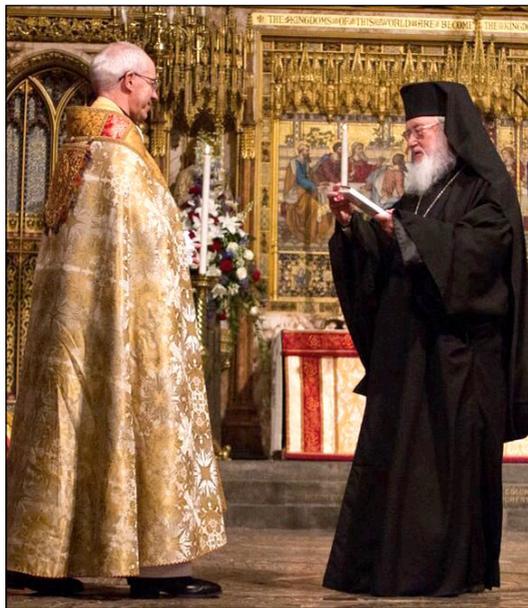


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THE ANGLICAN & EASTERN CHURCHES ASSOCIATION

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Koinonia

THE JOURNAL OF THE ANGLICAN & EASTERN CHURCHES ASSOCIATION

Editorial

THE HIGHLIGHT of the ecumenical year must surely have been the recent visit of His All-Holiness Bartholomew the Ecumenical Patriarch at the start of November. It was a joy to be present at the special Choral Evensong at Westminster Abbey and see Archbishop Justin and the Patriarch greeting one another so warmly after receiving the most recent joint statement of the AOIC and then praying together at the Shrine of St Edward Confessor. During his time in the UK, Patriarch Bartholomew spoke a great deal about the ecological crisis. A speech delivered to the Oxford Union is included in this edition of *Koinonia*. Following His Holiness Pope Francis' recent encyclical *Laudato Si* earlier this year, the unity of the whole Church of God around environmental themes has the potential to make a significant contribution to the debate as world leaders prepare to meet in Paris later this month.

This Autumn has also seen the visit of His Holiness Karekin II, Catholicos of All Armenia who attended and spoke at a service in honour of the Armenian Martyrs in this centenary year of the Armenian Genocide. The previous edition of *Koinonia* was dedicated to that tragedy, and that theme continues into this edition with the addresses of both the Catholicos and the Bishop of London delivered at that service reproduced here. Throughout the rest of this year and beyond may we all continue to pray for the Armenian Church and people and for the greater recognition of the genocide across the world, but most especially by the government of the United Kingdom as a whole, which still does not officially recognise the genocide for what it is.

The AECA are delighted to include in this edition the text of the 2015 Constantinople Lecture given by the Rt Rev'd Christopher Chessun, Bishop of Southwark. Bishop Christopher has been a keen supporter of Anglican-Orthodox dialogue for many years, and has enabled many western Christians to gain an understanding of eastern Christianity through pilgrimages to Tur Abdin and the Holy Land. As a member of the House of Lords he often speaks in debates on the Middle East and has a particular concern for the

future Christian presence in the region. With clergy and laity from the Diocese he recently undertook a visit to the refugee camp known as the 'Jungle' at Calais. The group spoke to many refugees there and heard their heart-rending stories, and delivered a hundred Bibles in appropriate languages for the Ethiopian Orthodox Church of St Michael in the camp. Bishop Christopher will be joining the Vatican Coordination Visit to Gaza and refugee camps in Jordan at Epiphanytide 2016.

The on-going refugee crisis and events in Syria in particular are on the minds of many of us, with horrible scenes being regularly shown on social media in a way that has brought the suffering of war into our homes. It is now widely recognised that the refugee crisis particularly affects Christians, who find themselves doubly discriminated against, first as Christians and second as refugees. As a result, many are not present in the places where the British government proposes to seek refugees to be settled in the UK. Many Anglican and Orthodox Church leaders in this country are working with government officials to help them understand the situation on the ground in order to respond appropriately. It is for this and other reasons that the annual AECA Orthodox Church Leaders Reception is so important – it shows solidarity and provides an opportunity for networking and discussion of ideas. Considering the crisis, it is perhaps not coincidental that the turnout from Orthodox clergy was greater than ever before.

It is with hope that I wish to end this editorial and return to the ecological theme. Both Pope Francis and Patriarch Bartholomew have offered a vision of environmental concern that unites not only all Christians, but all humanity to protect the Creation, serving one another and the Lord. As Patriarch Bartholomew said during his visit:

'Dear friends, the future is open; and the choice is ours, yours. On the one hand, our world is indeed in crisis. Yet, on the other hand, never before in history have human beings had the opportunity to bring so many positive changes to so many people and to the global community. There has never been so much turmoil on our planet; but equally so, there has never been greater opportunity for communication, cooperation and dialogue.'

My apologies and thanks to those who have sent in articles which I have not been able to include in this edition. I hope to do so in future editions, space permitting.

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Contributors

CHRISTOPHER CHESSUN is the Bishop of Southwark and a member of AECA as well as of the Anglican Oriental Orthodox Regional Forum. In the House of Lords he has spoken in a number of debates on the Middle East and has a particular concern for future Christian presence in the region.

CATHERINE REID is an Anglican priest, and currently Curate of St Francis, Ingleby Barwick in the diocese of York. While preparing for ordination at Mirfield Theological College she was the recipient of the 2013 AECA Travel Award in commemoration of the 1700th anniversary of the Edict of Milan. She studied for her PhD on Nicolai Berdyaev at the St Petersburg State University and is a fluent Russian speaker. Before ordination she worked as an interpreter and translator.

DIMITRIS SALAPATAS has studied Theology and Byzantine Music in Athens, and International Relations at the University of London. He is currently undertaking research on the Fellowship of St Alban and St Sergius at the University of Winchester. He is a member of the AECA committee.

News and Notices

New AECA Website

The new website went online a few months ago. It has been significantly revamped and updated and a new arrangement allows us to update the website much more easily than before. New features include photographs of recent events, and downloadable pdfs of back issues of Koinonia. It is however at the same address as before – www.aeca.org.uk – do take a look and encourage others to do the same.

Orthodox Church Leaders Reception

The AECA held its annual reception for Orthodox clergy on Monday 12th October at Faith House Westminster. This year saw a larger number of Orthodox clergy attending than ever before, with a large delegation from the Armenian Church. His Grace Bishop Hovakim, Primate of the Armenian Church in the UK, addressed the assembly on the events to mark 100 years since the Armenian genocide in 1915. His Grace Bishop Angaelos, General Bishop of the Coptic Church in the UK, also addressed the assembly on the refugee situation for Christians from Syria and Iraq. The next reception will be in October 2016.



AECA Pilgrimage to Greece

The annual AECA pilgrimage will take place in June 2016, jointly led by Bishop Jonathan Goodall (Anglican) and Fr Anastasios Salapatas (Orthodox), and will visit the holy sites of Greece. More details can be found in the advert at the back of this edition of *Koinonia*, and a full itinerary is available on request.

Visit of the Ecumenical Patriarch



His All-Holiness Ecumenical Patriarch Bartholomew paid a visit to Lambeth Palace 2nd to 4th November 2015. This followed a visit by Archbishop Justin to the Ecumenical Patriarch last year. The Patriarch delivered number of addresses at Lambeth Palace, St Mary's University, Twickenham and the Oxford Union, particularly focusing on environmental and ecological themes. A highlight of the visit was Choral Evensong at Westminster Abbey where the Archbishop and Patriarch prayed together at the Shrine of St Edward Confessor, and jointly blessed the congregation. During the service the Co-Chairs of the International Commission for Anglican-Orthodox Dialogue presented the Archbishop and Patriarch with a copy of the most recent Agreed Statement, entitled, 'In the Image and Likeness of God: A hope-filled

anthropology', which will form the theological foundation for future discussions. The text can be purchased from the Anglican Communion website. The evening continued with a dinner organised by the Nikaeian Club at the Queen Elizabeth Conference centre.

*Christopher Morris
Lecture*

The Society of St John Chrysostom is hosting the Annual Christopher Morris Lecture on Tuesday 24th November at 7.15pm, at the Ukrainian Catholic Cathedral, Duke Street, near Bond Street. His Grace Bishop Hovakim Manukyan, Primate of the Armenian Church in

Britain will speak on 'The Centenary of the Armenian Christian Martyrdoms and our Ecumenism of Blood.' The lecture is preceded by the Divine Liturgy at 6.15pm.



Patriarchy & Dispersion

CHRISTOPHER CHESSUN

Mission is from everywhere to everywhere

ALL OF US now live in a globalised context, from inhabitants of the largest metropolises to rural people living in villages in remote areas. It is a pleasure for me to give the Constantinople Lecture this evening as Bishop of Southwark, with large parts of the Diocese in metropolitan London, one of the most cosmopolitan and globalised cities on earth. And as Anglicans and Orthodox, this is the context in which we bring the good news of Jesus Christ as partners in the missionary enterprise following our Lord's great command. In the contemporary Anglican context, it has become commonplace in the contemporary to describe the *Missio Dei* as "From everywhere to everywhere." The phrase is sometimes used as a catch phrase and catch all expression, often used as though it were something new. But the phrase has deep roots in many expressions of Orthodoxy, especially when we remember that our common mission is not only for and to humanity, but for the whole of creation.

Mission and Creation

The Orthodox tradition is particularly rich in liturgical and theological resources which express our common responsibility for the whole of creation. To take one example, in the Armenian tradition, the *Andastan* is a liturgical event, generally used at Harvest time or on other significant Rogation tide events, to bless the four corners of the earth, blessing the East and the Church of the Armenians, the west and all Christian states, the south and the vineyards and the fields, and the north, and all cities in villages.¹ In this liturgical blessing, we see the sense of the all-encompassing mission of the church, not just to the four corners of the earth, but including all creation. Orthodoxy in general has contributed very significantly to the contemporary understanding of mission as including reverence for creation. In the modern era, this can be seen, in many senses, as originating with the late Patriarch of Constantinople Demetrios I's appeal to all people in 1989, when he wrote, "We urge, on the one hand, all the

¹ <http://www.armenianchurch.org/index.jsp?sid=1&id=5754&pid=112&lng=en>

faithful in the world to admonish themselves and their children to respect and protect the natural environment, and, on the other hand, all those who are entrusted with the responsibility of governing nations to act without delay in taking all necessary measures for the protection and preservation of natural creation”² through to the development of the ecumenical creation time in September and October. This year, His Holiness Patriarch Bartholomew wrote in his encyclical “This earth resembles “an immense pile of filth.” (Pope Francis, *Laudato Si*’, 2015) And impurity implies more than simply material things; it primarily includes spiritual things. There are the impurities that essentially stem from the passionate thoughts of humanity. With firm faith in the Pantokrator and Creator of all creation, we Orthodox Christians are called to carry out the work of an evangelist and missionary with regard to the protection of creation. That is to say, we are called to rekindle the joyful gospel message to the modern troubled world and awaken the sleeping spiritual nature of a humanity diversely and multifariously distressed in order to convey a message of hope, peace and true joy – the peace and joy of Christ.”³ Reverence for creation is the main theme of Pope Francis’ Encyclical *Laudato Si*,⁴ and his appeal to the international order to do more to safeguard creation at the United Nations in September of this year. This is the contemporary ecumenical understanding of mission as from everywhere to everywhere, and encompassing the whole of creation. But my purpose this evening is to reflect on the deeper roots of this understanding, as in doing so, I believe that Anglicans and Orthodox will find much in common. And in going to our roots, I will argue that we are at the same time being equipped for our contemporary context, wherever we as Anglicans and Orthodox find ourselves. My first part of departure in this exploration of our common roots is the Pentarchy of the five ancient Patriarchates.

Pentarchy

The Pentarchy of the five ancient Patriarchates, as is well known, is represented by Jerusalem, Antioch, Alexandria, Constantinople, and Rome. We know that from the earliest period through to the age of the Ecumenical

² Message of His All Holiness the Ecumenical Patriarch Dimitrios I on the day of the protection of the Environment (September 1, 1989) in *Time for God’s Creation* (European Christian Environmental Network) 2006, pp. 11-12.

³ www.ecen.org/content/encyclical-letter-ecumenical-patriarch-bartholomew-1-september-2015

⁴ <https://laudatosi.com/watch>

Councils was also a time of the Patriarchates vying with each other for seniority, and it is not my place this evening to enter into that debate. I simply refer to the conception in late antiquity, as represented by the sixth century mosaic map in Madaba, Jordan, depicting Jerusalem at the centre of the world.⁵ This is reflected in the medieval English context by the *Mappa Mundi* of Hereford, in which Jerusalem is also shown as being at the centre of the world.⁶ But at the same time, during this period, the Patriarchate of Constantinople was accorded the status of *Primus Inter Pares* – a phrase well known to Anglicans in their own history as describing the position of the Archbishop of Canterbury in relation to the Anglican Communion. Whatever the claims of the different Patriarchates, it is clear from the Apostolic Age onwards, that the model of authority within the early church was often disputed, and generally described as “dispersed authority” throughout the different Patriarchates.

These five patriarchates, governing the churches of the known world, were very different in their contexts and characters. They contained people of different languages and different cultural backgrounds, often mutually unintelligible to each other save for their common allegiance to Christ, as expressed through the Niceno-Constantinopolitan Creed, binding on all Christians, whatever their geographical locations. The ancient wisdom of the XXXIV Apostolic Canon, of early origin, is telling here: “It behoves the bishops of every nation to know the one among them who is the premier or chief and to recognise him as their head and, to refrain from doing anything superfluous without his advice and approval; but, instead each of them should do only whatever is necessitated by his own parish and by the territories under him. But let not even such a one do anything without the advice and consent and approval of all. For thus will there be concord and God will be glorified.”⁷ And I believe there is much more work to be done by theologians of our different traditions in exploring the theme of “sacred geography”, as a Godly thing. This is the background of dispersed authority and unity in diversity shared by the ancient Pentarchy of the five Patriarchates, which also describes the situation and reality for Anglicans & Orthodox in their contemporary contexts. Neither Anglicans nor Orthodox have a centralised and centralising authority in their global Communion and must rely on consensus and the “bonds of affection” to hold them together, especially at times of tension and

⁵ Michele Piccirillo, *The Mosaics of Jordan*, ACOR, 1997, pp. 61-95 .

⁶ <http://www.herefordcathedral.org/visit-us/mappa-mundi-1>

⁷ The Nicene and Post Nicene Fathers, Vol XIV, Michigan 1997.

division, which all Churches experience. If a member of any particular Church tells you that there are no internal tensions or divisions within their Church, then they are being less than candid. I am reminded of a story of the late Archbishop Anthony Bloom, who may have been a Spiritual Father to people here this evening. He was approached by a prominent Evangelical, who was considering joining the Russian Orthodox Church. The Archbishop said to him, “Do not look for the perfect Church. Because if you find it and join it, *you* will spoil it.” There is an inescapable reality, which we also see in the story of the early Church in the New Testament, that churches can and do differ within themselves from time to time. These are, at bottom, theological questions – “How do we deal with disagreement, when it occurs?” and, even more importantly, “In the story of our Faith, what is the role of conflict and controversy in developing new patterns of Christian life, which later on receive general consensus by reception?” I think, for example, of the role of the Anglican Church in ending the Transatlantic Slave Trade, now universally accepted as having been a great evil. Growth of the Church through this model of dispersed authority, and at times through conflict and disagreement, characterised the development of the Church throughout the period of the Ecumenical Councils, through to the more recent development of a multiplicity of autocephalous Patriarchates and autonomous Provinces, which is distinctive to contemporary Orthodoxy and Anglicanism.

Autocephaly & Nationalism

The principle of self-governance, or autocephaly, lies at the heart of both Orthodox and Anglican identity. For Anglicans, as national churches developed with a separate structure and jurisdiction from the parent Church of England, it led to the conscious development of the term Anglican Communion. The term Anglican Communion was used only relatively recently, and was developed with specific reference to Orthodoxy, so that Orthodox Churches might recognise the hallmarks of the Church as they knew it. In fact, it was first used in the city of Constantinople in 1847 by the American Bishop Horatio Southgate (then resident in that city) in an attempt to make the Anglican tradition intelligible to an Orthodox readership – the term was translated into Greek, Arabic, and Armenian.⁸ It describes a fellowship of Churches held together by bonds of affection and not jurisdiction, but also

⁸ See W. H. Taylor, *Narratives of Identity*, Cambridge Scholars Press, 2013, introduction.

with a primacy of honour, generally referred to as *Primus Inter Pares* “first among equals” accorded to the office of the Archbishop of Canterbury. To this primacy of honour belongs the function of calling together councils of the church, such as the ten-yearly Lambeth Conferences of Bishops, which began in 1867, and continue to today – the last such Conference meeting in 2008. It is no accident in Anglican history that these conferences began in the second half of the nineteenth century – a time which saw the rise of a multiplicity of European national identities, and the consequent rise in national consciousness and identities of the different Provinces of the Anglican Communion. Orthodoxy too developed in a similar direction in this period, with the multiplication of autocephalous Patriarchates and trauma surrounding the long drawn out breaking up of the Ottoman Empire, including the not unrelated condemnation of phyletism by the Pan-Orthodox Synod of Constantinople in 1872. While articulating the early church concept of the local church expressing itself through the vernacular, an abiding question remains in the close relationship of autocephaly to national identity, and in this sense can be regarded both as a strength and a weakness. The obvious weakness of national identity was seen particularly clearly at the end of the nineteenth century and in the first half of the twentieth, when competing national interests led to two catastrophic World Wars and many more regional conflicts. Perhaps, in this context, it was a blessing that the Church of England never had aspirations to become the British Church – you will not see a Union Flag flying from buildings of the Church of England, though being the Church of England doubtless you will know of one or two exceptions! Rather, the four countries of the United Kingdom have developed their own national church structures and identities. Indeed the office of the Primus of the Scottish Episcopal Church as well as the Archbishop in Wales are models of Primacy that are particularly resonant of Apostolic tradition. For the twenty first century, the relationship between ecclesiastical and national identity will remain an important issue for both Anglicans and Orthodox, particularly in the globalised contexts in which we live, together with the development of diaspora identities.

Diaspora and Dispersion

I have described the characteristics of the Church of the Ecumenical Councils as one of dispersed authority. This was an appropriate missionary model for the growth of the Church into new areas, where local traditions could be incorporated and maintained, and I have further described this quality as being

shared by Anglicans and Orthodox. In our contemporary context, we also live in churches of multiple diasporas. For many of the historic churches of the Middle East, with the recent tragic exodus of Christians from their historic homelands, many churches find themselves with larger diasporas than in their own historic places – the Syrian Orthodox Church and the Church of the East would be two examples, together with the very small number of Orthodox Christians remaining in Turkey, the national home of the Ecumenical Patriarchate. Likewise, “diaspora Anglicans” from Caribbean nations and such countries as Nigeria and Ghana form a significant and growing part of the contemporary identity of the Church of England, proud to have an Archbishop of York from a Ugandan background, himself a refugee from the regime of terror of Idi Amin. As Christians, this situation of diaspora and dispersion brings us into close contact with each other in many and different situations, from Addis Ababa to Auckland, from Brisbane to Bombay. Our two traditions were never strangers to each other, and in the new world of shifting and changing diasporas, we are brought into closer and closer contact in our daily realities. Long gone are the days when Churches of the Orthodox tradition were seen as something exotic and eastern by the people of these islands. As just one example, in terms of Churches of the Orthodox tradition, my own Diocese contains five Greek orthodox communities, including the Cathedral at Camberwell, Upper Norwood with a separate Greek Chapel in Norwood Cemetery, Battersea (aka Clapham, aka Wandsworth), Kinston-on Thames and Welling (aka Woolwich). There is also a Russian parish under the Ecumenical Patriarchate at Clapham, a Coptic Church in Coulsdon (aka Croydon), a British Orthodox parish at Charlton, an Eritrean Orthodox Church at Camberwell, an Indian Orthodox Church at Brockley and an Ethiopian Parish at Battersea. There may well be others, certainly members of other Orthodox communities living within the Diocese.

The daily reality of close community interactions has many benefits – not least shared concerns on pressing issues of the day such as the current migrant crisis, the persecution and discrimination faced by many Christians of the Middle East, and contemporary social issues such as the current debate around assisted dying, where the churches together have made a vital contribution to the national debate. It also enables theological dialogue to be given momentum – in recent decades there have been important theological agreements between Anglicans and Orthodox in Moscow 1976, Dublin 1984, and Cyprus 2006, as well as the important joint statement on theological anthropology published this month, *In the Image and Likeness of God: A Hope-filled*

Anthropology.⁹ With Oriental Orthodox Churches, Anglicans have important agreed theological statements on Christology Armenia 2002, Cairo 2014, and Wales 2015.¹⁰ These theological dialogues continue to do important work on the basics of the Faith which unites us, and they lay the groundwork for the future-cooperation of our churches. The fact that these dialogues have an increased momentum now is partly due to the fact that all our churches find themselves as diasporas, and therefore living and working closely together. There is another, and more pressing reason, and that is the reality of Enforced Dispersion.

Enforced Dispersion

The United Nations High Commission for Refugees (UNHCR) gives the statistic that in 2015, the estimated number of people who have been forced to leave their homes because of war, poverty, or persecution is around 59 million people globally. We are only lately, and still only partially, beginning to comprehend this for our daily lives as churches. In recent weeks our churches have been brought together in the 100th anniversary of the Armenian genocide of 2015, commemorated in this country with a moving service in Westminster Abbey at the end of October with the visit of His Holiness Catholicos Karekin II of the Armenian Church. We were honoured at my Cathedral Church to host in Eastertide a gathering of large numbers from the Armenian community in London to acknowledge the terrible events of a century ago. The reality of instability, violence and war which characterized 1915 has startling and alarming parallels with similar situations in the region in 2015 – principally violence against Christians because of their faith. At the same time, millions are forced to flee their homes because of poverty and effects of climate change and increasing desertification. His All Holiness, Patriarch Bartholomew of Constantinople has spoken forcefully and publically on the catastrophic effects of global warming, and the role of humanity in that. Earlier this month, in a moving address in Westminster Abbey and at the Nikaean Dinner following, His All Holiness reminded us of the urgent necessity for churches of all traditions to work together to address the effects of climate change and the resulting migrant crisis, seen particularly clearly in his home country of Turkey, now housing millions of refugees from Iraq and Syria. The numbers of people

⁹ *In the Image and Likeness of God: A Hope-filled Anthropology*, The Buffalo Statement, 2015, ACC, 2015.

¹⁰ *Christology Agreed Statement*, Anglican-Oriental Orthodox International Commission, ACC 2015.

on the enforced move will only increase, and the nations and churches of Europe will have to be far more strategic, coordinated and compassionate in their response to those in desperate need. I experienced this for myself in a recent visit I was able to make to the migrant camp in Calais. Even in poverty and dispossession, the nobility and strength of the faith of the Christians, mainly Ethiopian Orthodox, who find themselves trapped there, was profoundly moving. This is enforced diaspora of the twenty first century. As Anglicans and Orthodox, we need to be ready to play our part in shaping this coming church of the future. Openness to the Spirit will ensure that the life of faith is strengthened for all by the mutual giving and receiving which will form part of the reality of enforced diaspora. As Archbishop Michael Jackson of Dublin has written, “In a world of enforced migration and fearful arrival, in a world of accelerated movement, refugees are a gift of apostolicity in a world of war-torn fragmentation and courageous martyrdom.”¹¹ Without sentimentalising or romanticising the effects of war and poverty, we need to be open to the gift which those who have been forced to flee may be to the seemingly settled. This may be one of the more surprising effects of the benefits of diaspora, but at the same time diaspora brings its own challenges, principally in the tension between the center and the periphery, however we define those terms.

Centrifugal & Centripetal Forces

In the situation of dispersed authority I have described, there are natural organizational tensions between centrifugal and centripetal forces. While the Church is authentically local through unity with the Bishop, at the same time it is supra-national through the collegiate relationship between the Bishops. This has been a tension which we can see from the earliest origins of the Church until now. In Churches which do now have a central jurisdictional authority, what are the limits of an agreed orthodoxy, what is authentically local, and what are first and second order questions of faith? Anglicans attempted to resolve this through successive Lambeth Conferences, but especially that of 1888, which established the Chicago-Lambeth Quadrilateral with its four agreed points on what makes a church authentically Anglican. I remind you what they are:

¹¹ Michael Jackson, AOOIC, Hawarden, Wales, 8 October 2015

- The Holy Scriptures of the Old and New Testaments as the revealed Word of God.
- The Nicene Creed as the sufficient statement of the Christian Faith.
- The two Sacraments – Baptism and the Supper of the Lord – ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.
- The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.¹²

As you know, these principles have been brought to bear in attempting to resolve contemporary disputes within the Anglican Communion. I need not go into detail as to what the presenting issues are between Anglicans in 2015, but they would include the ordination of women to the diaconate, priesthood, and episcopate, the nature and status of same-sex relationships, as well as some liturgical and theological differences generically grouped around different understandings of Scripture and Tradition. Whatever they are, they represent the ongoing tension between the centrifugal and centripetal tendencies which are found within all churches and indeed, within all organized religions and faith groups. They are also found, to a lesser degree, within the Churches of the Orthodox tradition, with their traditions of autocephaly. This means that as Anglicans and Orthodox, we are well placed not only to learn from each other, but also to share each other's burdens.

Conclusion

To sum up. I have spoken of the *Missio Dei* of the contemporary church in a globalised world as being “from everywhere to everywhere.” I have described the theological context of the *Missio Dei* as including respect for, and protection of, the natural world and the environment, in which we are fellow creatures, not exploiting masters. This understanding of creation has been a gift of Orthodoxy, and especially Patriarch Bartholomew, to the *oikoumene* in recent years. In terms of the life of our churches as Anglicans and Orthodox, I have rooted the practice of dispersed authority as the reality of the ancient Pentarchy and the Church in the age of the Ecumenical Councils, common to

¹² *Anglicanism and the Lambeth Conferences*, Alan M. G. Stephenson, SPCK, 1978, pp.84-85.

all of us, and forming our universal Patrimony. At the same time, I have tried to point out some of the weaknesses of this model of authority, not least its relation to nationalism, and the natural tension between centrifugal and centripetal forces within the Church.

I have spoken about the fact that all our churches are now living the reality of diaspora life, wherever we find ourselves. I have asked a theological question of the meaning of forced dispersion as potentially being a gift of the Holy Spirit to our lives as Christians. While this may sound strange or ironic as an understanding of the reality of war and poverty which so many millions experience, a partial answer would be given by asking the opposite question, “Does violence, war and instability mean the absence of God and the Holy Spirit?” I feel sure that, as Anglicans and Orthodox together, we would not answer yes to that question!

Neither Anglicans nor Orthodox claim to represent the whole of God’s church. This is important to us, and is rooted in the wisdom of the early Pentarchy. At the same time, our contemporary situation poses the same challenges to all of us, which can also be opportunities. At the Lambeth Conference of 2008, Metropolitan Kallistos Ware said to the assembled Bishops of the Anglican Communion, “Your questions are our questions and if they are not, they will be.”

It is my hope that we can together draw on the ancient wisdom of the early church to illuminate the questions we face today. In attempting to play my own part, as a Bishop in the Church of England, I am guided by the question posed by the Pope as Bishop of Rome to himself in *Ut Unum Sint*, “What does my Office need to do?”¹³ This is, of course, at the same time a question for all the baptised though virtue of holding the dignity and office of the baptised, the source and origin of any ministry and authority in the church. I rejoice that we share this together. In conclusion, I use words from the publication of the Anglican-Orthodox Theological Dialogue, *In the Image and Likeness of God*, published earlier this month, “We are baptised into the saving death of the Lord and we will rise with him in newness of life. For He is “the Head of the body, the Church, he is the beginning the firstborn from the dead, so that he might come to have first place in everything.”.... God who created us in wonderful diversity will keep used to all eternity, each in our unique personhood.”

¹³ *Ut Unum Sint*, Pope John Paul II, CTS, 1995

Eschatology and the Eucharist in Anglican Liturgy

CATHERINE ELIZABETH REID

THE REV'D Dr Catherine Reid was the winner of the 2013 AECA Travel Award in commemoration of the 1700th anniversary of the Edict of Milan. The award made possible a visit to St Elizabeth's Convent, near Minsk in Belarus (See the account in the Ascensiontide 2014 edition of *Koinonia*) and furthered her Masters dissertation entitled *The Sacrament of the Kingdom: The relation between eschatology and the Eucharist in Anglican and Orthodox Liturgy*.

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IT IS commonly understood that the early Christians expressed their eschatological hope of Christ's return in glory when they gathered together on the first day of the week, the Day of the Lord, to celebrate the Holy Eucharist. The Eucharist symbolized the messianic banquet of the kingdom described in Isaiah, and their liturgies expressed both in prayer and posture their hope for the Lord's *parousia* or Second Coming.¹ Schmemmann, too, writes of the Eucharist for the early Christians as the Sacrament of the Kingdom, where the 'the whole newness, the uniqueness of the Christian *leitourgia* was in its eschatological nature as the presence of here and now of the future *parousia*, as the epiphany of that which is to come, as communion with the "world to come".² Wainwright also, in his study on eschatology and the Eucharist, considers the eschatological dimension of the Eucharist as most evident in the Eucharist being understood as a sign of the *meal* of the kingdom. So it seems there is general agreement on the Eucharist, firstly, as the principal means of the early Church's expression of its hope and, secondly, that the Eucharist is connected with the kingdom in some way, which is both present and in the future. As regards the current state of our Western liturgies, it seems there is also general agreement of a loss or weakened sense of this eschatological hope. Consequently, it can be argued that our theology of the Eucharist, and liturgical experience, as expressing this hope is significantly diminished and narrowed. Thomas Rausch in his book, *Eschatology, Liturgy and Christology*,

¹ Rausch, *Eschatology, Liturgy, and Christology*, p. 1.

² Schmemmann, *The Eucharist*, p. 43.

writes that ‘unfortunately, this vivid sense for Christ’s coming to bring the blessings of the kingdom no longer informs our liturgical celebrations as it once did’³ Wainwright considers the problem to partly lie in theologians having looked back too much to the past of the Lord’s death than towards the future of his coming.⁴ Naturally, the common criticism against the West in having been overly absorbed by questions concerning consecration is made, and also thought to explain the apparent neglect of eschatology in Western eucharistic liturgies.⁵ However, Schmemann also observes the shortcomings of the East, even in this respect.⁶ Some of the problem must also surely lie in West’s evidently under-developed doctrine of the Holy Spirit, particularly in its relation to the Eucharist. This is especially the case when we consider the role of the Holy Spirit as revealing and fulfilling the eschatological *nature* of the sacrament itself, which Schmemann outlined very well.⁷ Certainly, Rausch observes that ‘too often in Western theology, the work of the Spirit is ignored’.⁸ An under-developed theology of the Holy Spirit brings other consequences too. It limits our capacity to consider how the Holy Spirit is present and active now, and consequently, our capacity to conceive of the whole economy of God.

It is also often thought that the eschatological hope of the early Christians faded as it became obvious Christ was not returning in their lifetime. As a result, the Eucharist gradually became more commemorative and historical, and to some extent, a re-enactment of the last supper. Gregory Dix was a proponent of this view, and it is surprising how much he influenced the thought of scholars in this respect, and how much this view lingers still. Brian Daley, refreshingly, presents the case otherwise and points to the nature of the Christian hope itself, a hope that transcends history.⁹ Indeed, this certainly makes more explicit the sense that, through faith, newness of life has already begun and the nearness of God is both given in the present and remains a promise to be fulfilled, or, rather, to be consummated. In essence, a number of reasons abound for the apparent loss or weakened expression of the eschatological hope in Western Eucharistic rites, and it is not the purpose of this study to examine these in any detail. Certainly, recent work in theology

³ Rausch, *Eschatology, Liturgy, and Christology*, p. 4.

⁴ Wainwright, *Eucharist and Eschatology*, p. 2.

⁵ See Schmemann, *The Eucharist*, p. 28 and Rausch, *Eschatology, Liturgy, and Christology*, p. 5.

⁶ Schmemann, *Liturgy and Tradition*, pp. 101-106.

⁷ See Schmemann, *The Eucharist*, p. 36.

⁸ Rausch, *Eschatology, Liturgy, and Christology*, p. 71.

⁹ Daley, *The Hope of the Early Church*, p. 3.

and liturgy has sought to attend to this neglect, and recent decades have seen a whole revision and examination of liturgy and rites in the Roman Catholic and Anglican churches.¹⁰ Liturgical revision in the Anglican Communion moved towards a recovery of the worship of the Primitive Church.¹¹

The recovery of the eschatological dimension of the Western Eucharistic rites is considered to have been a focus in the twentieth century. Paul Bradshaw considers the renewal of biblical theology in modern times as connected to this recovery.¹² Interestingly, it seems this recovery has been concerned not simply with an “other-worldly” experience but with ‘pointing to the church’s mission in this world, as it seeks to identify and bring into existence the values of God’s kingdom here and now’.¹³ Although, should this be taken to suggest a theology of progress, or the Kingdom of God as a utopian goal of social evolution, C.H. Dodd provides a necessary caution. Despite being an earlier voice to the revisions mentioned here, we must always remember that our Gospel ‘not does speak of “progress”, but of dying and rising again’.¹⁴ It is interesting then that Rausch chooses to first emphasize the fullness of the Kingdom of God in its social aspects: ‘according to the biblical vision, the long-awaited messianic age would be realized in its completeness, with justice for the poor and afflicted, freedom for captives, peace, the resurrection of the dead, and the renewal of creation’.¹⁵ Certainly, our theology must include a necessary caution against either personifying or objectifying the Kingdom of God. Indeed, this is where the strength and power lies in liturgy, in its capacity to draw the gathered assembly into the worship of God, to be partakers in the life of the risen Christ through the Spirit, and so receive from God’s goodness the pledge of future blessings in his kingdom. There is perhaps a deep truth at the heart of the Orthodox: that the life of the believer is to live in the life of the Church, which is to live the life of liturgy (a liturgical life). Accordingly then, it is important that we are attentive to our liturgy.

This chapter intends to examine the Anglican Eucharistic rite, particularly to consider what the liturgy tells us about what it believes of the final destiny of humankind and the world. In other words, how the

¹⁰ See Bradshaw, Paul, F. and Johnson, Maxwell, E., *The Eucharistic Liturgies* (SPCK 2012), pp. 318-336 and Rausch, *Eschatology, Liturgy, and Christology*, pp. 6-28.

¹¹ Bradshaw and Johnson, *The Eucharistic Liturgies*, p. 318.

¹² Bradshaw and Johnson, *The Eucharistic Liturgies*, p. 344.

¹³ Bradshaw and Johnson, *The Eucharistic Liturgies*, p. 345.

¹⁴ Dodd, *The Apostolic Preaching and its Developments*, p. 95.

¹⁵ Rausch, *Eschatology, Liturgy, and Christology*, p. 141.

eschatological dimension of the Eucharist is expressed in the liturgy. Importantly, what does it say about our understanding of the present and whether we are waiting or looking to a 'future', or are even shaped and oriented as an assembly towards the kingdom of God. This study will also consider whether there is a visible or implied cosmic dimension to the Anglican Eucharistic rite. This is not intended as a comparison with the Orthodox, for such would inadequately consider the relation between culture and liturgy, and how this relation informs the liturgies of different peoples and lands. It is simply that, from our glimpse into the Orthodox world-view, the cosmic dimension seems integral to a visible and inclusive eschatology, especially as it connects everything back to creation itself and so also its purpose, deification. For practical purposes, only the Eucharistic rite in Common Worship and some Anglican collects are considered here, though some reference is made to the Book of Common Prayer.

As an initial overview, we can see that eschatological themes are clearly evident throughout the Anglican Eucharistic rite.¹⁶ The Invitation to Confession points to our hope of everlasting life, 'to bring us to eternal life'; the confession itself highlights our service of the Lord in 'newness of life'; the Absolution again emphasizes the eternal life; a number of collects look to the Second Coming, particularly the collects in Advent; The Creed reads that 'He will come again in glory / to judge the living and the dead / and his kingdom will have no end'; some options of Prayers at the Preparation of the Table, especially six and seven, make explicit reference to the kingdom and 'bread of heaven' and also emphasize the understanding of the Eucharist as a foretaste of the Messianic banquet; the three Short Prefaces for Sundays before Lent and after Trinity make reference to the 'new life' in Christ, that we are a 'new people' in Christ, or have 'everlasting life'. The Extended Preface reads that 'though the night will overtake the day / you summon us to live in endless light, the never-ceasing Sabbath of the Lord'. This certainly seems an echo of John of Damascus when he writes on the understanding of the ages: 'after the resurrection, time will not be numbered by days and nights at all; rather there will be one day without evening';¹⁷ the *Benedictus* comprises the ancient verse, 'Blessed is he who comes in the name of the Lord', which became the place where the *maranatha* of the primitive church was concretely expressed in the

¹⁶ See *Common Worship*, Services and Prayers for the Church of England (London: Church House Publishing, 2000) – Main Volume, see Holy Communion, Order One.

¹⁷ Saint John of Damascus, Orthodox Faith: Book Two, from *Writings*, p. 204.

liturgy; Eucharistic Prayers A, B, and F all express the expectation of Christ's second coming. The Prayer of Consecration in the Prayer Book includes 'until his coming again'; three of the four acclamations look to Christ's return in glory; the Lord's Prayer includes a petition for the coming of the Kingdom; at the breaking of the bread, very much in the spirit of Paul, the second option reads 'we proclaim the Lord's death until he comes'; the first prayer of distribution (prayer of humble access) makes reference to dwelling in the Lord, and he in us, through Holy Communion. The second prayer offered directly speaks of eating with the 'whole company of Christ' in the kingdom. Interestingly, the text is appropriately unclear as to whether this is considered what we are doing at the Communion or whether it is referring to a future time; the Words at the Giving of Communion, especially those of the Prayer Book, read 'preserve thy body and soul unto everlasting life', and options three and five are interesting, particularly five, which has 'the bread of heaven in Christ Jesus, the cup of life in Christ Jesus'; a number of post-communion collects speak of Christ's second coming and the new life received through Jesus; interestingly, the three of the supplementary Prayers after Communion explicitly refer to the Eucharist as a 'foretaste of the heavenly banquet', make a clear connection to the kingdom, and also look to the end of this life when we will 'behold you in the glory of the eternal Trinity'. Yet, the standard ones used make no mention of any of these more eschatological themes. Indeed, they are more designed to convey the missionary aspect of the Eucharist, that is, that the assembly, having received the body and blood of the Lord Jesus Christ, is sent out into the world to bring this life to others. Certainly, this is an important direction and orientation, especially as it connects the Eucharist to God's purposes from the beginning and his plan for the redemption of the whole world, and to his ongoing commitment to that plan in which the assembly is to share. However, the opportunity to also make clear the connection of the Eucharist to the 'heavenly banquet' as a foretaste of future blessing to come is missed. Finally, the options for the Blessing at the Dismissal vary as to their emphasis of eschatological themes. Number four particularly mentions the resurrection 'at the last day', and numbers one and six, highlight the eternal and new life we have through faith in Jesus.

Evidently then, there is much reference to eschatological themes within the Anglican Eucharistic rite, particularly the connection between the Eucharist and 'new life', and certainly in some sense, though some options make it clearer, that the faithful anticipate and await Christ's coming in glory, and so bringing in God's kingdom in the fullest sense. Much mention is made

of the new and risen life we have in Christ, and yet, the focus of this risen life, seems carried out on earth, that is, is concerned with sanctification and witness. In connection with this is the eternal life, but that this is something in the future, following death. This is also interesting because the liturgy generally seems to emphasize the death of Jesus as also the way of his resurrection, thus the connection between death and new life is emphasized in the liturgy. We can particularly see this connection in the second of the four acclamations, and in the Eastertide preface. Death and life are two sides of the same coin: Jesus has destroyed death and Jesus' resurrection has restored life.¹⁸ The confidence we have of Christ's second coming, his return, the liturgy also roots here, especially the aforementioned acclamation. We can be confident of his return because of our knowledge of his death and resurrection. Importantly, the acclamations generally highlight that it was not only significant that Jesus' resurrection and death happened to him 'but that, as a result, our lives have changed too'.¹⁹

As to where the assembly should be looking in the liturgy, the rite seems to point to heaven 'above',²⁰ to God's throne, and the words of the *Sanctus* join the Church on earth with 'all the company of heaven' to sing God's praise. Here perhaps is one of the only places in the rite where the cosmic character of the whole event is emphasized, for 'heaven and earth are full of your glory', thus God's glory extends to the whole of creation, including the angels. Paula Gooder and Michael Perham in their book, *Echoing the Word*, write that 'the combination of the *Sanctus* with the *Benedictus* explicitly joins the songs of heaven ("Holy, Holy, Holy") with the songs of earth ("Hosanna"), and reminds us that in the Eucharist heaven and earth are joined in their praise of God'.²¹ Although not to the same degree as witnessed in the Orthodox, where the kingdom, the heavenly realm is announced as the destination of the liturgy from the beginning,²² we do get some allusion to a meeting of heaven and earth, where the assembly joins the saints and angels around the heavenly throne. As to conveying that sense of a collapse of time characteristic of the Eucharistic liturgy, the Extended Preface for use with Prayers A, B and E for Sundays in Ordinary Time does this very well. It weaves together themes of

¹⁸ Paula Gooder and Michael Perham, *Echoing the Word* (London: SPCK, 2013), p. 48.

¹⁹ Paula Gooder and Michael Perham, *Echoing the Word* (London: SPCK, 2013), pp. 42-43.

²⁰ Consider the *Sursum Corda* and the reference to Lamentations 3:41. See also Gooder and Perham, *Echoing the Word*, p. 37.

²¹ Paula Gooder and Michael Perham, *Echoing the Word* (London: SPCK, 2013), p. 41.

²² Schmemmann, *The Eucharist*, p. 52.

light and darkness, creation and resurrection, reminding us that at one and the same time we celebrate the old and the new creation.²³ Interestingly, this preface is perhaps eschatological in the truest sense as it points to the end of ends – the unfading light of Christ and ‘the never-ceasing Sabbath of the Lord’, ‘the endless light’ to which we are called. There are certainly echoes of Maximus’ vision here, and the Church Fathers generally, of the final goal of our eternal rest and contemplation in God.

Where we see a clear link to a more Orthodox world-view, especially the close connection between eschatology and creation, is in Eucharistic Prayer F. This is perhaps unsurprising as its origins lie in the Eucharistic Prayer of St Basil. Unlike the other Eucharistic Prayers, Prayer F begins with creation itself and tells of our fall, emphasizes God’s faithfulness through the prophets, and *then* moves to unfold the fullness of his plan of redemption through the sending of his Son. Another interesting feature of this Prayer, also unlike the others with the exception of Prayer G, is the inclusion of intercessions, which had been previously absent from Church of England liturgy since 1552.²⁴ The presence of the intercessions certainly accords with the Divine Liturgy in this respect, which contains numerous cycles of prayer for the whole world, the sick, and all the living and departed. Accordingly then, the first of these invocations for God to ‘Bless the earth’ talks of the created cosmos and of God’s plan to restore it to its original glory, whose deification occurs through the fruitfulness and procreation of all living things on the earth, so that they might continually be offered to man for his work of spiritualization. Taken together with the words leading to the doxology, ‘to feast with all your saints at the table in your kingdom, where the whole new creation is brought to perfection’, the Orthodox world-view becomes more apparent as the understanding behind these phrases. Firstly, a direct link is made between being ‘at the table in your kingdom’ (which, as Schmemmann showed, we ascend to heaven in the Eucharist), as the place of the renewal of all creation. Secondly, the understanding that the new creation has broken into the world, but that we still wait for the moment when it will be perfected at the end of all times, is also made explicit through these intercessions and the words leading up to the doxology.

Although it cannot be adequately explored here, some reference must be made to the Eucharistic rite and the Holy Spirit, especially as ‘everything in the

²³ Paula Gooder and Michael Perham, *Echoing the Word* (London: SPCK, 2013), p. 52.

²⁴ Paula Gooder and Michael Perham, *Echoing the Word* (London: SPCK, 2013), p. 88.

Church is by the Holy Spirit'.²⁵ It is the Holy Spirit who reveals the eschatological nature of the sacrament in its fullness. We saw in the Orthodox the full and complete role assigned to the Holy Spirit, which went far beyond being the active agent behind the 'consecratory formula'. Indeed, when we consider that 'through his coming of the "last and great day of Pentecost", the Holy Spirit transforms this last day into the first day of the new creation and manifests the Church as the gift and presence of this first and "eighth" day',²⁶ we cannot but begin to appreciate the importance of the Holy Spirit. And our liturgy needs to appropriately reflect this. We can perhaps consider how the liturgy points to the activity of the Holy Spirit in making Christ present throughout the whole Eucharist. Part of this may include the ways the assembly is transformed into the Body of Christ through the Spirit. Interestingly, Catholic theologian, Thomas Rausch, writes on how the liturgy can make the Eucharistic presence of Christ more apparent throughout the whole liturgy, and yet, strangely does not mention the Holy Spirit here.²⁷ It is also interesting that in his concluding comments on how we can try to recover 'the eschatological imagination' in our liturgies, he again makes no reference to the Holy Spirit.²⁸

A brief look at the Anglican Eucharistic rite is instructive on this point. Beginning with the greeting, the president may choose to invoke the persons of the Trinity, proclaiming the worship to be offered in the name of the Father, Son and Holy Spirit. Then follows the ancient exchange, 'The Lord be with you / and also with you'. This exchange is interesting and also features at the beginning of the Eucharistic prayer – the *Sursum Corda*. Gooder and Perham highlight that it is commonly agreed among scholars that the Lord here is the Holy Spirit.²⁹ In this way, the Lord, the Holy Spirit as the giver of life is immediately affirmed, especially in the translation, 'and with your spirit', which the new Roman Missal favours. Here, the link which Paul makes in Romans between the Holy Spirit and our spirits is explicit. Therefore, we can say that the Holy Spirit as the giver of all life is acknowledged from the beginning of the liturgy. The Collect for Purity follows and there too we find an invocation to the Holy Spirit, which, some argue, is a calling down of the Holy Spirit upon

²⁵ Schmemmann, *The Eucharist*, p. 36.

²⁶ Schmemmann, *The Eucharist*, p. 36.

²⁷ Rausch, *Eschatology, Liturgy, and Christology*, p. 135.

²⁸ Rausch, *Eschatology, Liturgy, and Christology*, pp. 158-161.

²⁹ Gooder and Perham, *Echoing the Word*, p. 35.

the whole celebration. Gooder and Perham write that ‘this prayer could be considered an *epiclesis* for the whole rite, so that the Holy Spirit could be seen as enabling both the prayers that were offered and the presence of Christ to be experienced’.³⁰ In the Creed, of course, the Holy Spirit is acknowledged as the Lord, the giver of life, thus taking us back to the beginning of creation, and connecting us to the new creation we are made in Christ through the Spirit. Some Short Prefaces emphasize more than others that it is through the Spirit that we live Christ’s risen life. Prayer A emphasizes that it is through Jesus, the Father sends his ‘life-giving’ Spirit, and that it is through the Spirit, we are made a people for God’s possession. Naturally, the Spirit is invoked over the gifts, and a prayer to ‘renew us by your Spirit’ features towards the end. The latter appears as a more explicit *epiclesis* in other Prayers, for example, in Prayer B, where it reads ‘Send your Holy Spirit on your people’. With the exception of the emphasis of the connection between the Incarnation and the Holy Spirit in Prayer B, the Prayers are uniform in that the Holy Spirit is invoked over the gifts and the assembly. The prayers before Holy Communion make no reference to the Holy Spirit, and instead, focus on a prayer for being worthy to even approach the altar. The prayers after Communion, however, make it clear that it is through the power of God’s Spirit that his assembly can give him praise, and that the missionary focus of the whole event is carried forward in the power of the Spirit. Certainly, the Holy Spirit features prominently throughout the liturgy; it is clear that the ‘unending day’ and ‘new creation’ given in the Eucharist is through the Spirit, as it is also clear that the fruits and commission are carried out in the Spirit. However, whether the liturgy manages to make explicit, or to allude to the fact the whole event is carried out in the Spirit is another question. It can also be asked whether there is an over-emphasis of one aspect of the person of the Spirit in Western Eucharistic liturgy to the cost of the fullness of the Spirit being shown. It is also the case, however, that any consideration of the Holy Spirit must always remain connected to the whole work and mystery of the Trinity, thus it is not suggested here that simply more mention of the Holy Spirit in our liturgy means a greater understanding of the Holy Spirit, or that the person of the Spirit is more fully revealed this way.

Thinking about the eschatological dimension of the Anglican Eucharistic rite, we can conclude that this is visible in a number of ways. Firstly, in the extent to which the liturgy points to the presence of the Holy

³⁰ Gooder and Perham, *Echoing the Word*, p. 3.

Spirit as the presence of the Kingdom among the assembly, which also includes the extent to which the new life in the risen Jesus is connected to the Holy Spirit. Secondly, the Anglican rite makes a firm connection between the death of Jesus as the way to his resurrection and so new life and consequently, new life for those who believe. The link made between death and resurrection and new life is certainly eschatological, for it includes a necessary end that leads to a new beginning. Yet, the locus of this 'new life' is very much within the believer in the earthly realm. Of course, baptism is also implied here, in the dying and rising with Christ. Certainly, the Anglican rite, as regards the gathered assembly, shares something of its character with what we can only imagine a feature of the first Christians: the sense of an intimate group who gather together to affirm their faith and the new life they have received through the death and resurrection of Jesus. Interestingly, the confidence that God raised Jesus from the dead is also another way the Anglican liturgy shares something with the eschatological hope of the first Christians. The expectant joy and intensity of the eschatological hope of early Church, in the Anglican liturgy, is expressed as a trust in God's promises, witnessed throughout the Bible, and in the fact the God raised Jesus from the dead, and thus is the foundation of our hope that Christ will come again. As to what the liturgy might suggest the 'end of ends' looks like, apart from generally operating within the background of the New Testament view on this point, the liturgy itself is quite vague here.

Anglican–Oriental Orthodox International Commission Communiqué



THE ANGLICAN-ORIENTAL ORTHODOX INTERNATIONAL COMMISSION has held its fourth meeting from the 5th to 10th October 2015 at Gladstone's Library, Hawarden, Wales.

The Commission greatly appreciates the welcome to his diocese given by the Right Reverend Gregory K Cameron, and the hospitality offered by the staff of the Library.

The Commission is also grateful to the members of St Dyfnog's Church Llanrhaeadr yng Nghinmeirch, Canolfan Dewi Sant, Abergele, and St Abba Eskhairon Coptic Orthodox Church in Llandudno, and the Dean and Chapter of St Asaph Cathedral, for their warm welcome, as well as to Bishop Gregory and Mrs Cameron for inviting the members of the Commission to their home, and for their kind and generous hospitality.

A new publication containing the Agreed Statement on Christology of the Anglican-Oriental Orthodox International Commission 2014 was launched during Vespers in St Asaph Cathedral by the Co-Chairs of the commission, the

Rt Revd Gregory K Cameron Bishop of St Asaph, and His Eminence Metropolitan Bishop of Damietta, in the presence of the Rt Revd Dr Geoffrey Rowell, former Co-Chair of the Commission and co-signatory to the Statement.

The Commission completed its work on the Procession of the Holy Spirit, agreeing on the omission of the Filioque clause that had been appended to the Niceno-Constantinopolitan Creed in the Latin Western tradition. The Co-Chairs signed an Agreed Statement on the procession of the Holy Spirit, which is Part A of our ongoing work on our theological understanding of the Holy Spirit. A detailed discussion of the action of the Holy Spirit in the Church followed, including a discussion of the four marks of the Church, namely: oneness, holiness, catholicity and apostolicity. The Commission has designated a drafting group which prepared a preliminary draft and will continue to work on Part B of our theological understanding of the Holy Spirit.

The Commission discussed the present situation of Christians in the Middle East and heard reports on the difficulties facing Churches, particularly in Syria and Iraq. There was a consideration of the most practical ways in which the Anglican Communion in its various countries could respond effectively to the refugee crisis in the Middle East and Europe.

Members of the Commission continue to pray for the Middle East, for the victims of war, for refugees, and for all hostages. We also pray for our fellow Christians, and especially the two kidnapped Bishops of Aleppo: Metropolitan Mor Gregorios Youhanna Ibrahim of the Syriac Orthodox Church, and Metropolitan Boulos Yazigi of the Greek Orthodox Church of Antioch, of whom there is still no word.

The Commission also marked the Centenary of the Armenian Genocide. The connection between WE Gladstone, former British Prime Minister, and the Armenians whom he defended during their sufferings in the 1890s was commemorated in St Deiniol's Church, Hawarden. The Revd Dr Patrick Thomas gave a presentation on his book, *Remembering the Armenian Genocide 1915*, which was appreciated by the Commission.

The fifth meeting of the Commission will take place in Antelias, Lebanon, from the 24th to 29th October 2016, hosted by His Holiness Catholicos Aram I.

At the conclusion of the meeting, the Commission thanked the Triune God, Father, Son and Holy Spirit, for the mutual understanding and friendship that was experienced and shared, and looks forward to continuing its work.

Anglicans

The Rt Revd Gregory K Cameron (Co-Chair)	The Church in Wales
The Revd Canon Dr John Gibaut (Co-Secretary)	Anglican Communion Office 2015
The Most Revd Dr Michael Jackson	The Church of Ireland
The Rt Revd Dr Geoffrey Rowell (Consultant)	The Church of England
The Very Revd Dr Samy Shehata	The Episcopal Church of Jerusalem and the Middle East
The Ven Dr Edward Simonton OGS	The Church of Canada
The Revd Stephen Stavrou	The Church of England 2015
The Revd Canon Dr William Taylor	The Church of England
The Revd Dr Patrick Thomas	The Church in Wales
The Revd Neil Vigers	Anglican Communion Office

Not able to be present

The Revd Christopher Edgar	The Episcopal Church of Jerusalem and the Middle East
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Oriental Orthodox

COPTIC ORTHODOX CHURCH OF ALEXANDRIA

His Eminence Metropolitan Bishoy (Co-Chair)	Egypt
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His Grace Bishop Angaelos	England
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SYRIAN ORTHODOX CHURCH OF ANTIOCH

His Eminence Polycarpus Augin Aydin	The Netherlands
The Very Revd Fr Roger Akhrass	Syria

ARMENIAN APOSTOLIC ORTHODOX CHURCH – MOTHER SEE OF HOLY
ETCHMIADZIN – ARMENIA

His Eminence Archbishop Hovnan Derderian	USA
The Very Revd Archimandrite Shahe Ananyan	

ARMENIAN APOSTOLIC ORTHODOX CHURCH – HOLY SEE OF CILICIA,
ANTELIAS – LEBANON

His Eminence Archbishop Nareg Alemezian	Cyprus
The Very Revd Fr Housig Mardirossian (Co-Secretary)	Lebanon

MALANKARA ORTHODOX SYRIAN CHURCH

The Revd Fr Dr KM George

India

Not able to be present

ETHIOPIAN ORTHODOX TEWAHEDO CHURCH

His Grace Archbishop Abba Gabriel

Ethiopia

His Grace Archbishop Abba Yacob

South Africa

MALANKARA ORTHODOX SYRIAN CHURCH

Metropolitan Geevarghese Mor Coorilos

India

The Holy Spirit

AT ITS meeting in Woking, England, in 2013, the Anglican–Oriental Orthodox International Commission began its work on an agreed statement on the theological understanding of the Holy Spirit. At its 2014 meeting at the St Mark Centre in Cairo, Egypt, the Commission completed a preliminary statement on the Holy Spirit. Part A on the procession of the Holy Spirit was further amended and completed at its 2015 meeting at Gladstone's Library at Hawarden, Wales.

Part A The procession of the Holy Spirit

1. We recognize that the original text of the Niceno-Constantinopolitan Creed of 381 does not include the clause referring to the procession of the Holy Spirit as from the Father and the Son (*Filioque*), but only from the Father. We acknowledge that the insertion of this clause was done unilaterally by the Church in the Latin West, without the authority of an Ecumenical Council, and inherited by the Anglican Tradition.
2. Though we understand the historical circumstances that led to the addition of the *Filioque*, the Anglican Churches generally interpret this addition in the sense of the *temporal* mission of the Holy Spirit, who is sent from the Father through the Son and by the Son to the world.
3. We accept that the Niceno-Constantinopolitan Creed, based on the Scriptures (Jn 15.26), is intended to imply the eternal procession of the Holy Spirit. Therefore, the Oriental Orthodox Churches consider the addition of *Filioque* to be an error since it breaks the order within the Trinity and puts into question the Father's role as source, cause, and principle of both the Son and the Spirit. The Anglican Tradition, however, sees the *Filioque* clause as 'an interpolation, irregularly put in the text of the Creed and devoid of any canonical authorization'.¹ The *Moscow Agreed Statement* 1976 of the Anglican–Orthodox Theological Dialogue and subsequent statements referred to the inappropriateness of its insertion in the Creed: 'The Filioque clause should not

¹ H. M. Waddams (ed.), *Anglo–Russian Theological Conference, Moscow, July 1956* (London: Faith Press, 1958), 93.

be included in this Creed.² The Lambeth Conference of 1978 adopted this proposal.³

4. In our theological discourse, we distinguish between two levels: Theologia (*θεολογία*), which refer to the ineffable essence (*οὐσία*) of God and the intra-Trinitarian relationships; and Economia (*οἰκονομία*), which refer to the energies or activities (*ἐνέργεια*) of God and His relation to the world. Consequently, we distinguish the eternal procession of the Holy Spirit from the Father alone, and the sending of the Holy Spirit on the day of Pentecost, from the Father, through the Son.

5. We agree that while the Holy Fathers speak of a relationship of the Holy Spirit to the Father through the Son,⁴ they never hold that the Spirit proceeds from or through the Son: ‘The Spirit was and is the Son’s as He was and is the Father’s; for though He proceeds from the Father, yet He is not alien from the Son; for the Son has all things in common with the Father, as the Lord has himself taught us.’⁵ When the Holy Fathers proclaim that the Spirit is ‘from the Father and the Son’,⁶ or that He progresses (*πρόεισι*) or flows forth (*προκειται*) from both,⁷ they mean the temporal mission of the Holy Spirit. In Economia, the Holy Spirit is sent from the Father and receives manifestation from the Son. ‘He will glorify me, because he will take what is mine and declare it to you’ (Jn 16.14). ‘He shines forth (*ἐκλάμπει*) and is sent and given by the

² *Anglican–Orthodox Dialogue: The Moscow Agreed Statement* (London: SPCK, 1977), 87–8.

³ Lambeth Conference 1978 Resolution 35.3 ‘requests that all member Churches of the Anglican Communion should consider omitting the Filioque from the Nicene Creed, and that the Anglican–Orthodox Joint Doctrinal Commission through the Anglican Consultative Council should assist them in presenting the theological issues to their appropriate synodical bodies and should be responsible for any necessary consultation with other Churches of the Western tradition.’

⁴ ‘Through the Son, He (i.e., the Holy Spirit), is joined to the Father’ (Basil of Caesarea, *De Spiritu Sancto* 18.45; Eng. trans. in Basil the Great, *On the Holy Spirit*, trans. David Anderson, Crestwood, NY: St. Vladimir’s Seminary Press, 2001, 72). ‘The one (i.e., the Son) is directly from the First and the other (i.e. the Spirit) is through the one who is directly from the First’ (Gregory of Nyssa, *Ad Ablabium*, in *Gregorii Nysseni opera*, iii.1: *Gregom Nysseni opera dogmatica minora*, ed. Fridericus Mueller, Leiden: Brill, 1958, 56). ‘[The Holy Spirit] is the Spirit of God the Father as well as of the Son, and comes forth substantially from both, that is from the Father through the Son’ (Cyril of Alexandria, *De adoratione in spiritu et veritate* 1, *Patrologia Graeca*, 68, p. 148).

⁵ Cyril of Alexandria, *Apologia XII anathematismorum contra Theodoretum*, *Patrologia Graeca*, 76, p. 433.

⁶ Epiphanius, *Ancoratus* 9, *Patrologia Graeca* 43, p. 32.

⁷ Cyril of Alexandria, *Thesaurus de sancta et consubstantiali Trinitate* 34, *Patrologia Graeca*, 75, p. 585; *De fide sanctae et individuae Trinitatis*, *Patrologia Graeca*, 77, pp. 105–22.

Word.⁸ ‘The Holy Spirit from whom all the abundance of good things gushes up to creation, depends (*ἤρτηται*) on the Son, with whom he is indivisibly apprehended.’⁹

6. In the relationship between the Holy Trinity and creation, ‘The Father does (*κτιζει*) all things through the Word in the Holy Spirit.’¹⁰ ‘Every operation (*ἐνέργεια*) which extends from God to the creation, and is named according to our variable conceptions of it, has its origin (*ἀφορμάται*) from the Father, and proceeds (*πρόεισι*) through the Son and is perfected (*τελειοῦται*) in the Holy Spirit’¹¹

⁸ Athanasius, *Epistola ad Serapionem* 1.20; Eng. trans. in Khaled Anatolios, *Athanasius*, The Early Church Fathers (New York: Routledge, 2002), 220.

⁹ Gregory of Nyssa, *Letter to Peter* 4; Eng. trans. in John Behr, *The Formation of Christian Theology*, ii: *The Nicene Faith* (Crestwood, NY: St. Vladimir’s Seminary Press, 2004), 419.

¹⁰ St Athanasius, *Third Letter to Serapion*, chapter 28, *Patrologia Graeca*, 26, p. 623; Eng. trans. in *The Letters of St Athanasius Concerning the Holy Spirit*, trans. C. R. B. Shapland (London: Epworth Press, 1951), 13-5.

¹¹ e.g. *Patrologia Graeca*, 45, p. 125; Gregory of Nyssa, *On ‘Not Three Gods’ to Ablabius*, *Nicene and Post-Nicene Fathers*, ser. 2, v (Grand Rapids, MI: Eerdmans, 1978), 334.

Commemoration of the Armenian Martyrs

A SERVICE OF COMMEMORATION of the Armenian Martyrs of 1915 was held at Westminster Abbey at 7.00 pm on Wednesday 28th October. The service was attended by His Holiness Karekin II, Supreme Patriarch and Catholicos of All Armenians, His Excellency Mr Serzh Sargsyan, President of Armenia, His Royal Highness Prince Charles of Wales, His Excellency Dr Armen Sarkissian the Armenian ambassador to the Court of St James, and members of the Armenian Government. Addresses were given by the Catholicos and by Richard Chartres, Bishop of London.

Address by His Holiness Karekin II

Glory and thanksgiving to God on High as we are blessed to be in attendance here at Westminster Abbey, rich with spiritual tradition, participating in this Ecumenical Service to celebrate the lives of the newly sainted martyrs of 1915, together with the honourable President of Armenia Mr. Serzh Sargsyan, the clergy and the faithful.

We are thankful to His Royal Highness, the Prince of Wales, for joining us today. His love and admiration for our people and our country we have felt on various occasions, most particularly during his visit to Armenia.

Our brotherly love we convey to His Grace the Most Reverend and Right Honourable Justin Welby, the Archbishop of Canterbury, together with whom we are called to spread the light of the Gospel of our Lord and to fulfill Christ's message in the lives of our people.

We are comforted that through this joint Ecumenical prayer the Church of England and the people of the United Kingdom stand in brotherly solidarity with our people through this expression of respect towards the newly sainted Armenian Martyrs.

Dear brothers and sisters,

The hearts of our people have not yet healed from the wound of the Armenian genocide which was perpetrated by Ottoman Empire at the dawn of the twentieth century, during which one and a half million Armenians perished because of their national identity and Christian faith. We lost the majority of our historic ancestral homeland. Hundreds of thousands of Armenians were deported and scattered throughout the whole world. The martyred children of our people accepted the crown of martyrdom, faithful to the words of the apostle, 'And if ye suffer for righteousness' sake, happy are ye: and be not afraid



of their terror, neither be troubled; But sanctify the Lord God in your hearts.' (1 Peter 3:14).

Today, as we mark the 100th anniversary of the Armenian genocide we renew our gratitude to the nations who recognized and condemned this heinous crime, the nations which provided safe haven for the survivors, and also to the sister churches who loudly voiced their condemnation in and around the world. Furthermore, we recall with a deep sense of gratitude the British government which during the years of the First World War, along with the allied nations, characterized the annihilation of the Armenian people as a crime against humanity. Great Britain's contribution to world civilization and its commitment to human values inspire confidence that the people of the United Kingdom will continue their fraternal support and contribution towards the restoration of historical justice to our people.

Dear faithful brothers and sisters,

The recognition of the Armenian genocide is not merely a condemnation of a historical fact but moreover is a rejection and prevention of crimes against humanity of which even today innocent people are victims, particularly in the countries of the Middle East.

Denial of the crime of genocide, expressing support for the policy of denial, appeasing genocidal countries and showing deference towards them: each of these is a catalyst for the recurrence of genocidal crimes. The Apostolic command states, 'For the fruit of the Spirit is in all goodness and righteousness and truth; proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them.' (Eph. 5:9-11).

It is of deep spiritual comfort to us that through this collective prayer at Westminster Abbey we have honoured the memory of our perished ancestors and we have asked for the intercession of the canonized martyrs for the peace and safety of humanity.

We bring our blessings to the Dean of Westminster Abbey, The Very Reverend Dr John Hall, the Bishop of London, The Right Reverend and Right Honourable Dr Richard Chartres, and the Primate of the Armenian Church in the United Kingdom and Ireland, His Grace Bishop Hovakim Manukyan, for their efforts in assisting the organization of this memorial service.

We express our appreciation to Dr Armen Sarkissian, Armenia's Ambassador to the United Kingdom, for initiating this event and for his significant contribution.

At this sacred moment we pray to God Most High that He strengthen our churches so that we may serve in the love of Christ the flock entrusted to us and support each other through spiritual unity so that we may be able to work together for the sake of a just world, harmonious and free from violence.

It is our prayer that the Lord keep and protect the United Kingdom and Her Majesty Queen Elizabeth, her government, the Church of England, and the faithful people and that He may send down His heavenly peace to all mankind.

Under the blessing of the Lord, may the good relationship and collaboration between our two countries and peoples be strengthened and made more fruitful.

May the love and grace of our Lord Jesus Christ be with us and with all. Amen.

Address by Richard Chartres, Bishop of London

Father, may we with St Gregory of Narek "speak with God from the depths of the heart". Amen.

"Are you able to drink the cup that I drink or be baptized with the baptism that I am baptized with?"

Jesus Christ's question in our gospel reading is a haunting one for everyone in this great church as we commemorate the martyrs in the presence of so many of the descendants of those who survived the Metz Yeghern, the Great Catastrophe of 1915. The baptism to which Jesus Christ refers is no merely ecclesiastical rite. In the original Greek of the New Testament the verb "baptizomai" was used of "being flooded with calamities".

When taxed with his appalling crimes and asked whether he would not be execrated by future generations Hitler dismissed the suggestion with the sneering comment "who remembers the Armenians". Historians debate whether he used those precise words but like so many of the great criminals in history, Hitler was confident that as the victors impose their version of history on the vanquished, his crimes would be forgotten.

Forgetting the Armenian martyrs of 1915 would be yet another betrayal. This service in the presence of the President of the Republic of independent Armenia and His Holiness Karekin II, Catholicos of All Armenians is a contribution to a year of events which have sought to do justice to the suffering of the Armenian martyrs and to celebrate their legacy.

Remembering is a duty especially in our own day when the suffering of Christians and other communities in Iraq, Syria, Pakistan, Egypt and Libya cries out for recognition and relief. Our act of remembrance this evening is a sign that such crimes against humanity will not be forgotten.

The past cannot be changed but we are responsible for how we remember it. What we extract and carry forward from what has gone before creates possibilities for the future or closes them off. In a sense we remember the future.

In this creative act of remembering, impartiality is not possible but honesty is a duty. Remembering is not so much taking down a file from the shelf containing some fixed representation of some past event as it about recombining multiple sources of information and experience. That is why the writing of history is always, in the end, an art rather than a science although it is an art which must be practised with proper discipline.

Public remembering in the form of commemorations, saints days and festivals have always contributed powerfully to the coherence and sense of identity among groups or nations. What and who we remember as individuals plays a vital role in forming our own identity. We are sad when with the onset of dementia more and more of a person's memories are lost until that most painful point when someone we love cannot recognise us. Amnesia can undo

civilisations as well. They die in the night when no one can remember why once upon time they inspired self-sacrifice.

Destiny and history are intimately connected. If a person only has a sense of history without a sense of destiny they can be very tedious. On the other hand anyone who has a sense of destiny without a sense of history is certainly very dangerous.

This evening we salute the efforts of the Armenian Church and people to secure a just recognition of the sufferings of the past. Everyone who honours the Armenian story is grateful for the courage of people like Hrant Dink whose work released a flood of memories especially of forced adoptions. The then Turkish Prime Minister Erdogan declared after Dink's assassination – "A bullet was fired at freedom of thought and democratic life in Turkey".

Talk about forgiveness when there has been no confession is too glib but the Armenian story is moving forward. This ancient nation settled on the Anatolian plateau for millennia has always demonstrated extraordinary resourcefulness in maintaining Armenian culture, despite being threatened by a succession of competing and opposing Empires. There are so many vivid illustrations of Armenian resourcefulness. I particularly enjoy the thought of a party of Western Capuchin missionaries who in 1707 arrived in Lhasa, believing themselves to be the very first Christians to reach the forbidden city of Tibet - only to find 5 prosperous Armenian merchants already in residence who offered to show them around.

Jesus Christ at supper with his friends on the night in which he was betrayed said "do this in remembrance of me". It was not an invitation to recall an event which would recede into "far away and long ago". They were to re-member him rather than dis-member him by quarrelling. Nourished by his story they were to be his members, his arms and legs, his feet and hands so that in their communities Jesus himself would be really present opening up a fissure through which God's future could irradiate the world. In our solemn commemoration and celebration of the martyrs; in the outpouring of compassion for those innocents who perished in 1915, the Armenian people are preparing for great Armenian centuries to come.

I saw first-hand moving evidence of what is being done on a visit to Eastern Armenia earlier in the year. There were great events superbly organised but the memory which stays with me and inspires me with hope is the visit under the aegis of His Holiness to a youth centre in Yerevan established by the Church in a former Komsomol building. The talent and dynamism of the young contributors to the concert which we were privileged to attend,

especially the unforgettable young duduk player, were powerful incentives to believe in the Armenian future. I was reminded of some words of Catholicos Karekin I – “The church everywhere in the world has to proclaim the truth that *life is more than food and the body more than clothing*.” He emphasised the crucial role of young people in building “a healthy well balanced church-nation relationship”, a “harmony” as a “source of regeneration of the spiritual values that are urgently needed by mankind at this critical time”.

Armenian culture and enterprise have always flowered whenever historical circumstances in the region have permitted. In our own day as unchallengeable Western hegemony recedes to be replaced by a more genuinely multi-polar world the significance of places like Armenia which stands at the crossroads of the traffic between East and West has a fresh potential.

Then again in our growing global culture and economy the presence of the Armenian diaspora in so many lands where they have settled constitutes one of those networks which enriches communications without homogenising the world.

When this Abbey Church was consecrated in 1269, Leo II had just become King of Armenia and the alliance between English and Armenian Kings was already long established. Armenian expertise in military engineering especially castle building had an influence in these islands of the far West. The presence of His Royal Highness the Prince of Wales together with our distinguished visitors from Armenia promises a renewal of these ancient ties consecrated in the blood of the martyrs and dedicated to the cause of international peace and harmony. In the words of His Holiness the Catholicos, following the example of the holy martyrs and through their intercessions we are constrained to work together for peace with justice “wherever human rights are trampled”, “wherever faith and identity are fanaticised.”

One of the most attractive and tragic victims of 1915 was Archimandrite Komitas who preserved much of the cultural heritage of Western Armenia by his collection of folk songs. He introduced polyphony into Church music as we have heard and also the organ. He was a figure of European celebrity and significance who spent many years in Berlin and Paris and even visited the Isle of Wight. He was traumatised by the events of 1915 and never recovered from the Great Catastrophe but in his poetry he calls out to us not only to remember but to keep turned towards the light,

“Every day, take a lantern, keep it bright as the light source of your mind –

Again and again take the inexhaustible fire as the hopeful cord of your heart.”

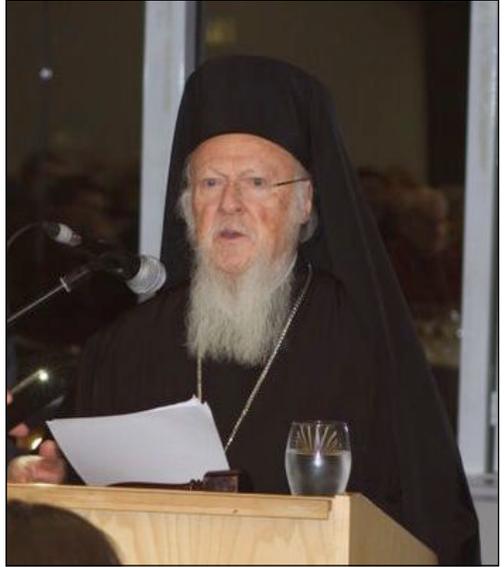
May the souls of the holy martyrs rest in peace and rise in glory. Amen.

Creation Care and Ecological Justice: Reflections[†]

BARTHOLOMEW, ARCHBISHOP OF CONSTANTINOPLE-NEW
ROME AND ECUMENICAL PATRIARCH

Distinguished members of the
Oxford Union,
Esteemed administrators,
faculty and friends of the
University,
Dear students,

IT IS a unique pleasure and a great privilege to be invited to address this historic academic union. We express our wholehearted gratitude to our hosts and organizers of this exceptional opportunity in a city where over forty years ago, the official theological dialogue between the Orthodox Church and the Anglican Communion was established.



Many of you will no doubt be surprised that a religious leader concerned with “spiritual” or pastoral values has been involved with “secular” or political issues. After all, what does preserving the planet have to do with saving the soul? It is widely assumed that climate change and the exploitation of natural resources are matters concerning scientists, technocrats and legislators.

Yet, the preoccupation of the highest spiritual authority in the Orthodox Church, namely the Ecumenical Patriarchate, with the ecological crisis demonstrates that we cannot have two ways of looking at or responding to the world: religious on the one hand and worldly on the other. We cannot separate our concern for human dignity, human rights or social justice from concern for ecological protection, preservation and sustainability. These

[†] An Address given to the Oxford Union, November 4, 2015.

concerns are forged together, comprising an intertwining spiral that can either descend or ascend.

If we value each individual made in the image of God, and if we value every particle of God's creation, then we will care for each other and our world. In religious terms, the way we relate to nature and the biodiversity of creation directly reflects the way we relate to God and to our fellow human beings.

This is precisely why only a few months ago, together with the Archbishop of Canterbury, the Most Reverend Justin Welby, we jointly signed an article that appeared in the International New York Times in response to a report by the Lancet Commission on Health and Climate Change. There, we affirmed together that:

We are now – like never before – in a position to choose charity over greed, and frugality over wastefulness in order to affirm our moral commitment to our neighbour and our respect toward the earth. Basic human rights – such as access to safe water, clean air and sufficient food – should be available to everyone without distinction or discrimination.

This is also why, next month, we shall travel to Paris, which will be the center of the world's attention and expectation, urging governmental leaders for long-overdue climate action at the United Nations Climate Change Conference.

The role of religion in our world

Dear friends, the first point that we would like to emphasize to you this evening is that religion has a positive and profound role to play in our world. There is a vital sign of our times at the beginning of this new millennium, and that is what we might call “the return of God” – that is to say, the reevaluation of the function and responsibility of religion in the public square. Religion today comprises a central dimension of human life, both on the personal and the social levels. No longer can religion be relegated to a matter of individual preference or private practice.

Religion is becoming increasingly meaningful and momentous in appreciating the past, analyzing the present, and even assessing the future of our world. In our day, religion claims a public face and a social profile; and it is invited to participate in contemporary communal discourse.

Indeed, even as we prepared our address for you today on the role of religion in raising awareness and responding to questions about climate change – an area where we have focused a great deal of our humble ministry over the

last twenty-four years – the world is overwhelmed by an unprecedented human crisis with the flight and plight of hundreds of thousands of refugees from the Middle East, especially from Syria.

We are nowadays facing a worldwide economic crisis and its social consequences are evident on a global scale. Ultimately, we regard this crisis as a “crisis of solidarity.” Yet, our Church has historically sought to build bridges of interfaith dialogue, ecological awareness and the culture of solidarity between diverse faiths and cultures, as well as between humanity and the natural environment. We are convinced that the future of humanity is related to the establishment of the culture of solidarity.

Solidarity is a term that contains the very essence of social ethos, embracing the pillars of freedom, generosity and justice. It includes the struggle for a just society and the respect for human dignity beyond any division or discrimination of social class, economic status or ethnic origin. We are convinced that the future of humanity is closely related to a culture of solidarity. In many ways, we can speak of a crisis of solidarity and a crisis in the natural environment.

The crisis of solidarity and the ecological crisis

The most serious contemporary threat against such a culture of solidarity is the prevailing economy – what we might call, the fundamentalism of market and profit. We are not qualified economists, but we are convinced that the purpose of economy should be for the service of humankind. It is not by coincidence that the terms economy and ecology share the same etymological root. They contain the Greek word *oikos* (household). *Oikonomia* (or “economy”) involves the care or management of our household; *oikologia* (or “ecology”) implies the study and appreciation of our home; and, by extension, *oikoumene* (or our “ecumenical” imperative as churches and faith communities) demands maintaining and sustaining our world as a place where we can all live in harmony and justice.

True faith does not release us from our responsibility to the world. On the contrary: it strengthens us to give a witness of reconciliation and peace. Thus, we reject any form of “economic reductionism,” the reduction of the human being merely to *Homo oeconomicus*. In brief, we resist the transformation of society into a gigantic market, the subordination of the human person to the tyranny of consumerism, as well as the identification of “being” with “having” in society.

Wealthy, industrialized countries have unquestionably contributed most to atmospheric pollution. In our effort, then, to contain and reverse global warming, we must honestly ask ourselves: Will we in the West, in more affluent countries, sacrifice our self-indulgence and consumerism? Will we direct our focus away from what we want to what the rest of the world needs? Will we recognize and assume our responsibility to leave a lighter footprint on this planet for them and for the sake of future generations? We must choose to care; otherwise, we do not really care at all.

At stake is not just our respect for biodiversity, but our very survival. Scientists calculate that those most harmed by global warming in the future will be the most vulnerable and marginalized. We know, then, that the ecological crisis is directly related to the ethical challenge of eliminating poverty and advocating human rights. The dignity and rights of human beings are intimately and integrally related to the beauty and – we would dare to say – the rights of the earth itself. After all, who will dare to speak for the voiceless resources of our planet? Who will step up to protect the silent diversity of its species? Will our generation accept responsibility for pushing our environment over the tipping-point?

This underlines what we have been saying for almost three decades – namely, that global warming is a moral crisis and a moral challenge. It is a crisis about and within the human heart. The solution of the ecological problem is not only a matter of science, technology and politics but also, and perhaps primarily, a matter of radical change of mind, of new values, of a new ethos.

For the Orthodox tradition, sin has a cosmic dimension and cosmological impact. The theology of the Orthodox Church recognizes the natural creation as inseparable from the identity and destiny of humanity, inasmuch as every human action leaves a lasting imprint on the body of the earth. This means that human attitudes and behavior towards other people directly impact on and reflect human attitudes and behavior toward creation.

This is why we use the term *metanoia*, which signifies a shift of mind, a total change of heart, to determine the transformation of our attitudes and actions toward our world. This is very important because, during the last century, a century of immense scientific progress, we also experienced the biggest destruction of the natural environment. Science will inform us about the world; but it cannot reach the depth of our soul and mind. Today, we know; and yet we still continue to act against our knowledge. Knowledge has unfortunately not resulted in metanoia.

The future is open; the choice is ours

Dear friends, the future is open; and the choice is ours, yours. On the one hand, our world is indeed in crisis. Yet, on the other hand, never before in history have human beings had the opportunity to bring so many positive changes to so many people and to the global community. There has never been so much turmoil on our planet; but equally so, there has never been greater opportunity for communication, cooperation and dialogue.

Interfaith dialogue, environmental awareness and the culture of solidarity are responsibilities that we owe not only to the present generation. Future generations are entitled to a world free from fanaticism and violence, unspoiled by pollution and natural devastation, a society that is a place of solidarity. This is the role and responsibility of religion.

As we already noted, the choice is ours! We stand at a critical moment in the history and future of our planet, a time when our human community must choose about the future of our earth community. The protection of our planet's vitality and diversity is a sacred task and a common vocation. At a summit organized by the Ecumenical Patriarchate three years ago, former NASA climate scientist Professor James Hansen observed: "Our parents honestly did not know that their actions could harm future generations. But we, our current generation, can only pretend that we did not know."

Conclusion

In conclusion, then, you will now appreciate why a religious leader is concerned with the ecological crisis. We are convinced that we must make the strongest possible call for change and justice at the Climate Conference in Paris next December. This is our ethical and honorable obligation; this is our word of promise and hope to the entire world.

As we stand before you and look into your eyes, we draw a great deal of encouragement, inspiration and hope for a bright future. For your sacred task is undoubtedly to transmit to your colleagues a spirit of openness. It is you that will carry the responsibility for social values, for religion and culture, for freedom and justice, for the respect of otherness, for solidarity with humanity and with the whole of God's creation. It is you that must educate our world about a vision of participation and a culture of sharing, of existence as coexistence and of life as communion.

It is not too late to act, but we cannot afford to wait; we certainly cannot afford not to act. We all agree on the necessity to protect our planet's natural resources, which are neither limitless nor negotiable. We are all in this together. People of faith must practice what they preach; citizens of the world must clearly voice their opinion; and political leaders must act urgently and decisively.

Orthodox Icon: A variety of ways to depict a sacred image

An exhibit from the workshops of St. Elisabeth Convent in Minsk, Belarus

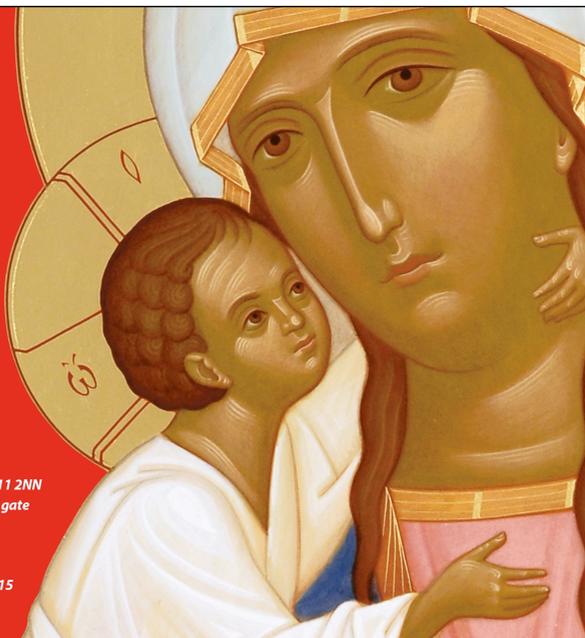
Aside from the traditional depiction of an icon in egg tempera, this exhibit highlights the different ways in which iconographers present a sacred image to its viewer.

**NOVEMBER 16 –
NOVEMBER 30, 2015**

*Sacred Space Gallery
St John's Notting Hill, Lansdowne Crescent W11 2NN
Gallery accessible through St John's Gardens' gate
email: info@sacredspacegallery.com*

*Gallery Opening Hours
Monday to Friday
10am – 1pm
or by appointment*

**OPENING NIGHT
NOVEMBER 17, 2015
6:30PM – 8:30PM**



Book Review

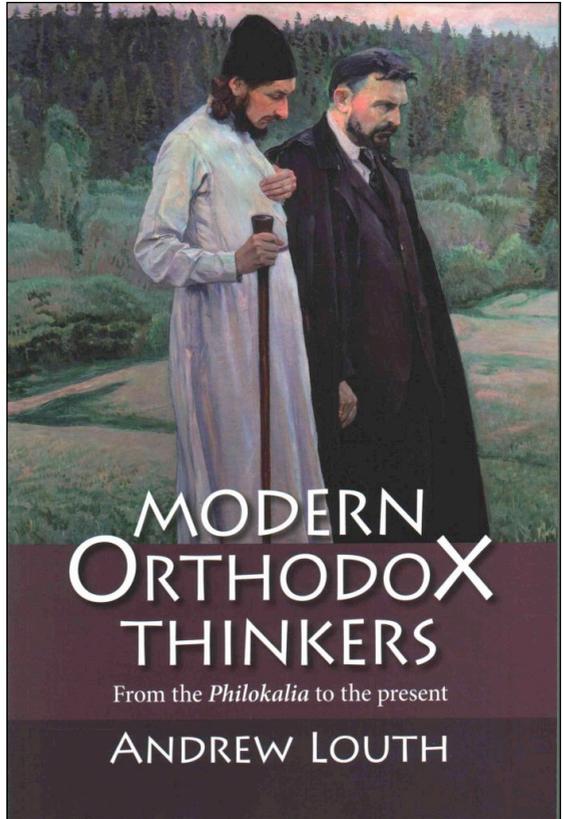
DIMITRIS SALAPATAS

Modern Orthodox Thinkers – From the Philokalia to the present. Andrew Louth. £19.99. SPCK, 2015. Paperback. ISBN: 978-0-281-07127-2.

FR ANDREW LOUTH has recently published his new book *Modern Orthodox Thinkers – From the Philokalia to the present*, published by SPCK. This book endeavours to give an introduction to the modern Orthodox theological discourse and its representatives, making it the ‘standard handbook on the ways of Orthodox theology in the nineteenth and twentieth centuries,’ as stated by Fr John Behr.

This book is a revised version of a number of public lectures the author gave between 2012 and 2014 at the Amsterdam Centre for Eastern Orthodox Studies (ACEOT), following his previous book (*Introducing Eastern Orthodox Theology*,

SPCK, 2013), which was also based on public lectures Fr Andrew gave in Amsterdam. However, his new book gives ‘a history of Orthodox *thinkers*, rather than a history of Orthodox *thought*, or theology,’ (p. xiii) who were influenced in one way or another by the *Philokalia*, returning therefore Orthodox thinkers and thought to ‘a theology rooted in the Christian



experience of prayer, and all that that entails by way of ascetic struggle and deepening insight – nourished by the Fathers (and Mothers) of the Church.’ (p. xiii).

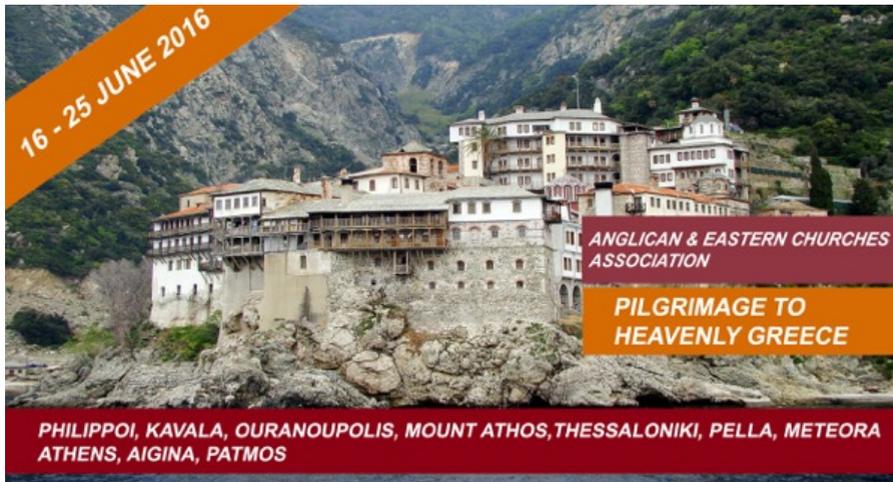
Fr Andrew has endeavoured to give a catholic overview of the influence of the *Philokalia* from various Orthodox points of view; thus, he examines the influence this significant book has had for theologians in Russia, the Russian diaspora in the West, Greece and the West, observing how these representatives actually come in contact with each other, producing this new group under the name ‘Modern Orthodox Thinkers,’ including theologians such as Fr Sergei Bulgakov, Niloai Berdyaev, Fr George Florovsky, Paul Evdokimov, Fr Alexander Schmemmann, Metropolitan John of Pergamon (Zizioulas), Christos Yannaras, Elisabeth Behr-Sigel, Olivier Clement, St Silouan and Fr Sophrony, concluding with Metropolitan Kallistos of Diokleia, who has an unparalleled impact on the English-speaking Orthodox. This conclusion is significant, since Metropolitan Kallistos is closely connected to the *Philokalia*, ‘both by spearheading the translation of the *Philokalia* from Greek to English and by presenting in his own theological reflections what might well be called a ‘philokalic’ vision of theology.’ (p. xiv). Interestingly enough, the author has chosen theologians from various backgrounds; not all of them are professors, giving examples of theologians who are bishops, priests, laymen, and also men and women. Furthermore, the fact that the author has personally met and spoken to many of the theologians examined in this book, is significant, bringing a further understanding of who they are and what theological interests they have.

For each theologian, examined in this book, the author gives a brief background history and then some theological topics, which characterise the works of the specific person. This is a very interesting approach, identifying each theologian with a certain key topic, adding to it a number of other issues examined by each one of them. However, we could argue that in some cases the author could have considered and examined other theological thoughts, which have made the theologians unique in their field. Personally, I would of liked it if for example in Fr Sergei Bulgakov’s case, where the author examines the nature of theology, identifying him as a ‘liturgical theologian’ (p. 57) and then briefly looking into Sophiology, he could argue Bulgakov’s ideas on limited intercommunion, proposed during a conference of the Fellowship of St Alban and St Sergius in the 1930s. I would think that this is a more revolutionary and exciting path to follow. Although not accepted, practically and theoretically by both the Anglicans and the Orthodox, it is an idea still discussed in ecumenical

gatherings. Additionally, when looking at the examination of Metropolitan Kallistos of Diokleia and his theological vision of the *Philokalia*, it is interesting to see that Fr Andrew also explores the issue of personhood and the mystery of the human. Anthropology is currently the central theme of the Official Dialogue between Anglicans and Orthodox, in preparation for the fourth official statement. However, the author might have liked to examine a more exciting and thought provoking topic, i.e. women and the priesthood, whereby the Metropolitan has altered his initial view on this, questioning the Tradition of the Orthodox Church, promoting the idea of re-evaluating this topic within Orthodoxy. Despite the author referring to this crucial issue for modern theology, he does not try to examine it in depth. Nevertheless, this examination of additional topics could be seen as a future project, continuing the understanding of modern Orthodox theology.

This argument shows that perhaps a greater number of theological issues could have been examined for each theologian, in order to make it a more complete work; this would, however, be problematic, in respect to the great size of the book which would be produced. Nevertheless, it is a significant book, allowing for the initial examination of modern Orthodox thinkers, evidently showing and highlighting that noteworthy theologians exist in our epoch, permitting for the furtherance and blossoming of theology today, which strives to argue and find solutions to difficult and noteworthy questions. This book can be used as a serious and compact source of modern Orthodox theology, on a university level (also due to its fantastic further reading section) but also by those who are interested in current theological trends, not only in respects to the Orthodox world, but on a pan-Christian level.

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