

CHRISTMAS AND NEW YEAR
2014-2015 NEWSLETTER

ICAMBRIDGE
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MPhil/PhD IN ORTHODOX THEOLOGY



THE PRINCIPAL, PROFESSOR DAVID FROST, WRITES:

The past year, 2013-14, has produced two major developments at the Institute for Orthodox Studies, Cambridge. The first was our general introduction of doctoral studies, leading to a degree of Doctor of Philosophy, overseen by the Institute through the Cambridge Theological Federation and awarded by Anglia Ruskin University. The second was the completion of a doctoral programme by one of our staff members, Dr Razvan Porumb.

Our new programme is of the highest quality and available to anyone, anywhere, who has the necessary initial qualifications and a topic in Orthodox studies that he or she is passionate to explore. Your research does not necessarily require that you reside in Cambridge – though we encourage you to take as much advantage as you can of a major intellectual centre. Study can be full-time or part-time, but we can provide guidance in almost any area of scholarly interest, wherever you are, provided you can keep contact with your supervisors by personal meetings, Skype, telephone or email.

In Razvan's case, he worked on his thesis part-time, juggling work-commitments, occasional returns in his native Romania, family commitments. But his supervisors were first-rate – Dr Jeremy Morris, formerly Dean of King's College, Cambridge, and now Master of Trinity Hall, and Dr Zoë Bennett, supervisor of post-graduate studies for the Cambridge Theological Federation and Senior Lecturer at Anglia Ruskin University. And as for examiners, they were the former Archbishop of Canterbury, Dr Rowan Williams, and the Revd Dr John Jillions, Chancellor of the Orthodox Church in America, who concurred in passing the thesis without any correction and in recommending it for publication.



Dr Razvan Porumb

We believe we are unique in the western world as an Orthodox foundation yet part of an ecumenical Christian endeavour and allied to the internationally renowned University of Cambridge. If you are interested in doctoral studies through IOCS, this brochure will guide you through.

David L. Frost

THE INITIAL REQUIREMENTS

It is the normal requirement for entry to a PhD programme that an applicant hold a first or upper-second class honours degree from a British university or a qualification from overseas that is regarded as equivalent in standard. This will give entry to the first stage (that of Master of Philosophy), with the presumption that the candidate will, if progressing satisfactorily, be admitted to the PhD course.

Candidates who hold a Master's degree from a British university, or an overseas Masters degree of equivalent standard, may enrol directly as a PhD student, provided their degree was in a relevant subject and required some training in research methods.

However, it is possible for a candidate to gain immediate entry to the PhD programme who does not have a Masters degree but has appropriate research or professional experience as evidenced by publications and reports: an example might be a bishop or priest who has been long in diocesan administration and proposes to examine models of church organization.

Evidence of competence in English is required from candidates who are not native speakers: an IELTS score of 6.5 or a TOFEL score of 600.

WHAT IS REQUIRED OF A DOCTORAL THESIS?

Doctorates are awarded for expertise in a subject, as demonstrated before two examiners, who will read a thesis of not more than 80,000 words and give the candidate an oral examination on its contents.



But one criterion produces terror in prospective doctoral candidates: the requirement that the thesis must be 'an original contribution to knowledge'. Candidates know they must not plagiarize, presenting other people's writing as if it were their own, or taking over someone else's ideas without acknowledgement. But, understandably, they ask how there can be anything new under the sun. Where is the notion that hasn't somewhere been expressed before?

The answer is that originality can be shown in many different ways. Of course it is fine if your research turns up information that (for example) demonstrates that

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a portion of the Liturgy attributed to St John Chrysostom appears verbatim in a manuscript much earlier; or that it is said by a writer from the eighth century to have been first introduced then. But though such discoveries happen, they are rare. Originality can be shown in less obvious ways: in demonstrating that evidence suggesting Father X. had heretical views as regards, say, our condition after death has



been misinterpreted in the process of transmission from writer to writer, or that Father X. elsewhere subscribes to views that modify or contradict positions he has been alleged to have held. Originality can be shown by a fresh interpretation of evidence always to hand, or by the introduction of considerations that till then have not been part of the argument. It has regularly happened to research students that at a late stage they discover someone else has written on their topic: their initial panic invariably turns into criticism and disagreement, in whole or in

part – and there is the basis for dissent that is both original and valuable.

CHOOSING YOUR THESIS TOPIC

More important than the question ‘Can I find anything original to say on this topic?’ is the question ‘Can I live with this subject for three whole years?’ (- or six or more years if you study part-time!). Ensure that your proposed topic is of such interest and importance to you that it will carry you through all the highs and lows of research. If you care that much, you are likely to interest an audience. My own supervisor always told his pupils that there was not much point in writing a thesis unless, as a whole or in part, it was to be published for others to read and benefit from. Don’t be the person who devoted six years of his life

to documenting the changing forms of Sumerian ink-wells!

REGISTRATION AND SUBMISSION OF YOUR PROPOSAL FOR RESEARCH

Research students may register with Anglia Ruskin University at eight (8) points in the year: October, November, January, February, April, May, June and July. Registration forms can be requested by email (info@iocs.cam.ac.uk), by post, or by telephone call to the Institute. But whenever you register, you must submit

your 'Proposal for Research' within two months of registration to a specially constituted university committee who will give formal permission for you to proceed.

The Institute strongly advises prospective students to work out their Research Proposal before registration and to do so by a process of consultation with the staff of the Institute. Our experience is that discussion often uncovers areas for research that represent the deeper interests of prospective students and can suggest avenues of approach that they had not considered hitherto. And we are experts at deterring a candidate who wants to write a sermon or a propaganda manifesto: no doubt such things have their place – but not in an academic thesis where precise argument and convincing evidence are the prime concerns.

APPOINTMENT OF SUPERVISORS

One major reason for arriving early at your 'Proposal for Research' is that it will enable us to nominate, with your concurrence, the most appropriate supervisors for the work-in-hand. Gone are the days when a university appointed a nominal supervisor who might leave the student to sink or swim, as chance dictated. Anglia Ruskin University requires that we propose two supervisors, a first and a second (specialist) supervisor, whose appropriateness must be approved and whose care of their student will be carefully monitored.

Normally, your first supervisor will be a member or associate of the Institute or from the Cambridge Theological Federation, whereas the second or



specialist supervisor need not necessarily reside in Cambridge or even in the British Isles. This allows us to nominate as specialist supervisor a scholar who has intimate knowledge of the student's field of study yet may reside anywhere, provided he or she can keep contact with the student by the means that modern technology allows, such as Skype, telephone, email, as well as personal face-to-face meetings.

The uniqueness of the Institute for Orthodox Studies means that we are able to call on a raft of specialist scholars and to provide supervision on most of the topics that a student might offer. Your subject has of course to be accepted as suitable for research and the proposed supervisor must agree to take you on: nevertheless, the system makes it possible for a student to work under some of the most distinguished scholars of the Orthodox world.

MPhil/PhD IN ORTHODOX THEOLOGY (continued)

Work toward your research degree can be full-time or part-time – though in either case, you will be expected to complete within a maximum period: 60 months full-time and 72 months part-time. The period of registration can be extended for good reason, such as illness or unexpected commitments; but you must expect considerable pressure to deliver on time. Where you work is another matter. Traditionally, doctoral students have tended to study within a university environment, and we encourage our students to enjoy first-hand what the Cambridge environment has to offer: contact with the finest minds, among both university staff and your fellow-students, access to the whole range of mental stimulus and educational opportunity offered by a city that is at a cross-roads of the intellectual trade-routes of the world. Here also you can study as an Orthodox student among fellow-believers.

However the advent of modern communications has made the world our neighbour and much improved the facilities for study, wherever you are. All students are now required to handle resources such as internet, email, word applications and a virtual learning environment. A student may now be located in Great Britain or overseas, the major stipulation being that they must have access to an adequate library. You will be in contact with your supervisors by Skype, email,

telephone, letter, and personal meetings where they can be arranged.

You may, unless we can make provision for local training, be required by Anglia Ruskin University to attend an annual week-long research training session in Cambridge on at least two occasions during your registration. Where a local supervisor can be found with the requisite knowledge and experience, we will endeavour to secure a supervisor or adviser in your country of origin.



VISAS

Students from outside the European Union who wish to study full-time in the United Kingdom must obtain a Tier 4 Visa, and Anglia Ruskin University and the Institute are required to see that regulations and attendance requirements are fulfilled. For doctoral students consulting a supervisor or attending a short-term course a visitor's visa should be sufficient.

WHERE AND WHEN DO I DO MY RESEARCH?

www.iocs.cam.ac.uk

COSTS

Course Fees for the MPhil/PhD programme will be in the region of £5,500 per year for UK and European Union students and in the region of £10,000 per year for international students. (The differential between European Union and international students is (alas) imposed by the British government, and we can only apologise for it). Fees include all tuition, supervision and access to facilities, especially library resources, but accommodation and meals are not included. Fees must be paid on registration: in the case of international students direct to Anglia Ruskin University, while in the case of United Kingdom and European Union students £4,200 must be paid to Anglia Ruskin at commencement and £1,300 to the Institute.

SCHOLARSHIPS AND BURSARIES

The Institute is an educational charity committed to teaching all aspects of the Orthodox Christian Faith and practice, and can offer scholarships and bursaries in proportion to the generosity of our supporters. The Koga scholarship has been endowed to enable a student from one of the oppressed Christian communities of the Middle East to study for a doctorate in Cambridge for three years with all expenses met, including travel, in the expectation that the scholarship holder

will return to his or her country of origin and contribute to reconstruction. We are actively seeking similar scholarships, on whatever terms and conditions the donors think appropriate.

Potential students are also invited to apply for a bursary that will give a reduction in fees to anyone who has difficulty in meeting the costs of higher education. These are met from the limited resources of the Institute, and statement of need should accompany your application. Awards will be made towards the conclusion of a registration period.

Professor David Frost



My experience at IOCS where I have been working on my PhD in the Philosophy of Religion, has been a beautiful balance of excellence in academics and a deep spiritual encounter with the fathers of the East. This model fits with my desire to study within a spiritual environment instead of just a 'sterile' academic one. Everyone here has been so helpful in answering my questions, and in helping me to get established in the community. I have studied in many excellent universities in America, but they lacked the fullness of this educational institution, due to this component of spirituality.

Rev. Michael Pacella III, PhD Student, second year.

HONOURS B.A. IN THEOLOGY FOR MINISTRY AND MISSION

Commencing in September 2015, IOCS will offer for the first time an Honours B.A. in Theology for Ministry and Mission, a 'Common Award' through the Cambridge Theological Federation and given by the University of Durham.

The University of Durham took first place for Theology in the national table of excellence published on 18 December 2014, with Cambridge University in sixth place and Oxford tenth. Its distinguished Emeritus Professor, Fr Andrew Louth, was one of our founding Members and our own Dr Krastu Banev is another of its Orthodox members of staff. This qualification is open to our students full-time or part-time, and with a future prospect of a distance-learning model with an annual summer school in Cambridge.

This high-status first degree is open to students from Great Britain and the European Union and also to international students, and gives access to the whole higher education system of Great Britain.

IOCS is the only Orthodox body in Great Britain able to offer this qualification, which (like all our other courses) is open to people, of any religious commitment or none, who wish to study the Orthodox Christian faith in depth.

Students are required by the structure of the degree course to take certain modules that will not necessarily be taught, wholly or in part, by Orthodox staff. Nevertheless, IOCS students will be expected to take a high proportion of those modules taught 'in-house' that relate specifically to the Orthodox Church, with possible topics such as 'Orthodox Liturgy', 'Preaching in the Orthodox Church, Past and Present', 'Orthodox Christianity and Other Religions', 'The Orthodox Approach to Ethics', 'Science and Religion' and so forth.

Though the Institute for Orthodox Christian Studies is the only body in the British Isles offering university degrees that has been formally approved by the Assembly of Orthodox Bishops for Great Britain and Ireland, this does not mean that the degree is necessarily a pathway to ordination, which is entirely at the discretion of the appropriate bishop. Nevertheless, it should be noted that a number of Orthodox jurisdictions in Britain require that a candidate for ordination have a first degree, and a considerable number of those who are currently priests, deacons, monastics or lay-workers in Great Britain or abroad have previously studied at IOCS.



A MAJOR BREAKTHROUGH IN ORTHODOX EDUCATION!

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The Durham Cathedral Church of Christ and St Mary the Virgin

Beyond the professional advantages that any academic degree offers, the IOCS qualification will enable a student to serve the Church in broader areas such as education. A recent government report revealed that two-thirds of those teaching religious education in British schools have no particular qualifications to do so, apart from basic training as a teacher: there is an obvious gap where a graduate may find employment and improve the general level of instruction.

One last consideration: we are advised in the gospel to emulate the shrewdness of the 'children of this world' in assessing what they think is in their own best interest - even if they have got that wrong (Luke 14: 26-33, 16: 1-9). The refusal of government to fully fund higher education has meant that university degrees are now very costly – though United Kingdom and European Union students enrolled for the Durham degree are eligible to take out a student loan of up to £6,600 (half-time £3,300), which only starts to be repayable when your income goes above £16,910 per annum. This facility is not open to international students, on whom the government imposes higher fees, which at present are charged at £14,000 per

annum full-time and £7,000 half-time.

Nevertheless, the Institute as a registered charity is instituting a system of generous bursaries for Orthodox students, which will meet part of the yearly fee for a full-time student of £9,000 per annum by a bursary of £2,500, bringing what you pay down to £6,500. A portion of the part-time fee of £4,500 a year will be met by a bursary of £1,250, bringing the cost down to £3,250. International students may apply for a proportionate reduction. If you can find a better deal elsewhere, please let us know!

For further information and developing news, watch our website at: www.iocs.cam.ac.uk or email us at info@iocs.cam.ac.uk.

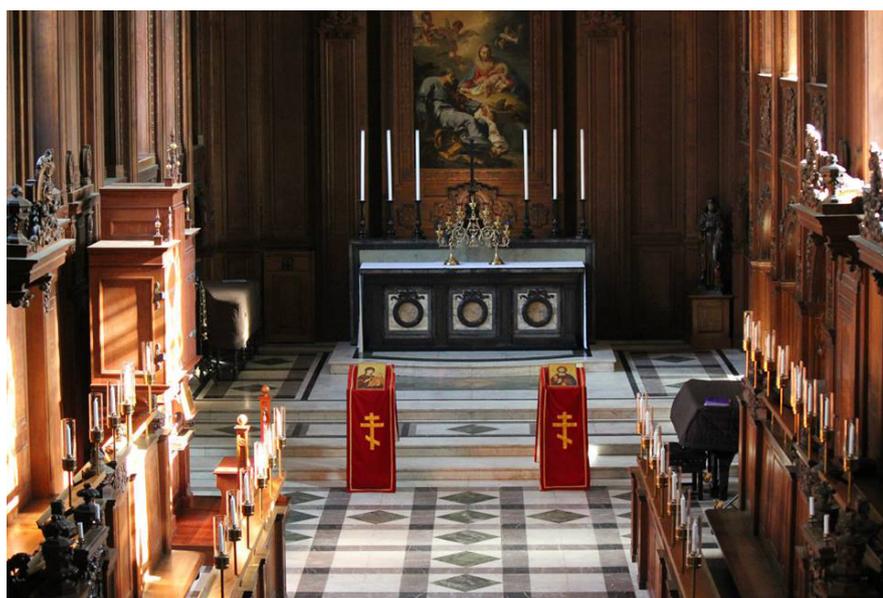
Professor David Frost



IOCS 2014 CONFERENCE - *LOGOS – COSMOS – EROS*



Sidney Sussex College - one of the most centrally-located historical colleges in Cambridge - has hosted many of the Institute's annual conferences and has been greatly valued by our participants



The Sidney Sussex Chapel - featuring some extra Orthodox elements - which housed all the services during the conference.



We gratefully acknowledge the financial support for this conference from The Fellowship of St Alban & St. Sergius and the Great Britain-Russia Society.

From 8-10 September 2014 the Institute held an international conference with the title *Logos – Cosmos – Eros: Horizons and Limitations of Russian Religious Philosophy*. As with our previous Summer Schools, the event took place in Sidney Sussex College, in the centre of Cambridge. Russian Religious Thought is undoubtedly one of the most important movements within the Eastern Orthodox tradition, since it mediates between the (Russian reception of the) Byzantine tradition and (the crises of) modernity. No other strand of Orthodox Christian thinking has engaged so critically and creatively with Western thought as the Russian religious philosophers of the nineteenth and twentieth century. A second characteristic of Russian Religious Thought is its universal scope. It not only joins theology and philosophy, but also emphasizes the porosity between theology and all other academic disciplines such as cosmology, metaphysics, aesthetics, politics, anthropology, ethics and the sciences. This interdisciplinary character of Russian Religious Thought was an important feature in many of the conference contributions. Prof Evert van der Zweerde



Father Tikhon Vasiliev, one of the speakers and participants in the conference.

'HORIZONS AND LIMITATIONS OF RUSSIAN RELIGIOUS PHILOSOPHY'

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(Radboud University Nijmegen) and Prof Artur Mrówczyński-Van Allen (Institute of Philosophy Edith Stein, ICSCO, Theological Institute Lumen Gentium, Granada) explored the intellectual potential of the Russian tradition for contemporary politics and political thought. Our guest speaker from St. Tikhon's Orthodox University in Moscow, Dr Natalia Vaganova, gave a lecture on the main ideas of the sophiological tradition. Revd Prof Andrew Louth (University of Durham) and Metropolitan Kallistos spoke about Vladimir Lossky and Georges Florovsky, two thinkers who took a critical stance toward the theological project of Sophiology and the legacy of the Russian philosophers. Revd Prof Nikolaos Loudovikos (University Ecclesiastical Academy of Thessaloniki) and Revd Tikhon Vasilyev (University of Oxford) reflected on the reception and modification of the Byzantine tradition in the work of Sergius Bulgakov. Fr Nikolaos investigated the relationship between the created and the uncreated in Bulgakov's sophiological Christology and Fr Tikhon looked at the notion of hierarchy. On the last day of the conference, two papers were dedicated to the theme of theōsis. Dr Ruth Coates (University of Bristol) gave an account of Nikolai Berdiaev's interpretation of deification and Dr Clemena Antonova (Institute for Human Sciences, Vienna) spoke on the visual implications of theōsis in Byzantine theology and Russian Religious Philosophy. The last paper, by Christoph Schneider (IOCS), discussed Pavel A. Florensky's perichoretic rationality in the context of the contemporary debate about faith and reason. The conference was concluded by an open discussion.

Dr Christoph Schneider



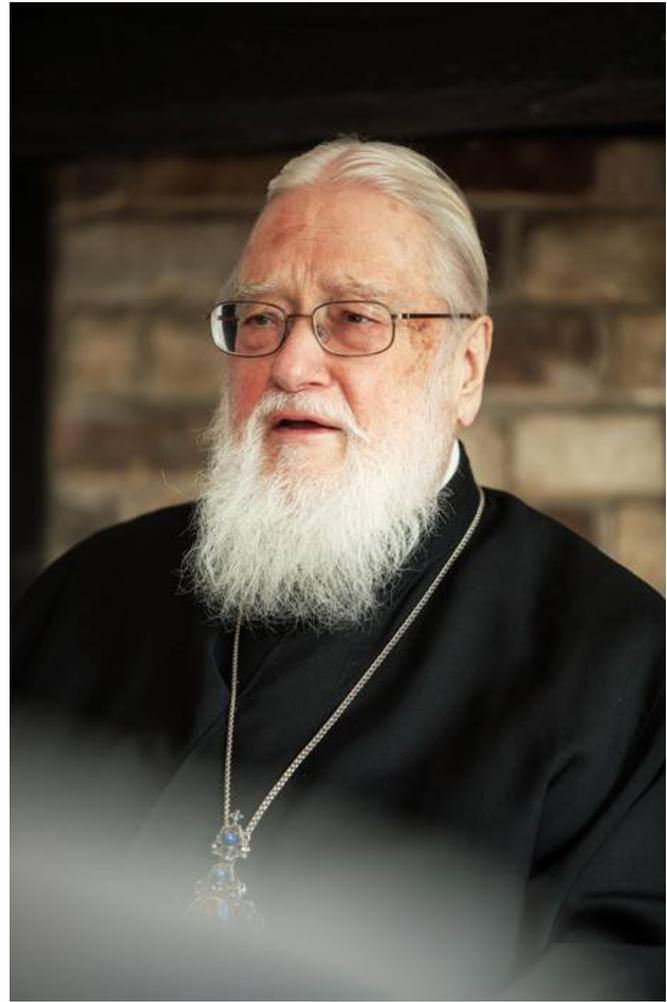
Dr Clemena Antonova during her presentation on 'Seeing God "Face to Face": the visual implications of theōsis in Byzantine Theology and Russian Religious Philosophy' (above) and Revd Professor Nikolas Loudovikos, during his talk on 'Created as Uncreated: some remarks on Bulgakov's Sophiological Christology' (right)



ORTHODOXY IN THE CONTEMPORARY WORLD

As in previous years, the Institute had the great pleasure of hosting a series of Community Lecture Days in 2014 which has given the participants a further opportunity to hear distinguished theologians on themes of major importance in the Orthodox tradition.

Each of these five Saturday-events consisted of two lectures, one in the morning and one in the afternoon, with a lunch break in between, giving people time and opportunity to meet old friends and make new ones. Each of the Community Lecture Days concluded with a Vespers service, and all took place at the Institute's new building, Palamas House, 25-27 High Street Chesterton, Cambridge.



Metropolitan Kallistos Ware speaking on 'Orthodoxy in the 21st Century'



Dr Christoph Schneider, Academic Director of the Institute for Orthodox Christian Studies, gave two talks addressing the theme 'Towards an Orthodox Understanding of Faith and Reason'



Dr Adrian Pabst of the University of Kent spoke on the theme of 'Orthodoxy and the Political'

THE 2014 COMMUNITY LECTURE DAYS

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Revd Dr Christopher Knight of the International Society for Science and Religion and a Research Associate of IOCS gave two talks on 'Orthodox Theology and the Sciences'



One of the Institute's brightest alumni - currently at the University of Durham - Dr Krastu Banev spoke on 'War and Peace in Christian Orthodoxy'



You can watch many of these lectures online on our Institute's Video Library at: <http://sms.cam.ac.uk/collection/1530586>



A FESTIVE IOCS CONFERENCE - *ON ESCHATOLOGY TODAY*

The Institute for Orthodox Christian Studies was delighted to host another very important one-day conference on 14 June 2014, celebrating the life and work of world-renowned Orthodox theologian Metropolitan John (Zizioulas) of Pergamon.

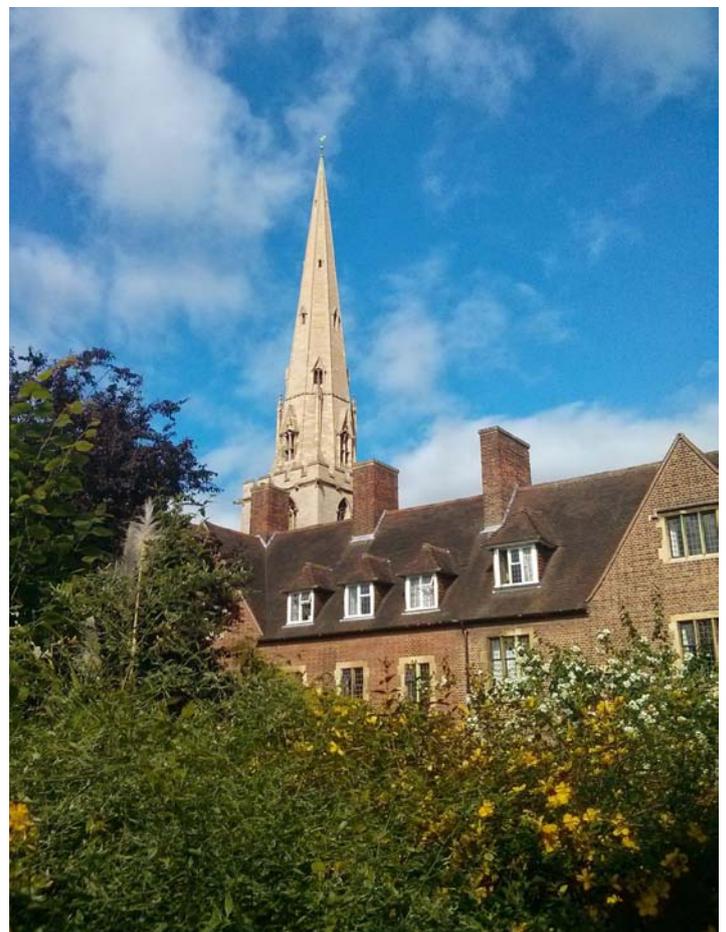
Bearing the title 'On Eschatology Today', the conference took place at Westcott House in Cambridge and brought together four highly distinguished speakers. Besides Metropolitan John himself, the Institute was honoured also to welcome Lord Rowan Williams, Metropolitan Kallistos of Diokleia and Revd Dr Bogdan Bucur of Duquesne University (USA). The main conference organiser was Revd Dr Liviu Barbu, Visiting Lecturer and Distance Learning Tutor for our Institute.



Metropolitan John of Pergamon (Zizioulas)
© Fr. L. Barbu



Metropolitan John of Pergamon addressing the audience in the Westcott House Chapel



Westcott House, one of the Anglican theological Colleges in Cambridge, graciously hosted the IOCS event in honour of Metropolitan John

A celebration of the life and work of John Zizioulas

www.iocs.cam.ac.uk

Lord Rowan William in conversation with the participants (right); the participants in the Conference photographed in the lovely yard of Westcott House (below).

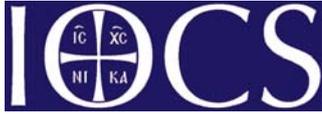


Photo: © Fr. L. Barbu



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All layout, artwork and design for this newsletter : Dr Razvan Porumb



The Institute for Orthodox Christian Studies, Cambridge
Community Lecture Days 2015

FAITH, IDENTITY AND OTHERNESS



28th February

Dr Razvan Porumb (IOCS)

The ecumenical
challenge - towards
active *metanoia*

28th March

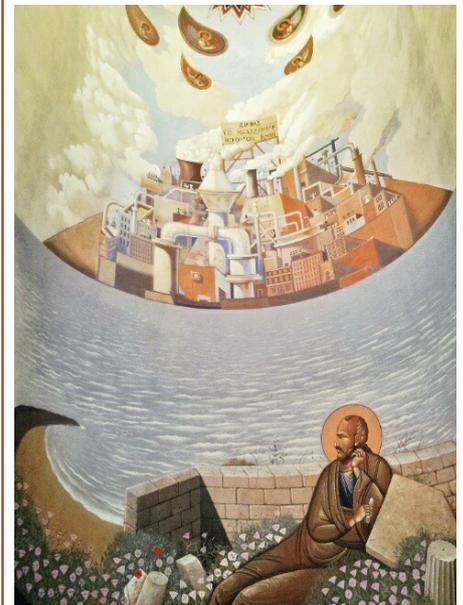
Metropolitan Kallistos Ware

What does it mean
to be a person?

25th April

Revd Dr John Binns,
Dr Ralph Lee (Cambridge)

Orthodoxy in Africa:
Themes from the Life of
the Ethiopian Orthodox
Tewahedo Church



30th May

Irina Kirillova MBE
(Lecturer Emerita, University of
Cambridge)

The figure of Christ
in Dostoevsky

27th June

Revd Dr Andreas Andreopoulos
(University of Winchester)

The Transfiguration of
Christ: transformation
in faith

Fee per person for each day: £30
(including lunch and coffee)

Reduced upfront payment for all 5 days: £120
Students can attend for free (£5 if lunch included)

Payments are to be made in advance online at
<http://www.iocs.cam.ac.uk/payments.html> or by cheque.

Payments on the day are also accepted.

The Institute does not wish finance to be an obstacle. If you would like to
come but are unable to pay the whole fee please get in touch with us.

*All are welcome to the public programme of study days at IOCS
Cambridge. These study days offer a wonderful opportunity to get to
hear distinguished lecturers addressing a number of major themes
related to the role of Orthodoxy in the world today.*

All this with lunch, refreshments, discussion sessions, and vespers.

Please send a message with your name and address prior to the event to confirm attendance, either by e-mail to info@iocs.cam.ac.uk
or by mail to IOCS, 25-27 High Street Chesterton, Cambridge CB4 1ND, UK. For more information please visit our website at

www.iocs.cam.ac.uk, write to us by email or phone us at 01223 741037

Venue: IOCS, Palamas House,
25-27 High St Chesterton,
Cambridge CB4 1ND

10.30 - 11.00: Welcome coffee

11.00 - 12.30: Session 1

12.30 - 14.30: Lunch

14.30 - 16.00: Session 2

16.00-16.30: Tea

16.30-17.30: Vespers