

31. Antoine Arjakovsky, "L'Institut de Théologie Orthodoxe Saint Serge à Paris," in *Bogoslov. Filosof. Myslitel'*, N.I. Kateava-Lytkina, Fr Innokentii (Pavlov); and A.I. Velikanova (Moscow: Dom-myzei Mariny Tsetaevoi, 1999), 92.
32. Arjakovsky, "L'Institut de Théologie Orthodoxe Saint Serge à Paris," 93.
33. Arjakovsky, "L'Institut de Théologie Orthodoxe Saint Serge à Paris," 93.
34. Kovalevsky, *Orthodoxie et Occident*, 137-50. Compare Rowan Williams dissertation where he describes Lossky's attitude towards those who challenged Moscow's ecclesiastical authority as follows: "[S]uch a position [as those who believe they are the true heirs and spokesmen of Russian Orthodoxy] was untenable: it represented a cavalier attitude to the 'given' historical situation of the Russian Church, an implicit refusal to recognise that the Church could continue to function authentically in a dechristianized society, and therefore, an implicit belief that the Church was necessarily bound to certain cultural or national structures" ("The Theology of Vladimir Lossky: An Exposition and Critique" [Ph.D. dissertation, Oxford University, 1975], 9-10).
35. Aleksandr Men', *Mirovaia dukhovnaia kultura. Khristiansvo, Tserkov'* (Moscow: Fond imeni Aleksandra Menia, 1997), 530.
36. Elizabeth Roberts, "The Wise Sky – The Letters Between Father Alexander Men (1935-1990) and Sister Joanna (Julia) Reitlinger (1898-1988)," *Theandros* 1, no. 1 (Fall 2003); available from <http://www.theandros.com/wisesky.html>; accessed 10 July 2004.
37. Vladimir Lossky to his father, Nikolai Losskii, c. 1956, in Vladimir Lossky, *Sept Jours sur les Routes de France* (Paris: Les Éditions du Cerf, 1998), 80.
38. Lossky, *Sept Jours*, 81.

## **Emeralds on a Tightrope: The Political, Religious and Cultural Tensions Faced by the Irish Baptists in World War II**

JAMES T. ROBERTSON  
McMaster Divinity College

During World War II Irish Baptists, who considered themselves as a "comparatively small body of Christians,"<sup>1</sup> became embroiled in events taking place on the world's stage. Through an examination of *The Irish Baptist* magazine, *The Handbook of the Baptist Union of Great Britain and Ireland* and other literature from World War II, this paper explores how the Irish Baptists – predominantly located in Northern Ireland – publicly declared loyalty and support to their Protestant king and the Allied nations, while simultaneously struggling to maintain healthy relations with their brothers and sisters in the faith who lived in neutral Southern Ireland. The paper also shows how the Baptist Church in Ireland continually adapted, revised and developed its wartime theology in order to explain adequately to its members what it meant to be a Baptist during such a long and brutal global conflict.

In the early years of the war, *The Baptist Union of Great Britain and Ireland* was almost unanimous in declaring its desire not to be engaged in any type of military conflict.<sup>2</sup> In May 1939, *The Union* was still hopeful that a peaceful resolution could be met between the nations:

We welcome . . . the appeal of the president of the United States . . . and ask our Government to support him in his effort to avoid the disaster of war by securing guarantees of non-aggression and by removal of economic and other hindrances to good relations between