καθηγητῶν καὶ διδασκῶν, κληρικῶν καὶ λαϊκῶν. Κατ' ἀλφαβητικὴν σειρὰν πρῶτος ἐμφανίζεται, μικρὸς μὲν τὸ δέμας, πολυμαθὴς δὲ καὶ δραστήριος, ὁ Δρ. πατὴρ Robert Barringer, C.S.B. Οὗτος εἶναι ἄριστος ἐπιστήμων θεολόγος καὶ μάλιστα πατρολόγος. Εἶναι κάτοχος τῶν εὐρωπαϊκῶν γλωσσῶν. Εἰς αὐτὸν ὀφείλω χάριτας καὶ διαπέμπω καὶ ἀπὸ τῆς θέσεως ταύτης τὴν εὐγνωμοσύνην μου διὰ τὴν προθυμίαν, μεθ' ἧς πάντοτε με ἐβοήθει. Ἰδιαιτέρως τὸν εὐχαριστῶ διὰ τὴν ὄραϊαν μετάφρασιν ἑνὸς μικροῦ κεφαλαίου τῆς ἐξ 60 σελίδων μελέτης μου περὶ Μεγάλου Βασιλείου εἰς τὴν ἀγγλικήν. Τὸ ἐν περιλήψει ἀγγλικὸν κείμενον δημοσιεύεται κατωτέρω. Ἡ δὲ ἐκτενὴς μελέτη μου, γερμανιστὶ γεγραμμένη, θὰ δημοσιευθῇ προσεχῶς. Τὸ θέμα μου ἦτο: «Ὁ Μέγας Βασίλειος ὡς Θεολόγος καὶ ὀργανωτὴς τῆς Ἐκκλησίας». Ἐκ τῆς Ἑλλάδος παρίστατο καὶ ὁ ἐν Θεσ/νικῇ συνάδελφος κ. Ἰω. Καραγιαννόπουλος. Ἀμφοτέρων αἱ ὀμιλῖαι ἐνεποίησαν ἀρίστην ἐντύπωσιν.

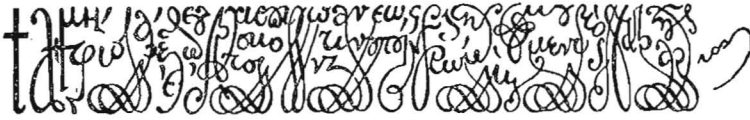
5. Τὰ ὑπόλοιπα μέλη τῆς ὀργανωτικῆς Ἐπιτροπῆς εἶναι: Leonard Boyle, O.P., Ronan Danylak, James Hanrahan, C.S.B., Reginald O'Donnell, C.S.B. Ὁ Πρόεδρος δρ. Wallace Platt, C.S.B., δύναμαι νὰ εἶπω ὅτι ἀπετέλει τὴν ψυχὴν τοῦ Συμποσίου, περὶ πάντων μεριμνῶν καὶ ὑπὲρ πάντων φροντίζων. Καὶ εἰς τοῦτον ὀφείλω χάριτας διὰ τὴν προσήκειαν καὶ εὐγένειαν

νειαν, μεθ' ὧν ἀνταπεκρίνετο εἰς τὰ αἰτήματά μου. Τέλος τὰ ὑπόλοιπα μέλη τῆς ὀργανωτικῆς Ἐπιτροπῆς εἶναι οἱ ἀξιόλογοι Laurence Shook, C.S.B. καὶ Eduard Synan. Εὐγενεῖς, ἐργατικά καὶ πρόθυμοι ἦσαν καὶ αἱ Δίδες γραμματεῖς καὶ δακτυλογράφοι τοῦ Γραφείου. Δὲν πρέπει νὰ παραλείψω νὰ ἀναφέρω ὅτι καὶ ὑπὲρ τὰ 19 ἕτερα Ἰδρύματα ἐβοήθησαν οἰκονομικῶς τὴν σύγκλησιν τοῦ Συμποσίου, ἢ ὀργανώσεις καὶ αἱ διεξαχθεῖσαι ἐργασίαι τοῦ ὁποίου ἀποτελοῦν τιμὴν διὰ τε τοὺς ὀργανωτάς, τοὺς συλλαβόντας τὴν καλὴν ιδέαν τῆς συγκλήσεως καὶ τὴν Καθολικὴν Ἐκκλησίαν, ὡς καὶ τὸ Πανεπιστήμιον τοῦ Καναδᾶ.

6. Θὰ ἦτο παράλειψις, ἐὰν δὲν ἀνέφερον τὴν ἀρίστην ἐντύπωσιν, ἣν ἀπεκόμισα ἐκ τῶν εὐγενῶν κατοίκων τοῦ Καναδᾶ καὶ τῆς ὠραίας χώρας των. Ἐπίσης ἀγαθὴν ἐντύπωσιν ἐσχημάτισα ἐκ τῶν εὐσεβῶν ὁμογενῶν τοῦ Τορόντο κατὰ τὴν ἐπίσκεψίν μου εἰς δύο Ναοὺς. Ὁ Θεοφιλέστατος Ἐπίσκοπος Σωτήριος μοι ἐνεποίησεν ἀρίστην ἐντύπωσιν διὰ τὸ σεμνὸν καὶ ταπεινόφρον φρόνημα καὶ διὰ τὴν προσήνειαν, μὲ τὴν ὁποίαν συμπεριεφέρετο εἰς πάντας καὶ ἰδιαιτέρως εἰς ἐμέ. Ἐξετίμησα δὲ καὶ τὴν ὅλην ἐπιστημονικὴν του κατάρτισιν. Ἡσθάνθητι τῶ ὄντι ὑπερηφάνειαν, διότι εἶχον τὴν εὐτυχίαν νὰ ἔχω τοῦτον μαθητὴν μου ἐν τῇ Θεολογικῇ Σχολῇ Ἀθηνῶν, ὅστις μετέπειτα διηύρυνε τὰς σπουδὰς του εἰς εὐρωπαϊκὰ καὶ ἀμερικανικὰ Παν/μια. Πολλοὺς ἐπαίνους ἔχω καὶ δι' ὄσους καλοὺς κληρικοὺς ὀρθοδόξους καὶ μάλιστα μαθητάς μου, συνήνητσα, παρὰ τῶν ὁποίων εὐρον πρόθυμον διαθέσιν ἐξυπηρετήσεως καὶ ἔκδηλα αἰσθηήματα ἀγάπης. Εὐχαριστῶ πάντας τοὺς ἀξιῶν τούτους Ἑλληνας κληρικοὺς, τόσον τοὺς ἐν Τορόντῳ καὶ μάλιστα τὸν πατέρα Ὡμαῦν, ὅσον καὶ τοὺς κληρικοὺς ἐν Μόντρεαλ. Εἰς τὴν Ὀττάβα, τὴν πρωτεύουσάν καὶ ὠραιότατὴν πόλιν τοῦ Καναδᾶ, συνήνητσα τὸν μορφωτικὸν ἀκόλουθον τῆς ἐκεῖ Πρεσβείας μας κ. Ἐμμαν. Μουρούλην, ὅστις πολὺ μᾶς περιποιήθη μετὰ τῆς καλῆς του συζύγου. Τὸν εὐχαριστῶ. Ἀλλὰ καὶ εἰς τὸν ἐξαιρετὸν ἐν Νέα Ἰόρκῃ κληρικὸν πατέρα Ἀθηναγόραν Ζακόπουλον ὀφείλω χάριτας. Οὗτος ἀποτελεῖ ἀληθὲς κόσμημα κληρικοῦ ἀπὸ πολλῶν ἀπόψεων. Ταπεινός, πρόθυμος νὰ βοηθῇ, ἐργατικός, ἀφιλοχρήματος, ἀριστα κατηρτισμένος θεολογικῶς καὶ φιλοσοφικῶς, διδάξας καὶ εἰς Πανεπιστήμια Ἀμερικανικά, εἶναι ἀξιῶς νὰ ἀνέλθῃ καὶ εἰς τὸ ἐπισκοπικὸν ἀξίωμα. Εὐχόμεναι συντόμως νὰ ἀσπασθῶ τὴν χεῖρά του ὡς ἐπισκόπου καὶ νὰ εὐφρανθῶ, διότι καὶ οὗτος ἐχηρήματισε μαθητὴς μου.

Φόρον τιμῆς καὶ εὐγνωμοσύνης ὀφείλω νὰ ἀποτίσω καὶ πρὸς τὸν διακεκριμένον συνάδελφον καὶ ἐκλεκτὸν βυζαντινολόγον, μέλος δὲ ἀντεπιστέλλον καὶ τῆς Ἀκαδημίας Ἀθηνῶν κ. Μίλτωναν Ἀνάστον, τὸν διατελέσαντα Καθηγητὴν πολλῶν ἐν Ἀμερικῇ Παν/μίων. Οὗτος μὲ ἐβοήθησε κατὰ τὴν δίωρον σχεδὸν μετὰ τῶν ἐρωτήσεων καὶ ἀπαντήσεων ὁμιλίαν μου (9.30-11.30

π.μ. τῆς 13 Ἰουνίου) εἰς τὸ νὰ δίδῃ τὰς ἀπαντήσεις μου ἐπὶ τῶν ἐρωτησάντων με, μεταφράζων ταύτας εἰς τὴν ἀγγλικὴν γλῶσσαν. Ἡ ὀρθὴ ἀνάγνωσις τῆς ὀμιλίας μου εἰς τὴν ἀγγλικὴν ἔκαμε βεβαίως ἐντύπωσιν, ἀλλὰ δὲν ἦτο εὐκολον δι' ἐμὲ νὰ δίδω ἀγγλιστὶ καὶ προφορικῶς ἀπαντήσεις εἰς ἐπιστημονικὰς ἐρωτήσεις τῶν συνέδρων. Τοῦτο ἀνέλαβεν ὁ ἀγαπητὸς κ. Ἀνάστος. Καὶ εἶμαι εὐτυχὴς διὰ τὴν δοθεῖσαν εἰς ἐμὲ εὐκαιρίαν νὰ γνωρίσω ἐγγύτερον τὸν ἕξοχον τοῦτον ἄνθρωπον καὶ ἄριστον ἐπιστήμονα, τὸν πρᾶγματι ἀξιαγάπητον.



**ΜΗΝΥΜΑ ΤΗΣ Α. Θ. ΠΑΝΑΓΙΟΤΗΤΟΣ
ΤΟΥ ΣΕΠΤΟΥ ΟΙΚΟΥΜΕΝΙΚΟΥ ΠΑΤΡΙΑΡΧΟΥ
κ. κ. ΔΗΜΗΤΡΙΟΥ**

Ἄριθμ. Πρωτ. 297.

Ὅσιολογιώτατοι πατέρες, οἱ ἀποτελοῦντες τὴν ἐν Τορόν-
τω Ἀδελφότητα τοῦ Ἁγίου Βασιλείου, χάρις εἴη ὑμῖν καὶ εἰρή-
νη παρὰ Θεοῦ.

Ἐπικοινωνοῦντες καὶ διὰ τοῦ παρόντος πρὸς τὴν ἀγα-
πητὴν ἡμῖν Ὅσιολογιότητα ὑμῶν, ἐπιθυμοῦμεν ὅπως καὶ αὐθις
διαδηλώσωμεν πρὸς τε τὴν Ἀδελφότητα ὑμῶν καὶ πρὸς τὸ αὐ-
τόθι Ποντιφικὸν Ἰνστιτοῦτον Μεσαιωνικῶν Σπουδῶν τὰ συγχα-
ρητήρια καὶ τὴν ἰδιαίτερον εὐαρέσκειαν τοῦ καθ' ἡμᾶς Ἀγιοτά-
του Οἰκουμενικοῦ Θρόνου καὶ ἡμῶν προσωπικῶς διὰ τὴν ἀπὸ
κοινοῦ ὀργάνωσιν καὶ πραγματοποιήσασιν τοῦ πνευματικοῦ Συμ-
ποσίου ἐπὶ τῇ χιλιοσιτῇ ἐξακοοιοσιτῇ ἐπειεῖω τοῦ θανάτου τοῦ
ἐν Ἁγίοις Πατρὸς ἡμῶν Βασιλείου τοῦ Μεγάλου, Ἀρχιεπισκό-
που Καισαρείας τῆς Καππαδοκίας.

Τὸ συμπόσιον τοῦτο, ὀργανωθὲν ὑφ' ὑμῶν πρὸς πλουτι-
σμόν, ὡς ἐδηλώσατε, τῶν γνώσεων ὑμῶν περὶ τοῦ προστάτιου
ὑμῶν Ἁγίου καὶ γνωστοποίησιν εὐρύτερον τῆς ἦν οὗτος κατέ-
λιπε πλουσίας ἀνθρωπιστικῆς καὶ θεολογικῆς κληρονομίας, ἀπο-
τελεῖ καὶ διὰ συνόλην τὴν Χριστιανοσύνην καλὴν εὐκαιρίαν ὅπως
αὕτη στρέψῃ συντονωτέραν τὴν προσοχὴν πρὸς ἓνα μέγαν Πα-
τέρα τῆς Ἐκκλησίας καὶ Διδάσκαλον τῆς οἰκουμένης, δι' ὅλων
τῶν δυνάμεων τῆς ἰσχυρᾶς προσωπικότητος αὐτοῦ ἐργασθέντα
διὰ τὴν εἰρήνευσιν καὶ τὴν ἐνότητα τῆς ὑπὸ τῆς ἀρειανῆς κακο-
δοξίας δοκιμασθείσης Ἐκκλησίας καὶ κοινωνίας τῆς ἐποχῆς
αὐτοῦ.

Αἱ ἀνοικνώσεις, εἰς τὰς ὁποίας διασκοῦντος τοῦ Συμποσίου θὰ προβῶσι δόκιμοι καὶ ἐμβριθεῖς ἐρευνηταὶ καὶ μελετηταί, ἀναμφιβόλως θὰ ἐπιχύσωσιν ἀρκετὸν φῶς εἰς τὰς κυριώτερας πλευρὰς τῆς ἐκτάκτου εἰς ρυθμὸν δραστηριότητος τοῦ Ἁγίου Βασιλείου κατὰ τε τὴν προεπισκοπικὴν καὶ κατὰ τὴν ὀκταειῆ ἀρχιεπισκοπικὴν ἐν Καισαρείᾳ διακονίαν αὐτοῦ. Θὰ ἀναλύσωσι τὸν ἄνθρωπον τῶν μεγάλων προσπαθειῶν καὶ ἐπιτευγμάτων ἐπὶ τῶν πεδίων τῆς μοναστικῆς, τῆς κοινωνικῆς, τῆς ἐκκλησιαστικῆς καὶ τῆς θεολογικῆς ζωῆς καὶ σκέψεως. Ἰδιαιτέρως δὲ θὰ παραστήσωσιν, ὑπολαμβάνομεν, τὴν ἀγχώδη εἰρηνοποιὸν ἀπὸ Καισαρείας, τὴν ὁποίαν εἶχε καταστήσει κέντρον συντονισμοῦ τῆς δραστηριότητος ὁλοκλήρου τῆς Ὁρθοδοξίας, προσπάθειαν τοῦ ἐκτάκτου τούτου ἐκκλησιαστικοῦ ἀνδρὸς πρὸς μὴ ἀνακοπήν, ἀλλὰ συνέχισιν τῆς ἀδξήσεως καὶ πρὸς τὰ πρόσω ἀνοδικῆς πορείας τῆς μόλις ἀπὸ τοῦ κινδύνου τῶν διωγμῶν ἀπαλλαγείσης καὶ ἐν ἐλευθερίᾳ πλέον ἐπὶ τὸ ἁγιαστικὸν αὐτῆς ἔργον χωρούσης Ἐκκλησίας τοῦ Χριστοῦ, ἀποκατάστασιν ἐν αὐτῇ τῆς εἰρήνης καὶ τῆς ἀγάπης, ἀπαραίτητων παραγόντων τῆς ἀδξήσεως καὶ τῆς ἀκμῆς, καὶ σύγκλησιν Οἰκουμενικῆς Συνόδου διὰ τὴν ὀριστικὴν λύσιν τοῦ Τριαδολογικοῦ δόγματος.

Τὴν ὑπὸ τῆς Ὁσιολογιότητος ὑμῶν πρὸς τιμὴν καὶ εἰς μνημόσνον τοῦ μεγάλου εἰρηνοποιῦ Ἁγίου Βασιλείου τοῦ Μεγάλου ὀργάνωσιν τοῦ Συμποσίου ἡμεῖς τοποθετοῦντες εἰς τὰ πλαίσια τῆς καὶ κατὰ τοὺς χρόνους ἡμῶν τούτους καταβαλλομένης θεοφιλοῦς προσπάθειας πρὸς ἀποκατάστασιν τῆς εἰρήνης καὶ τῆς ἀγάπης ἐν τῇ συγχρόνῳ Ἐκκλησίᾳ τοῦ Χριστοῦ, εὐκαίρως καὶ ὀφειλετικῶς μνημονεύομεν τῶν πρωτοπόρων ἐν τῇ προσπάθειᾳ ταύτῃ καὶ νέων ἐν τῇ Ἐκκλησίᾳ εἰρηνοποιῶν ἀοιδίμων Πρωθιεραρχῶν τῆς Πρεσβυτέρας Ρώμης Ἰωάννου τοῦ ΚΓ' καὶ τῆς Νέας Ρώμης Ἀθηναγόρου τοῦ Α'. Ἡ ἄρσις τῶν ἀναθεμάτων καὶ ὁ ἐγκαινιασμὸς πικρῶν διὰ γραφῆς καὶ προσωπικῶν ἐπικοινωνιῶν ἐπαφῶν, ἐπὶ τούτοις δὲ ὁ προπαρασκευασθεὶς καὶ ὀριστικῶς μέλλων ἵνα ἀρξῆται ἐπίσημος θεολογικὸς διάλογος μεταξὺ τῶν δύο ἱστορικῶν καὶ παραδοσιαρχικῶν Ἐκκλησιῶν, δὲν

ἀποτελοῦσι μόνον εὐόιωνα σημεῖα τῶν καιρῶν, ἀλλ' εἶναι μαρ-
τύρια ἐκδηλα τῶν περὶ τῆς Ἐκκλησίας βουλῶν τοῦ Θεοῦ, τοῦ
εἰδότος ἀνιστάναι ἐκάστοτε τοὺς δυνατοὺς εἰς πραγμάτων
αὐτῶν.

Εὐλογῆσαι ὁ Κύριος καὶ τὴν τιμίαν καὶ τῷ θελήματι
Αὐτοῦ σύμφωνον προσπάθειαν ταύτην, εἰς δόξαν τοῦ Ὄνόματος
Αὐτοῦ.

Διαβιβάζομεν διὰ τῆς Ὁσιολογιότητος ὑμῶν πρὸς τοὺς
μετέχοντας τοῦ Συμποσίου πάντας τὸν χαιρετισμὸν ἡμῶν καὶ
ὀλόθυμον τὴν Πατριαρχικὴν ἡμῶν εὐλογίαν, καί, εὐχόμενοι ὑπὲρ
ἐπιτυχίας τοῦ Συμποσίου, αἰτούμεθα ἐπὶ τὴν Ὁσιολογιότητα
ὑμῶν καὶ ἐπὶ πάντας τὴν χάριν τοῦ Θεοῦ καὶ τὸ ἄπειρον Αὐτοῦ
ἔλεος.

α' λ' ο' Ματθ. ιζ'.

διάπυρος πρὸς Θεὸν εὐχέτης Δ.

MESSAGE OF HIS HOLINESS
POPE JOHN PAUL II

1 June 1979

Addressed to and read by

*Cardinal Johannes Willebrands
Archbishop of Utrecht
President of the Secretariat for
Promoting Christian Unity*

Your Eminence,

Throughout this year 1979, Christians are commemorating the bishop of Caesarea in Cappadocia, Saint Basil, Father and Doctor of the Church, whom the Lord called to himself in the year 379 but whose memory and inspiration remain bright in the Christian world even today. Churches, religious congregations, learned groups of many types are taking the occasion of this centenary to reflect upon the personality, the theological acumen and deep spirituality of this holy pastor and illustrious teacher of the Church.

A particularly encouraging aspect of this widespread activity is the common participation of Christians across the divisions of Churches and the differences of theologies, spiritualities and pastoral outlooks. One such meeting is the Symposium in honour of Saint Basil the Great, to be held in Toronto Canada, from June 10 to 16, under the joint patronage of the Congregation of the Priests of Saint Basil and the Pontifical Institute for Mediaeval Studies. You will take part in this Symposium as President of the Secretariat for Promoting Christian Unity, in order to show the interest and good will of the Holy See towards meet-

ings between Christian scholars of varying traditions who seek to apply concretely the recommendation for common research made in the Common Declaration published in 1967 by Pope Paul VI and the Ecumenical Patriarch Athenagoras I, of happy memory (AAS 59 (-1967), p. 1055; Tomos Agapis, no. 195, p. 446). Through this letter the Holy Father wishes to greet the participants in this Symposium and to offer certain reflections concerning the saintly Father of the Church whom we are commemorating in a special way all through the year, and who is rightly considered to belong to all Christians.

In Saint Basil, we honour one of the glories of the Christian Church of the East who has had a remarkable influence on its theology, spirituality and Church discipline. At the same time, he has exercised a marked influence on the entire Christian world. The Church of Rome is happy to look upon him as one of its spiritual guides because of the orthodoxy of his faith joined to a deep sense of pastoral responsibility and great personal holiness.

Basil is, at one and the same time, a man of Scripture and a man of Tradition. For him, Scripture is the touchstone for discerning the orthodox Christian faith and for making moral choices; it is to guide the asceticism of the monk from going to excess; from it Basil draws his social teachings and his efforts to re-establish a sound discipline in a Church which had been weakened by the controversies of his day; for him it is the instrument for distinguishing the authentic Christian life from contemporary fads and the spirit of the world of his time.

On the other hand, Basil gives strong weight to Tradition. He draws his arguments from older Christian authors as from the «Fathers», and invokes their tradition (cf. De Spiritu Sancto, VII, 16, 32-35 and XXIX, 72 ff.). What gives these Fathers authority, however, is that they themselves draw their principles from what Holy Scripture proclaims, and follow what Scripture implies. Thus tradition permits progress in

theological reflection since it is an expression of the way in which the Church, in the course of the centuries gone by, had understood and lived Scripture. Liturgical usage — the prayer of the Church and the way she has proclaimed the glorification of God—has a particular place to play in this tradition.

This reliance on Scripture and concern for authentic tradition had their origin in Basil's profound respect for the mysteries of faith and for the ultimate incomprehensibility of God. The mysteries of faith were not merely to be taught; they were to find expression in Christian life through contemplation and adoration. Basil was also particularly conscious of being at the service of the Church. During the controversies of his age he did not lose sight of the pastoral needs of his people and of the requirements for reconciling factions deeply divided among themselves. Thus the importance of the practice of what has been called «economy» in expounding his teaching. He did not wish to go beyond the terms of biblical revelation and liturgical celebration if this was at all possible. Where special formulae were necessary, he would use them; but he tried to avoid the multiplication of formulae or the imposition of terms which could give rise to unnecessary polemics. As Pope Paul VI expressed it in the address he delivered in 1967 when visiting the Ecumenical Patriarch Athenagoras: Saint Basil, in his charity as pastor, defended the authentic faith in the Holy Spirit while avoiding the use of certain words which, even if they were exact, could have been an occasion of scandal for a part of the Christian people (AAS 59 (1967), p. 841; Tomos Agapis, op. 314). Two years after Basil's death, the Second Ecumenical Council, meeting in Constantinople (381), used a similar economy in expressing the Catholic faith in the divinity of the Holy Spirit. An exact statement of the faith was preserved without resorting to certain contested formulae.

Thus Saint Basil remains for us an important witness to Christian unity and a tireless champion of this unity. He

strove to reconcile Christians in the profession of the one traditional faith over and above its particular expressions. It is true that where the authentic content of the faith was at stake he could be very demanding. However, even his most rigorous theological speculations were guided by his pastoral preoccupation with the need for unity in proclaiming the faith. To those sincerely striving today to bring about unity among divided Christians, the spirit of Basil is an encouragement to penetrate more deeply into the formulations of the faith in order to grow in understanding the reality underlying them, recognizing that formulae never suffice to express the totality of that reality. In this respect, we are reminded of what the Second Vatican Council says regarding various Christian traditions: «at times one tradition has come nearer to a full appreciation of some aspects of a mystery of revelation than the other or has expressed them better. In such cases, these varying theological formulations are often to be considered complementary rather than conflicting» (*Unitatis Redintegratio*, 17).

It was this preoccupation with unity in proclaiming the faith which motivated Basil's long struggle to heal divisions in the East. How often did he insist on that faith and charity which bind together the local Churches and are their strength (Ep. 70, 1; 91, 1; 92,3. 39; 128,3,3; 197,1,32). Mutual charity was the heavenly and salvific gift of Christ which united the members in one sole body of Christ for action together in harmony (Ep. 70, 7-8). Through disappointment and disillusionment, Basil persevered in striving to bring about communion in faith and ecclesial life among all the Churches of God. His fidelity to both truth and charity should guide us today in making a serene judgment of past events and, above all, in carrying forward our own efforts for restoring full communion among Christians.

These are but a few of the many thoughts which come to mind as the Holy Father contemplates the rich and complex personality of Saint Basil the Great. In his name I would ask you

to communicate them to the Symposium of Toronto. His Holiness is grateful to Cardinal George Bernard Flahiff, CSB, Archbishop of Winnipeg, to the members of the Congregation of the Clerks of Saint Basil and to the Pontifical Institute of Mediaeval Studies, for organizing it. His greetings go to the representative of the Ecumenical Patriarch of Constantinople, and to the representatives of other Churches who are present. He expresses his particular gratitude to the scholars — Catholic, Orthodox, Anglican and Protestant — who are putting their talents at the service of the Christian world by their efforts to make better known the life and work of our common Father, Saint Basil the Great.

Saint Basil represents a model of the ideal apostolic pastor, of the Bishop who is faithful in things great and small, whose strength, rooted in the Gospel, is an inspiration today to those who hold pastoral charges. He was a spiritual master who gave firm guidance on the way to perfection to individuals and communities. In the devotion to the Holy Trinity and particularly to the Holy Spirit, the Sanctifier, Saint Basil found the inspiration to join to the experience of radical renunciation an ecclesiology which was profoundly realistic. In him a profound literary and philosophical culture and an exceptionally noble personality are subordinated to the service of the poor and to the well-being of the Body of Christ. By celebrating his memory together, Christians of varying traditions demonstrate their continued openness to his witness, which remains valid for today and the future.

To you and to all the participants, of the Toronto Symposium the Holy Father is happy to impart his Apostolic Blessing.

With personal good wishes for the success of this important initiative, I remain

Yours sincerely in Christ,
 † **Agostino Casaroli**
Pro Secretary of State

BASIL THE THEOLOGIAN

B Y
G. BONIS, Athens

Your Grace and Members of the Symposium,

I would like to preface my lecture this morning (which is a much shortened version of the paper that will be printed in German in the Symposium volume) with three brief remarks:

1. At the beginning my mind turns first of all to the two leaders and two pillars of the one Church: I mean His Holiness Pope John Paul II and His All-Holiness, the Ecumenical Patriarch Demetrios I. May their own goodness advance the cause of our unity as members of the one Church.

2. I would also like to express my gratitude to the Committee for their kind invitation to address you at this Symposium called together in honour of St. Basil as Orthodox Theologian and a man devoted to the unity of the Church.

3. And finally, I have agreed to give my paper in English, but I must ask your indulgence for what is neither my native tongue nor the language of my studies; and I thank Fr. Barringer for helping me with this translation.

Basil the Theologian

1. The core of our theme is Basil the Great *and* the organization of the Church of his time. The first point to be stressed here is that in virtue of his episcopal office Basil

NOTE: Footnotes will be found in the more amplified German text of this study which is to be published shortly.

embodied in himself the organization of the Church. There is nothing especially remarkable in this, however, for the episcopal office contains in itself the very being of the Church. We must go further, therefore, and say that three official duties belong to a bishop and not the least of these is the «teaching office». In direct preparation for this, Basil had acquired the best equipment his age could offer — we think here of his studies at the Academy in Athens. We will not pursue this further, nor dwell on Basil's unique and unchallenged rhetorical powers which far excelled, in our view, those of Chrysostom. Instead, our task is to understand Basil as Churchman, as *the Churchman*, because that is simply what he was and will always remain within the ecclesial tradition. Thus, he was active as an orator in what may be described without exaggeration as a truly fascinating way, but as a teacher he was apparently disappointing. At least, and we will see this later on, he was certainly no sensational theologian. But Basil was *only* «apparently» disappointing, for in reality he was probably the leading dogmatic theologian to whom the Church of the fourth century could point, as an authority in matters of Trinitarian doctrine and of ethics. What is puzzling in this great man consists precisely in the fact that he was, in his own way, *the* man of the Church, and hence, in matters of Church teaching, a spokesman for the Church and not just for his own person. The teaching of the Church is something other than the teaching of an eminent theologian, of someone of the stamp, of an Origen, for example, where we speak of the «theology of so-and-so». Such language is not used of Basil and this may be the reason why he disappoints many theologians.

2. The Church's greatness, and this cannot be repeated often enough, is outside of time. It is a greatness which bears witness on earth as well as in the whole of creation to the real-

ity of the triune, living God and Creator. The Church's witness is also essentially the same; that is, she develops nothing new but rather creates from the treasury entrusted to her, a treasury of eternal truth that is being conveyed to her from the Godhead. Accordingly, through her chosen organs the Church speaks only about what has been known in her all along, and belongs to her very substance. Consequently, it is *possible* also for appointed Churchmen, as chosen spokesmen of the Church, to express in their own declarations what the Church deems right at a given time. Note well that such Churchmen are not appointed to their high office by any kind of secular authority but by the Church herself. As a result, there is scarcely any need for them to play an extraordinary role «personally» or as «personalities»; they can act instead as mouth-pieces for the Church. This seems to have been precisely the case with Basil, and he was indeed the voice of the Church as she appeared in the fourth century. This may sound paradoxical to anyone who holds the view that the Church passes through a kind of evolutionary development in the revelation of her truth, that is to say, that the truth as such «advances» and may thus be progressive. But to assume this, would be completely incorrect. Herein lies the decisive motive for Basil's extreme caution with regard to binding dogmatic statements.

3. Perhaps it might not be absurd to compare Basil with Irenaeus of Lyons in this regard, for the latter has something in common with Basil on many points of theological method. It is interesting what Loofs says in the conclusion to his study of the sources of Irenaeus' theology. Loofs' view is a minimising one and denies any originality to Irenaeus. We certainly cannot agree with Loofs in this, although it is true that Irenaeus was, if we may put it this way, «an orthodox theologian of Tradition». Basil and Irenaeus come together at

this point, and here Basil, at least, can hardly be denied originality in his major works. Certainly the originality of his defence of Nicene theology in supporting the dogma of the Holy Trinity of the Godhead cannot be questioned.

4. What we must by no means overlook in Basil's case is that he understood as no other how to bring together into harmony the two elements vital to the life of the Church in that age, namely, Hellenism and primitive Christianity. The age demanded that these two parties find a common denominator. And the unique and wise intermediary between both movements was Basil. To the Hellenist he conceded the right to esteem Greek education, and the Christians he confirmed in their adherence to the holy content of their simple faith. Basil was prepared for any compromise, with one exception: he permitted no doubting when it came to the Word of God and the traditions of the Church. Indeed, we can easily see in all his homilies that the only guiding principle he admitted in matters of morality was absolute self-abnegation.

5. And now the paradox. Precisely on account of his unspeculative, and hence all the more firmly practical, theology, Basil was the great man of the Church in his century. His conscious and evident hesitation about the homoousian theology is neither to be attributed to any decline in his powers nor to incompetence. On the contrary, we believe that Basil's hesitation is to be traced back directly to his pastoral intention. He was preoccupied not so much with increased precision in the formulation of dogmas as with healing the divisions which had grown up among Christians. It would be wrong, however, to say that this was a question of the unity of the Church, because it belongs to the very *being* of the Church, that it *can* only be one — an idea more familiar to the Church Fathers of the first centuries than perhaps we would

care to admit today. In any case, what we accept with Karl Holl as Basil's hesitation finds its plausible explanation in the fact that the main question in the entire conflict with the Arians was whether the teaching of the Church could be interpreted at all by means of Aristotelian terminology. We cannot agree with Holl when he says it is easy to understand why Basil balked at «these complicated logical and metaphysical questions»: he guessed where things might end up «if he got involved in such matters». We cannot accept this. It is obviously true, as has already been explained, that Basil was not lightly given to making definitive statements touching on the dogma of the Church, but certainly he did not shy away from logical and metaphysical questions! What we prefer to admit in this instance is that Basil was simply no Aristotelianizing theologian, but that he himself — like the other Cappadocian theologians — shared the Origenistic tendencies characteristic of all Cappadocian theology current in Basil's day. Origen's greatest influence on the Cappadocians can be seen above all in their concept of God: God as Spirit reveals Himself in the Spirit and is to be sought after in the Spirit. The yearning to be free from the limitations of the purely corporeal and the impulse to be submerged mystically in the secret Mysteries of God became an informing intention for the Cappadocians. Thus an Origenism which had been initiated by Gregory Thaumaturgus and later moderated in the sense of ecclesiastical orthodoxy became for them a directing presupposition. Nevertheless, the Cappadocians did not possess a completely balanced system of thought, for their mode of making dogmatic statements was still handicapped in two respects: firstly, their own position on the central issue was not clear, and secondly, theoretical reflection took second place for them behind their decidedly practical pastoral and ecclesiastical interests.

7. In characterizing Cappadocian theology it would be wrong to begin from party oppositions of the period or to try to understand its particular characteristics only through its relationship to the development of the homoiousian party. When the question is presented in this way the standpoint of the Cappadocians must inevitably appear as artificially contrived. Nor could we thus understand their confident emergence on the scene, let alone, how it was, that they themselves believed that they had reached their own point of view by a natural process of development. The explanation for all these things can be easily found, however, if we include in our calculations the fact that the origins of this theology were influenced by a powerful native Cappadocian tradition. What influenced the dogmatic thinking of the Cappadocians more than anything else was this passage in the Creed or *expositio fidei* of Gregory Thaumaturgus: «οὔτε οὖν κτιστόν τι ἢ δοῦλον ἐν τῇ Τριάδι οὔτε ἐπέισακτον... οὔτε γὰρ ἐνέλιπέ ποτε υἶδος Πατρὶ οὔτε Υἱῷ Πνεῦμα».

(Therefore there is in the Trinity neither anything created nor a slave nor anything introduced from without... for neither has the Father ever been without the Son, nor the Son without the Spirit.).

These words constantly reappear in the Cappadocians and they are also used in places where Gregory's Creed is not expressly cited, a fact that leads to the inevitable conclusion that they had made it completely their own.

8. Now the above formula did not function as a mere slogan for the Cappadocians. On the contrary, it determined their entire mode of dogmatic thinking. Both their opposition to the Arian and Pneumatomachian teachings and their use of the double dilemma «κτιστόν - δοῦλον» or «ἄκτιστον - δεσποτικόν» show quite clearly how dependent they were on the expressions in Gregory's Creed. In this venerable Creed

they had their support, their source of strength, and not least grounds for considering themselves to be the representatives of Orthodoxy. But was that all? No, they were certainly more than mere «representatives of Orthodoxy». Our point, without wanting to extend it overmuch, is rather that they were all bishops of the *one* Church. What this meant for that time we should be able to presume as known, but we wish to repeat it once again. In the spiritual structure of the Church, the bishop, on the basis of the *Successio Apostolica*, is the very embodiment of this structure. Consequently, the highest point of this structure, or, if you will, of this «organization», *is* and was from the outset of the apostolic age, the bishop himself. This has been part of the consciousness of bishops from the very beginning. The criterion of validity or worthiness of membership in the *one* Body is, to be sure, the question of identity, that is to say, that we can identify ourselves with the members of this *one* Church. This criterion is as valid in the case of the bishop as it is for laymen. Within the Church of the first centuries and similarly within the Church through all the centuries down to the second *parousia* of her Lord and Head, Jesus Christ, membership is *one*. That a Churchman such as Basil was fully conscious of this is, in our opinion, beyond any doubt.

9. We now come to Basil's hesitation about establishing binding credal formulas — we have in mind here especially the difficulties Basil encountered in his disputes with the Arian understanding of the Trinity. With all due respect for Karl Holl's scholarly qualifications, we would like to separate ourselves emphatically from his opinion that Basil was a «biblicist». This view surely rests on Holl's confessional allegiance, which was avowedly Lutheran, but our disagreement is based *not* on confessional grounds, but only on the nature of the matter in itself. To go along with Holl's criterion is to make a «Pro-

testant» out of Basil the Great. No, heaven knows, we cannot ascribe an «anxiously biblicist» mentality to Basil, and how Karl Holl failed to catch this slip, we can only guess. «Biblicism» is a theological attitude that allows only the Bible to count as divine revelation and was a particular characteristic of Württemberg Pietism. We have to ask ourselves what a man like Basil can have had in common with Württemberg Pietism! Still, Holl does grant to our great Churchman the intellectual greatness that was truly his, but he cannot see his way clear to acknowledge Basil as *the* man of the Church that he was in reality. The fact that Basil was a man of the Church makes it obvious why in the decisive issue of Church politics Basil could not come to a clear decision, while others unhesitatingly could. It was ecclesial consciousness that prevailed with Basil in the end, for such consciousness — if it is genuine and sincere — includes true love of neighbour within itself. Can a man really attain eternal salvation if he is falsely guided in matters of faith? If he does not belong to the right ecclesial community? And finally, if he does not believe in the true God, and hence his idea of God is false? In themselves, such questions are not usual in the framework of theological discussions. Nevertheless, we think that these questions ought not to be neglected, for they are precisely the crucial questions defining the decisive function in the bishop's exercise of his episcopal office, and upon which the whole spiritual organization of the Church is in fact founded, and from which it is built up. It follows logically from this, without the need for any charge of «biblicism», that Basil should want to see his arguments given a *biblical* foundation — this is true above all in the Trinitarian disputes with the Arians — and that he made every possible effort to resist those philosophical reasonings derived from Neoplatonism or Aristotelianism which were struggling to invade the more precise dogmatic teaching on the Trinity, and to pass thence into Church doctrine in general. In

the case of Basil this is most evident in the controversy over the particularizing characteristics that were to be ascribed to each of the three divine Persons. Thus, for example, Basil opposed the use of ἀγεννησία as a hypostatic predicate of the Father. The term had already become current in orthodox dogmatic language, and we can hardly guess what Basil could have had against it. Yet Basil's reasoning delivered a telling blow against the Arians for he blunted the edge of their argument by explaining that the «ἀγέννητον» meant only «ἀναρχον τῆς ζωῆς», and therefore disclosed nothing about the nature of the one who exists. Basil did not remain at this negative stage, however, but gave to the now apparently discarded predicate a meaning of such kind that he was able to apply it to the Person of the Father as an ἰδίωμα (characteristic property), and correspondingly then, he was able to speak of the «γεννητὸς» as the ἰδίωμα of the hypostasis of the Son. With these predicates Basil quite simply took the wind out of the Arians' sails. Basil preferred, even apart from the question of biblical authority, to use in a positive sense the expressions «πατήρ» and «υἶός» or «πατρότης» and «υἰότητα» when he expounded the inner-Trinitarian relations, for the decisive motive for him lay in the fact that these latter descriptions also brought to light the inner reciprocal relationships of the divine Persons.

10. Although Basil brought either set of terms «πατήρ-υἶός» or «ἀγεννησία-γέννησις» into play in his polemic against the Arians, an empty place still remained in the third position, that is, the position of the Holy Spirit within his Trinitarian teaching. Basil left this third space completely open because here he encountered a real problem that he never finally resolved. He himself always admitted this. His problem lay in the fact that since the Holy Spirit was not created, and hence was no «κτίσμα», He possessed His own hypostasis

within the Holy Trinity. Basil conceded quite openly in the *Contra Eunomium*— despite the sharpness of the polemic — that his exposition still lacked something. In the case of the Son, the mode of His procession from the Father is plainly declared in the Scriptures, namely, that it occurred through a «γέννησις». Nothing comparable, however, can be found in Scripture for the Holy Spirit. He is not a «κτίσμα» nor does He come into existence through a «γέννησις». Thus, inasmuch as Holy Scripture gave Basil nothing to go on, he thought that he ought to be silent on this matter. Hence, all through his life he refused to introduce any proper characteristic (γνώρισμα) for the Holy Spirit into his Trinitarian formula. How careful, and even reserved, Basil could be when it was a question of introducing a new concept into dogmatic terminology can be seen in his treatment of the concept of the ἐκπόρευσις. Again, what was operative here was not, in our view, some kind of timidity at the prospect of formulating new terms to enrich the possibilities of theological expression and to deepen knowledge of the faith, but rather the ecclesial consciousness of this great Churchman. It was this that preserved him, even as he was refuting his opponents, from creating new obstacles that might hinder the path towards reconciliation for those who had fallen away from the true doctrine. In fact the true greatness of Basil lies precisely in this point: his unique ecclesial consciousness. He simply did not allow himself to be carried along by the tide. Instead, he could not help but follow the path of unflinching biblical moderation. Thus he refrained directly from making pronouncements about the mode of existence (τρόπος τῆς ὑπάρξεως) of the Holy Spirit. Nevertheless, Basil wanted this uncertainty concerning the mode of existence of the Spirit to be seen only as a theological deficiency which should in no way hinder the worship of the Holy Spirit. This is not the place to expound Basil's doctrine of the Trinity, which would take us much too far afield,

but what is very much to the point is his concern for the correct interpretation of the *Church's* doctrine of the Trinity, since this doctrine provides the basis for the correct understanding and actual experience both of the Church and of the salvation mediated by her and through her. Basil's concern, therefore, was for the correct exposition of the doctrine of the divine Persons. Let us correct any misunderstanding at the very outset: Basil was guilty of no blunders in this area. He did make use of different alternative modes of expression in order to deal with the Trinitarian question in different circumstances. That these modes of expression have been preserved in his writings may lead the scholar all too easily astray. One further question, carefully delineated, still remains unclear: that is, whether a «profound division» appears in Basil's system of the doctrine of the Persons, as Karl Holl tries to show. Holl adduces the argument we have already seen, namely, the comparison of the hypostasis of the Holy Spirit with those of the Father and the Son. In his polemic against Eunomius, which is to say, against Anomoianism, Basil attempts to link the Holy Spirit to Father *and* Son. Thereby he constructs a formula for the relation of Son and Spirit, namely, that we can recognize the Son only in the Spirit. Thus in Basil the process of salvation becomes an ascent through Spirit and Son to the Father.

11. This was the way in which Basil developed his own doctrine of the divine Persons. He forthrightly attacked Sabelianism by stressing constantly that it was only by distinguishing the three Persons in the manner *he* had specified that confusion could be avoided in the concept of God, and clarity introduced. His position rested on the fact that the individual characteristics of the three hypostases imply no determination of the being of God. The being of God simply cannot be known by us. Basil was not only alluding here to that kind

of knowledge of God which cannot be achieved by means of logical deduction, he also intended to convey, and this, much more basically, that God is experienced in His operations (ἐνέργειαι), and that consequently, even the names we ascribe to God are nothing other than designations of His modes of operation. This is the very reason why, to all appearances, the historical revelation is not something central to Basil's thought as it so obviously is, for example, in the case of Athanasius. The explanation may lie in the fact that, in part, Basil was still under the influence of Origenism and that, also in part, monastic-mystical enthusiasm played a large role in his life. Thus it need come as no surprise to us that Basil should make so little of the person of Jesus Christ in his devotional homilies. It cannot be doubted that he attached much weight to the fact that the Logos had become true man, yet only once does Basil touch on the question of the manner in which Godhood and manhood are actually united, and does little more than gloss over the whole problem metaphysically. Thus, from the perspective of dogmatic theology, and taking his work as a whole, Basil can scarcely be said — as we pointed out at the beginning — to have been responsible for any great new developments. His true greatness lies far more in the pastoral sphere, and is revealed in his practical theology and above all in the ecclesial character of his theology.

Basil the Churchman

1. In what has gone before we have seen that Basil made a decided contribution towards a more precise understanding of the Trinitarian dogma formulated in the Nicene Creed, and also that in doing so he indicated no spectacularly novel theological path. Certainly he was, as we have already seen, a significant dogmatic theologian of his Church in its struggle on behalf of orthodoxy. So much is clear. Basil's most

important work took place, however, in another sphere. He was, and remains, for the entire Church, as especially for the Eastern Church of his own time, the unsurpassed lawgiver and hence organizer of ecclesiastical monasticism. Or, in the judgment of Hans von Schubert: «If the complete success of his *'Rules'* made him, in the East especially, the father of Greek monasticism, his importance in this area extended, nevertheless, over the whole Church». It is true that research into this most significant personality of Eastern monasticism has not reached so far that we can draw final conclusions. Yet Benedict of Nursia mentioned Basil as the source of his own monastic rules — and, for Orthodox monasticism, Basil's rules are still authoritative even today. Moreover, their authenticity can scarcely be doubted any longer and thus the rules provide what is, in fact, a valuable source for the study of Basil's own historical position vis-à-vis monasticism and its significance, just as they also give us genuinely contemporaneous particulars about the interior spiritual life and its ordering.

2. It may seem curious that we wish to move directly from Basil's monastic rules in order to reach the central point of our presentation, that is, the question of the organization of the Church in the fourth century and of the position Basil adopted in relation to it. That we should come up against the question of monasticism at all in this context may even seem astonishing. Nevertheless, that is the case. Indeed, if we want to be able to understand Basil in anything whatsoever, we have to grasp something which may, in fact, be the most characteristic thing of all for Christianity, namely, that a Christian has to have the courage, if it comes to it, simply to be «unmodern». And so we affirm, rather to our surprise, that in Basil's own time the question of the monastic life (whose founding and finally also whose function) had assumed such an important place in the life of the Church that he saw

himself obliged through his *Constitutiones Monasticae* — the authenticity of which will not be discussed here — to tackle the problem precisely for the sake of «introducing order». If we may express it this way, monasticism then found its solid foundation. Basil encountered opposition from the Eustathians (whose rigorist asceticism came, in the end, to regard even married Christians as excluded from the way of salvation) and from the asceticism of the Marcionite or Manichaean type which was infected with dualism. Basil was himself, of course, an exceptional ascetic, and, as we mentioned at the beginning, his asceticism was no artificially acquired possession but, instead, had deep roots in his own intimate family circle, and had grown organically alongside his own deepest inner being, especially through the influence of his mother Emmelia and his sister Macrina. No, despite all his ascetic severity, Basil never allowed the ascetical movement to come into conflict with the essential nature of the Church. That is to say, he never allowed monasticism to degenerate into some extra-ecclesial, rigorist conventicle of ascetics. Herein lies what is probably Basil's greatest merit with respect to the organization of the Church. As her true monastic father, he not only gave a new direction to monasticism in his own time (and to monasticism for all time, since his work was well done); Basil also gave monasticism *the* inner rhythm which kept it in harmony with the Church. It was not as a theorist that Basil drew up the settled rules of coenobitic life for his disciples; as a priest he himself presided over a monastery in Caesarea. He also founded more monasteries in the wilds of Pontus, and zealously promoted strict and regular discipline within them, a discipline which always remained embedded in the fellowship of the Church as a whole. To be sure, Pachomius also provided a rule for the monastic life, but the Pachomian rule was based far more on the external, common life of the monks, whereas Basil based the interior spiritual life and its

progress as an expression of the Christian ideal of perfection much more on coenobitism. Thus the monks were to live absolutely without possessions, which was why Basil strove to win for them full exemption from taxes. They were to have a claim only on what was absolutely necessary in the matter of clothing, food, lodging and sleep. Above all they were to cultivate purity and chastity, to behave towards one another with Christian love, to encourage one another and to live in the practice of obedience. This last point was closest to Basil's heart. The monks were to renounce their own will and to submit themselves completely to their superior, just as the saints submitted themselves to God. Basil probably placed so much emphasis on this because in many places and in certain developments within monasticism it was clear that where obedience broke down, true discipline and perseverance in the good disappeared.

3. After making certain additions to Pachomius' criticism of the anachoretic ideal of monastic life, Basil explained coenobitic life in the cloister as, in principle, the higher state. Here love of neighbour is meant to be understood from the very first moment purely within the context of the life of the monastery, for, in Basil's conception, monasteries were in a certain sense to represent for those fleeing from a corrupt and poisoned culture a refuge where they could recover spiritual health in the solitude of nature, and then set out on the path towards perfection. This is why what may be called «Basilian» monasticism had such a very deep effect on the Church, including the clergy. Indirectly it provided a deeper moral vision for the Church just when it was most needed. In the place of the contemporary practice of penance and confession (insofar as these were, in fact, in general use), monasticism put its own teaching about the capital sins that inhere in every man and must be overcome as everyman's life work. Basil

assimilated this new moral perception, recently acquired from monasticism, by explaining that every sin, as disobedience to God, was a capital sin. And just as Pachomius had first required it in the monasteries under his rule, so Basil now also required that the monk should confess his innermost thoughts before the older brothers or the abbot. Thus, from the monastic practice, confession developed into an institution of the Church.

Conclusion

Can we, by way of conclusion, provide the finished picture of Basil's greatness as a Churchman? It emerges only if he is judged principally in relation to the conflicts of his time and the ecclesiastical tensions of his century. As a Church politician Basil did not demonstrate the same decisiveness as his great predecessor, Athanasius, for in dogmatic questions too (and these were virtually the same as the political ones), he was a man of much greater moderation, and his own aim was to preserve in this fashion the unity of the Church, or to restore it where it had been destroyed. His hesitating manner is easily misunderstood, but it must not be put down either to weakness of character or to personal incompetence. Quite the contrary. The call of the hour was for accommodation to the difficulties in his way, difficulties that forced him to assert his own freedom of movement so that he would be able to take the right path. From the point of view of Church politics, things were as difficult as they were for Basil, because he was not only more farseeing, he was also more honourable and perhaps even more upright than many other hierarchs of the time. It is not the least of Basil's merits that, because of him, the young Byzantine Church passed on the theological life of the previous centuries and was careful to see that intellectual freedom was preserved in the sphere of the Church.

While many did not rise above School-Theology or partisan allegiance, or even purely material interests, Basil always kept in view the whole situation of the Church. He was by no means unaware of the far-reaching changes which accompanied the Church's new existence as state Church. This meant that traditional doctrine had to be harmonized with the new in the framework of the Church, for many ideals of primitive Christianity had to be let go. Perhaps that is the reason why Basil pledged himself so completely to the renewal or thorough reorganization of monastic life in community. It is not impossible that Basil wanted to realize the primitive Christian life first within a small circle, so that this life might then have an effect upon the Church as a whole. In his theological endeavours Basil imposed limits on himself. He consciously shunned that search for novelty which marked the heretical teachers, and which was always demanding more and more complicated definitions. Equally, he rejected the idle zeal of those professional theologians who were always proposing «cases» not for the sake of the truth, but merely for the sake of argument. Basil's untiring advice to all Christians was, instead, to hold fast to their baptismal profession of faith and to the Nicene Creed and not to allow themselves to be seduced and lured away from these by hair-splitting sophistries.