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**SPECIAL ISSUE
IN MEMORY OF METROPOLITAN KALLISTOS WARE**

Editorial Board

ANDREW LOUTH editor,

with the Fellowship's Secretary

1 Canterbury Road, Oxford OX2 6LU

liturgy in the vernacular in the West was still quite rare and somewhat controversial, as it remains today in many parts of the Orthodox world. Together with colleagues and friends across the Atlantic, especially those associated with St Vladimir's Seminary, the Metropolitan worked to make available the raw liturgical materials that have subsequently enabled the widespread celebration of the services in English, which shape the religious imagination of so many Orthodox Christians today.

However, Metropolitan Kallistos' liturgical legacy consists not only in publications but also in the less tangible but potent movement for vernacular celebration that he unwaveringly supported. His serving of the rites with great dignity and care in English (once again, like friends across the Pond) was a necessary, but nonetheless courageous, indeed evangelical, response to changing pastoral realities. He recognized that access to the liturgy is fundamental to effective mission and he responded to the prompting of the Spirit by dedicating himself to this end. Those of us in the West who are accustomed to hearing the services in our own languages as they are spoken must not forget that this remains a rare privilege in the Orthodox world and one that we must be active in both preserving for ourselves and extending to others, in imitation of and thanksgiving for the late metropolitan's ministry.

Metropolitan Kallistos understood and exemplified what it means to be a faithful liturgist. So fully did he inhabit the liturgy, so at home was he in its language (both verbal and symbolic), that he had no need to affect po-faced piety or feign religious sobriety. Without the slightest hint of disregard for its central importance within the Orthodox tradition, he delighted in, even played with the liturgy. His comfort with and commitment to the Liturgical Way made room for the liturgy to do its work on him. We must be profoundly thankful that Metropolitan Kallistos has bequeathed us an example of life conformed to and transfigured by Christ encountered in the liturgy.

Metropolitan Kallistos: Emotions and the Passions in Patristic Tradition and in Modern Psychology

NIKI J. TSIRONIS

In his work *The Inner Kingdom*, Metropolitan Kallistos talks about deaths, great and small. He writes: 'Death is a separation that is no separation.'¹ This is the feeling that the death of Metropolitan Kallistos left us with, together with a sense of awe in front of the rich spiritual heritage we are now called to think about and build upon. Some of the erudite and delightful discussions we were fortunate to share with him focused on a topic of particular interest to me, the study of emotions in the Byzantine tradition, as reflected in rhetoric and hymnography. This is a field with which I have been involved in my research since 2006 and which eventually led to my apprenticeship in psychological research and its clinical practice. A short time ago, the volume edited by Margaret Mullett and Susan Harvey, entitled *Managing Emotion in Byzantium*, was published, bringing to fruition a remarkable joint project undertaken by the editors that aimed to showcase emotions in Byzantium ranging from pride, anger, envy, and pride to joy, pleasure, compassion, sorrow, and affection (*storgē*).²

In June 2022, the topic of emotions in history and contemporary psychological research was approved as a research project by the Center for Hellenic Studies of Harvard University and with the collaboration of the Institute of Historical Research of the National Hellenic Research Foundation.

I had the opportunity to share with Metropolitan Kallistos my concerns about what I feared could be a precarious connection of modern epistemological tools with the historical past and the spiritual

¹ Bishop Kallistos Ware, *The Inner Kingdom* (Crestwood NY: St Vladimir's Seminary Press, 2000), 27.

² M. Mullett and S. Harvey, eds, *Managing Emotion in Byzantium. Passions, Affects and Imaginings* (London: Routledge, 2022).

legacy of the Byzantine Church Fathers. As was often the case, I found him not only warmly welcoming and open to reflection, but one step ahead. He indicated the need to separate the passions from emotion. Bishop Kallistos wished to contribute an article on the very subject. Some of his initial thoughts have been expressed in his article entitled: ‘The Passions: Enemies or Friends?’ which lent its title to the book that has appeared in Greek,³ in which some of his thoughts on the soul, the passions and the body are presented. Therein Metropolitan Kallistos notes that the Greek word ‘pathos’ derives from the verb πάσχω, to suffer. Thus, passion has a basically passive meaning. We can see it as something that happens to a person or an object. The Greek Fathers speak of sleep and death as ‘passions’, and Gregory the Theologian also describes the phases of the moon as ‘passions’. Passion, indeed, acquires a positive, constructive, meaning—it is not something merely passive, it can also be active.⁴ To reinforce the dual nature, so to speak, of the passions, Kallistos Ware looks back to Aristotle and Plato. For the former, passions are neutral, and it behoves us to use them for good. Among the passions, Aristotle includes not only anger and desire, but also friendship, courage and joy, i.e., anything that disturbs the peace or equilibrium, we might say ‘homeostasis’, of the person and makes us feel emotion. For Plato, the passions are like two horses handled by the same rider, personifying the restraining logic. One horse is of noble birth and symbolizes lofty feelings, the other is unruly and symbolizes the lower passions that spring from the desires of the soul. The purpose of the rider, of reason, is the proper use of the passions. However, to somehow understand the passions and emotions, we must first turn to the key concept of the person—and therefore also to anthropology—to which Kallistos Ware attaches great importance.

Speaking about Orthodox theology in the twenty-first century, Kallistos Ware stressed that if the previous century, which was marked by the presence of the Russian Diaspora in Western Europe and America, developed around the axis of ecclesiology, to which Metropolitan of Pergamon John Zizioulas made a decisive

³ Kallistos Ware, Metropolitan of Diokleia, *Εχθροί ή Φίλοι; Το σώμα, η ψυχή και τα πάθη του ανθρώπου* [*Enemies or Friends? The body, the soul and human passions*] (Athens: En Plo, 2014).

⁴ Ware, *Enemies or Friends?*, 91.

contribution, our century requires and strives for a new anthropology.⁵ Speaking of anthropology within the context of his reflection, Metr. Kallistos refers to the way in which the person is perceived within the eucharistic community but also in society, in the sense of the multifaceted, kaleidoscopic landscape shaped by multiculturalism, otherness, and the diffusion and encroachment of technology in all areas of life, biotechnology, our relationship with the environment, and so on. The formation and preservation of the identity of the unique, of each unique, person in an environment of osmosis of cultures and value systems somehow threatens diversity by promoting values which are not consistent with the perception of creation, as this is expressed in our tradition. He writes: ‘Our concern, as politicians, social scientists or church leaders, is not just with featureless conglomerations of human beings but much more fundamentally with particular persons, each of whom is unrepeatable and unpredictable.’⁶

And he continues by saying that as Orthodox and as Christians faced with a dehumanizing tendency dictated by the technological explosion, we find ourselves faced by an urgent need to proclaim the supreme importance of direct, face-to-face relationships. And here he reminds us that the Greek word for ‘person’ literally means face, as opposed to the Latin *persona*, which means ‘to echo/sound through’ (*per + sonare*).⁷ The meeting of persons through friendship and love. Here, too, Kallistos Ware makes a point relevant to developmental psychology that emphasizes the importance for adolescents, the adults-to-be, of exposure, engaging and bonding with their peers in order to take the measure of themselves, that is, to develop bonds of friendship through shared references, experiences and actions, to exchange and sculpt a functional self, a self capable of moving on to a meaningful adult life. It is no coincidence that the rhetoric of well-being floods the mass media and social networking, sending a desperate signal of the

⁵ Kallistos Ware, *Η Ορθόδοξη Θεολογία στον 21^ο Αιώνα* [*Orthodox Theology in the 21st Century*] (Athens, 2005), 15–24; English version published in the WCC series, *Doxa and Praxis: Exploring Orthodox Theology*, with a foreword by Pantelis Kalaitzidis (Geneva: WCC Publications, 2012), from which the English citations are taken.

⁶ Ware, *Orthodox Theology*, 27 (ET: 26).

⁷ Kallistos Ware, *Το ανθρώπινο πρόσωπο ως εικόνα της Αγίας Τριάδας*, [*The human person as an image of the Holy Trinity*] (Athens, 2013), 51.

need for human connection. The neuroscientist Vilayanur Ramachandran talks of the brain and its neurons, a small mass that can nearly fit in the palm of our hand and yet enables us to perceive the divine, to grasp thought and the immensity of interstellar space.⁸ Ramachandran put into effect mirror neurons, a subset of neurons located in the prefrontal lobes, for the cure of the pain of phantom limbs. These neurons are mobilized not only when we act, but also when the person in front of us performs a kinetic or tactile or any other action.⁹ The way the neurons respond is something like a virtual simulation of the other person's action. This discovery illuminates the epistemic contribution of imitation and emulation, which Ramachandran relates to the development of human culture, where members of a group or of a society, learn by observing and imitating others. From the complex function of neurons, Ramachandran singles out their empathic contribution, that is, the fact that the brain perceives what is happening to the other person as if it were happening to oneself by blending in various degrees of empathy. It is only our skin which informs the brain that the movement or touch has not been experienced by ourselves and that separates us from the person before us, and he notes that this discovery proves that man cannot exist, except before the presence of another person. Drawing on his Indian tradition, he calls the mirror neurons 'Gandhi Neurons', emphasizing that there is no clear separation in people's consciousness. The need for and the biology of this connection are expressed through empathy that can be translated into the mercy of our own tradition.

Tracking the development of our self-perception in the new millennium, Kallistos Ware writes about the modern concept of the person as having strongly marked psychological characteristics, in

⁸ C. von Bartheld, 'Myths and truths about the cellular composition of the human brain: A review of influential concepts', *Journal of Chemical Neuroanatomy* 93 (2018), 2–15. C. Bartheld, J. Bahney, S. Herculano-Houzel, 'The search for true numbers of neurons and glial cells in the human brain: A review of 150 years of cell counting', *Journal of Comparative Neurology* 524.18 (2016), 3865–95.

⁹ V. S. Ramachandran and D. Rogers-Ramachandran, 'Synaesthesia in phantom limbs induced with mirrors', *Proceedings of the Royal Society (Biological Sciences)* 263 (1996), 377–86; idem, 'Sensations referred to a patient's phantom arm from another subjects intact arm: Perceptual correlates of mirror neurons', *Medical Hypotheses* 70.6 (2008), 1233–4.

proportion to which the person is understood subjectively, in terms of self-awareness, as a distinct centre of self-conscious knowledge, emotion and will.

...As human beings we only know and understand a small part of who we are. We are a mystery to ourselves... The limits of each person are very wide, exceeding those of other persons, interpenetrating each other, extending beyond space and time, stretching out of space, into infinity, and out of time, into eternity; ... I am essentially a person only when I meet others, when I enter into dialogue with them, when I look into their eyes and allow them to look into mine.' And elsewhere he notes: 'What I call 'I' is not my soul without my body, nor my body without my soul, but the combination and co-existence of these two.'¹⁰

As my colleague Despina Boutou points out:

I look, perceive, sense and feel in my body. After all, is the body separate from the mind? Mirror systems form a link between embodied selves. We can claim that 'people are not social 'individuals' (i.e., ἄ-τομοι, entities that cannot be further divided, from the privative prefix 'α-', without, and the verb τέμνω, to sever) but mirrors that reflect the interpersonal world around them.'¹¹

Using the term 'chakra', meaning wheel or vortex, Kallistos describes the heart not simply as a physical organ, a part of the human body, but as a centre of spiritual energy, a guiding centre, an organizing principle or structure of the whole human person, a place of thought, abode of the mind and a place where divine grace is discharged, therefore a place where man meets with God. Makarios in his *Homilies* writes that the depth of the heart is infinite and a similar perception is expressed by Gregory Palamas in the 14th century, who defends the psychosomatic technique of the Hesychasts, where prayer is coupled and combined with breathing and the posture of the body, helping the intellect to descend into the heart and thus relating the organs of the body and the various centres of spiritual energy within us.¹² Kallistos Ware looks back to Carl Jung and his understanding of the self that bears many similarities to Makarios' views on the heart, understood as a unifying

¹⁰ Ware, *The human person*, 27–8, 34–5.

¹¹ Despina Boutos, «Με βλέπεις άρα ύπάρχω» ['You see me therefore I exist']: <https://www.ganesha.guru/single-post/με-βλέπεις-άρα-υπάρχω?>

¹² Ware, *Enemies or Friends?*, 56–9.

centre within us that includes all of our conscious thoughts, emotions, and will. From Abba Isaiah to Maximus the Confessor and Gregory Palamas, the Fathers dwell on a concept—or should I say an act?—which also appears in modern psychology: in the transposition and redefinition of ‘blessed’ passions and emotions, i.e. what is referred to in psychology as ‘reframing’. I am quoting here verbatim the words of Metropolitan Kallistos: ‘The passions are not in themselves parasitic distortions but have a place in the true nature of the soul’ and elsewhere he adds: ‘Our goal, regarding the passions, says Saint Gregory the Palamas, it is not their *necrosis*, but their transposition, their reorientation. Desire, says Maximus, must be transformed into love, intense longing for God. Anger must become selfless love.’¹³

I would like to close with the words of Kallistos, a challenge and a call for a quality of being and for a true experience of God as love:

During the early part of the seventeenth century, inaugurating a fresh era in philosophy, René Descartes chose as his point of departure the principle *Cogito, ergo sum*, ‘I think, therefore I am.’ He might have done better—since the human animal is far more than simply an animal that thinks—to have taken as his starting-point the affirmation *Amo, ergo sum*, ‘I love, therefore I am’; or, better still, *Amor, ergo sum*, ‘I am loved, therefore I am’. In the words of Father Dumitru Stăniloae, ‘If I am not loved, I am unintelligible to myself.’¹⁴ ... If we can make love the starting-point and the end-point in our doctrine of personhood, our Christian witness in the twenty-first century will prove altogether creative and life-giving.¹⁵

As we have seen, in his work *The Inner Kingdom*, Kallistos Ware talks about death, about small and large deaths. He writes ‘death is a separation that is not a separation’. Zisimos Lorentzatos also writes in his *Oi Pōmiēs (o altra cosa)*, there are living who are more dead than the dead and dead who are more alive than the living.¹⁶

Everlasting the memory, present and lambent, of our *gerontas*, the professor, the teacher, our friend and confessor Kallistos.

¹³ Ware, *Enemies or Friends?*, 64–5.

¹⁴ Cf. Marc-Antoine Costa de Beauregard, *Dumitru Stăniloae «ose comprendre que je t’aime»* (Paris: Cerf, 2009), 24.

¹⁵ Ware, *Orthodox Theology*, 57–8 (ET: 49).

¹⁶ Z. Lorentzatos, *Oi Pōmiēs (o altra cosa)* (Athens 1979), 30; English translation by Liadain Sherrard in Zisimos Lorentzatos, *The Drama of Quality* (Limni, Evia, Greece: Denise Harvey [Publisher], 2000), 52.

Metropolitan Kallistos and the Orthodox Church under the Turcocratia

NORMAN RUSSELL

When Metropolitan Kallistos became a bishop, I asked him how I should now address him. I had always called him ‘Father’ and did not want to lose the intimacy of that relationship. ‘If “Father” is good enough for the pope,’ he said, ‘it’s good enough for me.’ The occasion was the elevation of the then archimandrite to the episcopate in the Greek Cathedral of Hagia Sophia in London in 1982. At the end of the ordination, I was standing near the new bishop and his parents, surrounded by a group of Russian and Greek hierarchs. I saw the gaze of Bishop Kallistos’ father pass from the lean and ascetic-looking Russians to the more rotund, *bons vivants* Greeks. ‘I think, Timmy,’ said the new bishop’s father, ‘you have joined the right lot.’

In some ways, joining the Greeks might not have seemed the natural thing for the young Timothy Ware to have done. In his account of how he became Orthodox published in *The Inner Kingdom*, Fr Kallistos describes the powerful effect of his first encounter with the Orthodox liturgy—in Slavonic, as it happened—in a former Anglican church in central London.¹ In the next few years his Orthodox contacts were mostly Russian. As an undergraduate at Oxford he got to know Nicolas and Militza Zernov, and Fr (later Archbishop) Basil Krivocheine. The Orthodox authors he read were mostly Russian, among them Alexis Khomiakov, whose Slavophil ecclesiology made a deep and lasting impression on him. But his study of Greek civilization (he read Greats at Magdalen College, Oxford), prepared him for an even deeper impression when he first encountered Byzantine spirituality. On visiting Mistra, the fourteenth-century Byzantine

¹ Bishop Kallistos Ware, *The Collected Works*, I: *The Inner Kingdom* (Crestwood, NY: St Vladimir’s Seminary Press, 2001), 1–3. The church was St Philip’s, Buckingham Palace Road, since demolished.