







































10. An exception appears to be Lucian Turcescu, *Dimitru Staniloe: Tradition and Modernity in Theology* (Iasi/Oxford: Center for Romanian Studies, 2002), especially “Eucharistic Ecclesiology or Open Sobornicity,” 83–103.

11. John Meyendorff, “Hierarchy and Laity in the Orthodox Church,” *Vestnik RSKhD* [Messenger of the Russian Student Christian Movement] (Paris) 39 (1955): 36–45.

12. *The Primacy of Peter*, ed. John Meyendorff (Crestwood, NY: St. Vladimir’s Seminary Press, 1992), 91–143.

13. I am indebted to my colleague Fr. Alexis Vinogradov for this insight.

14. Also see Fr. Afanasiev’s very bold application of his ecclesiological perspective to the issues of restoring unity among the churches in his essays “*Una sancta*” and “The Eucharist: The Principal Link between the Catholics and the Orthodox,” in *Tradition Alive: On the Church and the Christian Life in Our Time: Readings from the Eastern Church*, ed. Michael Plekon (Lanham, MD: Sheed & Ward / Rowman & Littlefield, 2003), 3–30, 47–49.