ABSTRACT: Ideological nationalism is a phenomenon that greatly reflects the ecclesiastical aspects of existence and has marked the history of European and global civilization in the last two centuries. A no lesser threat lies in the invasive ideology of globalism, which has been being intensively developed for the past half a century. In this respect it is important to note that advances in genetics can contribute to the liberation of many socio-scientific disciplines, liberation from ideological shackles which were first imposed and then inherited. Thus, modern theological doctrine accepts genetic scientific achievements in aspects that are inherent to its ecclesiastical level of existence. In this respect theological doctrine welcomes the developments in the field of genetic research of haplogroups, which is now of much help in scientific and experimental ways to the ecclesiological understanding of the unity of people, which the Orthodox Church has been witnessing throughout the centuries with its own mode of existence.

KEYWORDS: Ecclesiology, a new world order, nationalism, globalism, haplogroups, archeology, history, toponyms, difference, division and unity.

Introduction

Contemporary social scientists distinguish two groups of authorities that are trying to define nationalism - modernists and primordialists. The modernists are thought to be those who see nationalism as a phenomenon which is a result of the needs of the modern (or postmodern) society for a structural factor, while the primordialists are the ones who present nationalism as an important stage in the phenomenological development of the human society. These are in fact the historical periods during which people arranged their large communities based on related connections and differences. What the modernist definitions point to can be seen in the contemporary tendency to emphasise specific individual feelings regarding the issue of the so-called national origin, while what primordialist theory suggests is present in seeking the natural foundations that should become pillars of certain nationalist ideologies. At a glance, both the modernist and primordial theory come to similar origins - to nationalism as a phenomenon that is a sociological reality. In the
following text, we do not want to delve deeper into the sociological analysis of the causes of nationalism. However, it seems that both of these groups overlook the essential definition of the problematic nature of nationalism as an ideology. Therefore, in this paper we have started from the following question: How can one define nationalism at a time when reality does not match something that is defined as a nation (in terms of common origins), and how to view the nation in the context of the sociological definition of a common way of life? Namely, it looks like the two mentioned groups of definitions have taken into account two different facts on which the emergence of nationalism as such is based - on the one hand, a part of human nature to be seen as the category of lineage, yet on the other hand, the reality for which specific people are carriers of this nature. Following a simple logical formula, the result should be the same, whether we get to specific person starting from one lineage, or if we start from a concrete person and come to certain general characteristics of nature (lineage) to which this person belongs. Theologically speaking, we could say that it is just a reflection of the factual historical status of a relationship between general and specific to the human being, a status that results in the disappearance of specific personalities, and survival of nature as a whole. At the same time, some new findings in the field of science, point to us the fact that nationalism today exists independently from this scheme too; starting from concrete personalities that, needing a certain organisation of communities they manifest their “national feelings”, we do not come to the real lineage similarities and differences. In other words, in these postmodern times, nationalism is often not a reflection of the historical status of the relationship between personality and nature within human beings, but a formula for the solution of the whole problem of existence, regardless of historical and natural realities.

The motif of the scientific view of the current problems related to “nationalism” but also “globalism” was found in a great lecture given by Metropolitan of Pergamon, John Zizioulas, on 25. May 2012, at the conference “Ecclesiology and Nationalism,” in Volos (Greece), which was published for the needs of the Serbian theological thought in the journal Sabornost. The primary topic of the Metropolitan’s statements the issue of ecclesiastic primacy, wherein the ideology of nationalism appears as a “disturbing factor” of existence, for the Lord establishes his Church on different grounds. In this regard, it is important to note that the current discoveries of exact sciences can contribute to the liberation of many socio-scientific disciplines of the imposed ideological shackles, although the Metropolitan John Zizioulas initially had in mind the ecclesiastical dimensions of theology of the Orthodox Church.

During his presentation of the topic “Primacy and Nationalism” the said author warns of the danger of disturbing the ecclesiastical (Church) structure of existence - both in terms of tilting of the Church towards nationalism on the one hand, and in terms of its adjustment, the so-called globalisation, on the other hand. When we speak about approaching the topics of nationalism and globalism, as Christians who live in a concrete area and in this particular time, we cannot but point out to the real scientific assumptions in the ap-
proach to these issues, particularly in the approach to the historical aspect of nationalism in our country, which was not a particular topic of the Metropolitan’s lecture.

Nationalism has a special significance for the areas that are under jurisdiction of our, Serbian, Patriarchate, since during the twentieth century this region became a sort of “warehouse” of many nationalist ideologies, and not even to this day has the process of creating “new” or “similar” ideological systems been stopped. The aforementioned lecture by Metropolitan John of Pergamon warns of impending danger coming from such ideological tendencies.

The Helm Peninsula as a Site of Intolerance Caused by Ideological Nationalism

Firstly, the Helm Peninsula, the area where we dwell, has been a widely known scene of many tragic historical events. In this region, there have been many different political and military requirements and procedures imposed by different sides, which tragically struck all the people living in this geographic surroundings throughout history, and also by us, who have been living in this area to this day. In this sense, we mean primarily the unenviable position of Orthodox Christians, which in recent times appears even as a problem of “cross-border relations” of autocephalous churches (e.g. Serbian and Romanian). The jurisdiction of the autocephalous churches generally follows state borders guaranteed by the international law. In times of modern globalist beliefs, the historically confirmed establishment of metropolitan and then patriarchal ecclesiastical structures comes under attack of the already usual provoking or maintaining “smouldering nationalisms” in the region. Therefore, two questions arise: 1. Does this mean that globalist international treaties must be more important for local Churches than the Church more ancient foundations because of the smouldering nationalism’s threats to “modern tendencies”, or perhaps nationalisms are deliberately maintained as a means of pressure that is put on all those structures of the existence that the Church witnesses? 2. Are the Church institutions outdated because they are ancient in this “modern” world that heads toward, as it is understood, the “advanced” and “modern” globalism?

The foundations of the current so-called “new world order”, which in military terms uses all local nationalisms, do not imply anything but re-tailoring the borders of all the peoples of a country, paradoxically, but under the pretext of “limitless” flow of people, goods and capital. Because of these goals, among others, the Orthodox Christians who belong to the Serbian Orthodox Church have been affected by historical winds. In the 1990s, the protagonists of the realisation of the idea of a “new world order” provoked different nationalisms detrimental to all citizens of the former joint country. Over time, those same nationalisms were kept smouldering until some new historical moment, losing briefly their main utility value, and this was most clearly reflected in breaking the political projects of

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3 We are using terms Helm or the Helm Peninsula, instead of the presently common name “Balkan peninsula”. The present name was given its wide use exactly during the period of the blossoming of national ideologies and has been abused in favor of the policy within the “Balkan discourse”. The name we are using in this paper (Helm), was used in ancient times, and is a non-ideological geographical determinant.
the “Kingdom of Serbs, Croats and Slovenians”, then “Kingdom of Yugoslavia”, and then FPRY and SFRY. With the disintegration of this latest imposed creation, many surviving Orthodox Christians were left without their churches - dioceses. Many of them felt the burden of atheistic insistence on Serbian nationality, and burdens imposed by a variety of “newly created nationalisms” in the name of believing in this, or that God. At that time, there was no adequate answer to the question on the reflection of the nationalist ideology of these regions regarding the appropriate religious and ideological factors and vice versa.

Metropolitan John of Pergamon mentions that the ancient Church knows no nationalisms in the modern age sense. In addition to this, we shall also say that even the medieval world of the East did not have (our) vision of a modern concept of nations. Dramatically invasive movement of European nationalism of the 19th century, which has its roots in the French Revolution and in nationalist activities that have followed, was transferred to the Helm Peninsula during the 19th and early 20th century, only to be developed in its present form under the repeated slogan of European politicians of the time which read: “The Balkans belongs to the peoples of the Balkans”. After being finally liberated from the Turks, and with the correct establishment of the borders of the „Balkan“ states (especially within the country of the so-called “South Slavs”), the same repeated slogan policy continued, which did not mean setting the inter-state borders, but also the formation of appropriate jurisdictions of the Orthodox Church, which could freely continue their Christian mission to Helm (Illyria) in accordance with the internationally recognized state borders of the then “new world order”. Thus the slogan “The Balkans belongs to the peoples of the Balkans” has become an integral part of the internal and foreign policies of the newly formed states of the Helm Peninsula.

Let us above all remember the project of the Kingdom of SHS - Yugoslavia which represents the beginning of the division among the so-called Yugoslav nations. It was then that the state of “South Slavs” was established as a result of the aforementioned slogan. Officially, the Yugoslav King Aleksandar Karađorđević, was the first to introduce the idea of a “Yugoslav nation” or the idea of “integrated Yugoslavs” (6 January 1929). On that day, any form of nationalism other than “Yugoslav” was banned.

The policy in the fashion of the above mentioned “slogan” continues with the arrival of the Communist International to power, but now, as far as this region is concerned, the focus was on the demarcation line between “nations and nationalities”, which has to our day resulted in the creation of Slovenian, Croatian, Macedonian, Montenegrin and Bosniak nations, and most recently the so-called “Kosovo State”. It is not difficult to assume that there is an intention of some foreign and local political factors to continue the territorial dismemberment of the states in the region in the near future, and we see that the Serbian State is under the attack. As Christians, we must be especially concerned, because the last mentioned fact also points to a possible intention to redraw and perhaps ignore the borders of the established ecclesiastical jurisdictions. Does nationalism, which in the “Serbian” case may perhaps lead to the creation of Banat, Bačka, Srem and Šumadija nations, have
its own historical cause? Is heretical wandering of once Orthodox population in this region left to realise the goals of those who are intentionally selected, followed by all of hell?

The importance of Scientific Achievements in the Field of Genetics to Understanding the “Balkan” reality

Here we would like to refer to the fact that science could be a prism and support for a clearer understanding of the problem of nationalism in both the pre-Christian sense of the word, and the present - Christian definition of national courses of history in this area. True historical approach to the study of ritual, social, conventional and other aspect of life in the region is supported by the development of modern scientific disciplines, as well as the development of impartial historical and archaeological research, early 20th century ⁶.

In addition to impartial historical and archaeological research, the thing that is of particular importance for the proper understanding of true historical structures of the population in this area is also genetic research, which has been carried out by various European and international genetic research centres⁷, which confirmed a multitude of historical facts, yet which the “positive history” (also the history taught in primary and secondary schools, as well as in higher educational institutions) consciously disregards, because if it were otherwise, the effort that the “authorities” had put in this, or the intention with which they supposedly “educated” but in fact de-nationed generations of people, would have been in vain. One of the most important sides of genetic engineering is to research the genetic structure of the population locally, but also globally, which further opens the way to an impartial, scientifically verifiable approach to the concept of nation⁸.

According to the research to which we refer in this paper, the majority of modern European population comes from the three branches of the human race. The colours in the map show the territories that are mainly inhabited by each of these groups. Darker colour shows the area that is native to each of these groups. However, each of these lineages is present in almost every part of the continent, but as a minority.

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⁷ Studies are available on the Internet addresses. For encyclopedic itemised research, visit [www.eupedia.com](http://www.eupedia.com).

⁸ Let us recall that the term nation (Natio) etymologically means the space-time reality of one’s birth.
Of particular relevance to the topic of nationalism, especially in our region, is the analysis of haplogroup, based on the male chromosome (Y). We shall pay special attention to the haplogroups: IJ, I, pre-I1, I1, I1a, I2, I2a, I2B, I2b1, I2b1a, I2a1, I2a2, J, J2, J2b, J1, 1a, 1b. Which is why they are interesting for us, and what do they indicate?

When disintegration of the former Yugoslavia began in 1990s intensive research into haplogroups in our region was taking place, but the then president of Serbia (Slobodan Milošević) withdrew our representatives from this very important project, under the pretext that there were not enough funds for such an undertaking. A brief article on this subject was published in *Nedeljni telegraf* daily on 18 May 2005, stating:

“In 1997, Dragan Alavantić, PhD (Vinča Institute) managed to get in touch with Mark Jobling, and Chris Tyler Smith, top British scientists. They were running an international research of the distribution of characteristic genetic forms - haplogroups in European populations. The testing was conducted by monitoring the male Y-chromosomes from DNA, which have been passed from father to son in an almost unchanged form. Rare mutations in the male chromosome, occurring about once in 1,000 years, served as a marker of a particular population with the same forefather. It was then that the Laboratory of Molecular Biology and Genetics Institute in Vinča joined the club of rare referential institutions. We are proud that, out of the 47 countries where the study was conducted, haplotyping was done only in eight countries, Serbia being one of them. With 100 samples and a large number of processed markers, we have come to five most relevant results - says Alavantić. Fragmentation of the results showed that the gene with the tag HG2 is oldest, and all the others have evolved from it. The aim of the study was to show that, as far as genetics is concerned, geographical barriers are more important than linguistic ones, and that adjacent nations are close to each other - even when they do not speak the same language. Although it is an undisputed fact, there were unexpected results. It turned out that the Serbian sample has the oldest genome HG2 and it also showed that we are closer to the Irish and Nordic people.
than we are to Russians. This information was but a sign that the research should continue on an even larger sample - explains Alavantić. However, neither the state administration at the time, nor the current one have realised the importance of this, that they were at the beginning of a turmoil that had threatened to change the historical axioms made up until then. But our first neighbours, the Croats, realized that they could take advantage of the unusual results of this genetic research. In the Internet edition of the Zagreb Vjesnik daily I saw a text on how the Serbs proved what the Croats had been arguing for long - that we are of non-Slavonic origin and indigenous to this territory - said dr Alavantić. After some of their calculations, they are “even more indigenous” than we are. The worst thing is that now on the Internet these data are taken as relevant. The Croatian Ministry of Science immediately received the financial support and is continuing with research beyond the borders of their home country. At the end of 2004, the news was published that the genetic research in Bosnia and Herzegovina showed that Bosnian Croats have “as many as” 73 per cent of the earliest genetic material! Bosniaks were found to have 48 per cent, while the Bosnian Serbs had to settle with only 30 percent of “indigenous” genes. I had a larger research sample than them, but still I cannot claim that the Serbs are the oldest - says Dr. Alavantić. Yet he admits that it has its practical value, because the Croatian Minister of Science apparently managed to find money for further research. Everybody is involved in this gene testing in the Balkans, excluding Serbia, Although it was here that the first fundamental step was made. Experts from Vinća have recently spent some time in Szeged, where a group of scientists had developed a way of taking DNA samples from centuries old bones. Hungarians, not coincidentally, finance these people to poke around archaeological sites and examine the genetic material of the bones. The Hungarian state does this in Vojvodina, too, while ours has no money. Politics can easily be involved here, because although the truth is one, the use of data is something else entirely - warns Alavantić”.

Following the age of individual haplogroups researchers followed the haplogroup IJ-group since the Ice Age (approximately from) 42,000 (- 38,000) BC, when the same, so-called nation was divided into two line groups only to be divided around the year 30,000 i.e. 24,000 years ago into four line groups that can further be followed in varieties as unchanged groups of the Bronze Age (4000-2000 years BC) to the present. The mentioned haplogroups show kinship of the Helm peoples with significant groups of Russian, Scandinavian, English, Rhodanian (French), Iberian (Spanish) population, with one part of the nations of Middle East and further, which are now known as Arabs, but also with the Jews originating from the Old Testament forefather Abraham. Also, this method of observation points to us the fact that the area of the South Helm is inhabited by a generally identical group on the one hand, and very diverse population groups on the other, of which two nation groups stand out: Albanians (Skip) and Hellenics.
The authentic Helm haplogroup, with its central region around the Danube and Morava Rivers, which extends all the way to the Adriatic Sea, spreading out in all directions. Moving away from its core, it mixes with more non-indigenous haplogroups. The territory that now belongs mainly to FYR Macedonia, Rep. of Albania, Rep. of Bulgaria and Rep. of Greece, is inhabited by people with different backgrounds: from the indigenous Helm population to those who have settled here after migrations, which were likely to have been caused by large-scale military campaigns. What the so-called mainstream history sees as different national ideas in the southern and eastern regions of our peninsula does not coincide with the real historical roots of the population. In other words, there are nationally defined Greeks, who are historically related to Serbs or Albanians, but they are not otherwise related to other nationally defined Greeks. If you take a look at the phenomenon of “national” states that were created on the territory which does not belong to the region of the Danube and the Morava and all the way to the Adriatic Sea, we see that the population is very heterogeneous, but always formed around a larger “national” idea (Greek, Albanian, Bulgarian, Romanian...). The situation is exactly the opposite in our region, where the population is genetically quite homogeneous but fragmented into a variety of “national” ideas. This would mean that, in the first case, projects of national ideologies reminiscent of the “ideology of integral Yugoslavism” have been quite successfully implemented, while in the second case, the nationalist ideology has led to disintegration of a homogeneous population. In this case, we can see that the concept of ideological nationalism is a completely unrealistic category - it is the fruit of the ideology of one point in time, rather than a reflection of deeper historical reality that would gain any serious theological attention.

In this regard, questioning of what we find to be a realistic assessment of the existing “national values” in our region also represents a kind of theological challenge. If there is one dominant nation in the most part of the Helm peninsula, then any “interethnic” conflict within the nation itself is a complete historical paradox. The dispute that could have any ecclesiastical consequences would have to be characterized as pointless. Even more, it would be absurd to initiate ecclesiastical disputes between the indigenous majority nation and the minority peoples that have been coexisting in the region for centuries. One must simultaneously take into account two realities: the first one being the centuries-long effort of those (smaller) nations that have expressed an aspiration to assimilate other nation (or nations) in order to feel “realistically bigger” to themselves; the second is the historical reality making of “new” nations, since many have denied their former deeply historical identity for a better life. In other words, the nationalist ideologies themselves, as we have already mentioned, do not represent categories that belong to the reality, but we can say that the ideological and historical phenomena are the ones which are unstable and variable.

How to reconcile the current state of “nations” in the Helm peninsula with real historical heritage?
The Political-ideological Definition of “National” and “International” and the Genetic Response

Research of haplogroups must also follow appropriate achievements in the fields of archaeology, history and linguistics, because in that case haplomaps are more accurate and understandable. One should take into account the unavoidable political factor that often tends to distort the truth about the origin of certain peoples of the world and do damage, which in the case of our nation can last for centuries. Being Christians from this area, we have witnessed that many of our neighbours in the last historical period were the victims of wars incurred as a result of various ideological and nationalist concepts. Recent studies have shown that nationalism was the ideological formula for how to successfully manage fate of inhabitants in the Helm area in previous periods, too.

In the second half of the nineteenth century, for example, a strong propaganda by Austro-Hungarian Empire started, which was supposed to assist in the imperial expansion to the area of the Adriatic and the entire Danube region. The propaganda involved printing historical releases that called on the “Serbian people” to join the modern spiritual movement of nationalism, but which, at the same time, by advocating a concrete and compelling ideology, hinted that the first-class historical source for the complex nature of this national space were the writings of Constantine Porphyrogenitus. Of course, this was about the need to erase the history of the ancient inhabitants of the region, so that the “East Reich” could have its historical justification. This is indicated by the fact that this ideological current became dominant soon after the Berlin Congress, i.e. after the event which confirmed the fact that the Principality of Serbia was in the sphere of interest and protection of the Austro-Hungarian monarchy. An interesting fact is that the science of history, before this period, was written by various original authors, who have often differed in the context of storytelling of certain periods. The acceptance of the ideology of nationalism in Serbia was directly connected to praising historical science, which, has practically, since the end of the nineteenth century, ceased to be a doctrine of reality (according to the works of Serbian historians) and has become a bastion of the ideology of Serbianism.

We must point out the fact that the adoption of the ideology of nationalism during the nineteenth century proved to be an invaluable bloody choice for Serbs, which, after two hundred years brought the entire population of the region to the edge of its historic survival. The prerequisite for the development of human beings lies in the necessary diversity, and so the Church insists on that unity in diversity. This is why the postmodern is characterized as “an attempt to call into question everything that is stable. It is combined with globalization, whose main tool is technology, which will certainly threaten any traditional idea, such as ethos is. This may lead either to some form of internationalism that

9 The inhabitants of the „Balkans“, due to the violence against them, as a rule, become the “newcomers”, and they become so in geographically close regions, because as autochthonous they represent a permanent obstacle to those who have been trying to build their “happiness” on their dismay persistently and for centuries.
would pull with itself the structure of autocephaly of Orthodox Churches, or to some sort of revival of nationalism as a response to the threat of equalising of cultural particularities without which man cannot create, because one is by nature tied to a specific time and space”10. In other words, the ideological nationalism is essentially identical to the ideology of globalism, and historically leads towards some kind of new ideology, which we can “internationalism” as we speak. Zizioulas points to the essential issues of the entire ideological complex which is not merely sociological. Rather, it threatens human beings on the ontological level. An attack on a man’s natural diversity, which is clearly reflected in all the “spiritual” movements that have arisen from the French Revolution to the present day and whose basis in their ideological nature, has its outcome in the assault on a man’s absolute diversity, his uniqueness, that is, on his personality. When we speak concretely on the topic of nationalism, we notice that this ideology, with the assistance of scientific history (which was torn out of the motherly lap of philosophy), made on the one hand havoc on natural diversity which is the will of the Creator. In addition, natural diversity, still being a reflection of reality, requires to be overcome in unity! On the other hand, the confusion is evident in national differences which are man-made, although an opinion was long ago formulated that a nation is the will of God. Nationalism practically started from the fact that human beings are of different lineage, but, actually, it does not express it. This fact is proven by genetic research, which we are referring to. The present national “borders” are not an expression of some kind of natural diversity of the human beings, but an expression of different ideological tendencies of certain social groups, which also require the national ideology as a factor of integration. This means that nationalism is a wrong way to observe human nature, because it does not see differences (otherness) which are inherent to created nature, and which only lead to the ultimate personal uniqueness of each human being, but it creates its own reality and para-reality and para-diversity, which “the scientific, or “objective” observes and uses later.

It is important to consider the theology of the Church Fathers, which is basically anti-ethno-filetistic, but also anti-globalistic. In this respect, it is confirmed by research that we are referring to. First of all, here one should bear in mind the difference between the terms diversity and division (διαφορά and διαίρεσις), by saying that “different beings become distant beings, for difference becomes division, and division becomes distance... Diversity must be preserved because it is good. Division, which is bad, represents perverted diversity”11. The ideology of nationalism, since it does not speak of God-given reality, but of an imaginary reality which a particular social group needs as an integrating factor, does not reflect the diversity of the whole scheme of things, but describes and supports the division.

This is why Zizioulas opens the theme of the relationship between personality and nature, so it is not about liberation from the natural diversity of personalities, but about the liberation of the very nature within a personality. In other words, diversity of lineages is a

10 John Zizioulas, Primacy and Nationalism, Sabornost no. 6, Požarevac, 2012. 134.
trait of human nature that refers to personal uniqueness of each human being. However, if we approach the natural diversity ideologically, as is the case in the phenomenon of nationalism, we will be lost in the realm of division, i.e. nature will not be released within the personality.

Modern genetic research directs us also to another theological topic concerning the mode of existence of human nature after the fall. Specifically, by reminding us of theology of the reverend Maximus the Confessor, the Metropolitan talks about biological birth as a factor which is completely equivalent to death in nature: “The biological mechanism of human reproduction consists of the law of nature that preceded the emergence of individual beings which it cannot control, according to which every human being that comes into existence is set to create new individual beings that would ensure the survival of the species, i.e. the general. This process is tied to the process of dying, i.e. to the disappearance of the special into mutual, the hypostasis in nature”12. The tables of haplogroups testify to the existence of human beings in the last fifty millennia, this patristic saying returned to life in contemporary theology (by the Metropolitan) becomes completely realistic again. However, it is interesting that the ideology of nationalism does not refer to this mode of existence which is peculiar to its after-the-fall nature, but is presented as a model of integration, therefore, not as the starting point (natural diversity), but as the very destination.

It is nationalism that denies eschatology by denying the historical reality in which the natural diversity of human beings is manifested. To be more precise, it presents itself as a substitute for eschatology. The reality of the existence of human beings in the last fifty thousand years, which is transparently available to us thanks to the modern research of haplogroups, testifies that the natural diversity is raised to the ontological level, and therefore results in the death of specific personalities. Therefore, the reality of the existence of people in history, in the form of “human species” and not specific personalities, impartially witnesses the tragedy of the human being as a person in this world, and this tragedy begs for eschatology, which we are even now testing in the Church being Christians. On the other hand, nationalism is quasi-eschatology, a phenomenon that does not reflect the reality of the way it really is, but tries to eliminate any need for eschatology as if it were an “analgesic”.

Conclusion

Evidence show that historical reality after researching Helm haplogroups has also got its good side. First, the theory that speaks of the first immigration of the so-called “Slavs” to the Helm peninsula, where their ancestors allegedly never lived, is as out-dated just as the authors who invented such nonsense. Apart from the mentioned genetic research, it is sufficient to have insight into the work of the aforementioned Australian, Vera Gordon Childe, who was an archaeologist from the early 20th century, who even then told the truth about the Helm people. The proof of this is in their own way the toponyms, ononyms, hydronyms, i.e. in linguistics, but this obviously was not a sufficient proof to the “learned” people of this region, but they even accepted with “pride” the new-century ideological nationalism.

12 J. Zizioulas, Zajednica i drugost ,Požarevac, 2011, 60s.
Despite the deliberate historical changes of toponyms, hydronym and oronyms, it is clear that a nation cannot be constituted on the basis of the name of the territory. It can (!), if there is a corresponding force behind such an enterprise, such as the present cases of the so-called nation states that have arisen as a result of the demise of SFR Yugoslavia, and backed by the Western great powers. However, these creations made by those in power are unsustainable over a longer period of time; any worldly force has its measure of life. Here, now, the question is: what do so-called nations (temporarily) justify their identity on?

The present “Republic of Macedonia” needs ecclesiastical recognition, as there is also a forced quest for the possibility of the existence of a so-called “Croatian Orthodox Church”; otherwise, an additionally established nation of an once Orthodox Christian people in this area cannot have a personal, but only economic, i.e. user-based community with others. In the same way, by someone’s force, in any case by a foreign force, any part of the people which can organize the establishment of a nation related to the area where they live. Economic community begins and ends with everyday utility assessment and evaluation of a man, not a personal approach to man and his much deeper needs. In other words, the community based on economy actually postulates the following phrase: “I need you because of your economic value that I can use, and that is why you exist.”

Fortunately, there are archaeological artefacts in the entire area of the Helm Peninsula that testify of identical Palaeolithic and even more ancient culture and customs in its unbroken continuity (except with regard to the artefacts of Christian symbolism) to the present day. Thus, for example former (T)racician tribes who bickered among themselves about who should rule, in spite of the fact that it included the area of the upper Danube (Geti) to (T)racician Sea (island of Samothrace and many others) they were not oriented towards creating a nation, but they struggled for supremacy such as, for example, Babylon and Nineveh fought for supremacy for more than 1,000 years before the so-called mutual combats of the (T)racians.

All this speaks in favour of the primary compactness of one and the same nation, torn - originally into tribes and castes, who were then under the aforementioned policy (through the “slogans”) “Balkan to the Balkan peoples”, identified with the nations. However, a similar phenomenon can be traced throughout the European continent. Historiographies that were created after the French Revolution, had a tendency to add the newly established ideological concept of nationalism into previous historical periods. So, for example, being a “Vlach” did not mean a national but caste affiliation mainly for herdsmen\textsuperscript{13}. The European “Veneti” were mostly stock traders scattered throughout Europe, with their trading centre in Venice. The name “Russians” (Rass, Ross) referred to the people who mainly belonged to the farming class\textsuperscript{14}. Goths represented the warring class. All of these

\textsuperscript{13} The eastern areas of Helm have very often, to the present day, have been called in cartography Wallachia, precisely because they were predominantly inhabited with population that dealt with animal husbandry. According to this logic the area from Zlatar mountain to Pešter is called “Stari Vlah”.

\textsuperscript{14} It should be noted that at one moment our state was called “Raška” and that the capital was the city of “Ras”. The same is valid for the older term “Thracians” and “Thrace”. The Etruscans called themselves “Rasens”. Today’s Russia bears the name based on the class that has long been present in the
classes appeared across Europe, since there were no national divisions on an ideological basis. This was also true for our peninsula, where the situation was even clearer, since this area was the centre of one of the three major branches of the European population (one of the three European nations, in the literal sense), so it was mainly populated by this homogeneous population, until our days. That is why we do not have peoples - nations on the Helm Peninsula, which is a significant contribution to genetic research of haplogroups.

The ecclesiological disunity that we have with the Croats as members of a single nation of the Helm Peninsula, in addition to all the famous Church-canonical problems, also concerns the issue of forced conversion of the Orthodox Christian population into Catholicism which puts to the spotlight precisely the “Croatian” - ideological nationalism through which this sort of coercion was exercised for the most part throughout history. The relationship with the Orthodox Churches in the East with the Roman Catholics is greatly burdened by such historical heritage, which simply imposes the questions of a realistic relation of everyday life and the goals of ecumenical dialogues that lead the Church on both sides. We believe that the ideological nationalisms create problems to Roman Catholics, too. Finally, what will the day after be like in the everyday church reality of “critical” areas, even in the ideal case that Rome accepts the ecclesiastical structure and organizes the churches worldwide on the episcopal-metropolitan-patriarchal basis? How it will indulgence seem, and who it is the one who will delete the names closely associated with the unfortunate events of the past from diptychs (supposedly common). Will some sort of lustration, take place, and how?

Of course, the problems of relations between the Orthodox Churches of Serbia and Romania, are not the only problems wherein ethnophiletism is observed. There are also ethnophiletistic elements in the relationships between Orthodox churches of Bulgaria and Greece. Also, everyone in the region is also trying to impose “the reality of the existence” of the so-called Macedonian Orthodox Church, or the so-called Montenegrin Orthodox Church. Referring to the Synod in Constantinople in 1872, the Metropolitan of Pergamon John insisted on condemning the parliamentary ethnophiletism as heresy, and in this context he mentioned the attitude of the Orthodox Church of Bulgaria towards the Orthodox Church of Greece. To his attitude, we would add the fact that in the years that followed,

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European society. Name Thrace is a morphological variation of what was in Latin sources, later known as Rascia, i.e. Raška. Please refer to: PAVEL JOZEF ŠAFARIK, Slovanske starožitnosti, Praha, 1863; Tomo Maretić, Slaveni u davmini, Zagreb, 1894. Konstantin Jiřiček cites the example of a charter from 1595, wherein a stands testimony about how the town which is called Novi Pazar today, changed its name from Ras to Trgovište. (КОНСТАНТИН ЈИРИЧЕК, Историја Срба, Београд, 1952), etc.

15 It is worth to mention Dalimilov’s chronicle from the XIV century, which is the first historical record about the origin of the Czechs and which mentions Croats as a Serbian tribe. See Dalimilov’s Chronicle, translated into a new language by Flainšhans V., ed. Jan Laichter, Prague, 1920. Even then, in the XIV century, parallel to the flow of Venetian wealth into the Western European way of life, the Vatican policy of converting the Helm Orthodox population (in Istria, Dalmatia, Bosnia) was present, which has been intensified since XVII-XX centuries.
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the whole thing was also made more complex by the Greek state, which only from 1913 to 1996 changed 4.413 toponyms, onymics and hydronyms in Greece, with the aim of assimilating the non-Greek population. Bintliff states that “denial of multi-ethnic composition of rural areas (of Greece), was assisted by the state which systematically changed the names of towns throughout the twentieth century, and many were changed as late as the late sixties, when many, according to him, Slavonic, Albanian, and even the Italian names were changed in favour of the Greek names.16 Anastasia Karakasidu openly says that “the majority of the population in Greek Macedonia is nothing less than of Greek (origin)”17. On the other hand, there are authors such as the Greek Dimitrios G. Petalas who, while looking for his ancient “Slovenian” (Arcadian) origins, issued a brief glossary “The words of Slavonic origin in the Peloponnese (except toponyms)”18. An example of a clear testimony of the “clearing” of history with the help of geography, can be found in the Austro-Hungarian geographic atlas from 1904, when the border between Greece and Turkey was directly above the present Attica; In this map, we find the following localities in the Peloponnese: Arahova, Kamenica, Prostovica, Seljana, Dara, Strezova, Sopot, Divrina, Kumani, Varvasena, Velandza, Vrina, Krestena, Dimiciana, Zatuna, Stemnica, Vostidza, Derven, Zevgolac, Vercica, Zurdza, Vergova, Kanteva, Dragoman, Turija, Selica, Levecovaa, Garanca, Velanidija, Zirija, Vervena, etc.

The same map lists the following localities, but this time in the north, in Attica: Vari, Dervenosalesi, Kiurka, Erik, Livada, Kardica, Topolja, Arahova (as well as on the Peloponnese) Velica, Vlah, Mendenica, Glunica, Suvara, Granica, Seljani, United Lobotina, Velvicana, Dervekista, Palukova, SvetiVlasije, Velausta, Stamna, Vlagori, Vraari, Dragamest, Zavica, Katuna, Stanu, Zaverda, Preveza, Veluci, Smokovo, Gavrovo, Dobrudza (then on the border between Greece and Turkey), Volos, Zagora, Kokorava, Topuslar, Oстроvo, Mitrica (mountain border) Zakonina, Janjica, Kaljakuda, Vulgara (mountain), etc.19

All in all, it is understandable why the invasive European ideological nationalism of the 19th and 20th centuries grew incorrectly together in our region. It could not have happened otherwise! But how should one observe and not make mistakes regarding the national otherness of the Greeks and the so-called Slavs? We have seen that ethnophiletism is a completely pointless thing from the perspective of class diversity in the area of the Helm Peninsula ethnophiletism. Is the existence of ethnophiletism justified in the Church, in the case of relations between Greeks and the non-Greek population of Helm?

18 Serbian translation was the work of the Institute of the Academy of SOC for art and conservation, Sremski Karlovci, 2009. In addition, however, there are scholarly sources in favor of the subject that Bintliff talks to, prior to 1913.
19 All these as well as other toponyms, hydronyms and onymics see ANDREES allgemeinerneuer und -ÖSTERREICHISCH-UNGARISCHER HANDATLAS, Moritz-Perles, Wien, 1904, p. 107-114.
It is at this point that the insistence of Metropolitan John of Pergamon on the practical liturgical usage of words of the Apostle Paul who said that *there is neither Greek, nor Jew... nor Scythians nor* other, which makes ethnophiletism as a permanent phenomenon pointless in the Orthodox-Christian story, even without the aforementioned genetic research. However, the apostle Paul also complains because of the division of students to Peter’s and Paul’s: “Is Christ divided?” (1 Cor. 1, 13). From the epistles that have been saved to this day, one can clearly see the difference in approach to one and the same diversity and the same salvation Holy Spirit leads to salvation. Therefore, it can be observed that the apostles and evangelists do not express themselves in the same way, but they still see themselves and the world as one in Christ. It means that differences in customs, language, guilds-tribal affiliation or belonging to another nation does not need to separate what God wants us to join in their imperishable Empire. Liturgically-symbolic language of in this way shows tribal-caste affiliation, or belonging to a nation. Worshiping God is the goal of the existence of national origin of the future - *heavenly nation*. This is why Greeks, Serbs and others participate in the same divine love, while ideological ethnophiletism stands on the very opposite side of the soteriological nature of God’s will.

Also, in the liturgical-symbolic mode of existence of the Church, we perceive the true Holy Spirit-Christological history of *global* mystery of salvation, because, as the Apostle Peter says: “God wants for all to repent (be saved)” (2. Pet. 3, 9). This means that (we call it conditionally) *divine globalization* is soteriological, not political and economical in nature. In the globalization of this world, which is no less invasive than European nationalism of XIX and XX centuries, the geographical unification of plutocratic oligarchies is the only goal and the meaning of a nation’s existence, while divine soteriological globalization exists in the form of mystagogical words of the Lord’s Prayer: “I do not pray for the world but for those whom you have given me, for they are thine” (Jn. 17, 9). Lord’s words have no “globalist economic” but *global-soteriological* meaning!

We can finally conclude by saying that current nationalist tendencies under the Helm sky have a historically limited lifespan, because the forces of this world, which act behind them, unmasked and naked at this time show all of the force of its falsehood. They shall soon end, and when they are no longer, there will be no reason for any present “nation”, no matter how self-assured it is of its autonomy and self-importance, to still remain “important” and “necessary”. All the efforts of searching for the “real” historical, archaeological, ethnological, linguistic or any other scientific discipline as an expression of individualistic-minded need to prove their age and originality, in order to “graft onto it” the proper nationalistic-eclesiastical purposes will be in vain. If the Church first adopts the scientific achievements in genetics (in particular advances in research of haplogroups) and if it is involved in one of the educational segments of church life, the consequences of the constant danger of nationalism - now both in the church, and inscientifically based perspective - would be as follows: vulgar nationalism of the nineteenth and twentieth century would give way to a completely acceptable form of identity, and gradually, but essentially it
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would boil down to what we call local patriotism. In our opinion, this is something that is synonymous with the cultural, customary, linguistic caste or tribal diversity, and not a “national” diversity. Local patriotism, the one we mention here, can never call into question the structure of the Church, because it relies on real differences, which can be followed to the limits of parochial jurisdictions, because in everyday life of the parish priest, we find different languages, customs, classes, etc. and all this within one and the same parish.

When the Lord comes, and resurrects the dead, there will no longer be male or female, no slaves nor free folks, no Jews or Greeks, or Scythians or barbarians, but they will all be one in Christ and live like angels in heaven, since they are children of the resurrection (see, Col. 3, 11; Gal. 3, 28; Mt. 22, 30; Lk. 20, 36). For now, however, the icon of such a divinely ordered world is a liturgically-symbolic mode of existence of the Orthodox Church, which is uniquely, and Christologically managed and led by the Holy Spirit.

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