


SERBIAN ACADEMY OF SCIENCES AND ARTS
INSTITUTE FOR BALKAN STUDIES

LIII



2022

BALCANICA

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ANNUAL OF THE INSTITUTE FOR BALKAN STUDIES

UDC 930.85(4-12)

BELGRADE 2022

ISSN 0350-7653
eISSN 2406-0801

SERBIA AND THE CHURCH OF ENGLAND:
 THE FIRST WORLD WAR AND A NEW ECUMENISM, EDs., MARK D. CHAPMAN AND
 BOGDAN LUBARDIĆ. PALGRAVE MACMILLAN: CHAM, 2022, 228 p.

Review by Aleksandra Djurić Milovanović*

The edited volume *Serbia and the Church of England: The First World War and a New Ecumenism*, published within the Palgrave Macmillan series *Pathways for Ecumenical and Interreligious Dialogue*, is the first comprehensive account of the ecumenical relationships between Britain and Serbia. Edited by two scholars, Mark D. Chapman, Professor of the History of Modern Theology at the University of Oxford and Bogdan Lubardić, Professor at the Faculty of Orthodox Theology of the University of Belgrade, Serbia, the book gathers prominent scholars, experts on the history of British-Serbian relations and religious studies scholars, whose interest lies in the research of the relations between the Orthodox Church and the Church of England. In the ten chapters of the volume, chronologically capturing the period from the middle of the nineteenth century until World War II, the authors focus on various aspects of the dynamic relationship between the Church of England and Serbia and its Orthodox Church. The initial idea behind the volume comes from the international conference entitled *Theological Refugees in Oxford*, held in 2018 in Oxford to commemorate the 100th anniversary of the settlement of Serbian theologians in and around Oxford towards the end of the First World War. The conference was jointly organised by the Oxford Theological Seminary and the Faculty of Orthodox Theology from Belgrade. The main aim of the conference and later the edited volume was to provide a detailed account of the relations between the two churches, but also to analyse the contribution of the leading religious figures from the period, especially Nikolaj Velimirović, Justin Popović and Anglican theologians. The period these

theologians spent in Oxford had a significant impact on their relationship with the Church of England. However, it also led to some changes within the Serbian Orthodox Church brought by new perspectives from the religious leaders who had been educated or had spent some time in Oxford with Anglican theologians.

The volume starts with an introductory chapter written by the two co-editors, Chapman and Lubardić, entitled *Introduction: Theological Refugees in Oxford During the Great War — Ecumenical Dimensions of Christian Solidarity*. It provides the historical background and context after the outbreak of the First World War, when the Serbian Orthodox Church, in co-operation with the government of the Kingdom of Serbia (led by Prime Minister Nikola Pašić), decided that the seminarians from St Sava's Theological Seminary in Belgrade should leave for fear of Austro-Hungarian troops, but also to protect the seminarians from the typhoid epidemic which had hit Serbia toward the end of 1914 (p. 2). A group of 50 seminarians first fled to France and then to Russia. However, due to the revolutionary turmoil in Imperial Russia, they were forced to leave. Most of them gathered in Corfu before departing for the United Kingdom, arriving in three groups in 1916, 1917 and 1918. Some 55 theology students accompanied by their

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* This research was supported by the Science Fund of the Republic of Serbia, project no. 7747152, Cultural Transfer Europe-Serbia from the 19th to the 21st century - CTES“.

professors took refuge at the theological colleges in Cuddesdon and the missionary college in Dorchester-on-Thames, as well as at another theological college, St Stephen's House in Oxford. The Serbian refugees had the full support of the Archbishop of Canterbury, Randall Thomas Davidson, and many other church leaders and scholars at that time. Chapman and Lubardić emphasise that although "many returned to Serbia in 1919, some of them stayed until 1921 and later, many of the seminarians and professors went on to become outstanding spiritual, theological and pastoral leaders in the Serbian Orthodox Church. Most notably Justin Popović and Nikolaj Velimirović were later introduced into the dyptichon of saints and gained pan-Orthodox acclamation as theologians, spiritual fathers and outspoken critics of the Communist regime. Others became bishops (Josif Cvijović, Damaskin Grdanicki and Irinej Djordjević), religious philosophers (Dušan Stojanović and Pavle Jevtić) and state officials in the Kingdom of Yugoslavia (minister of faiths, Vojislav Janić)" (p. 4). The chapters in the volume contribute to a better understanding of the Anglican-Orthodox Christian dialogue and their unique relationship which marked the beginning of the twentieth century.

The first chapter, written by Slobodan G. Markovich, *British-Serbian Church Relations from the mid-nineteenth century to 1878*, focuses on the work of William Denton and Metropolitan and Archbishop Michael/Mihailo during the time of the Eastern Crisis, from 1875 to 1878. The chapter provides a valuable basis for understanding the contribution of Denton and Metropolitan and Archbishop Michael to establishing official relations between the Church of England and the Serbian Orthodox Church. It also provides an overview of the role of Anglo-Catholics and nonconformists during the Eastern Crisis and their approach to supporting Balkan Christians. *Henry Liddon and Serbia: Ecumenism and Politics in the late nineteenth century* is the second chapter

written by Antony Dutton. The chapter focuses on Henry Parry Liddon, an ecumenist who supported Eastern Christians in Serbia in 1876 and during the "Bulgarian Agitation", asking the British Government to lend its support to the persecuted Christians. The chapter contributes to understanding Liddon's contribution to the relations between the two countries during a tumultuous period in Serbian history. Angela Berlis's chapter *Serbian Orthodox Presence in Switzerland in the Early Twentieth Century: Nikolaj Velimirović and his Doctoral Theses at the University of Bern* provides a very rich and insightful introduction to the early life of one of the most prominent leaders of the Serbian Orthodox Church, Nikolaj Velimirović (1881-1956), i.e. the period when he wrote his two doctoral theses at the University of Bern, Switzerland. For both theses, the first one at the Old Catholic Faculty (1908) and the second at the Philosophical Faculty (1909), Velimirović had supervisors who were Old Catholics. The chapter shows the importance of this period, as well as the influence and education that shaped Velimirović as an ecumenical leader and someone close to the Old Catholic Church of Switzerland. Berlis provides analyses of his correspondence with Bishop Eduard Herzog, who was his theological supervisor, and with Dr Adolf Kury, a vicar in Basel and editor-in-chief of the *Internationale Kirchliche Zeitschrift*. The latter collaborated with Velimirović and might have even invited him to join the journal's editorial board at one point, although this idea was never confirmed. Berlis writes: "His letters are marked by the current political interests of the church, such as Modernism and his assessment of Newman. They also discuss his understanding of the role of the Old Catholic Church and his relationship to his own Serbian Orthodox Church which he observes in a critical way" (p. 70). Continuing the discussion of the work and life of Nikolaj Velimirović, the fifth chapter of Mark D. Chapman, *From Kosovo to Oxford:*

Nikolaj Velimirović and the Serbian Orthodox Church in England, 1916-1919, focuses on the period from mid-1916 until the end of the First World War. It highlights the role of two figures: Henry Joy Fynes-Clinton, who was a secretary of the Anglican and Eastern Association and Nikolaj Velimirović. Chapman shows the important role Nikolaj Velimirović had as one of the leaders of the Serbian Orthodox Church in the relationship with the Church of England and a strong promoter of Serbia and its church in England. The time Velimirović spent in Oxford and Cuddesdon shaped his path in the ecumenical dialogue in the following decades. Chapman includes an insightful remark by the Serbian diplomat Čedomilj Mijatović, who stated “that Fr Nikolaj was ‘a true Serb’: ‘to hear him was to hear Serbia speaking. Serving his country, he had served also higher ideals. There could be no true League of Nations without a League of Churches’ (p. 110).

The chapter dedicated to the perception of Serbia as a British and Entente ally in the First World War was written by James Pettifer under the title *Beyond ‘Holy Serbia’: Anglican Christianity and Nationalism in the First World War*. Pettifer showcases the role of different public figures such as Admiral Sir Ernest Troubridge, an officer in the Royal Navy and commander of the British detachment troops defending Belgrade from the Habsburg forces, and Prof. John Holland Rose, an English historian and the Vere Harmsworth Chair of Royal Naval History at the University of Cambridge.

In the chapter *St Justin Popović and Anglican Theologians: Reflections on a Complex and Multifaced Encounter*, Bogdan Lubardić gives a detailed account of the life and work of Fr Justin Popović, one of the most influential Orthodox theologians, after his arrival to Oxford. During his time in Oxford, Fr Justin Popović wrote his doctoral thesis “The Religion of Dostoevsky”. However, it was the only thesis among those written by Serbian theologians at Oxford which did not

earn its author a degree from the University exam committee. Therefore, Lubardić tries to analyse why this was the case and what shaped Popović’s mainly negative reflections and attitudes towards Western Christianity. However, Lubardić argues that a “more positive estimate is revealed in the discrete yet telling positive references to Anglican authors, English literature and British natural science. Within this hitherto unobserved web of cross-references and remarks (including the Anglican theological part of his library), we find a surprising openness, if not a congeniality, of Fr Justin with regard to some Christians of the West, most notably, Anglicans.” (p. 156).

The contribution of Vladan Tatalović, *Toward the History of Serbian New Testament Scholarship: The Cuddesdon Episode (1917-1919)*, brings new analyses to the field of Serbian biblical studies, focusing on the contribution to Serbian New Testament scholarship during the time Serbian theologians spent at Oxford and Cuddesdon during WWI. The main focus is on the introduction to the New Testament written by Fr Vojislav Janić. Tatalović aims to reconstruct the motives of Janić for writing the textbook, as well as the dynamics of change of Serbian New Testament scholarship under his influence.

In the chapter of Ivica Čairović, *The Role of Pavle Popović in the Development of Anglo-Serbian Relations (1916–1933)*, the focus is on the activity of Pavle Popović, who was the first inspector of the Ministry of Education of Serbia in Great Britain during WWI and rector of the University of Belgrade. The chapter brings relevant insights into the activities of Popović in the interwar period related to advancing Anglican-Serbian relations, but especially his scholarly and propagandist role in England.

The last chapter, *Anglican-Serbian Encounters in the Era of the Two World Wars*, by Andrew Chandler, examines the ecumenical character of the Church of England since the time of the issuing the ‘Appeal to

All Christian People' by the Lambeth Conference in 1920. English theologian Arthur Cayley Headlam, who became the Bishop of Gloucester in 1923, had a significant role in this process. The chapter gives a detailed account of the development of Anglican-Serbian relations during the interwar period, but in the conclusion it also sheds light on the events that occurred during WWII and after the war. Chandler writes: "The victory of the communists provoked an exodus of monarchists from the country, significant numbers of whom came to Britain. Soon diasporic communities could be found across the country, in Halifax, in parts of London, in Bradford, in Derby, and in Birmingham. Where they settled the Serbs acquired or even built churches: in 1952 Bishop Velimirović visited London to consecrate the church of St Sava in Notting Hill, London, a church originally built for Anglican worship in 1903; in the same year a redundant Methodist chapel in Boothtown, Halifax, was bought by the Serbian community. Arguably most striking was the building of the Lazarica Church on land owned by Quakers in Bournville, Birmingham, in 1968. It became a favorite church of Archbishop Michael Ramsey. In such ways did the history of Anglican-Serbian Orthodox

relations find a new meaning, not in a Yugoslavia which now found an uncomfortable place in the new Eastern Bloc, but in the unfolding history of religious diversity in Britain itself." (p. 221).

This edited volume is a significant contribution to the history of Anglican-Serbian relations but also to religious studies and in-depth understanding of influences and transfer of knowledge between the two churches during the challenging years of the late nineteenth and early twentieth century. Although Serbian theology students in Oxford and Cuddesdon gained completely new knowledge and practices, Anglican theologians learned more about the Serbian Orthodox Church as well. Thus, in this two-way process of enhancing knowledge, stronger and deeper ties between the two countries and two churches were created. Aiming to commemorate the centenary of the arrival of Serbian theological refugees to Oxford in 1918, this volume contains high-quality case studies and in-depth perspectives on some of the key personalities and historical events of the time. Therefore, it represents an exceptional contribution to the enriched understanding of Anglican-Serbian relations past and present.

FREEMASONRY IN SOUTHEAST EUROPE FROM THE 19TH TO THE 21ST CENTURIES,
ED., SLOBODAN G. MARKOVICH. BELGRADE: INSTITUTE OF EUROPEAN STUDIES AND
ZEPTER BOOK WORLD, 2020, 315 p.

Reviewed by Petar S. Ćurčić*

It is a well-known fact that over the past two centuries, Freemasonry has become a very provocative topic in intellectual circles and the general public. Due to its powerful adversaries (especially the Roman Catholic Church, totalitarian regimes, conservative critics and conspiracy theorists), it was stigmatized as an intolerable activity deserving

of suspicion or even a ban. Besides the opponents of Freemasonry, the clandestine nature of freemasonic activities, both inside and outside its lodges, has generated an

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ISSN 0350-7653



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