

nineteenth century diplomatic relations from the perspective of the Russian Empire.

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Paschalis M Kitromilides, *Religion and Politics in the Orthodox World: The Ecumenical Patriarchate and the Challenges of Modernity*, Routledge, London–New York, 2019, 130 pp.

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After many years of research, Paschalis M. Kitromilides, a distinguished professor at the University of Athens who is certainly the best and most profiled experts in the history of the Orthodox Church, Orthodox thought, and Orthodoxy in the Balkans in the twenty-first century, has recently published a book that must be considered one of the milestones when it comes to knowledge of the history of the Ecumenical Patriarchate and its influence on the Orthodox world. Professor Kitromilides' book is indispensable for any consideration or understanding of the place and role of the Orthodox Church in modern times and the modern world.

The foreword was written by one of today's most prominent Orthodox theologians, Metropolitan Ioannis Zizioulas of Pergamon, who has carefully and commendably written about the author, the book, the significance of this current topic, and the place and position of the Orthodox Church in modern society. Metropolitan Zizioulas also touches on the history of the development of the Orthodox Church in the Balkans, its considerable Byzantine Orthodox heritage, and the multitude of ethnophyletist issues the Ecumenical Patriarchate was faced with in the second half of the nineteenth century. The metropolitan highlights the significance of the approach Professor Kitromilidis advocates for by pointing out that the author completely separates the Ecumenical throne from nationalism through an overarching analysis of a difficult period for the Patriarchate from the tragedy in Asia Minor in 1922, the reign of Patriarch Athenagoras, and up to the present day.

In the introduction, the author first gives an overview of the earliest Christian thinkers, explains and clarifies the history of Orthodoxy, and convincingly demonstrates how, even today, the Orthodox Church is subject to misconceptions and stereotypically negative perceptions related to the Balkan region and southeast Europe. Author takes a particularly nuanced look at the modern-day relationship between church and state, poses important questions about the global status of religion today, and the position of the Eastern Orthodox Church. It is important to point out that, throughout the entire book, the author gives close attention to the relationship between the Orthodox Church and damaging ethnophyletism, which was one of the primary issues for the Orthodox Church in the second half of the nineteenth century and continues to be so even today. Secularization combined with rising nationalism is a unique process and poses a significant problem for Orthodoxy. The author analyzes the Byzantine Church's pastoral work in the Balkans and Russia, and the personality of the charismatic Cyril I Lucaris (1620–1638), thereby challenging the thesis from older historiography that the Ecumenical Patriarchate wanted to Hellenize the Balkans.

The extensive first chapter, 'The Orthodox Church and the Enlightenment: Testimonies from the Correspondence of Ignatius of Ungrowallachia with G. P. Vieusseux,' relies heavily on historical sources. In it, the author provides a vivid and dynamic narrative of the Enlightenment's influence on the Orthodox Church and this important movement, and relations between the Patriarchate and bishops throughout the Orthodox world. Special attention is given the personality and work of Ignatius (a native of Mytilene) who was appointed metropolitan of Ungrowallachia by the Russian Synod after Russia annexed Wallachia and Moldavia in 1808. The metropolitan distinguished himself by engaging in the difficult work of opening the Lyceum in Bucharest and later in diplomatic efforts during the Congress of Vienna. After this, he moved to Pisa in 1815, where he advocated for a revival of Greek culture and supported the ideas of the Enlightenment. His correspondence with the eminent professor G. P. Vieusseux, starting in the spring of 1827, reveals

his political ideas and provides commentary on important events and participants in the Greek uprising. He also emphasized the need for cultural Enlightenment alongside political changes as an important part of Greek life in his country and for European nations.

The next chapter, 'The Orthodox Church in Modern State Formation in Southeastern Europe,' presents an analysis of important events in the history of the Orthodox Church from the first days of the conquest of Constantinople in 1453, the appointment of the learned Genadios Scholarios as patriarch (consecrated in January 1454), and the gradual institutional consolidation of the Patriarchate of Constantinople within the Ottoman state. The role of the Orthodox Church in the Balkans, the Near East, and Asia Minor was indisputably a key factor, especially in terms of identity. During this period, the Church went through significant changes. Evgenios Voulgaris, Nikiphoros Theotokis, and Iosipos Moisiodax lit the fire of ideas about modernization, which directly and indirectly influenced changes for the Patriarchate of Constantinople after 1793.

After Napoleon's 1798 campaign in Egypt, Gregory V of Constantinople (1797–1798, 1806–1808, 1818–1821) led the Church away from liberalism and the Enlightenment. The patriarch openly went against the liberal and revolutionary ideas of 1797–98 and tried to carefully mitigate the Greek uprising in 1821 (earlier, in encyclicals issued in 1818–19, he had appealed for education and enjoined the Greeks to not give their children pagan ancient Greek names) and thereby avoided connecting the Church with nationalism. The patriarch called for loyalty but was nevertheless held responsible for the treason from of his flock and was hanged at the main gate of the Patriarchate compound on April 10, 1821. At the beginning of the uprising, four more metropolitans were executed at the beginning of the uprising and were later declared martyrs along with the patriarch. Rising Greek nationalism viewed the suffering of the bishops and priests differently in terms of national identity than Church in Constantinople did, which is something on which the author particularly insists.

From the mid-nineteenth century, the new young Balkan nation-states began more fervently demanding to have their own national churches, which explains relations between the Greek Church and the Patriarchate of Constantinople and will certainly be of interest to the reader. Similarly, the author also analyzes relations between Constantinople and the Churches in Serbia (which later became the Kingdom of Serbs, Croats, and Slovenes), Romania, and Bulgaria, and focuses on the difficult and complicated relationship with the Bulgaria Exarchate, which led to a schism lasting from 1872 to 1945.

The third chapter, 'The Ecumenical Patriarchate and the Challenge of Nationalism in the Nineteenth Century,' is essential for understanding the modern-day situation and, to a considerable extent, the entire turbulent twentieth century. The Patriarchate of Constantinople's encounter with nationalism and ethnophyletism in the nineteenth century had significant consequences. Dr. Kitromilides concludes that modernization, secularization, and nationalism quickly led to conflict with the Church. The crisis that emerged from the strained relationship between the Patriarchate and the Bulgarian Exarchate culminated in the Synod declaring the Bulgarian Church's actions to be illegal and condemning it for ethnophyletism. The schism continued for more than eight decades. Patriarchs Joachim II and Joachim III were faced with the consequences of this issue and dealt with new challenges when trying to preserve a transnational idea of Orthodoxy. There was extreme pressure on from all sides, especially because the Greek national movement demanded the Patriarchate of Constantinople become more engaged in the Balkans. The enactment of the *Hatt-ı Şerif* of 1839 and the *Hatt-ı Hümayun* of 1856 increased the chances of improving the status of Orthodox Christians having a better position within the Ottoman Empire. The presence of Sultan Abdul Mecid I at the wedding of the daughter of Stephanos Vogorides, one of the most prominent Orthodox Greeks in Constantinople, was a sign that things were changing. After the *Hatt-ı Hümayun* of 1856, which guaranteed freedom of religion, churches began to be built and renovated,

philanthropic organizations and schools were founded, and a few larger Orthodox temples were built in Constantinople. The rise of Islamic nationalism under Sultan Abdulhamid II led to a new crisis in relations between the Sublime Porte and the Patriarchate of Constantinople, and, according to the author, the arrival of the Young Turks completely destroyed it.

The chapter, 'The end of Empire: Greece's Asia Minor Catastrophe and the Ecumenical Patriarchate,' presents the story of the suffering of the Greeks in Asia Minor and their tragedy. At the beginning of the twentieth century, the Ecumenical Patriarchate was truly flourishing and new metropolitanates were founded in Ayvalik, Cannakkale, Smyrna, Pergamum, and two in eastern Thrace. The faithful in Asia Minor numbered around 1,547,000 in Asia Minor and in Thrace 256,000, according to data from 1912. In the Pontic Alps, there was also a significant Orthodox Christian population centered around large monasteries near Trebizond (the Dormition of the Virgin at Sumela and others). The author gives detailed, precise, and vivid descriptions of the Greeks in Asia Minor and the Pontic Alps, including their ethnology, customs, and everyday concerns. Dr. Kitromilides as a turning point the defeat of the Greek military forces in Asia Minor in August 1922 and the Turkish army entrance into Smyrna on September 9, 1922. The author gives a shocking and impressive account of the suffering of the Greeks in Smyrna and Asia Minor; what befell Metropolitans Chrysostom, Gregory, and Ambrose; and the entire tragedy in Asia Minor. The consequences of the 1923 Treaty of Lausanne are analyzed carefully and precisely, painting a picture of the catastrophe that left only 120,000 Greeks in Constantinople on the islands of Imvros and Tenedos. A great many churches and monasteries were left in ruins, and even today they have no monks or priests. The Ecumenical Patriarchate paid a high price for the politics of Greek nationalism but also experienced great upheaval, as the author emphasizes.

A new chapter in the history of the Patriarchate began in 1923. In 1928, Greece gave up direct control of churches in Northern Greece and Aegean Islands to the Patriarchate of

Constantinople, along with the entire diaspora in the Americas, Western Europe, and Australia. The Albanian Church was established in 1937, and the Bulgarian schism ended in 1945. The Ecumenical Patriarchate then set out to build official, transnational Orthodox connections with other local churches.

The chapter, 'The Ecumenical Patriarchate during Cold War (1946–1991),' contains an abundant amount of information about the complex and dynamic history of the Patriarchate during a difficult time of new ordeals and adversities. The reign of Maximos V is described in detail, as is the election of Patriarch Athenagoras in 1948. The author extensively analyzes the period between 1949 and 1955 when Patriarch Athenagoras was highly engaged in politics and significantly improved the Patriarchate's standing. However, the events connected to the Cyprus question significantly worsened the situation in April 1955, which led to horrendous pogroms against the Greeks in Istanbul on September 5–6, 1955, when shops were looted and set on fire and churches and church property were destroyed, resulting in damages estimated at around 150 million dollars. This was a turning point in the history of the Greeks in Constantinople. As the author states, at this point a silent exodus began. During the 1963–1964 tensions regarding Cyprus and the 1974 invasion of Cyprus, there was an almost complete exodus of Istanbul's Greek population. The Ecumenical Patriarchate then completely focused on pastoral work and the globalization of Orthodoxy to ensure the great powers would not permit similar pogroms and destruction in the future. This was evident in the frequent meetings between the patriarchs Athenagoras I (1948–1972), Dimitrios I (1972–1991), and Bartholomew I (1991–) with Popes Paul VI, John Paul II, Benedict XVI, and Pope Francis VI, along with much more active roles in pan-Orthodox conferences that culminated in the Holy and Great Synod of the Orthodox Church, convened in Crete in 2016. Relations between the Ecumenical Patriarchate and the Patriarch of Moscow in this period are dynamically and precisely described, and require serious attention to nuance, which the author does convincingly.

The sixth and seventh chapters, 'A Religious International in Southeastern Europe?' and 'Orthodoxy, Nationalism and Ethnic Conflict,' give an overview of events in the Orthodox world in after the fall of Communism, new nationalist trends in local churches after Communism, and the revival of the institution of Pilgrimage—all within the difficulties facing Orthodoxy during a time of religious fanaticism and inter-ethnic and inter-confessional conflicts taking place from the Middle East to the Balkans. The author then returns to the original transnational universalism of Orthodoxy, which he believes must find new ways in an era of globalization to continue its missionary work in Africa and calm growing tensions in the Christian world.

Professor Paschalis M. Kitromilides' monograph, *Religion and Politics in the Orthodox World: The Ecumenical Patriarchate and the Challenges of Modernity*, is an important and indispensable work when it comes to the history of Orthodoxy and the Ecumenical Patriarchate. The author expertly and animatedly incorporates facts, data, and analyzes into a monograph that is truly essential for a serious consideration or study of the history of the Orthodox Church.

**Goran Vasin**

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Paschalis M Kitromilides, *Insular Destinies-Perspectives on the History and Politics of Modern Cyprus*, Routledge, London–New York 2020, 242 pp.

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With his new book about Cyprus and the Cyprus question, Dr. Pashalis M. Kitromilides has given the public an important roadmap and an indispensable topic to consider for the future in terms of the complex and difficult issues in the history of Cyprus and other regions facing similar problems with long-term processes. The monograph is organized in two large parts with a number of subsections, but in such a way that the author fully covers all the issues connected to the history and study of Cyprus in its entirety.

In the first part, 'Part One: Culture and Society on a Captive Island', mostly concerns the history of the island up to the beginning of British rule in 1878. The author meticulously analyzes the history of Cyprus from its earliest times and introduces readers to the long processes involving politics and culture on the island with an emphasis on the process of integration and the influence of geography on the formation of its inhabitants' character traits ('Cyprus in History'). In a skillful and narratively pleasing way, the author writes about the history of Cyprus from antiquity through the dynamic Byzantine and Crusader Middle Ages, Venetian rule 1489–1571, and British rule 1878–1955, all with a significant emphasis on the most prominent figures and processes that influenced the island's history throughout this period.

In a particularly interesting subsection, 'Early Modern Cypriot Learning (1571–1878)', the author writes about the Cyprus renaissance and Cyprus diaspora, and gives nuanced explanations of the diaspora, refugees, Cypriot attachment to the island, and Cypriot ties to Rome and Italy, using a general approach that is full of understanding of the difficulties of human fate, loss of one's homeland, and being scattered across the world, as well as the processes behind preserving identity regardless of the Cypriots' true hardships and difficulties. The author deals with the inheritance of Lusignan's Chorography, as well as figures such as Ioannis Cottunius, Hilarion Kigalas, and Germanos Kouskaouaris, along with an emphasis on the personality and work of Neophytos Rodinus, who was one of the most highly educated of the key figures in the Cypriot diaspora. The author provides a brief sketch of intellectual life and awakening on the island during the eighteenth century, which was connected to the Church, as was mostly the case with Jerusalem and Antioch during the same period. The Cypriot Church's encounter with the Enlightenment through Archbishop Kyprianos is warmly described (which will be dealt with later). The author considers relations between Smyrna and Constantinople in the nineteenth century as being crucial for intellectual life on the island.

In the next subsection, 'The Patriotism of the