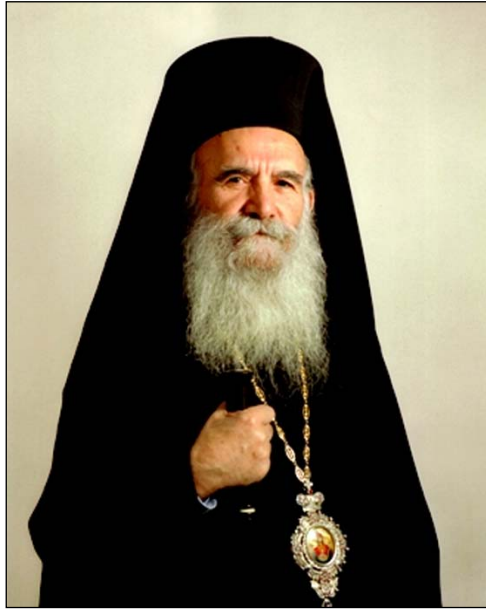


# KOINONIA



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THE ANGLICAN & EASTERN  
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*Chairman of the Committee*

The Revd Dr William Taylor  
St John's Vicarage  
25 Ladbrooke Road  
London W11 3PD  
Tel: 020 7727 4262  
email: vicar@stjohnsnottinghill.com

*General Secretary*

Dr Dimitris Salapatas  
660 Kenton Road  
Harrow, HA3 9QN.  
email: gensec@aeca.org.uk

*Treasurer*

The Revd Alan Trigle  
1 Oldfield Road  
London W3 7TD  
Tel. 07711 623834  
email: alan.trigle@icloud.com

# *Koinonia*

## THE JOURNAL OF THE ANGLICAN & EASTERN CHURCHES ASSOCIATION

### Editorial

THE CORONA virus has challenged all churches in both practical and theoretical ways. In that sense, we are all united in seeking to respond appropriately according to our particular tradition. In particular the lockdown with its closure of churches and cessation of public worship has raised some significant questions. How can a Christian community continue to worship when we cannot gather together? What are the theological issues around the use of technology and other adaptations made at this time to the liturgy? To what extent are church buildings and physical presence important and even essential?

At the same time as these many challenges, clergy and laity have responded creatively, and this period has been an opportunity for Christians to renew their understanding of some of the basic premises of the Church and its life. For example, we are rediscovering the nature and importance of our fellowship as Christians and finding ways to meet online. Many churches have been able to serve their communities in new ways through local support and community action such as pastoral care and food-banks. There has also been a renewed emphasis on domestic spirituality and an encouragement for people to pray at home, thereby finding ways of bringing the corporate liturgy of the whole Church into daily life. Moreover, after this unprecedented period in which the Sacraments have been suspended, we are more aware than ever of the nourishment we receive in Holy Communion, the grace of Baptism and the joy of forgiveness in Confession. All these things are likely to bear good fruit in the future.

There is much that Anglicans and Orthodox can learn from one another in their various approaches to this subject, and so this issue includes a number of articles from both perspectives that reflect on the influence of the pandemic on our worship and common life. Philip Murray, gives an overview of some of the chief questions around what is meant by 'online church' and how we might approach these in a theological manner. Anastasios Salapatras shares his person-

al experience of Holy Week and Easter as a parish priest at a time when public worship was prohibited. Thomas Plant focuses on Eucharist and Sacramental theology in light of the pandemic and its relation to the sanctity of time and place.

In order to avoid pandemic overload, it is good to have two articles on other subjects entirely. In his article, Dobromir Dimitrov explores the liturgical and canonical criterion for unity through the thinking of St Basil and John Florovsky. Dimitris Salapatas has written a tribute to the late Archbishop Gregorios, for many years Archbishop of Thyatira, a committed ecumenist and co-patron of the Association. We continue to offer up our prayers of thanksgiving for his life, ministry and witness to the Faith, and for the repose of his soul.

Readers may like to know that we are building up a small editorial team for *Koinonia*, rather than rely on a single person as has been the case for some time. I am pleased to say that the Secretary of AECA, Dimitris Salapatas has agreed to join me in this editorial work, along with Thomas Mumford a member of the Association. By working together we hope that we can share the responsibility of producing the journal and further broaden the content.

Finally, returning to the pandemic, this is a time when we have learnt much about ourselves as individuals, as parishes and as Churches. In relation to the interests of the AECA, it is to be hoped that the initial lack of ecumenical consultation amongst Church leaders which led to diverse and sometimes contradictory responses is something that can be avoided in the future. Indeed, it appears that the lesson has been learnt, and the image of Archbishop Justin Welby praying with Cardinal Vincent Nichols at the Shrine of St Edward the Confessor in Westminster Abbey is perhaps a sign of that. It is a reminder that in the face of a crisis, Christians have a particular opportunity to speak a message of hope and peace to a troubled world, and this is a witness too important to lose by acting alone rather than as one Body of Christ.

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## Contributors

DOBROMIR DIMITROV is a priest of the Bulgarian Patriarchate who lives and ministers to his flock in Kent. He has an MA in iconography and a doctorate in theology. He was an OTEP scholar in the Faculty of Theology at Oxford (Regent's Park College) and is a lecturer in Canon Law at the university of Veliko Tarnavo, Bulgaria.

PHILIP MURRAY is the curate of the parishes of St Peter', Stockton-on-Tees and St John, Elton, in the diocese of Durham. He has recently taken over as officer for the diocese of Durham's link with the Romanian Orthodox Church.

THOMAS PLANT is chaplain of Lichfield Cathedral School, England, and Fellow of the Cambridge Centre for the Study of Platonism, where he is beginning a research project on the comparative Platonic metaphysics of Christian sacramentalism and the Muslim Akbarian tradition.

ANASTASIOS SALAPATAS is serving as Parish Priest at St. Panteleimon Greek Orthodox Community in Harrow, NW London and Principal of the Hellenic College - NW London. He is the founder of St. Panteleimon FC. He has published 25 books mainly on historical themes, 4 poetic collections, many articles (in Greek, English, Russian and German) and he is editor in various periodicals. He is also a blogger (<http://anastasiosds.blogspot.com>).

DIMITRIS SALAPATAS is the Secretary of the AECA, Administrator of the Orthodox Theological Research Forum, member of the newly established Archdiocesan Committee on Religious Education (Archdiocese of Thyateira and Great Britain). He is a Religious Studies teacher in a secondary school in London and chanter at All Saints Greek Orthodox Cathedral, Camden Town.

## News and Notices

### *Annual General Meeting and Dinner*

As with most other organisations, the AECA has had to postpone its AGM and annual dinner. However, we are hoping this can take place on 16th September by kind permission of St Sava's Serbian Orthodox Church. For full details please see the advert at the back of this edition.

### *Constantinople Lecture*

We are also delighted to announce the details of the Constantinople lecture which can also be found at the back of this edition. We look forward to welcome Fr Dragos Herescu to speak on the subject of 'Secularism, Orthodoxy and Europe'.

### *AECA Grants*

The Association would like to remind its members that grants are available for study and other purposes that advance understanding between Churches. A poster about this can be found at the back of this edition.

### *Pilgrimage Rescheduled*

The pilgrimage to eastern Turkey has been rescheduled for Autumn 2021 and Bishop Christopher of Southwark and Mar Polycarpus of the Netherlands have agreed to co-lead next year.

### *Membership Subscriptions*

Memberships subscriptions are due on 1 January each year. If you do not have a standing order in place with your bank to make the payment, please contact the treasurer at [treasurer@aece.org.uk](mailto:treasurer@aece.org.uk) and he will be happy to supply you with the details needed to do this. You can also find the standing order form on the website.

# Obituary: Archbishop Gregorios, former Archbishop of Thyateira and Great Britain

DIMITRIS SALAPATAS

“Blessed are the dead who die in the Lord from now on.” “Yes,” says the Spirit, “they will rest from their labour, for their deeds will follow them.”

Apocalypse 14:13

ON WEDNESDAY 20th November 2019, Archbishop Gregorios, former Archbishop of Thyateira and Great Britain died in London, in Thyateira House, Paddington, aged 91. In 2018 he celebrated his 90th birthday, 60 years of service in the UK and 30 years as Archbishop of Thyateira. As Orthodox President of the AECA for many years, it is only right we remember his life and work within the Ecumenical sphere and his work here in the United Kingdom.

‘Gregorios Theocharous was born in the present-day Turkish-occupied village of Marathovounos in the district of Famagusta, Cyprus, on 28th Octo-



*Consecration of All Saints Cathedral, Camden 17 November 1991*



ber 1928. He was the ninth and last child of the family of the builder Theocharis and his wife Maria Hadjitofi. At the age of three he was orphaned through his father's death. After completing his primary education at the village school, the eleven-year-old Gregorios became an apprentice as a shoemaker in his brother-in-law's shop, where he worked for the next eight years. At the age of twenty he decided to attend a secondary school for which he enrolled in 1949 at the Higher Commercial School of the town of Lefkoniko which, at that time, had only five classes. He was accepted in the second-year class. In 1951 he transferred to the famous Pan-Cyprian Gymnasium, Nicosia, having become a rasophor, and he was later ordained deacon on the Sunday of Pentecost, 1953 at the Church of St. Savvas in Nicosia by the late Archbishop Makarios III. He graduated from the Gymnasium in 1954 and went to Athens to study at the Theological School of the University there. Before receiving his university degree in February 1959, he was appointed to the Church of All Saints in London, arriving there and starting his duties at the Church of All Saints in Camden Town in April 1959. He was ordained presbyter by the late Archbishop of Thyateira, Athenagoras Kavvadas, on the 26th of the same month. In 1964 he was appointed Chancellor of the Archdiocese of Thyateira. On 12th December 1970 he was consecrated Bishop of Tropaeou by the Archbishop of Thyateira Athenagoras Kokkinakis at the Cathedral of Sta Sophia. From the first day of his ordination he undertook to organize and administer St. Mary's Cathedral and the Church of St. Barnabas the Apostle in Wood Green, North London. On 16th April 1988 he was unanimously elected by the Sacred Synod of the Ecumenical Patriarchate as Archbishop of Thyateira and Great Britain and his enthronement took place at the Cathedral of Sta. Sophia in West London. He retired on June 12, 2019 and reposed in the Lord on Wednesday, November 20, 2019.<sup>1</sup>

During his time in the UK as a deacon, as a priest, as bishop and foremost as an Archbishop, he was respected by all within the Orthodox family but also by the non-Orthodox as well, seen as a "holy grandfather" to many, as stated once to me by the Chairman of the AECA, Canon William Taylor. He worked hard to establish and support new Orthodox Communities in the country, with the great assistance by the local Anglican Dioceses. As Archbishop Gregorios had stated in an interview: 'they [the Anglicans] accepted us..., they gave us the opportunity and the freedom, they opened their doors to us and they gave us churches...we [the Greek Orthodox] have built five

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<sup>1</sup> <https://www.thyateira.org.uk/former-archbishops/>, accessed 08.05.20

churches...all the other [church buildings] we bought them or we found them ready, even if we had to make sacrifices...we found refuge and a house to glorify God, according to our Tradition. That is why we thank everyone in the name of our Lord Jesus Christ...'<sup>2</sup> It is interesting to note that currently the Archdiocese of Thyateira and Great Britain has 112 churches, showing how the great majority of churches were bought from other Christian denominations, mainly from the Anglican Communion.

One passion Archbishop Gregorios had was education. During his time in the UK and his time as Archbishop, many Greek schools were established within the communities of the Archdiocese, with the assistance of the congregations around the country and the Ministries of Education of Greece and Cyprus. Also, during his time as Archbishop we see the flourishing of the School of Byzantine Music of the Archdiocese of Thyateira, which has produced many chanters who chant in the churches of the Archdiocese, who also sing in concerts and events with other choirs in the UK. Additionally, an important achievement was the establishment of two Orthodox Schools in London: St Cyprian's Greek Orthodox Primary Academy in Croydon and St Andrew The Apostle Greek Orthodox Secondary School in North London.

Every Archbishop of the Archdiocese of Thyateira and Great Britain since its establishment (1922) has worked for Christian Unity, promoting Christian love and co-operation. This has also been evident through the Ecumenical work of Archbishop Gregorios. As Bishop of Tropaeou and then as Archbishop, he had many contacts with leading members of all Christian denominations in Britain. Studying at Wesley House in Cambridge inevitably brought him into contact with members of the Free Church. An interesting fact, that many probably do not know, is that he was a Member of the Commission present at Moscow (26 July–2 August 1976) when the Moscow Agreed Statement was finalised, which was the first statement of the official Anglican-Orthodox Dialogue.

The love and respect everyone had for former Archbishop Gregorios was always evident when visiting and meeting people from all around the world, from all the Christian denominations and representatives from other religions. Being Orthodox Co-President of the Anglican and Eastern Churches Association, Orthodox Patron of the Fellowship of St Alban and St Sergius and Orthodox representative in other Christian groups, it is fair to say that he was revered by all. One could see this when in 2018 we celebrated his 90th birthday.

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<sup>2</sup> <https://www.pemptousia.gr/video/ek-vathous-kardias-sinentefxi-tou-archiepiskopou-thiatiron-k-grigoriou/>, accessed 08.05.20



*AECA Constantinople Lecture 2015*

Representatives from many denominations were there to celebrate this joyous event.

A noteworthy detail to point out is the fact that he remembered everyone's name and was able to speak to people from different backgrounds, engaging in conversation on a number of themes. Whenever he visited one of the parishes of his Archdiocese, he would be very friendly and open to discussion.

On Wednesday, 12 June 2019, the Holy Synod of the Ecumenical Patriarchate elected His Eminence Nikitas Metropolitan of the Dardanelles as the new Archbishop of Thyateira and Great Britain after the retirement of His Eminence Archbishop Gregorios. When His Eminence visited London for the first time as newly appointed Archbishop, he visited Archbishop Gregorios to receive his blessing, stating that 'without his blessing, I would do nothing...'<sup>3</sup>

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<sup>3</sup> «Αύριο είναι Κυριακή» Νέος Αρχιεπίσκοπος Θυατείρων & Μεγάλης Βρετανίας κ.κ. Νικήτας part1, Hellenic TV London, <https://www.youtube.com/watch?v=z7mfGpUCrQ8>, accessed 08.05.20

Archbishop Gregorios passed away on the 20th November 2019. On the 21st of November, the AECA held its Annual Constantinople Lecture at St Sophia Cathedral, Bayswater. The evening began with Orthodox Vespers and a memorial service to the late Archbishop, where the schedule of the funeral service was announced. A number of services were scheduled in order to pray for the repose of the soul of the servant of God, Gregorios, Hierarch and Celebrant of the Sacred Mysteries of the Church, by the Archdiocese. On Tuesday, 3rd December, the faithful had the opportunity to pay their respects at the lying-in state of His Eminence at the Cathedral of the Divine Wisdom (St Sophia), Bayswater, where a Trisagion Service was chanted. The next day (Wednesday 4th) he was moved to the Cathedral of the Dormition of the Mother of God, Wood Green, in order for people to pay their respects. On the 5th December 2019 the Divine Liturgy and Funeral Service for His Eminence took place at the Church of the Dormition of the Mother of God. The church, as expected was packed with family and friends and also faithful, who wished to honour his life. Many bishops and priests from all over the country and from other parts of the Christian world were present, showing the respect everyone had for Archbishop Gregorios.

A great initiative by His Eminence Archbishop Nikitas and community leaders was to establish a special fund at the Archdiocese, in honour of the late Archbishop Gregorios. With some of the funds gathered, young men will be educated for the priesthood and serve the Church and greater community. Archbishop Nikitas declared, which he also did at the funeral as well, that one of the young men will be given the name “Gregorios” at his ordination, in honour of the late shepherd and hierarch. This will be done, so that priest can remember Archbishop Gregorios in his prayers and during the Divine Services.

On a personal note, I would like to thank Archbishop Gregorios, for when in 2011 I visited Thyateira House to speak to him about my interest in Anglican-Orthodox relations and my PhD research in this field and receive his blessing, he immediately spoke to me about the AECA. He sent me to the AECA Committee as his representative, which I have been since then. Due to my work in the Association, I have now become the General Secretary, making me the first Orthodox to hold this position, which is a great blessing and honour for me and my family; therefore, I thank Archbishop Gregorios and also the AECA Committee for trusting me in this position. May his Memory be Eternal!

# Thoughts and questions about ‘online Church’<sup>1</sup>

PHILIP MURRAY

AT THE heart of the Christian faith is a world-altering paradox: that out of desolation, devastation, and death comes the fulness of God’s restoration and renewal. And at this time of coronavirus, where there has been a necessary end to physical public worship, the in-person proclamation of God’s Word and the administration of the sacraments, we have seen a renewal in the life of the Church, in particular in the online space.

Amongst the technological difficulties, steep learning curves and (often amusing) mishaps, it’s been a delight to see many aspects of the Church’s life, both in its worshipping life and in its social life, ‘projected’ into and rooted in the online realm. And while this may be new to many Christians, they have been led by the countless Christians who have trod this path before: those Christians who have been ‘shut out’ of our physical church spaces because of the failures of the institutional Church to be properly accessible. If anything is to come out of this time of lockdown, it must surely be a re-awakened sense of the importance of making sure the life of Christ’s Church is accessible to all. And that will necessarily involve both repentance and a greater willingness to listen from those Christians, myself included, who have clung uncritically to some of our inherited ways of Church life.

Aside from all the ways I’ve personally engaged with ‘online Church’ during this Pandemic (it’s been a great joy to ‘visit’ a number of churches around the world that have, for a long time, piqued my interest), I hope that all I’ve said above makes two things clear. First, I don’t in any way intend to diminish or devalue those who argue for the presence of the Church in the online space or treat ‘online Church’ as inferior to what might pejoratively be called ‘normal Church’. Secondly, that when the coronavirus lockdown does come to an end, there can be no going back to how things were before: the renewal that has been brought about in the midst of the pandemic’s destruction cannot be a passing phase in the life of the Church.

All of this being said, however, I continue to have a number of questions about what it means for the Church to be the Church (in technical language, ‘ecclesiology’), and whether the substance of the Church (that is, what consti-

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<sup>1</sup> This article first appeared on the blog *All Things Lawful and Honest*, <http://allthingslawfulandhonest.wordpress.com>.

tutes the Church *as Church*) can apply equally to the forms of ‘online Church’ that currently exist. It’s with the intention of inviting comment, debate, and a mutual exploration of these issues that I write this short post, seeking to raise further thoughts and questions about the direction of development for the post-coronavirus Church both physically and online.

Perhaps it’s useful to start by setting out two rough models that might be said to exist for the Church online, as it’s currently being lived out. Here I’m now particularly concerned with the worshipping life of the Church, acknowledging that there is a much wider variety of models of engagement when it comes to the Church’s *social* life, as well as other aspects of Church life, like catechesis, teaching, and nurturing discipleship. When it comes to the Church as worshipping community, it seems to me that there are two principal ways in which this is worked out online, which I’d like briefly to explore.

The first model, which I call the ‘broadcast model’ of online Church, is very much dependent on an established, physical worshipping community (most commonly a parish church). Broadcast models of Church will, as their name applies, seek to *broadcast* the physical life of the Church into the online space. And so we see parishes streaming the daily office, the eucharist, sermons and so on, through YouTube, Facebook Live, Twitter, etc. Often this can be quite a passive experience for those engaging with the Church online, but it needn’t be so: uploading orders of service, involving videos of different people with readings and intercessions, saying the daily office or the eucharist through Zoom and inviting people to join in are some of the many ways of deliberately orientating the broadcasted worship towards those who aren’t physically present, allowing for a more active participation of the whole people of God, physically and virtually.

The second model of online Church is the ‘virtual model’. By ‘virtual’ I mean a Church community that is not anchored in any physical Church space. It’s here that we’ve seen some of the more pioneering and creative ways of living out the life of the Church online, from new forms of online Church services that have no physical parallel to wholly online communities which have often been more accessible and welcoming than their historical, physical equivalents. At the same time, the concerns that affect the broadcast model of online Church can affect the virtual model too: how much active engagement a YouTube Sunday service, for example, can vary considerably, and it’s possible that these means of engaging people with Church can be just as passive as their ‘broadcast model’ equivalents. (On the question of ‘inclusion’ other issues arise as well, most especially as to the extent to which the inclusion that’s ‘won’

through online forms of Church is accompanied by other forms of exclusion: the technologically illiterate; those living in circumstances of material poverty without adequate computer equipment, phone data, internet connections; those whose homes aren't safe or welcoming places and who value the communal space of a physical church building?)

I hope this clears some of the ground in terms of what we mean by 'online Church'. In particular, I hope it's clear that I don't think either model is intrinsically better than the other *as online Church*, and that both are liable to many of the same strengths and weaknesses. What I'd now like to do is think a bit more deeply about ecclesiology, what makes the Church 'Church', and ask what extent each of the above models is capable of satisfying any conclusions that might be reached.

As someone in the catholic tradition of the Church of England, much of my thinking about ecclesiology has been informed by ecclesiological discussions in the Roman Catholic Church and in the Orthodox Churches of the Christian East. Roughly speaking, the main thrust of ecclesiology from this perspective has been to emphasise the Church as both constituted by and constitutive of the sacraments, and in particular the eucharist. Writers like the Roman Catholic theologian Henri de Lubac and the Greek Orthodox bishop John Zizioulas have emphasised the Church as structured around the eucharist. This is emphasised as an 'orthodox' ecclesiology, in the sense of being rooted in holy scripture and the writings of the Church fathers. This is stressed particularly in one of the earliest Christian writers, St Ignatius of Antioch, writing at the beginning of the second century (that is, just a couple of decades after the later books of the New Testament). For Ignatius, it's the liturgical celebration of the eucharist by a local community of Christians, presided over by their bishop, that makes that community the Church. So, in his letter to the Christians in Smyrna, having just written of the presence of Christ in the eucharist, Ignatius goes on to say:

Nobody must do anything that has to do with the Church without the bishop's approval. You should regard as valid that eucharist which is celebrated either by the bishop or by someone the bishop authorises. Where the bishop is present, there let the congregation gather, just as where Jesus Christ is, there is the Catholic Church.

This teaching is reflected in the *Catechism of the Catholic Church*. Quoting from the Vatican 2 document *Lumen Gentium* ('Light of the Nations': the Dog-

matic Constitution on the Church), the Catechism describes the eucharist as ‘the source and summit of the Christian life’ (article 1324). Every aspect of the Church’s life — the daily office, liturgies of the word, the other sacraments and sacramentals, preaching and teaching — ‘flow out’ of the Eucharist by which the body of Christ is made present to and in the Church that is his body as part of the ‘sacramental economy’. Summarising its eucharistic ecclesiology, the Catechism itself cites Ignatius, in his writing *Against Heresies*: ‘Our way of thinking is attuned to the eucharist, and the eucharist in turn confirms our way of thinking’ (article 1327).

This isn’t just Roman Catholic or Eastern Orthodox exceptionalism. Article 19 of the Church of England’s Thirty-nine Articles, finalised in 1571, says that [t]he visible Church of Christ is a congregation of faithful men (sic.), in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ’s ordinance’. When speaking of the authority of the Church, article 20 speaks primarily of the Church’s role in decreeing *rites and ceremonies*, alongside its role in ‘Controversies of Faith’ and as ‘a witness and a keeper of holy Writ’. The Prayer Book’s Catechism itself speaks of the ‘Sacrament of the Lord’s Supper’ as being ordained by Christ for the continual receipt of the benefits of Christ’s sacrifice: the grace conferred by Christ’s death on the cross is communicated to the faithful through their participation in the eucharist. It’s clear that this understanding of the (visible) Church as gathered congregation with the celebration of the sacraments at its heart is as much a part of Anglicanism’s Reformed legacy as its Catholic legacy (to operate under a questionable modern binary!): see, for example, Calvin’s description, in his *Institutes*, of the ministry of the word *and sacraments* (i.e. baptism and the eucharist) as the ‘perpetual badge for distinguishing the Church’ (cf. *Institutes* IV.2.i).

All of this is worked into an admirable Anglican synthesis in the report of the first Anglican-Roman Catholic International Commission (ARCIC I) in 1981, which speaks of the Church, in fashionable ecumenical language, as ‘*koinonia*’ or ‘communion’, with the eucharist seen as ‘the sacrament of Christ, by which he builds up and nurtures his people in the *koinonia* of his body’ (para. 6). ‘By the eucharist all the baptized are brought into communion with the source of *koinonia*’ (para. 6). The place of the sacraments—both baptism and the eucharist—as well as the preaching of God’s word and the communal gathering of the faithful are set out fully in paragraph 8, which succinctly summarises the ecclesiology explored above:



The *koinonia* [of the Church] is grounded in the word of God preached, believed and obeyed. Through this word the saving work of God is proclaimed. In the fullness of time this salvation was realised in the person of Jesus, the Word of God incarnate. Jesus prepared his followers to receive through the Holy Spirit the fruit of his death and resurrection, the culmination of his life of obedience, and to become the heralds of salvation. In the New Testament it is clear that the community is established by a baptism inseparable from faith and conversion, that its mission is to proclaim the Gospel of God, and that its common life is sustained by the eucharist. This remains the pattern for the Christian Church. The Church is the community of those reconciled with God and with each other because it is the community of those who believe in Jesus Christ and are justified through God's grace. It is also the reconciling community, because it has been called to bring to all mankind, through the preaching of the Gospel, God's gracious offer of redemption.

Back to the question of 'online Church'. Where does all that has been said above lead us? What we *cannot* say, I don't think, is that 'online Church', construed in terms of the 'broadcast model' or the 'virtual model', is 'not Church'. In nurturing the faithful, in holding together a community of the baptised, in offering prayer and praise and the proclamation of God's word, online churches clearly participate in much of what it means to be 'the Church' in the world today. This is especially the case when 'online Church' serves the important role of incorporating (or, re-incorporating) those for whom 'physical church' is made impossible, either because of extraneous circumstances like the present pandemic or by the strident inaccessibility perpetuated by the 'physical Church', into the worshipping life of the community of the baptised. The Church on earth is made up of all people who have been baptised into Christ's death and resurrection: any 'physical Church' that is deliberately or inadvertently exclusionary of certain groups or individuals arguably forfeits at least some of its claim to be fully, perfectly realised 'Church'.

At the same time, however, the above exploration in ecclesiology begs some difficult questions about 'online Church' that need further consideration. And this is especially the case when it comes to seeing the Church as sacramentally constituted, and itself constitutive of the sacraments as guaranteed (if not exclusive) channels of grace. If membership of the Church is constituted by

baptism, what means exist for bringing new believers into the body of Christ? And if the sacramental economy of the Church (extending to every aspect of the Church's life: social; catechetical; proclamatory; sacramental) is structured around and renewed by the presence of Christ in the community's celebration of the eucharist, what meaningful connection is there between a particular instance of 'online Church' and the eucharist itself?

When it comes to my first model of 'online Church', the 'broadcast model', the links are, I think, clearer. With the physical celebration of the eucharist in a physical Church, attended by (some of) the community of believers, there is a clearer satisfying of established ecclesiological norms. When it comes to renewal here, the emphasis needs to be put more squarely on making that community's worship truly accessible, and consciously incorporating those who cannot be there physically at the eucharist into the Church's wider life: through active online participation, home Communion, equal involvement in Church governance and so on. (As a partial aside, I don't think anywhere near enough consideration has been given, with either model of 'online Church', to the importance of the *reception* of Holy Communion in the eucharist as much as the importance of the eucharistic offering per se.)

But when it comes to the purer examples of the 'virtual model' of online Church, things get trickier. We need, I think, a much more constructive debate, and some honest questioning, about the extent to which it's desirable or even (theologically speaking) possible to have wholly virtual communities of Christians whose existence isn't connected, in some real and meaningful way, to the celebration of the sacraments and the sacramental economy that flows from the eucharist. (I'm deliberately not entering into the question here about whether the sacraments themselves, and particularly the eucharist, can be celebrated virtually: this is obviously a relevant consideration, though I remain, personally, to be convinced of its desirability if not its possibility.) Note that this isn't exclusively a problem with some forms of 'online Church': many of these same ecclesiological concerns could be expressed about non-sacramental 'fresh expressions' of 'physical Church' that run in parallel to more 'traditional expressions' of Church.

I recognise that in much of this debate about 'online Church', the risk of being misunderstood and of causing hurt feelings is great. This is especially so when debate is carried out on Twitter and other social media, where tone is difficult to discern and nuance difficult to convey (*mea culpa, mea culpa, mea maxima culpa...*). This is a stressful time. A lot of people are hurting in different ways: those who've pioneered online church spaces before coronavirus who

now feel they are being conveniently used as a temporary measure, to be discarded as soon as we can get back to 'real church' (sic.); those who are nurtured by 'physical church', who miss the eucharist, the sacraments and physical community, and who are worried that their genuine grief isn't appreciated by those who lead the Church. But, as I said at the start of this piece, amidst the desolation and devastation of coronavirus there is the possibility of the Church's renewal. My intention in writing this piece has been to ask what ways this renewal might legitimately develop in a way that's consistent with the Church's understanding of itself, of what it truly means to be Church. I hope that in that modest aim I have at least partially succeeded, and apologise now for any unintentionally hurt feelings that may have been caused in the process. This is a crucial and exciting debate that the Church needs to have, and I hope that any further discussions, comments or questions that might be raised by what I've written here may be pursued in a constructive and respectful manner that befits us all as members of Christ's risen and ascended body.

# Orthodoxy in the Pandemic

ANASTASIOS SALAPATAS



*St. Panteleimon church, London, closed for lockdown.*

WE ARE living in strange and uncharted times. Since the beginning of 2020 all of humanity is experiencing a new and unique way of life. A life that is being lived behind closed and even locked doors. The spiritual experience though, is that while the doors (especially those of our Churches) are closed, the souls of the dedicated Christians remain wide open.

In the United Kingdom we officially started the lockdown on Monday March 23rd, the day after the Veneration of the Holy Cross in the Eastern Orthodox calendar! It was a beautiful and sunny day, when the British Prime Min-

ister Mr. Boris Johnson addressed the nation and introduced the new and confined way of life.

On the evening of that day the treasurer of our Parish phoned me to inform me that he had cancelled the order of the various kinds of candles for Holy Week. Immediately I realised that what had actually been cancelled was the Holy and Great Week itself. I had never had such an experience before and thus I felt disheartened! The night came, but I was full of thoughts and could not sleep at all.

The Orthodox Church, as all Christian denominations and all earthly organisations, found herself in the strange position of having to respond to the current need of communicating her message; she also has to make sure that her faithful are staying focused and remain close to the Church, while we are still away from our usual place of worship.

In my 35 years of priestly life I never had the experience of such a Holy Week and Easter like this year's one. We were celebrating all Sacred Services, without our faithful present, but we were quite blessed to have the use of modern technology, which transferred the Church into the homes of all our people, especially of those who are familiar with the relevant technological facilities.

The Services of the Orthodox Church are quite colourful during Holy and Great Week, full of flowers, beautiful smells of incense, colourful vestments and many interesting and unique customs (decorated tomb – epitaphios of Christ, various ribbons hanged in certain places within the interior of the Church, candles with the paschal light, red eggs, Easter cookies etc.). All these were either missed, or not personally experienced by our people this year.

It was very upsetting to hear the closed doors of the Church being hit and banged by the people, who couldn't understand or accept why they were left outside (like the foolish virgins of the Parable), or to see certain others "attend" the Service through the Church window.

During Holy Week, I left in one of the front windows of the Church, palm crosses and the holy light, for the people to help themselves.

In my Parish's particular case I have to emphasise the importance of having good relations with our local Group of Churches, as I was supplied with palm crosses by my local R/Catholic colleague priest when I needed them for our Orthodox Palm Sunday (which was Easter Sunday for Western Christianity this year).

It is important to highlight that, although our Churches were closed and even locked this year for Holy Week, the Resurrection of our Lord Jesus Christ had actually happened and the open hearts and souls of our faithful had actu-

ally experienced this in a mysterious and supernatural way, enormously assisted by the live streaming of the Sacred Services and by the actual realisation of the Pauline idea of the home Church being experienced this year in a very powerful and spiritual way.

A parishioner had sent me a photograph showing his two kids “attending” one of our Services, by watching it at a large screen of their family computer. It was amazing to see that the two children were actually standing in front of the computer, holding candles! I was almost in tears when I saw that picture.

His Eminence Archbishop Nikitas of Thyateira and Great Britain in his Easter Message this year had underlined:

In the darkness of the night a small, but unwaning flame comes to an empty world of darkness. It is the light of Christ and the message of hope, for he says to us – “fear not, for I am with you, be not dismayed, for I am your God” (Isaiah 41:10). He comes, once again, at this critical moment in history to offer us joy instead of sadness, hope instead of despair, and truth instead of deception. Although we will be apart, the joy of the Resurrection unites us and gives the strength to say to others that we still believe! We have the same faith and courage as the women who stood at the foot of the Cross, the same as the Theotokos who waited by the tomb, the same as the Myrrh-bearing women.

Easter 2020 has been celebrated and taken its place in both Church and social history. But, the enclosed way of life continues. In many different ways this kind of life imitates the monastic life, which is one of the Christian paths of spiritual life, with a great and long history.

All of humanity experiences at the moment a life indoors. Everything is simple and short; food, movement, communication, meetings, walks, travels (mainly inland), reading and studying. Poetic inspiration mainly comes at the moment from the pandemic itself and from the short walks.

I’ve never expected to find such a comfort, such joy and encouragement, as well as such mental and soul delight, in my daily walks. I empty and fill up emotionally at the same time. It is certainly a very important part of my daily routine, as it is for so many other people.

Sometimes I walk through the high street of our area, a place full of shops. Most of them are now closed. At some of them I read the notices on the shop windows. In one of them I’ve read a kind and very charitable message:

- We will open again in happier times - Stay safe and look after each other!

In other ones I've read the following extremely generous offers:

- We are offering free food to all NHS / Ambulance staff! Thank you for all your hard work.
- Due to covid-19 we are offering \*free meals\* to anyone who can't cook because of illness and for students who can't get vegetarian food due to coronavirus.

So, in extreme social circumstances people are open and charitable. This made me think. What can we, as a Church, offer to people during these life-threatening times of health crisis?

After Easter I've decided to develop a programme of both Sacred Services and online communications, as we cannot gather in our usual places, in order to support our faithful in different ways, by feeding their souls and minds.

First of all, we had heard of some of our faithful suffering from coronavirus. Obviously, we weren't allowed to visit, neither them nor their families. But we were thinking of them. We also thought of the physicians and nurses that were treating them. They were all in our thoughts and prayers. Thus, we started celebrating regularly, in our closed and locked Church, the sacrament of Holy Unction as well as the Service of the Supplicatory Canon to Virgin Mary and to our Patron Saint and Healer Saint Panteleimon, who was actually a medical doctor and is regarded as the Patron to the physicians and a Healer to the sick.

We were surprised to see how many people kept sending us names of their relatives and friends, who were being tried by the current and other viruses. We commemorated all of them, praying for their health and protection.

During these Services I was offering incense all around the empty Church building, praying for those *«who for any cause are worthy of blessing and have gone forth, having empowered us, unworthy though we are, to pray for them»* and thinking of St. Spyridon, who while conducting his Services without assistance, according to his special hymn, *«And while chanting in service your sacred prayers, you had angels concelebrating, O most Holy One!»*

The Network of the Ecumenical Patriarchate for Pastoral Health Care has produced during this pandemic a short Petition and a Prayer. These are:

- Again we pray for all those that have fallen sick and are in extremity, and for the doctors and nurses and all those in the areas of health, who serve and minister to the sick, offering care and comfort; that the Lord our God will furthermore strengthen them, work through them and guide them in all things.
- Almighty Master, the help and salvation of the world; the redeemer and Saviour of the sick; the physician and aid of the ailing; the healer of the sorrows of mankind's bodies and souls; who vanquished death: our God. We now beseech, You, cleanse and rid us of every malady of body and soul. Lord be not far from us. Send down upon us Your heavenly power of healing. Cast far from us every lurking illness. Grant us aid in this time of pandemic and deliver us from every evil, grief and sorrow. End this present scourge and now grant us patience, O Lord. Uplift us and be physician to us all. Raise us from our bed of pain and from our bedding of affliction. Accept the entreaties of doctors and nurses and all whose efforts serve and minister to the sick. They offer care and comfort. In Your love of mankind, aid them. By Your power strengthen them. To those who have succumbed to this accursed illness and are now departed from us, grant them repose in a place of refreshment. They are Your servants and our brothers and sisters. Restore us who hope in You to Your Holy Church, healed and in health, to worship and glorify Your holy name. For it is Yours to show mercy and to save, O Christ our God, and to You we give the glory: Father, Son and Holy Spirit, now and always and unto the ages of ages. Amen.

In regards to online communications, I've developed a programme of Bible Study as well as a Forum for Dialogue, offered via Zoom. The first one, with a clear catechetical dimension, has obviously a specific audience. The Forum is an open kind of communication platform, discussing many different topics, which has gathered great interest by a large number of people from various cities and countries.

Meanwhile, we are trying to live life as normal as possible. Going out, buying things, talking to people, are at the moment quite challenging issues, mainly because of social distancing. This is the new culture. Very different to what our people have been used to.





*“We pray at home”: a graphic message from the Church in Greece.*

In the Orthodox Church and in the places where the Orthodox people originate from, this kind of distanced social behaviour is not a normal attitude. Orthodox Christians and in particular Greeks will hug and kiss, will touch each other, will talk closely to each other and they will generally socialise with closeness. It will most probably take quite a bit of time to return to this kind of open social and inter-human behaviour pattern after the pandemic.

Concerning Church going, we all look forward to open our Churches again in a normal way and gather together as we traditionally do in our places of worship, where the icons, the incense and the sacred music will fill up our souls with the beauty of Heavens.

# Eucharistic Participation and Pastoral Care<sup>1</sup>

THOMAS PLANT

SQUINT HARD enough at certain pages of the Internet and a pixellated parody emerges of the Anglo-Catholic cleric in lockdown: holed up in a makeshift oratory, he feasts on the Sacrament in the corner like a greedy child while the starving masses scrape at his door. Any hours left over from his sacerdotal gluttony are devoted to Facebook posts about vestments and livestreamed encyclicals on the theology of priesthood, place and Eucharist. His critics gravely intone that now is not the time for such angel-and-pinhead theological niceties. Since there can be no services, it is time for Service alone. Sacramental theology must yield to pastoral pragmatism, and if breaking bread at home in front of their computer screens helps people feel closer to God, and keeping churches closed makes them feel safe, now is not the moment to challenge them.

But now is precisely the time to revisit our eucharistic theology and with it, our understanding of the sanctity of time and place. For our understanding of the Eucharist dictates our understanding of the nature of matter as a whole, including the matter of church buildings, and in turn indicates proper Christian pastoral and political responses to the pandemic.

Discourse about participation in the Eucharist is being limited far too narrowly to the reception of Communion. This is a more understandable conviction among the communities of the Reformation. But in times of crisis, the individualism of a receptionist, *sola fide* approach has historically proven wanting. The last major shake-up of the Church of England's eucharistic theology happened during the First World War. This was when such things as reservation of the sacrament for the sick and the offering of masses for the dead, which many Anglicans now take for granted, shifted in public opinion from the perverse and possibly disloyal proclivities of ritualistic crypto-Romanists to becoming vital spiritual channels for the dying on the battlefields and their relatives at home. Importantly, these were not just pragmatic measures for the extension of the Sacrament to the maximal number of communicants. Rather, they extended the idea of participation in these celebrations to non-communicants, exemplified by those who are least able to receive the physical matter of the consecrated host: the dead. If one accepts the theology of requiem

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<sup>1</sup> This is an extended version of an article first published on the Living Church: Covenant weblog, June 2020.

masses, then already one is forced to concede that participation in the Eucharist exceeds the bounds of oral reception.

Yet the sphere of Eucharistic participation spreads much further than this. Christians in a pre-industrial age participated in the Eucharist by broader means than reception of Communion alone. The people who attended Sunday service, and even those who did not, were those who baked the bread and made the wine, who harvested the crops and ground the wheat. Before the Reformation, this was marked even more by the blessing of those activities by the Church, as still happens now in the Orthodox churches of the East. But more than that, the visible contribution of the people by singing in robed choirs, by serving at the altar in guilds formed to that end, by making vestments and candles or giving money for the local poor and for the building and upkeep of churches blurred the bound between profane and sacred, nave and altar. Even infrequent or non-communicants would contribute to the Eucharistic life of the Church, each in their way. Ironically, this enabled a far greater range of participation in the Eucharist than the Reformation presumption of an ideally literate congregation repeating after the cleric on a Sunday morning, or of today's ideally IT-literate congregation joining a live-streamed service at leisure. The self-sacrificial offerings of money, time and labour were part of the Eucharistic action, weaving the lives, gifts and trades of the people into Christ's oblation far beyond the confines of the time of divine service or space of church walls. This was the liturgical outward form of an internalised and unquestioned integralism quite antithetical to modern notions of a members-only church.

Where the Eucharist had been seen, then, as a participation in Christ's offering of all creation through the Church, it now became a gift-token of the heavenly feast to be received by the faithful individual. This marks a shift not only pragmatic, but in the Christian conception of reality. The first millennium of Christian theology was dominated by the more Platonic conception of reality as participation in the supreme Good: through the social and reciprocal interrelationship of people with one another, and with all the other goods of creation. In the late Middle Ages, this was usurped by the idea of atomised, independent agents relating solely by acts of will, both to one another and to discrete inanimate things. By the time of the Reformers, it was natural to see Communion as one of those "things," albeit a special one.

The Eucharist was now separated from the wider activity of a world which had once been deemed participatory in God's work and goodness but was now understood as the extrinsic object for the exercise of His and our ar-

bitrary wills. Ironically, then, even as the Reformers sought to resist the fetishisation of the Eucharistic host, they ended up making Communion a commodity, their doctrine of receptionism leaving its value to be determined by the faith of the individual consumer. Against all Reformation instincts, this resulted in the ultimate privatisation of the mass, not now a multilateral interaction of the whole of reality, but a sign of bilateral covenant between between “me and my God.”

This idea that the Eucharist is about consumption alone is the presumption which drives critics, among them clergy who identify themselves as Catholic, to demand that priests abstain from “feasting” on the Sacrament during lockdown and to share the enforced fast of the laity. These have either lost sight of or are ideologically opposed to the older metaphysics of the Eucharist as a participation in Christ’s offering of all things to the Father and as such, the highest form of Christian prayer. The necessarily lone celebrant who understands his role as pleading Christ’s body and blood for the salvation of the world is condemned to the status of a misanthropic lone diner.

The consumerisation of the Eucharist also feeds directly into the ubiquitous Twitter mantra that “the Church is about people, not buildings.” This seems so obviously true that many have marvelled at the ire the Archbishop of Canterbury provoked with this sentiment. Few have managed to articulate that ire beyond a general sense of impropriety: that sacred spaces, hallowed by prayer, matter in some way. This is met by the stock response that prayer can happen wherever we want it to, and domestic worship is a worthy substitute: even to calls that these expensive buildings, which we risk idolizing, be sold or closed forever. While such responses have invited much derided soul-searching from the clergy, they might also make church wardens wonder why they have worked so hard to keep the proverbial rooves proverbially watertight for so long. Relativisation of the church building questions the value of lay musicians, vestment makers, sacristans, vergers and flower-arrangers as much as that of clergy. It is assumed that churches are essentially convenient places for producing and distributing the sacramental commodity. But this rests on a utilitarian conception of materiality as bare matter, given value only by human use; and it stems from precisely the same rejection of the older Christian sacramental metaphysics which reduced the Sacrament to a consumer item, an assumption only reinforced by the post-Vatican II positioning of the altar like a counter over which the shopkeep cleric “presides.” This was writ large on Easter Day when the Archbishop of Canterbury, despite having several chapels at his disposal, chose to cook up a live-streamed “Homely Communion” from his kit-

chen, beyond parody finally turning church into breakfast TV. Such domesticity speaks of the Church solely as a vehicle of human interaction, rather than as the vehicle for the elevation of the entire cosmos. No surprise, then, that it coincides at least in Anglican tradition with the modern decline of the recitation of the canticle, *Benedicite omnia opera*, exhorting the entire created order to God's praise. Nor in a world where we assume that human voices are enough to sing God's praise is much sense left to the *Caeli enarrant* of Psalm 19. The silence of the stones is reduced to a merely auxiliary and disposable backdrop.

Our approach to the Eucharist raises the metaphysical question of what constitutes reality. Do we take the sacramental, iconic view of matter promoted, for example, by the papal encyclical *Laudato Si'*, or do we assume the same dualism between mind and matter as the utilitarians of secular modernity, who see the value of the material realm determined by the individual assertion of will?

Our answer to this question has considerable political and pastoral ramifications. Politically, it informs our attitude to the disenchantment and creeping technocracy of the world which has arguably played a part in fomenting the crisis we now endure. Pastorally, it determines whether we understand God primarily as an absolutely Other giver to the supplicant faithful, "over the counter," as it were, or as the relational Good in which we live and move and have our being and to which all things, animate and inanimate, living and dead, are oriented; and so, whether we see priests primarily as somewhat paternalistic dispensers of the Eucharistic product to hungry and needy individuals, or as iconic vehicles of participation and reconciliation in Christ's sacrifice at Calvary. This in turn dictates whether we see the poor and sick themselves as capable of giving and contributing to the communal, Eucharistic reality of the world and the Church, or see them as dependants to be nourished spiritually and physically by the all-giving priestly hand. The pastoral and even therapeutic implications of these positions should be clear.

If now is not the time to think about the Eucharist, about church buildings, and even about vestments, then I do not know when is. When I don my chasuble and go into my makeshift oratory, I am not wearing it as a bib to catch the crumbs of my gluttony. It is, rather, the shadow-vestment of those of the eternal Temple where Christ makes his offering for all the world. Under its cover, I decrease, that Our Lord may do his work through me. This is only my part in the Eucharistic offering, but were I to neglect it, I do not see how I would have anything to offer anyone at all. Yet the laity, too, have a part to play in that offering even when they cannot receive Holy Communion. As they pray

the Divine Office, prepare and deliver food, provide jobs, serve and volunteer, do their work as teachers and nurses or volunteers, they are contributing visibly and boldly to the same eucharistic action and need to be assured of its fruits. Non-communicating masses should not become the norm, but while the lockdown continues, it is the responsibility of the priest to continue to offer the work of the laity in the world to the Father, for it is part of Christ's work, and it is our hands by which he now makes his oblation.

# The liturgical and canonical tradition of the Church as a criterion for unity in the writings of St Basil the Great and Fr John Florovsky

DOBROMIR DIMITROV

This paper traces some major canonical and liturgical evidence concerning unity in the Church, focusing on an ancient father of the Church, St Basil the Great, and a contemporary one, Fr John Florovsky. It is an attempt to demonstrate how the doctrine of unity has remained unchanged over the centuries and how the canonical and liturgical tradition of the Church remains a reliable criterion for her unity.

THE CHURCH is “a new creation” that appeared in the world with the coming of the God-Man Jesus Christ. In it, a New Covenant was entered into between God and His people (λαός) in Christ, not only, however, as a new “testament”, “contract”, or simply “attitude” of men towards God, and not only in the sense of “new life”, but as a new ontological creation: a new creation, “new world, new Paradise”, the Body of Christ (2 Cor. 5:17; Gal. 6:16; Eph. 2:15; Titus 3:5; Col. 2:17 etc.). Before His Incarnation Christ did not have a body, therefore the Church before the Incarnation could not exist as a Body of Christ either, that is, the Church is a direct result of the Incarnation of the Logos – the Son of God.<sup>1</sup>

The Incarnation of the God-Man is also most closely connected with the fact of the redemption, justification, regeneration, and salvation of men in Christ, through the Eucharist of the Church. Understanding and experiencing the Church as a “new creation” is only realized in the incarnate Christ and historical God-Man who is *the only new under the sun* (cf. Eccl. 1:9). In His divine-human Person Christ unified and restored human nature as it used to be in Adam before the fall, but He also did something more than that – He revealed it in Himself as one *New Man* (Eph. 2:15) who has the God-Man Christ as his head.

This human nature, restored and unified (in Christ), and most closely united with God the Logos (without confusion and division according to the

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<sup>1</sup> Cf. Лтанасије Јевтић, *Екклесиологија св. апостола Павла*, (Врњци-Требиње 2006), 92.

Chalcedonian definition), is the ontological nature of the Church, that is, the Church itself. This most intimate union and communion (κοινωνία) is the reflection of the divine economy<sup>2</sup> which is inevitably connected with hierarchism; therefore, we are speaking of an economy of the Church charismata.<sup>3</sup>

Therefore, it must be strongly emphasized that this “image” of the Church as the *Body of Christ* is not an idiom or simply an analogy, or a kind of comparison by proximity, but is the ontological identity of the Church.<sup>4</sup>

All this finds its expression in the Liturgy and the canonical tradition that has been formulated about it where canons are not treated as legal rules, but as expressions of ecclesiology.

The Church is reflected in them as a fraternity, a community of the faithful, mutual love and empathy united by the common Orthodox faith:

“Our Lord Jesus Christ, Who has deigned to style the universal Church of God His body, and has made us individually members one of another, has moreover granted to all of us to live in intimate association with one another, as befits the agreement of the members. Wherefore, although we dwell far away from one another, yet, as regards our close conjunction, we are very near.”<sup>5</sup>

St. Basil bears witness to the fact that when gathered at the Eucharist the people of God is in possession of Christ, that is, the faithful become one *with Him* and *with one another* in the unity of the ecclesial body since “one is the body that has Christ as its Head”<sup>6</sup> and “Christ is the Head of the Church”.<sup>7</sup> Thus, in the Eucharist, Christ is present in the unity of His body. What follows then is that the principle of unity (communion – κοινωνία) in the Church is an expression of its very ontological essence.

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<sup>2</sup> The economy (οικονομία) of the Holy Trinity is manifested in the ecclesial koinonic life in the free, agapic acceptance of the ministries in the unity of the ecclesial body.

<sup>3</sup> Such hierarchism is based on an iconic-eschatological-historical modus of ministries. This recognizing and acknowledging of all the charismata and living relations within the Eucharistic community builds its hierarchism and guarantees the catholicity of the ministries (bishop, presbyter, deacon, the laity). That is why John Erickson writes of a “relational” understanding of ministries: cf. J. Erickson, *Bishops, Presbyters, Deacons. An Orthodox Perspective*, in: *Kanon 13* (1996) 148-164 (152).

<sup>4</sup> Cf., Атанасије Јевтвић, *Екклесиологија*, 94.

<sup>5</sup> St Basil of Caesaria, ep. 243: (*to the Italians and Gauls*): PG 32, 904 A; engl. transl. in: PSchaff (ed.), *Nicene and Post-Nicene Fathers*, series II, vol. 8, Grand Rapids, MI, 783.

<sup>6</sup> St Basil of Caesaria, *De Spiritu Sancto*, IX, 2: PG 32, 83D-84A.

<sup>7</sup> Idem, *De Spiritu Sancto V*, 9: *ibid.*, 84A.



Numerous are the places in the works of St Basil where he roundly condemns the neglecting or shattering of the unity in the Church created by the Eucharist. This is what *tears apart* the integrity of the ecclesial body in the Eucharistic communion, what causes dissent, schisms, or heresies. St Basil the Great urges that

“all who confess the apostolic faith may put an end to the schisms which they have unhappily devised, and be reduced for the future to the authority of the Church; that so, once more, the body of Christ may be complete, restored to integrity with all its members.”<sup>8</sup>

Elsewhere St. Basil writes:

“Again, the Spirit is conceived of, in relation to the distribution of gifts, as a whole in parts. For we all are ‘members one of another, having gifts differing according to the grace that is given us’.”<sup>9</sup>

All the members, however, mutually complement one another building the Body of Christ in the unity of the Spirit:

“And as parts in the whole so are we individually in the Spirit, because we all were baptized in one body into one spirit.”<sup>10</sup>

The differing members and their various ministries (clergy and laity) in the ecclesial body by no means shatter the unity and uniqueness of the body (cf. Rom. 12:4). Basil contrasts the unity among the members of Christ’s body with the divisions in the Church at his time:

“Indeed it would be monstrous to feel pleasure in the schisms and divisions of the Churches, and not to consider that the greatest of goods consists in the knitting together of the members of Christ’s body. But, alas! my inability is as real as my desire.”<sup>11</sup>

The canonical tradition is constitutive of the Church principle of *unity* reflected in the body of the Church and the criterion of the place (τοπος) of its members in the Eucharistic assembly. Often both *akribeia* and *oikonomia* are

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<sup>8</sup> St Basil of Caesaria, ep. 92, 3 (*to the Italians and Gauls*): PG 32, 484A; engl. transl. in: Schaff (ed.), *Nicene and Post-Nicene Fathers*, 525.

<sup>9</sup> Cf. 1 Cor. 12: 4-7; 11; Rom. 12:5-6.

<sup>10</sup> St Basil of Caesaria, *De Spiritu Sancto XXVI*, 61: PG 32, 181AB; engl. transl. in: Schaff (ed.), *Nicene and Post-Nicene Fathers*, 224; cf. Col. 2:19.

<sup>11</sup> Idem, ep. 156, 1 (to the Presbyter Evagrius): PG 32, 613D; engl. transl. in: *ibid.*, 609.

intertwined and function on a personal basis and according to the particular situation and case.

The above preliminary notes also aimed to show that it is authentic ecclesiology (which is always Eucharistic) that finds expression in many canons which deal with the relations between the hierarchical ministries and are based precisely upon the ontological identity of the Church as the Body of Christ. Thus, the mystery of the divine *oikonomia* in Christ is the constitutive source of Canon Law because it is Christ's Incarnation that is the constitutive act of the Church manifested in the world as the continuation of the Body of Christ, as enlargement, *the fullness of Him who fills all in all* (Eph. 1:23). That is why no correct canonical approach to this matter is possible if the mystery of the Incarnation is ignored.<sup>12</sup>

Therefore, the canonical tradition in the Church in general always presupposes the *Christocentric ontology* of the Church, and *the sacrament of the Holy Orders* and *the divine Eucharist* as its authentic expression. That is the reason why it is mainly to these two sacraments that all canonical rules, both of the "administrative law" (the Holy Orders) and of the "criminal law" (the Eucharist) of the Orthodox Church.<sup>13</sup>

This means that any deviation from the dogmatic or moral rules is always to be judged against the canonical tradition, which is the fruit of the ecclesial consciousness that is constantly nourished by the sacramental experience of the Eucharist. This consciousness is the essence of the canonical tradition with its modes of functioning of the ecclesial body (*oikonomia* and *akribeia*) because it refers to carrying out Christ's spiritual commission "to observe all things that I have commanded you" (Mt. 28:20).

Aware of the danger of the church unity, St Basil writes his subordinate suffragan bishops (*chorepiscopi*) with reproach, *I am much distressed that the canons of the Fathers have fallen through, and that the exact discipline* [my emphasis] *of the Church has been banished from among you* (των Πατέρων κανόνες, και πάσα ακριβεία τῶν ἐκκλησιῶν ἀπελήλαται). *I am apprehensive lest, as this indifference grows, the affairs of the Church should, little by little, fall into confusion. ... I am constrained to have recourse to the restitution of the canons of the Fathers.*<sup>14</sup> Here St Basil is applying *akribeia* with regard to the authentic teaching of the Church unity.

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<sup>12</sup> Cf. Власије Фидас, *Канонско право*, (Belgrade 200), 13.

<sup>13</sup> Cf. *ibid.*, 15.

<sup>14</sup> St Basil the Great, Letter LIV. *To the Chorepiscopi* [Canon 89] (PG 32, 400B-401A), in: Schaff (ed.), *Nicene and Post-Nicene Fathers*, 469.

Another example includes the hierarch's attitude towards a group of people whose love has cooled and who *disagree with members of the Church about repentance*,<sup>15</sup> thus threatening the unity of the Eucharistic community. In this case, they are cut off the ecclesial body so that the body itself may be preserved.

Drawing on the ancient Fathers, St Basil groups all those fallen away from the Church under three categories: heretics, schismatics, and those who assemble in unlawful congregations, concluding that they have suffered tragedy, *because the origin of separation arose through schism, and those who had apostatized from the Church had no longer on them the grace of the Holy Spirit, for it ceased to be imparted when the continuity was broken. The first separatists had received their ordination from the Fathers, and possessed the spiritual gift by the laying on of their hands. But they who were broken off had become laymen, and, because they are no longer able to confer on others that grace of the Holy Spirit from which they themselves are fallen away, they had no authority either to baptize or to ordain. And therefore those who were from time to time baptized by them, were ordered, as though baptized by laymen.*<sup>16</sup>

Further in the canon, he goes on to describe the different kinds of apostasy and condemns the heretics' incorrect baptism, yet concluding with the advice that they ought to be accepted into the bosom of the Church through chrismation<sup>17</sup>: *If, however, there is any likelihood of this being detrimental to general discipline (οἰκονομία), we must fall back upon custom, and follow the fathers who have ordered (οἰκονομήσαντες) what course we are to pursue. For I am under some apprehension lest, in our wish to discourage them from baptizing, we may, through the severity of our decision, be a hindrance to those who are being saved. If they accept our baptism, do not allow this to distress us. We are by no means bound to return them the same favour, but only strictly to obey canons (ἀκριβείᾳ κανόνων).*<sup>18</sup> St Basil's words clearly show that ecclesial oikonomia predominates over the traditional

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<sup>15</sup> St Basil the Great, Letter CLXXXVIII. *To Amphilocheus* [Canon 1] (PG 32, 668B–669A), in: Schaff (ed.), *Nicene and Post-Nicene Fathers*, 650.

<sup>16</sup> *Ibidem*, 651.

<sup>17</sup> Canon 5 of St Basil the Great reads: *Heretics repenting at death ought to be received; yet to be received, of course, not indiscriminately, but on trial of exhibition of true repentance and of producing fruit in evidence of their zeal for salvation* (PG 32, 673B). Schaff (ed.), *Nicene and Post-Nicene Fathers*, 654.

<sup>18</sup> The canon further reads: *On every ground let it be enjoined that those who come to us from their baptism be anointed in the presence of the faithful, and only on these terms approach the mysteries. I am aware that I have received into episcopal rank Izois and Saturninus from the Encratite following. I am precluded therefore from separating from the Church those who have been united to their company, inasmuch as, through my acceptance of the bishops, I have promulgated a kind of canon of communion with them.* St Basil the Great, Letter CLXXXVIII. *To Amphilocheus* [Canon 1] (PG 32, 669B–672A), in: Schaff (ed.), *Nicene and Post-Nicene Fathers*, 652.

akribeia (exactness, strictness) in this particular case. This is reflected in the recommendation that incorrect baptism is not to be conducted again, and former members of schismatic groups who are accepted back into the Church are only to be chrismated. St Basil recommends that “bishops”, by *oikonomia*, should keep their ranks not only because of their own joining the Church but also because of the laity under them, that is, the local churches fallen from communion in which the Holy Spirit will again vivify and fill what has been made dead and emptied. St Basil’s canon makes it clear that the Holy Sacraments are not “above” the Church, that they and their “form” are not the criterion for ecclesial authenticity, but it is the Church itself that is their source, criterion, and seal.

There has been some debate over the opinion that no salvation is possible outside of the Church<sup>19</sup> since the regenerating and transforming, healing and salvific, sacramental grace of the Holy Spirit is missing. On the other hand, however, the way the apostolic and patristic experience, and the living Tradition – whether dogmatic or canonical – speak and act shows that those who have cut themselves off from the Church – schismatics, pseudo-church groups, heretics, and even their hierarchs – are given the chance to return to the Church and enter into her full unity of the faith and grace-filled communion. Ecclesial *oikonomia* plays here a crucial role.

All those who first renounce their lies and false beliefs concerning faith and life are not submitted to critical evaluation by the Church and not considered to be starting again “from scratch”. That is, the canonical tradition and the Church’s experience recognize them as having certain ecclesial elements, as ones who understood, and bore and retained certain similarity with the living organism from which they had separated – the Holy, Catholic Church.<sup>20</sup>

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<sup>19</sup> G. Dunn, *Heresy and Schism according to Cyprian of Carthage*, in: *Journal of Theological Studies* (Oxford) 55 (2004/2), 551–574.

<sup>20</sup> It is known from the history of the struggle for the Nicene Creed that the holy hierarch considered it acceptable to recognize the rank of homoousian bishops. Concerning those who doubted the divinity of the Holy Spirit, he wrote: *Let us then seek no more than this, but propose to all the brethren, who are willing to join us, the Nicene Creed. If they assent to that, let us further require that the Holy Ghost ought not to be called a creature, nor any of those who say so be received into communion. I do not think that we ought to insist upon anything beyond this.* St Basil the Great, Letter CXIII. *To the presbyters of Tarsus* (PG 32, 528A), in: Schaff (ed.), *Nicene and Post-Nicene Fathers*, 551.

Where the Church is, there is the Holy Spirit also, who renews her,<sup>21</sup> builds her, and lives in her through the community of God's people. This is witnessed by St Basil the Great as well as many of the Holy Fathers.<sup>22</sup>

Along with heresies and schisms, the hierarch also considers another kind of falling away from the Church: separation from the Eucharistic community, from the Body because of grave sins. This is found, for example, in St Basil's Canons 2–14 which deal with moral transgressions of the faithful and the imposition of different penances (epitimias)<sup>23</sup> aimed at repentance. Canon 2 is concerned with the murder of a child in the mother's womb, prescribing a penance of ten years for the mother. Yet, the canon concludes by saying: *The punishment, however, of these women should not be for life, but for the term of ten years. And let their treatment depend not on mere lapse of time, but on the character of their repentance* (... ἀλλὰ τρόπῳ τῆς μετανοίας τῆς θεοραπείαν).<sup>24</sup>

The liturgical tradition of the Church finds its full expression in the Eucharistic Canon of the Divine Liturgy which reveals the authentic teaching about the Eucharist as the foundation of the unity of the Church. Thus, Protoperbyter Georges Florovsky emphasizes the fact that outside of the eucharistic community the realization of the person is impossible, and it is there that its confirmation and life take place.<sup>25</sup>

It can be clearly seen from what was said so far that G. Florovsky's contribution to the Orthodox theology of the 20th century was enormous, what is

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<sup>21</sup> By renewal of the Church it is also to be understood a renewal of the intellect (νοῦς), which comes to pass through the Holy Spirit, in each of those who constitute the body of the Christian Church. St Basil the Great, *Homily on Psalm 30* (PG 29, 308A).

<sup>22</sup> Such Holy fathers include Ignatius of Antioch, Irenaeus, Cyprian of Carthage, Athanasius of Alexandria, John Chrysostom, Photius I of Constantinople etc.

<sup>23</sup> The Greek term ἐπιτιμία has complex semantics and was used both to denote 'enjoyment of all civil rights and privileges' (in Ancient Rome) and 'punishment, censure'. Lampe (ed.), *A Patristic Greek Lexicon*; Liddell-Scott, *A Greek-English Lexicon*. There is a risk that only its legal sense is taken into account; quite the contrary, however, it is to be understood in a therapeutic sense. Therefore, those with a penance imposed are separated from the Eucharistic community and do not partake of the Holy Mysteries not as punishment, but in order to bring fruit of repentance and return to the Church fold. It is important to emphasize that in canon law penance does not primarily have a punitive or legal character, but is aimed at prompting zeal and desire in those who have separated themselves so that they return to the fullness of the Church. Those who have a penance imposed lose their "civil" equality as members of the laity (people) of God, that is, they are separated from it.

<sup>24</sup> St Basil the Great, Letter CLXXXVIII. *To Amphilocheus* [Canon 2] (PG 32, 672AB), in: Schaff (ed.), *Nicene and Post-Nicene Fathers*, 653.

<sup>25</sup> See John Zizioulas, 'Personhood and Being', in *Being as Communion*. Crestwood: SVS Press, 1993; John Zizioulas, *Communion and Otherness*. (NY: T&T Clark, 2006).

more – his whole theology had to do with the rediscovery<sup>26</sup> of and living participation of Christians in the liturgical life of the Church.

Defining the Eucharist as *the heart of the Church*,<sup>27</sup> Fr Georges Florovsky lays emphasis on it as the centre, the source of each community, and on the community itself being conscious of itself as the Church. With his works, Fr Georges Florovsky brings Orthodox theology back to its foundation which proceeds from the sacramental life of the Church with the Holy Eucharist at its centre – par excellence unity. He follows St Paul's authentic ecclesiology which sees the Church as the *Body of Christ* (1 Cor. 12:27), and the mystical image of the Body of Christ with its members presupposes catholicity and communion between them and the Head Christ.

This type of ecclesiology is based on Christology, or rather it constitutes its natural continuation. According to St Paul, the Church is the Body of the Saviour, the body of the God-Man. This, in turn, means that the Church is this same Christ, Christ in body, and together with His body. Christ is the Head of the body of the Church, but also the Fullness – *το πλήρωμα* (Eph. 1:22-23). At the same time, He Himself as the Head and the Saviour of the body, and as the Saviour incarnate in man, is the Head and the Fullness of the body of the Church. In other words, ecclesiology is the very Christology, together with soteriology.<sup>28</sup> Christology in Orthodoxy is also inseparable from Triadology; therefore, in this ecclesiology, through the Eucharist and catholicity, we find revealed the whole reality of the communion (*κοινωνία*) with the Holy Trinity.

In his article 'Eucharist and Catholicity', originally published in the *Put* journal, 19 (1929), Fr Georges Florovsky emphasizes: "*For us, the divided and isolated, this union in the image of the Trinity, Consubstantial and Undivided, is only possible in Christ, in His love, in the unity of His body, in the communion of His chalice. Mystically reflected in the unity of the catholic Church is the Trinitarian consubstantiality, and in the image of the Trinitarian consubstantiality and perichoresis of the divine life in the multitude of the faithful, they find themselves of one heart and one soul (cf Acts 4:32). And this unity and catholicity is known and realized by the Church above all in*

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<sup>26</sup> Protopresbyter Georges Florovsky's theology can be defined as a return to the authentic roots of Orthodox Christianity, and as oriented towards the liturgical and ascetic experience of the Church, revealed through the *catholic mind* of the Fathers

<sup>27</sup> 'The Eucharist and Redemption', in *Creation and Redemption*. Vol. III, The Collected Works of Georges Florovsky. (Belmont, MA: Nordland Publishing Co., 1976), 156.

<sup>28</sup> Bishop Atanasije Jevtić, *Pravoslavlje i ekumenizam*. Beograd: Hrišćanski kulturni centar, 2005, pp 181-185.

*ber Eucharistic celebration. The Church may be said to be essentially an image of the All-holy Trinity; therefore the revelation of the Trinity is also connected with the founding of the Church. And the Eucharistic communion is the fulfilment and consummation of the unity of the Church.*<sup>29</sup>

The passage cited above makes it clear that for Protopresbyter Georges Florovsky the catholicity of the Church proceeds from the Eucharist itself. This is why we can see here the beginning of a Eucharistic ecclesiology, revealing the Church as a Eucharistic event: an event in which we become communicants of both Christ Himself and each other. In this connection, Fr Georges Florovsky writes: *“In the Holy Eucharist the faithful become the Body of Christ. Therefore, the Eucharist is the sacrament of the Church, ‘the sacrament of the assembly’ (μυστήριον συνάξεως), ‘the sacrament of the communion’ (μυστήριον κοινωνίας). The Eucharistic communion is not so much a spiritual or moral unity, not so much feelings and emotions. It is a real and ontological unity, the realization of an organic life in Christ. This very image of the Body shows the organic continuity of life. In the faithful, according to the strength and the extent of their union with Christ, there is revealed the united divine-human life – in the communion of the sacrament, in the unity of the life-giving Spirit. The ancient Fathers did not hesitate to speak of ‘natural’ and ‘physical’ communion, which was a realistic way of explaining the gospel image of the Vine and the branches (John 15:5).”*<sup>30</sup>

These ancient Fathers, who spoke of the mystical yet real union of the faithful with Christ in the Holy Eucharist, were the Church mystics St Maximus the Confessor, St Symeon the New Theologian, St Nicholas Cabasilas, St John Chrysostom – the greatest interpreter of St Paul’s ecclesiology, St Ignatius of Antioch, St Cyprian of Carthage, St Cyril of Jerusalem, St Cyril of Alexandria, and St John of Damascus. In the same article, Fr Georges includes many quotations from them while following and analysing the text of the Eucharistic Canon of the Divine Liturgy, thereby revealing the authentic teaching about the Eucharist as the foundation of the catholicity of the Church.

He asserts that the catholic character of the Church, proceeding from the Eucharist, is so all-embracing also because of the fact that each church community – no matter how small – possesses the fullness of the whole Church: *“In the Eucharist, invisibly but really there is revealed the fullness of the Church. Every liturgy is celebrated in connection with and on behalf of the whole*

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<sup>29</sup> Georges Florovsky, ‘Eucharistija i sabornost’, in Bishop Atanasije Jevtić, *Bojanstvena Liturgija*, Vol. II. (Beograd-Trebinje, 2007), 456.

<sup>30</sup> Ibid.

*Church, not only on behalf of the people present – in the same way as the celebrant has power to celebrate the mystery by virtue of the apostolic succession – and thus by the apostles and by the whole Church, and so – by Christ Himself. Because every ... 'small Church' is not only part, but also a concentrated image of the whole Church, inseparable from her unity and fullness. This is why at every Liturgy, mystically but really the whole Church is present and concelebrates. The liturgical celebration is a constantly renewed theophany in which we contemplate the God-Man Christ as the founder and Head of the Church, and with Him – the whole Church. In the Eucharistic Prayer, the Church contemplates and is aware of herself as the unified and whole body of Christ.*"<sup>31</sup>

We can see from these words that catholicity is only possible in the Eucharist. G. Florovsky writes further that in the Eucharist, through the prayer of memorial (anamnesis), we are united not only with Christ, but also with the angelic orders, the departed, those absent from the eucharistic assembly for some reason, with the whole Church, and this memorial is not abstract, but personal, that is, it can be called *eucharistic-personal*. All this is only possible in Christ: "*In the (Eucharistic) prayers, the Church seeks to mention all her members by name, the glorified and the weak, the living and the departed. It is in this remembering of all for whom the people in the Church must and wants to pray that the principle of person is sanctified and confirmed. The Eucharistic mentioning of the living and the departed means the confirming of each individuality in the unified and catholic body of the Church.*"<sup>32</sup>

He attempts to reveal the catholic<sup>33</sup> nature of the Church (*church unity*) through the reality of the Eucharist, which confirms this catholicity, in contrast to the institutionalism and legalism that prevailed at that time, and, to a certain degree, persist to this day.

Fr Georges Florovsky's theology remains to this day invaluable and necessary due to the fact that scholastic theology, individualism, pietism, formalism, ethnophyletism, which are suffocating the Church, have not been pulled up by the roots yet. They are joined, however, by the Church's greatest enemy – the militant secularism, exerting influence from outside, but most of all from inside the Church, destroying her very being through her own members.

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<sup>31</sup> Ibid., p. 459.

<sup>32</sup> Ibid., p. 457.

<sup>33</sup> The Greek term *καθολικὴ Ἐκκλησία* is found in St Ignatius of Antioch (see PG 5, 708-717) and other early fathers. *Catholicity* is not to be identified with universality as a geographical conception (as in Roman Catholicism), but is found in the Eucharist and means inner wholeness. (See 'The Catholicity of the Church', in *Bible, Church, Tradition: An Eastern Orthodox View*. Vol. I, The Collected Works of Georges Florovsky. (Belmont, MA: Nordland Publishing Co., 1972) pp 37-56.



This is how Protopresbyter Georges Florovsky describes it: *“The Liturgy has lost its central place in the personal life of the faithful. This is the result of the increasing secularism of the faithful. The ‘personal’ has degenerated into ‘private’. The catholic gathering for the common liturgical worship has been lost, or has been replaced with a kind of pietism and aesthetic individualism. It is always the priesthood that has been responsible for that neglect. An obvious division between dogmatic teaching and pious practice has occurred, a kind of ‘godly’ psychologism ... The holy sacraments lose their influence over the whole life when ‘godliness’ is separated from the dogma (the teaching of the Church). In reality, the Holy Mysteries are part and rule (norms) of the dogmas, that is, of doctrine. The increase in emotionalism (pietism or psychologism) is always detrimental to the true sacramental balance in the Church.”*<sup>34</sup>

It becomes clear that without the Eucharist and its catholicity, spiritual life is reduced to pietism, and is nothing but individualistic moralism, symbolism, sentimental psychologism, and sensuality. Once excluded, it begins to be only understood as one of the seven sacraments, and constitutes solely an act of individual spiritual perfection and salvation. This incorrect post-scholastic conception of the Eucharist is in itself the destruction of catholicity, and reveals itself as a real ecclesiological heresy.

Longing for the healing of the community, Fr Georges Florovsky writes that in the Eucharistic catholicity *“the ‘we’ of prayer signifies not so much plurality, but first and foremost the spiritual unity of the standing Church, the inseparable catholicity of the presentation in prayer ... The prayer of the faithful should be a ‘symphonic’ prayer, it should be offered ‘with one mouth and one heart.’ And not in such a manner that it should simply consist of their private, personal, and separate prayers, but so that each individual prayer should be freed of its personal limitation, stop being personal only, and become common and catholic. In other words, this means that each person should pray not on his own, but precisely as a member of the Church, perceiving and being aware of himself as a member of the same Church body.”*<sup>35</sup> Without such an understanding, there can be no authentic life in Christ. The Church should be lived as a community of free persons, confirming herself as the body of Christ – a body glorified and healed of sin and death by the Lord’s Resurrection, a body of which we, the divided, become partakers and take as *φάρμακον αθανασίας*.<sup>36</sup>

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<sup>34</sup> Georgije Florovsky, ‘Elementi liturgije’, in *O Liturgii: Zbornik tekstova* (Beograd, 1997), 204.

<sup>35</sup> Georges Florovsky, ‘Evharistija i sabornost’, op. cit., 457.

<sup>36</sup> ‘A remedy bestowing immortality’, according to the expression of St Ignatius of Antioch. (Epistle to Ephesians, 20, 1-2)

This reveals to us that it is only in the Eucharist that we confirm ourselves and live truly. In the Eucharist we anticipate the time when unity will be realized in Christ being *all and in all* (Col. 3:11).

In the context of what we have said above, it is important for the ongoing dialogue between Roman Catholics and Orthodox that both churches return to that nucleus of the Church Tradition which deals with the Liturgy and the canons related to it. It must also be emphasized that division was created by the secular tradition, not by the liturgical one – by canons established as a result of political influence over the centuries which do not reflect the authentic relations between ecclesiastical ministries. Returning to that nucleus would again allow for both lungs of the Church to properly breathe in harmony.



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# THE ANGLICAN AND EASTERN CHURCHES ASSOCIATION

To all members of the AECA -  
You are warmly invited to the Association's

## ANNUAL MEETING & DINNER

Wednesday 16<sup>th</sup> September 2020

to be held at

ST SAVA'S SERBIAN ORTHODOX CHURCH  
89 Lancaster Road, London, W11 1QQ

- 6.00 pm Vespers  
6.30 pm Annual General Meeting followed by drinks  
7.15pm for  
7.30 pm Dinner: £30 per person (including two glasses of wine, after which a cash bar will be available) *please see booking form below - reservations for the dinner must be made by Friday 4<sup>th</sup> September 2020 (indicating any dietary requirements)*

**Members may attend for Vespers and the Annual Meeting only if they wish**

We look forward to seeing you and hope many will be able to attend.

*Dr Dimitris Salapatas*  
General Secretary

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Please return your application, together with a cheque for the appropriate sum for the number of tickets for the dinner to: **Dr Dimitris Salapatas, 660 Kenton Rd, Harrow, Middlesex, HA3 9QN**

(Cheques to be made payable to The Anglican & Eastern Churches Association) by **Friday 4<sup>th</sup> September 2020 at the latest**. Alternatively e-mail your ticket request to [gensec@aeca.org.uk](mailto:gensec@aeca.org.uk) and you can pay the Treasurer by contactless on the evening.

Name .....

Address .....

Cheque enclosed for £.....representing .....persons for dinner (at £30 each)

Name(s) of guest(s): .....

Dietary requirements:  
.....

Please note, we will have a RSVP list at the event with names. Tickets will not be sent out to you.

THE ANGLICAN & EASTERN CHURCHES  
ASSOCIATION

ANNUAL CONSTANTINOPLE LECTURE

Thursday 26<sup>th</sup> November 2020

*Lecture to be given by*

**Fr Dragos Herescu**

Principal, Institute for Orthodox Christian Studies, Cambridge

*“Secularism, Orthodoxy, and Europe”*

at

St John the Evangelist, Lansdowne Crescent,

London W11 2NN

- 6.00pm Choral Evensong  
7.00pm Lecture  
7.50pm Reception with informal conversation with the Lecturer

**(Price for the Reception: £18 per person)**

Please RSVP and send a cheque for entrance to the Reception to:

General Secretary: Dr Dimitris Salapatas [gensec@aeca.org.uk](mailto:gensec@aeca.org.uk)

*(closing dates for booking these tickets **Friday 20<sup>th</sup> November**)*

*Ticket application should be accompanied by a cheque for the appropriate sum, payable to The Anglican & Eastern Churches Association*

Address: Dr Dimitris Salapatas, 660 Kenton Road, Harrow Middlesex, HA3  
9QN

*Alternatively e-mail your ticket request to The General Secretary and you can pay the Treasurer by contactless on the evening.*

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Please note, we will have a RSVP list at the event with names. Tickets will not be sent out to you.

*Pilgrimage Secretary*

The Revd Andrei Petrine  
The Rectory  
52 Epping Road  
Toot Hill  
Ongar  
Essex CM5 9SQ  
Tel: 01992 524 421  
email: a.petrine@mac.com

*Editor of Koinonia*

The Revd Stephen Stavrou  
St Michael's Vicarage  
39 Elm Bank Gardens  
London SW13 0NX  
Tel: 07801 551 592  
email: stephenfrancisstavrou@gmail.com

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*H.E. Gregorios, late Archbishop of Thyateira, b.1928-d.2019*