

they have pushed me away. Only prayer is left, but my mouth is dumb with grief.

All mothers of the World, and Christians, I request your prayers, your defence and help; young Timofei, an orphan yet with a living mother, stretches out his child's hands to you.

The Holy Trinity in Russian Spirituality

The deep stream of Russian spirituality continues to inspire the faithful in the USSR. A channel into this stream was provided by a recent article (and particularly by its footnotes) in the official Church publication, The Journal of the Moscow Patriarchate No. 1, 1975 (pp. 63-80). Written by Archbishop Pitirim of Volokolamsk and entitled "The Church as the Realization of the Trinitarian Oikonomy", this article was originally presented as a report to the Uppsala conference, "Church Days - 74", held from 30 August-3 September, 1974. The extract printed below consists chiefly of footnotes, but these offer the reader many riches.

A live perception of the Triune God was natural to the Russian religious consciousness from the very beginning. It is reflected not only in the rich liturgical inheritance of the Russian Orthodox Church, common to all Eastern Orthodoxy, but in the characteristic national features of the Russian ecclesiastical consciousness. In ancient *Lives of Saints*, which was the favourite reading matter and practically the only means of spiritually educating the people, an important place is occupied by theological talks on the triune nature of God. Despite their abstractness they penetrated deeply the consciousness of the Russian Christian and moulded him. One of the oldest Russian sayings claims that "without the Trinity even a house cannot be built".

The Life-Giving Trinity and Its revelation in the life of the Church and the world is a perpetual theme referred to by Russian hierarchs and ascetics in their homilies and meditations. Right at the origin of Russian Orthodoxy, St. Olga, Equal to the Apostles (†969) "illuminated by the Triune light", was deemed worthy of seeing the Holy Trinity. In the territory of Pskov, closely bound at the time with the Scandinavian countries, the first Russian church in honour of the Triune God was built.¹ Four centuries later, at the turning point in the history of Russia, when she was suffering under the Tartar-Mongolian yoke as well as internal strife, and was gathering strength for the struggle against them, St. Sergii of Radonezh († 1392) founded the monastery of the Life-Giving Trinity to serve "as a mirror for those gathered by him to live together as one", and for all Russia "that by contemplating the Holy Trinity the fear of the hateful strife in the world be overcome".² The spiritual and patriotic activities of St. Sergii and his monastery constituted the turning point in the political and spiritual life of Russia. Another great saint of Russia, through whose zeal and labour "the Orthodox advocates of the Holy Trinity made comprehensible the Orthodox Christian faith" to the people threatened by the swiftly spreading aggressive

heresy of the Bogomil tendency in northern Russia, Iosif of Volokolamsk († 1515), even on his deathbed taught the unity both in the Trinity and the Church: "making the sign of the cross and preaching the Holy Trinity—the Father, the Son and the Holy Spirit—he gave up his spirit".³

The narratives about the life, works and teachings of these old saints, written by their disciples, show that their contemporaries rightly understood their practical theology and handed it down to posterity.

The love of Russian ascetics for the Holy Trinity drew the Trinity Himself to the land of Russia. He appeared to a Valaam monk, St. Aleksandr of Svir († 1533)⁴ in the form of Three Angels just as He did to Abraham in the Old Testament. This event is explained in Russian hagiography as a testimony to the continuous revelation of the Holy Trinity in the world, the unity of the Old and New Covenants, and the people's dedication to His service.

St. Seraphim of Sarov (1754-1833) taught with inspiration the manifestation of the Trinitarian Oikonomy—"the breath of life, breathed upon the whole world jointly by All the Three Persons of the Most Holy Trinity, holding the four corners of the world in Their hands".⁵

These examples taken from different periods in Russian ecclesiastical history characterize the deep piety of the people which attains true faith not abstractedly but through personal and live spiritual experience.

The greatest Russian theologians and Church leaders of the last century who began the formulation of modern Russian theological thought, should be called the Theologians of the Trinity par excellence—Metropolitan Filaret Drozdov,⁶ Archbishop Innokentii Borisov,⁷ Bishop Ioann Sokolov,⁸ and Bishop Feofan Govorov the Recluse.⁹

Of great significance for elaborating the theme "The Church and the Trinitarian Oikonomy", are the works of great Russian academic theologians and religious philosophers—Archpriest Prof. Feodor Golubinsky,¹⁰ Archpriest Prof. Aleksandr Gorsky,¹¹ Professors A. L. Katansky,¹² V. V. Bolotov,¹³ V. I. Nesmelov,¹⁴ and Archpriest Nikolay Petrov.¹⁵

The trinitarian catholic consciousness is clearly expressed in the religio-philosophical concepts of the Slavophiles—A. S. Khomyakov,¹⁶ I. V. Kireevsky,¹⁷ Yu. F. Samarin,¹⁸ I. S. Aksakov,¹⁹ and F. M. Dostoevsky.

The ideas of Khomyakov and Dostoevsky greatly influenced the theological views of later Russian theologians who revived the patristic principle of the didactic structure of the trinitarian ecclesiology, revealing the inner life of the Holy Trinity in the spiritual life of the Church.

On the threshold of the century, attention was focused on the "philosophy of ultimate unity" by V. S. Solovyov,²⁰ which in many ways, determined the sophiological trend of the Russian religious thought in certain works of V. F. Ern,²¹ N. O. Lossky,²² S. N. and E. N. Trubetsky,²³ and others. The works of Father Pavel Florensky²⁴ and Archpriest Sergii Bulgakov occupy a special place.

Russian theological literature is rich in monographs and various articles by many lesser-known theologians who consistently turned to the basic problem of man's salvation through the power and action of the Holy Trinity in the divinely established Holy Church. They investigated the objective and subjective aspects of salvation. As a synthesis of this trend, one could name the theological works of His Holiness Patriarch Sergii,²⁵ Archbishop Ilarion Troitsky,²⁶ and their younger contemporary V. N. Lossky. Theologians of the Russian

Orthodox Church are studying the Nicaean theological system and spiritual experience of knowing God.

FOOTNOTES

¹ *Polnoe sobranie russkikh letopisei* (PSRL), † XXI, 1; *Akafist svyatoi ravnoapostolnoi velikoi knyagine Rossiiskoi Olge*, M., 1912.

² "Zhitie i zhizn Prepodobnogo ottsa nashego, igumena Sergia. Spisano uchenikom ego svyashchennoinokom Epifaniem," *Bogoslovskie trudy*, izd. Moskovskoi Patriarkhii, M. (hereafter, BT), 1973, vyp. 11.

³ "Volokolamskii Paterik," BT, 1973, vyp. 10.

⁴ The Appearance of the Life-Giving Trinity to St. Aleksandr of Svir in the guise of Three Angels is imprinted in literary monuments and in iconography.

⁵ Prepodobnyi Serafim Sarovskii, *O tseli khristianskoi zhizni*, Sergiev Posad, 1914. St. Serafim (secular name Prokhor Moshnin, 1754-1833), a hieromonk at the Sarov Dormition Wilderness, was one of Orthodoxy's great ascetics. Venerated as a saint while yet alive, repeatedly honoured by visitations from the Blessed Virgin, he was canonized in 1903. In addition to the colloquy "O tseli khristianskoi zhizni," which in its theological profundity is equal to the best patristic examples, he is known as the author of ascetic precepts (these are most fully presented in L. I. Denisov, *Zhitie, podvigi, chudesa, dukhovnye nastavleniya prepodobnogo i bogonosnogo ottsa nashego Serafima Sarovskogo, chudotvortsia*, M., 1904, pp. 418-464).

⁶ Metropolitan Filaret Drozdov (1782-1867), a renowned theologian and hierarch of the Russian Church. A product of the Trinity Lavra seminary, he was the first rector and professor of the St. Petersburg Theological Academy, and later Metropolitan of Moscow (1822-1867). He wrote a number of classic works: *Prostrannogo i kratkogo katekhizisov* (1824), a commentary on the Book of Genesis (1819; reissued many times) and *Nachertaniya tserkovnoi i bibleiskoi istorii* (ed. 11, M., 1866). He was an initiator and participant in the translation of the Bible into Russian. Many of his other works, sermons and colloquies were collected and published posthumously (Vols. 1-5, M., 1867-1868). The most valuable of the dogmatic and canonical pronouncements of Metropolitan Filaret circulated in various editions of his letters, opinions and resolutions (*Pisma k A. N. Muravevu*, Kiev, 1869; *Pisma k namestniku Troitse-Sergievoi Lavry arkhimandritu Antoniyu*, Vols 1-4, M., 1877-1884; *Pisma k arkhiepiskopu Aleksiyu*, M., 1863, etc.; *Mneniya i resoluytsii*, Vols. 1-5). Metropolitan Filaret's teaching on the Church is an outstanding contribution to modern Russian Orthodox ecclesiology.

⁷ Archbishop Innokentii Borisov (1800-1857), an outstanding theologian and preacher, was a student, and then rector and professor at the Kiev Theological Academy. He was the author of a classic monograph, *Poslednie dni zemnoi zhizni Gospoda Iisusa Khrista*, a service to the Holy Trinity and many other theological and liturgical works. His writings were published in 6 volumes (2nd ed., 1908).

⁸ Bishop Ioann Sokolov (1818-1869), a theologian and the "father of Russian Canon Law". He also wrote on dogmatic and moral theology. He was known as one of Russia's best religious orators. His works include *Opyt kursa tserkovnogo zakonovedeniya*, Vols. 1-2, SPB 1851; *O monashestve episkopov*, Kazan, 1863; "O svobode sovesti" (published in *Khristianskoye chtenie*, 1864-1865); *Besedy, poucheniya i rechi*, Smolensk, 1876; *Bogoslovskie akademicheskie chteniya*, SPB, 1906.

⁹ Bishop Feofan Govorov (1815-1894), a great Church leader and theologian, was a product of the Kiev Theological Academy (1837-1841), rector and professor at the St. Petersburg Theological Academy (1857-1859), Bishop of Tambov (1859-1863) and then of Vladimir (1863-1866). From 1866 to 1894, he lived as a recluse in the Vyshensk Wilderness. He wrote a complete collection of commentaries on the Epistles of the Apostle Paul (Vols. 1-10, 2nd ed., M. 1890-1896), a book on asceticism (*Put ko spaseniyu*, 1857, 10th ed. M., 1915) and *Nachertanie khristians-*

kogo nrovoucheniya (2nd ed., M., 1896), as well as ascetic letters (*Sobranie pisem Svyatitelya Feofana*, issues 1-8, M., 1898-1902). His translations include *Dobrotolyubiya* (2nd ed. Vols. 1-5, M., 1900-1901), *Drevnikh inocheskikh ustavov* (M., 1894), and *Slova prepodobnogo Simeona Novogo Bogoslova* (Vols. 1-2, M., 1882). A complete bibliography of his works will appear in a forthcoming issue of *Theological Studies*. Bishop Feofan writes: "I have collected so many testimonies to the grace of the Holy Spirit, not to diminish or overshadow what has and is being worked in our salvation by the Lord Jesus, but to bring to view what is overlooked (and, it would seem, not without some malice), and to bring the Holy Spirit—which arranges salvation in equal force and degree with the Lord—close to the Lord in your consciousness, as is fit".

"Believe, then, that your salvation is worked in equal measure by the Lord Jesus Christ and the Holy Spirit, or in the Lord Jesus Christ through the grace of the Holy Spirit, not forgetting to keep in mind—and through the benevolence of the Father . . . One does not sin, however, if one conceives that, in the ordering of all that is required for salvation, it is preeminently the Lord Jesus Christ Who has acted, indivisibly, however, from the Lord our Saviour" (*Pisma k odnomu litsu v Peterburge po povodu poyavleniya tam novogo uchitelya very*, SPB 1881, pp. 48-52).

¹⁰ Archpriest Feodor Golubinsky (1797-1854), a religious philosopher and theologian, was a student and then professor of philosophy at the Moscow Theological Academy. He was the founder of the Orthodox theistic (or, as it is sometimes said, ontological) philosophical school associated with the Moscow Theological Academy. His *Lektsii filosofii* (issues 1-4, M., 1868-1884) have been published. Among other works that have received recognition are *Umozritel'naya psikhologiya* and *Premudrost i blagost Bozhiya v sudbakh mira i cheloveka (o konechnykh prichinakh)*. The latter was published repeatedly with D. G. Levitsky as co-author. Archpriest Feodor Golubinsky edited all the translations of patristic works when he held the post of censor of religious books (1826-1851). He deserves the credit for organizing the translation of the works of the Fathers and Teachers of the Church in the academies and other theological schools of the Russian Church (together with Archpriest Aleksandr Gorsky and Metropolitan Filaret Drozdov).

¹¹ Archpriest Aleksandr Gorsky (1812-1875), a remarkable Russian scholar of ecclesiastical history and theology, was a student, and then rector and professor, at the Moscow Theological Academy. He trained an historical school that produced outstanding Russian theological scholars whose works provided material for subsequent theological synthesis. In this regard, it is enough to mention his *Opisanie rukopisei Moskovskoi Sinodalnoi biblioteki*, Vols. 1-5 (begun in 1849 and completed by his students after his death), as well as his fundamental works on *Istoriya Tserkvi Pervobytnoi*, *Istoriya Tserkvi Novozavetnoi* (both in manuscript at the Lenin State Library, Fund 87) and *Istoriya Evangel'skaya i Tserkvi apostolskoi*, M., 1883. He notes with respect to the history of the Church and the nature of Orthodox theology the need for assimilating and correctly illumining in the historical process the great axiom that "the Church is at one and the same time a school of truth for those who are guided by her, a temple for their sanctification, and a spiritual kingdom in which every member has his assigned place and all subject to the one, supreme, invisible authority and its laws which are administered by the visible Church Authority." In the words of Father Aleksandr Gorsky, Christian "doctrine has its life, its direction, movement, struggle and success. Dogmatics as divine thought given to mankind forever in revelation, is always complete in itself, identical and singular. But as thought assimilable by man, it takes different forms: its sphere at times expands, at times contracts, at times becomes brighter, at times darkens; applied to man's various relationships, it necessarily becomes more complex; coming into contact with a given area of knowledge, it both explains and is explained by it". Gorsky viewed the principal aspects of ecclesio-historical

life as the result of the immediate action of the Holy Trinity. He discerned the action of God the Father in one set of facts, the action of God the Son in another, the action of the Holy Spirit in yet another.

"We must see," taught Gorsky, "how God called one people after another to the heart of His Church, how people willingly, or unresistingly, follow this command. And if, in the words of the Saviour, none comes to Him but that the Father wills it, we must see here the predominant action of God the Father, Who wishes every man to be saved and to come to the knowledge of truth . . .

"Begun under the guidance of the Church, through Jesus Christ, renewal is brought to completion under the influence of the Holy Spirit and with the aid of grace-endowing institutions, in the individual activity of every person, activity that varies in accordance with the different relationships of the present temporal life" (cited from A. P. Lebedev, *Tserkovnyi istorik A. V. Gorskiĭ. Sobranie tserkovno-istoricheskikh sochinenii*, Vol. 1, SPB, 1903, pp. 589, 590, 591).

¹² Katansky, Aleksandr Lvovich (†1919), Doctor of Theology and professor at the St. Petersburg Theological Academy, belonged to the circle of Slavophiles. From the viewpoint of ecclesiology, his most interesting works are: *Vopros o soedinenii Tserkvei, istoriya popytok k ego resheniyu i budushchaya ego sudba; Dogmaticheskoe uchenie o semi tserkovnykh tainstvakh; Uchenie o blagodati; Postanovka traktata o Tserkvi v nauke dogmaticheskogo bogosloviya; O nauchno-bogoslovskikh opredeleniyakh Tserkvi*. A. L. Katansky propounded a doctrine of the trinitarian ecclesiology of Christ the Saviour, as Head of the Church, and of the Holy Spirit, as the Paraclete in the Church, in the following theses:

"(1) Christ the Saviour is Head of the Church in the precise sense that He, as the New Adam, the New Forefather, is the Source of a new, lifegiving, holy life—the Source, from Which this life flows in the body of the Church, through the new birth of the children of God, through the removal of the Old Man (sinful and spoilt received from the Old Adam) and investment in Him of the New. This life, coming from Him as from the Source, establishes itself, develops and diffuses, multiform and diverse, through the entire body of the Church.

"(2) Christ the Saviour, as the Head, acts on the Church, but not from without; vivifying everything in her, He Himself enters and dwells in her, and is even joined (like the union of man and wife) most closely with her, but does all this through His Holy Spirit, the Paraclete.

"(3) Christ's Spirit bears in Itself and with Itself the gifts of Christ's life-giving life, attracts and then engrafts the members of the Church to Christ like wild olive trees; and It implants Christ the Saviour in them.

"(4) Finally, it makes of them all (though not without the Lord Saviour) one whole—the body of the Church, penetrates everything in the Church and governs all the movements in her body as the soul governs the movements of the body (again, however, not without Christ the Saviour). All this is worked in the temporal Church by her Head Jesus Christ and the Holy Spirit, through the benevolence of God the Father, through the Sacraments and the Church hierarchy" (*Tserkovnyi vestnik*, 1895, No. 18).

¹³ Bolotov, Vasilii Vasilevich (1854-1900), Doctor of Ecclesiastical History and professor at the St. Petersburg Theological Academy. His most important works are: *Uchenie Origena o Sviatoi Troitse*, SPB, 1879; "Troyakoe ponimanie ucheniya Origena o Sviatoi Troitse," (*Khristianskoe chtenie*, 1890); *Lektsii po istorii drevnei tserkvi*, Vols. : 1-4, SPB, 1907, 1910, 1913, 1918. He worked in a field that had as yet been unexplored by scholarship, and in his historical research strove always "for knowledge obtained through direct contemplation".

¹⁴ Nesmelov, Viktor Ivanovich (1863-1937), Doctor of Theology and professor at the Kazan Theological Academy. Profound understanding of the nature of the human personality as the image of God allowed him to create an original doctrine

of Theognosia. His works include *Vopros o smysle zhizni v uchenii Novozavetnogo Otkroveniia*, Kazan, 1895; *Nauka o cheloveke*, Vol. 1, (Opyt psikhologicheskoi istorii i kritiki osnovnykh voprosov zhizni), Kazan, 1898, Vol. 2, *Metaphizika zhizni i khristianskoe otkrovenie*, Kazan, 1903. For a fuller treatment, cf. *The Journal of the Moscow Patriarchate*, 1973, No. 9 p. 67.

¹⁵ Archpriest Nikolai Petrov (1874-1956), Master of Theology, and a professor at the Kazan Theological Academy in the Department of Philosophy and New Testament studies (1900-1912) and professor of theology at Kazan University (1912-1918). From 1919, he was occupied with pastoral work in Kazan and Murom. During a period of serious illness (1945-1956), he worked on the interpretation of the Holy Scripture and liturgical poetry. His principal works include: *O nachalakh —sochinenie Origena, uchitelia Aleksandriiskogo; Zakony mira i bytie Boga; Beskonechnoe i nicto; O Svyatoi Troitse; Ob iskuplenii; Zhizn posle smerti*.

¹⁶ Khomiakov, Aleksei Stepanovich (1804-1860), a philosopher, historian, Christian thinker and head of the philosophical group of Slavophiles. In his philosophical and historical works he developed the idea of the originality and independence of the Slavonic, in particular the Russian, cultural world, which stemmed from the religious nature of these peoples, their profounder understanding of Orthodoxy as a special way of life and universal service. Khomiakov's teaching on the Church is laid out in his catechism, *Tserkov odna*, and in a number of polemical articles. Revealing the action of the Divine Trinitarian Oikonomy in the Church, Khomiakov wrote: "The Church, even on earth, does not live an earthly, human life, but a life that is divine and full of grace. For this reason, not only does each of her members, but also the entire Church, solemnly call herself holy. Her visible manifestation is contained in the Sacraments. Her inner life is in the Gifts of the Holy Spirit: faith, hope, love. The Church expresses her love, her faith and her hope in prayers and rituals inspired by the Spirit of Truth and Christ's grace" (Coll. Works, Vol. 2, p. 17).

¹⁷ Kireyevsky, Ivan Vasilevich (†1856), a religious thinker, literary critic and philosopher. With A. S. Khomiakov, he laid the bases of the Slavophile philosophy of culture. He observed in his Christian gnoseology: "Logical thinking, separated from the other cognitive powers, is the natural character of the mind that has fallen away from its integral wholeness . . . When the powers of the human mind merge in harmonious synthesis, and consciousness is maximally alive and clear, the limited mind of man may rise to the contemplation of absolute Truth, to a certain insight into Christian mystery. And this mystery is the mystery of the Holy Trinity, preserved and expressed in patristic traditions. The doctrine of the Holy Trinity absorbs me not only because it is the highest focus of holy truths imparted to us through revelation, but also because, employed in writing on philosophy, I have come to the conviction that the direction of one's philosophy depends, at the very beginning, on our conception of the Holy Trinity" (Coll. Works, M., 1912, Vol. 1, p. 74).

¹⁸ Samarin, Yurii Fedorovich (1819-1876), a Christian thinker and Slavophile philosopher. His theological views are formulated in a work on the history of the Russian Church, *Stefan Yavorsky i Feofan Prokopovich* (1845), which was greatly influenced by the theological concepts of A. S. Khomiakov.

Samarin himself put his views thus: "The Church is not a doctrine, not a system and not an institution. The Church is a living organism, an organism of truth and love, or, more precisely, truth and love as an organism". Using the example of the struggle of Latin and Protestant tendencies in the Russian school of theology in the 18th century, Samarin tried to show how the Church's relationship "to everything false" follows from Khomiakov's definition of the Church: "The Church treats it as any organism treats that which is hostile to its nature and incompatible with it. She casts off, removes, separates from herself the false, thereby marking

herself off from the false, and defining herself, i.e., 'Truth' (Coll. Works, Vol. 2, p. 21). From this, so to speak, apophatic (negative) approach stems, in Samarin's view, the impossibility of a rationalistic definition of the Church.

¹⁹ Aksakov, Ivan Sergeevich (†1881), a Slavophile writer and religious publicist. The editor of the newspaper *Russ*.

²⁰ Solovyov, Vladimir Sergeevich (1854-1900), philosopher, theologian, poet, founder of the so-called philosophy of the oneness of all and of Russian sophiology.

²¹ Ern, Vladimir Frantsevich (1881-1917), a religious philosopher and an ecclesio-social figure. An active participant in the Moscow Religious Philosophical Society and the religious philosophical publishing house "Put".

²² Lossky, Nikolay Onufrievich (1870-1965), a philosopher. A representative of Russian intuitivism, or, as he himself called it, "concrete ideal-realism". At the same time, he was drawn to religious problematics. From 1946, he was a professor at the Orthodox Seminary of St. Vladimir in New York.

The son of Nikolay Onufrievich, Vladimir Nikolaevich Lossky (1903-1958) was a theologian and author of *Spor o Sofii* (Paris, 1936), *Ocherk misticheskogo bogosloviya Vostochnoi Tserkvi* (1944; an English translation, *The Mystical Theology of the Eastern Church*, Cambridge-London, 1957, 252 pp.), *Dogmaticheskoe bogoslovie* (1952), and others. (For fuller treatment, cf. BT, 1972, issue 8). Following the patristic traditions and the example of the best Russian theologians of the past, V. N. Lossky considered "Christian theology only a means, a set of knowledge that should serve the purpose surpassing all knowledge, i.e., the union of men with God or their deification".

²³ Trubetskoy, Sergei Nikolaevich (1862-1905), a philosopher and historian of philosophy, professor and rector of Moscow University. One of his principal works is *Uchenie o Logose v ego istorii*, M., 1906.

Trubetskoy, Evgenii Nikolaevich (1863-1920), a philosopher and art critic. His works include *Religiozno-obshchestvennye idealy zapadnogo khristianstva* (Vols. 1-2, M., 1894), *Mirosozertsanie V. S. Solovyova* (Vols. 1-2, M., 1913), and others.

²⁴ Father Pavel Florensky (1882-1943), a theologian, philosopher, mathematician and theorist of art. He was a professor at the Moscow Theological Academy in the Department of the "History of Worldviews". He edited *Bogoslovskii vestnik* from 1912 to 1917. His principal work is *Stolp i utverzhdenie Istiny. Popyt Pravoslavnoi feoditsei*, M. 1914. He also wrote *Obshchechelovecheskie korni idealizma* (Sergiev Posad, 1909), *Smysl idealizma* (Sergiev Posad, 1915), *Okolo Khomiakova* (Sergiev Posad, 1916) and others. Recently, other works have been published: "Ikonostas" (BT, 1972, issue 9) and "Ekkleziologicheskie materialy" (BT, issue 12, in press). He set his basic task as continuing the way to the future, integral world outlook. Father Pavel Florensky derived God's relationship to the world from the inner-hypostatical oneness of the Divine Trinity: "While before the mutual relationship of the Hypostases was defined through love, through the giving of oneself, through the inner Divine self-abasement of the Hypostases, through eternal humility and kenosis, it is now defined, on the contrary, as eternal restoration and affirmation of Each Other, as glorification and kingliness. Eternally glorious is the Father, Who was before ages, the glory of the Father is the Pre-Eternal Son (the Father, giving Himself to the Son, finds His glory in Him), as the glory of the Son is the Spirit of Christ." "The study of the problem of theodicy shows that, in its own sense and in the final, only the Three-In-One is 'One in Many', i.e., only in it is the fundamental requirement of all philosophy met. And at the same time, it is in the dogma of the Trinity that the basic themes of idealism, which are sounded separately and in preliminary form by many thinkers, are formed into a whole and sound with maximum clarity. Birth, life, beauty, creativity, unity in multiplicity, love that cognizes, eternity, etc., etc.—are not these partial moments of the Trinitarian dogma, objects, in pale reflection of the liveliest interest for all idealism? That is why the

supreme dogma of faith is that watershed, from which philosophical meditations flow in different directions" (*Smysl idealizma*, Sergiev Posad, 1915, p. 96).

²⁵ (1) Patriarch Sergii (1867-1944), a prominent Church leader, theologian and ecclesiastical figure. He studied, and was then professor and rector (1901-1905) at the St. Petersburg Theological Academy. From 1924, he was Metropolitan of Nizhegorod; from 1925—Deputy Locum Tenens of the Patriarchal See of Moscow and All Russia and from 1937—Locum Tenens; from 1943—Patriarch. He authored *Pravoslavnoe uchenie a spasenii* (Sergiev Posad, 1895), and "Vechnaya zhizn kak vysshee blago" (*Bogoslovskii vestnik*, 1895, Nos. 1-2). His articles, epistles and statements published in the *Zhurnal Moskovskoi Patriarkhii* in the 1930's had great significance for working out the problems of Orthodox ecclesiology. Patriarch Sergii's theology is marked not only by wider erudition in the field of dogmatics, patristics and other religious disciplines, but also by the fact that he lived by the Church's dogmas, revealing their content through inner experience. He believed that, in this age, we, members and servants of Christ's Church, are "continuers of the first, humble coming of Christ, when, concealing His Divine glory, He came in the meek, externally helpless image of a servant, not to judge the world, but to save the world (Jn. 12. 47)." We can today fulfil our destiny "to write the Kingdom of God in the hearts of our flock only with our blood, i.e., with our self-sacrifice, our feats, prayers, tears, our nerves, our self-abasement, the constant crucifixion of ourselves for the sake of our flock" ("Rech arkhiepiskopa Sergiya episkopu Kiprianu pri ego khirononii 10 marta 1913," in *Patriarkh Sergii i ego dukhovnoe nasledstvo*, M., 1947, pp. 57-58).

(2) Bishop Sergii took part in the religio-philosophical discussions (1902-1903) at a time when he was working intensely on eschatological themes in sermons and precepts to the students of the academy (cf. "Even so, Come, Lord Jesus", *JMP*, 1973, No. 12). On his clash with Merezhkovsky, cf. *Zapiski religiozno-filosofskikh sobranii*, SPB 1906.

²⁶ Archbishop Ilarion Troitsky (1866-1929), Doctor of Theology and associate of Patriarch Tikhon. His greatest contribution was to the elaboration of Orthodox ecclesiology: *Ocherki iz istorii dogmata o Tserkvi* (Sergiev Posad, 1912); *Triedinstvo Bozhestva i edinstvo chelovechestva* (M., 1912); *Sviashchennoe Pisanie i Tserkov* (M., 1914); *Kraevolnyi kamen* (Mt. 16. 13-18), (Sergiev Posad, 1915). Characteristic in his theology is profound attention to "the mystic life of the Church, which cannot in all its profundity be an object of logical definition and scientific research; it is given directly to him who participates in it. Therefore, one may say that he who lives in the Church, who is a living member of the living Church organism, possesses ecclesiastical self-awareness." He stressed the inner link between the triuneness in God and the catholicity of the Church. God sent His Son into the world that *the world through him might be saved* (Jn. 3. 17) so Christianity is not only a doctrine that is accepted by the mind and is held by each separately. No, Christianity is life in which separate individuals are so united that their unity can be likened to the inherent oneness of the Persons of the Holy Trinity. It was for the creation from men of this One Church, that the Lord Jesus prayed to His Heavenly Father. At the foundation of the unity of men in the Church of Christ is love. Having shown that the ideal of the Church is the consubstantiality of the Persons of the Holy Trinity, the Lord in the same prayer said: *that the love wherewith thou hast loved me may be in them, and I in them* (Jn. 17. 26). The Lord Jesus Christ instructed His disciples, in His last talk with them, to imitate this incomparable mutual love of the Persons of the Holy Trinity. *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love another. By this shall all men know that ye are my disciples, if you have love one to another* (Jn. 13. 34-5; 15. 12-14, 17)" (*Ocherki iz istorii dogmata o Tserkvi*, pp. 3-4).