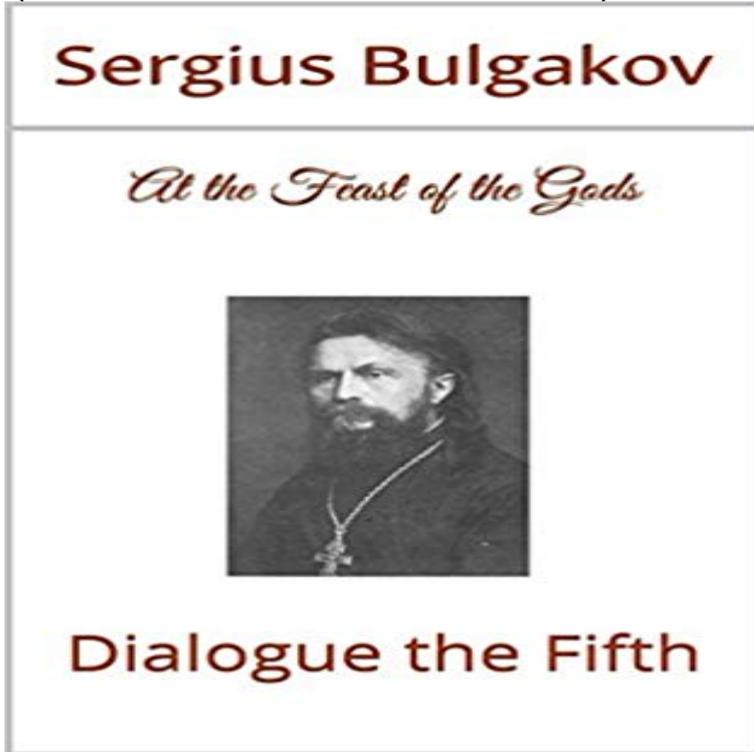


At the Feast of the Gods; Contemporary Dialogues: Dialogue the Fifth (The Slavonic Review Book 1)



The Orthodox Church and Slavophilism In 1918, in the fifth of the contemporary dialogues comprising *Na piru bogov* [At the Feast of the Gods], Bulgakov saw this unity of a new international Christianity as coming, not from a union with Roman Catholicism, but from clinging to every syllable of Orthodox teaching, for it is only from the depths of the life of the Church that the spirit of prophecy, the fulness of completion, can come. Christendom could be reunified, destroying the secularism of Bolshevism, by a return to Orthodoxy, expressed perfectly but not fully in the Eastern Church. Bulgakov understood Eastern Orthodoxy as the basis of an ecumenical Church, which could only be fulfilled by the respectful reintegration of Western Christianity which means Catholicism. What had to be overcome between the separated parties so that they were both fulfilled was not so much dogmatic division itself, but the historical and cultural schisms brought on by the civilisational split between East and West: ever since the fatal tenth century, something of priceless value has been lost both to West and East, something that can and must be found again. Once the Churches, and so through them all mankind, fully understood that their unity was in Christ, that is, the truth of the Church preserved above all in Eastern Orthodoxy, then dogmatic divisions would be lovingly resolved through the zeal to reunify. This salvation of the world would emanate from Russia. In the words of his refugee, A common enemy is advancing upon the whole of Christendom, and his advance does away with old quarrels between Orthodoxy and Catholicism. Differences of dogma never really had any vital importance in the question, and they can and must be solved amicably, with a sincere and loving desire for mutual understanding. In reality, neither Catholicism nor Orthodoxy are quite the

same as they were. Something visible to only a few is happening here: a new sense of an ecumenical Church is coming to life. If this consciousness grows and spreads, all the endless disputes, together with the vast literature on the subject, will quietly disappear. All else will fade before the irresistible longing for reunion in Christ. Later, this same refugee was to add: I believe, and with Gods help shall believe to my last hour, that the truth of the Church is being guarded intact and entire in Eastern Orthodoxy, and that the Russian Church will shine forth with resplendent beauty and irresistible force. The light that will save the world will come from her. Sergei Bulgakov, the Orthodox Christian Theologian Sergei Nicolaevich Bulgakov was born on 16 July 1871 to the family of an Orthodox priest (Nikolai Bulgakov) in the town of Livny, Oryol guberniya, in Russia. He studied at Orel seminary, then at Yelets gimnasium. In 1894 he graduated from the Law School of Moscow University, where he had also undertaken a serious study of political economy. During his study at the seminary Bulgakov became interested in Marxism and took part in the Legal Marxism movement. Under the influence of works of Russian religious thinkers (Leo Tolstoy, Fyodor Dostoyevsky, Vladimir Solovyov, etc.), in the course of his meetings and arguments with Leo Tolstoy he found his religious beliefs again. He wrote a book about his evolution (Sergey Bulgakov, From Marxism to Idealism, 1903). Such an evolution was common for the Russian intelligentsia of the time, and he soon became one of their recognised ideologists.

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