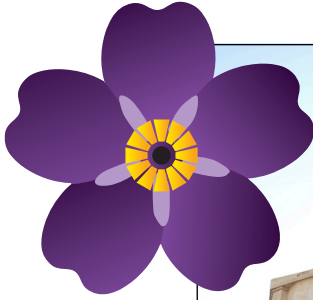


# KOINONIA



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# THE ANGLICAN & EASTERN CHURCHES ASSOCIATION

*Founded 1864*

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# *Koinonia*

## THE JOURNAL OF THE ANGLICAN & EASTERN CHURCHES ASSOCIATION

### Editorial

EARLIER THIS year, Pope Francis spoke about the Armenian Genocide, saying:

“Concealing or denying evil is like allowing a wound to keep bleeding without bandaging it.”

These words were widely reported around the world and received harsh criticism from Turkey. Despite this, they had a powerful effect and brought into the light an issue that has been in the shadows for a hundred years.

In this centenary year of the beginning of the Armenian Genocide, many events are taking place to highlight an international injustice that continues to deeply hurt a people who have suffered so much, and for whom the wound is still raw.

At the events I have been to, and among the Armenians I have met and spoken with, there is no sense of hatred or vengeance, only a profound and sorrowful anger and distress that the international community does not bring more pressure to bear on Turkey to speak and act more truthfully about what happened in the years following 1915. The writing of history is itself an act of selection and interpretation, but some are certainly more accurate and honest than others.

In an event at Southwark Cathedral earlier this year, I was amazed that over a thousand Armenians of all ages crowded into the building, to hear reflections and speeches on the anniversary. It was one of those occasions when you can feel emotion as a force in the atmosphere. One speaker from the European Parliament gave an excellent address, except for one thing – in mentioning the nations that had not recognised the Genocide, he failed to mention Britain itself. Though the politician's presence was greatly appreciated, this omission did not go unnoticed by those present.

Reconciliation and forgiveness can only happen where there is reality and honesty on both sides. Armenians have been ready and willing to discuss

and reflect on what happened for many years now. Denying such an atrocity makes it easier for similar things to happen again – and indeed, we might say they are happening again in the Middle East under Islamic State as they systematically purge the region of Christians as well as other minorities. The symbolism of the recent destruction of the Armenian Genocide Memorial Church in Syria was not lost on the Armenian people, nor on the Christians of Syria, and it should not be lost on us either.

It's time to end the lie and bandage the wound. In this edition of *Koinonia* the Anglican and Eastern Churches Association seeks to take a small part in that healing by speaking about what happened and dedicating its contents to the Armenian people around the world. Our Lord says that 'nothing is hidden that will not be disclosed' (Luke 8.17) and we pray that this centenary year may be the start of the bandaging of the wound and its healing.

Continuing the Armenian theme there is a book review by William Taylor on Patrick Thomas' 'Remembering the Armenian Genocide', and a 'From the Archives' article by Stephen Stavrou including extracts from publications by the AECA about the Armenian Genocide.

The ongoing persecution of Christians in the Middle East is not forgotten, and there is a transcript of an address by the Archbishop of the Chaldean Diocese of Erbil in Iraq, which was delivered to the General Synod of the Church of England earlier this year.

Greece is also in the news for its many economic problems. As many in that nation rely on tourism, this seems like an opportune moment to encourage visits and thus Greece is the next in our series of Travel Guides to Orthodox countries.

The AECA is always keen to include the work of those who benefit from its grants and awards and so this issue also includes the first of two chapters written by the Rev'd Dr Catherine Reid as part of an MA Dissertation. You may remember that Mother Catherine was the winner of the 2013 AECA Travel Award that commemorated the 1700th anniversary of the Edict of Milan, and I am delighted to include a section of the work which it facilitated. The chapter in this issue is entitled, 'Eschatology and the Eucharist in Orthodox Liturgy', and this will be followed next time with the subsequent chapter, 'Eschatology and the Eucharist in Anglican Liturgy'.

The Editor would like to apologise for the late appearing of this issue.

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## Contributors

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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.

STEPHEN STAVROU is Succentor of Southwark Cathedral and Chaplain to the Guy's Campus of King's College, London. He is a member of the AECA Committee and Editor of its journal and a member of the Anglican-Oriental Orthodox International Commission.

WILLIAM TAYLOR is the Chairman of the AECA and Vicar of St John's, Notting Hill. He is also the Ecumenical Advisor for the Kensington Episcopal Area, and regularly undertakes ecumenical engagements on behalf of the Church of England.

## Remembrance of the Armenian Genocide

ON THE front cover of this issue of *Koinonia* you will have noticed a purple flower. This forget-me-not flower symbol was issued by the Republic of Armenia as the official emblem of observance of the centenary year. It expresses the theme of remembrance and represents the past, present and future experiences of the Armenian people:

- The *black centre* represents the sufferings of 1915, and the dark aftermath of the Genocide.
- The thin *light purple petals* represent the present, and the unity of the Armenian people around the world as together they commemorate the centenary.
- The large *dark purple petals* represent the future, and the five continents where Armenian diaspora live, including many survivors. The dark purple is also meant to represent the priestly vestments of the Armenian Church, which has been and will remain at the heart of the Armenian Christian identity.
- The *inner yellow ring* stands for the twelve pillars of the Dzidzernagapert Armenian Genocide memorial in Yerevan, Armenia. The brightness of the yellow represents light, creativity and hope.

## News and Notices

### *Anglican-Oriental Orthodox International Commission*

The Commission meets again this October for further dialogue. After last year's resumption of talks and the momentous joint agreement on Christology (see *Koinonia*, All Saints 2014), there is much to be positive about. Please keep the Commission and its work in your prayers.

### *Armenian Genocide Centenary Events*

In this centenary year, a great many events are taking place to commemorate the Genocide and raise its profile on the international political arena. Full information about events can be found on the website of the Armenian Genocide Centenary Commemoration Committee, [www.ajcc.org.uk](http://www.ajcc.org.uk).

### *New Armenian Primate of the UK and Ireland*

On Sunday 12th July, Bishop Hovakim Manukyan was installed as Armenian Primate of the UK and Ireland at St Yeghiche Armenian Church in South Kensington. The Ceremony of Installation was performed by Bishop Bagrad Galstanyan who had travelled from the See of Holy Etchmiadzin to the United Kingdom to represent the Catholicos and Supreme Patriarch of All Armenians, His Holiness Karekin II. The preceding evening a reception hosted by the Armenian Community Council UK was attended by Orthodox Church leaders from across the UK.



*His Grace Bishop Hovakim*

### *Annual General Meeting*

Despite the inconvenience of the tube strike, the Annual General Meeting of the AECA took place on Thursday 9th July.

The current Committee were all re-elected. The Rev'd Dr William Taylor, Chairman of the AECA writes:

'I am really grateful to you for working with the Committee over the last 3 years, and I am looking forward to the next three years of our working together. 2016 will be a very significant year for Orthodoxy, and it will good for the AECA to play a small part in the continuing story of relations between Anglicans and Orthodox, a task to which I am ever more committed.'

Next year's AGM will take place on Thursday 7th July at St Sava's, Serbian Orthodox Church, Lancaster Road, W11.

### *Honour for Bishop Angaelos*

It was with great joy that we heard the news that a very good friend of the AECA, Bishop Angaelos, General Bishop of the Coptic Orthodox Church in the UK, was awarded the honour of an OBE for services to international religious freedom by Her Majesty the Queen in the Birthday Honours List, published on 13th June. In response to the honour Bishop Angaelos commented:

'I am humbled by this award because I see it as my role and duty to advocate for religious freedom as part of my ministry. While I am thankful for this great honour, it also comes with a sense of sadness that in the 21st Century we still need to defend people's God-given rights and freedoms in this way. I consider this an award to every person who has worked with and supported me along the way and pray that God rewards and blesses them for all they have done and all they will continue to do. I must also express my sincere gratitude to Her Majesty The Queen and the Prime Minister for considering this cause worthy of such public acknowledgement.'

### *Website and Facebook*

A refreshed website is currently underway. We hope to make available back issues of Koinonia. It will be more regularly updated and have a wider range of information about our work and activities.



## *Exploring Ethiopia's Orthodox History*

A journey to Ethiopia with Wind, Sand and Stars, 11–25 January 2016. With guest speaker Canon Dr John Binns, vicar of Great St Mary's University Church, Cambridge.

The journey will trace the fascinating evolution of Ethiopia's Orthodox Church with its distinctive and enduring oral traditions: "We begin in the ancient city of Axum, the world's earliest Christian kingdom, and from here head to the heart of the Ethiopian Highlands to explore the exquisite rock-hewn churches of Lalibela. We continue to the fortified city of Gondar and then on to Bahir Dar, where we can witness the celebration of Timqat and also visit the thriving island monasteries of Lake Tana. Ethiopia's rich history is matched by its spectacular scenery and warm hospitality." Cost: £2,595 + flight.

Please note that this pilgrimage is not organised by the AECA, although we commend it to members and those with an interest in Orthodox Christianity. Further practical information and a full itinerary can be found at [www.windsandstars.co.uk](http://www.windsandstars.co.uk).

## *AECA Constantinople Lecture*

The Annual Constantinople Lecture will take place on Thursday 19th November at St Sophia's Greek Orthodox Cathedral, Moscow Road. We are delighted to have as our speaker the Rt Rev'd Christopher Chessun, Bishop of Southwark. The lecture is preceded by Vespers and followed by a reception (ticket required). For full details and how to apply, please see the advertisement at the back of this edition.

## Address by the Archbishop of the Chaldean Diocese of Erbil, Iraq<sup>1</sup>

CHAIR: We now turn to a matter of both great seriousness and immense significance. Archbishop Bashar Warda, the Chaldean Archbishop, has been invited to address Synod at the suggestion of Bishop Geoffrey Rowell and with the support of the Ecumenical Bishops and Presidents. The Business Committee scheduled his speech as a follow-up to the panel session on the persecution of minorities in Iraq and Syria which took place at the November group of sessions. It is a huge privilege to hear someone who speaks from the centre of the suffering Church, from a place that we have been praying for so much. We are deeply grateful to the Archbishop for being here today, making the difficult journey from Erbil to be with us. I am sure that the Synod will be very accepting if the speech is slightly longer than scheduled given its immense importance and significance to us. I invite you to welcome with great warmth his Grace, the Archbishop.

ARCHBISHOP OF ERBIL: Your Graces, members of the Synod, thank you very much for inviting me to the General Synod of the Church of England.

I am grateful for this opportunity to share with you our pain and hope in Iraq and in the Middle East.

I must say that this talk is perhaps the most difficult one I have had to give. Many times I have spoken in front of audiences such as this, filled with kind and caring souls, but it has always been to give warnings of what might happen, and to invite investment and raise awareness about opportunities. This time it is different.

Christianity in Iraq is going through one of its worst and hardest stages of its long history that dates back to the first century. Throughout all of these long centuries, we have experienced many hardships and persecutions during which we have offered caravans of martyrs. The Christian community has enriched Mesopotamia throughout its historical stages with religion, culture and civilisation as well as a culture of co-existence despite the painful blows that they have been experiencing throughout the long centuries.

The recent decades have forced our faithful into displacement and immigration three times, leaving behind each time a history and a culture that many sought to suppress and wipe out.

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<sup>1</sup> The Address by the Archbishop to the General Synod was delivered February 2015.

My Christian people in many villages faced upheavals that followed World War II. Before that, we were victims of acts of genocide at the hands of the Ottoman Turks during the Massacre of Safar Ber Lik, what they call Seifo, in 1915 and then the Massacre of Semele in 1933 at the hands of the Iraqi army. During the Kurdish Uprising in 1961 and the Soriah Uprising in 1969, we were forcibly evicted from the numerous villages and towns and resettled in Baghdad and Mosul.

The acts of genocide, both organised and arbitrary, as well as displacement continued unabated starting from Basra, Baghdad, Mosul and Kurkuk in the aftermath of the last regime change in 2003. They were crowned by the Massacre of the Church of our Lady of Salvation in Baghdad in October 2010, during which the Christian worshippers were killed in cold blood. This was followed by acts of terrorism and displacements in June and August 2014, the year that witnessed the worst acts of genocide experienced by us in our homeland. We are now facing the extinction of Christianity as a religion and as a culture from Mesopotamia.

Brothers and sisters, during the past year more than 125,000 Christians have been forced to flee from their villages only because they choose to remain Christians and refuse the conditions Daesh imposed on them. They had to leave at night, under the cover of darkness. Many of them trod their own path of Golgotha for long hours, having left everything behind, other than their bare clothes. Arriving on foot, they sought refuge in the relatively secure region of Kurdistan, having no idea as to whether they would ever be able to return to their life-long homes. The political designation that is used to classify these brothers and sisters is “displaced”. If they decide to cross an international border, they will be classified as “refugees”.

These days the displaced among us have been hearing sad news, reports of the acts of pillage and looting of their homes and the destruction of some of them as a result of military operations. They realise well that the military liberation of these areas is not the same as political liberation. We are waiting to know that our villages are safe and secure. We believe that the dear Lord will allow us to see that day; and on that day we will return to deserted and ruined houses, empty schools and hospitals. As for our precious churches, it is heart-breaking for us to imagine what they will look like when we return. But we can and we could rebuild it.

Today, we have families that are relying completely on the charity of others. Less than a year ago, these same families were in their own houses and were self-supporting, with sufficient or abundant regular incomes. These days,

we pray in tents, having left behind ancient churches that lived the story of a flourishing Christianity, blessed with strong, willing believers and martyrs.

Too many families have lost confidence in their homeland. This should not surprise anyone. The homeland of Christians has rejected them and thrown them up. They have chosen to emigrate to the unknown, confident that they will be more secure. The road to immigration has a very long queue. Our friends and families are queued up waiting for months and years in Turkey, Lebanon and Jordan for a chance to move again, maybe for the last time, to North America, Europe, Australia or Canada. The difference in outlook between the internally displaced persons (IDPs) and refugees is that the refugees have made a final decision to get out. The IDP crisis that we are now experiencing in Kurdistan is known as a refugee crisis in the lands of our neighbours. The displaced have either not made a final decision or have decided to try to save more money before they depart.

It is an understatement for me simply to say that we are in desperate need of financial and material support so that our families may stay and survive, or depart and survive. This crisis is one of chronic urgent need.

For the Chaldean Church and our sister churches of the East, the persecution our community is enduring is doubly painful and severe. We are personally affected by need and by the reality that our vibrant church's life is dissolving in front of our eyes. The massive immigration that is now occurring is leaving my church, and other churches, weaker. This is a deeply sorrowful reality. We, who are part of the church hierarchy, are very often tempted to encourage our parishioners to stay to keep the presence of Christ alive in this special land, but truly, I and my brother bishops and priests can do no more than to advise young mothers and fathers to take all the necessary considerations into account and to pray long and hard before taking such a momentous, and perhaps perilous decision. The Church is unable to offer and guarantee the fundamental security that its members need to thrive. It is no secret that hatred of minorities has intensified in certain quarters over the past few years. It is difficult to understand this hate. We are hated because we persist in wanting to exist as Christians. In other words, we are hated because we persist in demanding a basic human right.

All of us have a responsibility to help them through our personal prayers, I ask you to pray every day for our community, sacrifices for them, and then through a campaign of raising the awareness of the international community about the fragile condition of our Iraqi Christian community.

There are then two things that we as a church can do. The first is to pray and to keep praying. The second is to use all of the relationships and networks we share in a part of the Church of Christ as a pulpit to raise awareness about the true risk to our survival as a people. I cannot repeat loudly enough that our well-being as an historic community is no longer in our hands. The future will come, one way or another, and for us this means waiting to see what sort of aid (whether military or relief) arrives.

There are a number of relief projects for which we need funding; in particular we are requesting help to support renting houses for the Christian refugees who are living in public schools and to support us in creating residential rental units on church land. That is a necessary and worthy project. With your help it will allow families a more stable environment and enable them to seek suitable jobs locally and even as they make long-term plans regarding immigration. Your help with implementing this short term and long-term solution is very necessary. There are other projects which will help us as well.

We are thankful for the help that the organisations have been giving to us since day one. This generosity has fuelled the hopes of many. So I ask you, after thanking you for this invitation, to keep praying for our community and please raise the awareness of all politicians. We have lost in Iraq the Jewish communities in the 1940s of the 20th century and when we lost them, we lost a lot. Please do not let another community disappear from the Iraqi community. Thank you very much.

THE CHAIR: Please note that during the service of Holy Communion on Thursday, collection envelopes will be available for those of you who wish to donate to the Christian Aid Iraq Fund. We will hold a moment of silence before proceeding.

*Basbar Matti Warda (born 15 June 1969 in Baghdad, Iraq) is a Chaldean Catholic cleric and the current Archbishop of Erbil, Iraq. Warda joined the Saint Peter's Chaldean seminary in Baghdad and was ordained a priest in 1993. In 1995 he joined the Redemptorist order of Flanders in Belgium. After receiving his master's at the Catholic University of Louvain in 1999 he returned to Iraq. Warda was apostolic administrator of the Diocese of Zaku from July 2007 until its merger with the Diocese of Amadiyah in June 2013. In 2009 the Synod of Bishops of the Chaldean Catholic Church elected him Archbishop of the Archeparchy of Erbil. After Pope Benedict XVI gave his consent to this election in 2010 he was consecrated on 3 July of the same year.*

# Eschatology and the Eucharist in Orthodox 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*.

Reproduced here is the first of two chapters from that dissertation. This chapter deals with the subject from an Orthodox perspective, and the chapter to follow in a future edition of *Koinonia* will do so from the Anglican perspective. In her introduction, Mother Catherine writes:

'The present study wishes to explore the relation between eschatology and the Eucharist in the Anglican and Orthodox. The motivation for this topic arises from personal liturgical experience and previous study of Orthodox worship, and the desire to better understand the nature of the Anglican Eucharistic rite. The particularly striking aspect of Orthodox worship is its ability to communicate an entirely different liturgical experience from Western liturgy, especially conveying the sense that everything that has ever lived and created in the world is now present and a part of the same destiny and calling as all that is living now and all that is to come. Out of this experience grew the desire to examine how the Anglican Eucharistic rite might attempt to convey the purpose and destiny of humankind and all creation.'

+ + +

ORTHODOX THEOLOGIAN, Dumitru Staniloae, has written a series of books on Orthodox dogmatic theology called *The Experience of God*. In volume two, *The World: Creation and Deification*, we get an excellent insight into the Orthodox understanding of creation, the fall, and redemption. As perhaps expected, this is largely a presentation of the thought of the Church Fathers, especially the Cappadocians' and Maximus the Confessor. In fact, this work makes it very clear just how much Maximus' thought has influenced the Orthodox worldview. Staniloae begins by making it clear that, in the Eastern tradition, human

beings are not considered a part from nature, and that by 'world' both humanity and nature are implied.<sup>1</sup> Indeed, it becomes clear that this connection is one where both are dependent on each other for fulfilling their purpose. Accordingly, each human person is considered a hypostasis of the entire cosmic nature, but is only such when in solidarity with others.<sup>2</sup> Already, we can begin to see the outworking of a founding idea: 'the economy of God, that is, his plan with regard to the world, consists in the deification of the created world, something which, as a consequence of sin, implies also its salvation'.<sup>3</sup> The thinking operating behind this idea is also the work of Maximus: 'for everything that comes into existence is subject to movement, since it is not self-moved or self-powered'.<sup>4</sup> This means that all creation, in virtue of being created, is in motion. Importantly, however, it is moving towards its beginning, its first and only cause, from which it was brought into being – God. Not only are the world and humanity not self-causing, but neither have they reached perfection because God did not bring them into existence in the fullness within which he exists. However, he 'does exert upon the world and upon humans the attraction of the fullness toward which they are striving, and of which they will in the end partake, not by means of their own nature, but by means of that communion in which humans will make themselves worthy to share, through their free effort to advance toward it'.<sup>5</sup> This last point is important and is considered one of the principal differences in Maximus' thought to Origen's theory of universal salvation or *apokatastasis*. Maximus makes it clear that the final divinisation of rational creatures will only be realised in those who have shown themselves worthy of God's gift.<sup>6</sup> Indeed, man's freedom is taken seriously in Maximus' thought, and brings its own consequences: should the human being freely decide to affirm themselves rather than God, he enters into 'a conflict with ultimate love and grace that leads to the contradiction of their own natural finality'.<sup>7</sup> In taking man's freedom seriously, Maximus' thought also honours the fact that man is made in the image of God.

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<sup>1</sup> Staniloae, Dumitru., *The Experience of God*, Vol 2, *The World: Creation and Deification* (Massachusetts, Holy Cross Orthodox Press, 2005), pp. 1-2.

<sup>2</sup> Staniloae, *The Experience of God*, Vol 2, *The World: Creation and Deification*, p. 2.

<sup>3</sup> Staniloae, *The Experience of God*, Vol 2, *The World: Creation and Deification*, p. 1.

<sup>4</sup> Saint Maximus the Confessor, Ambiguum 7, from *On the Cosmic Mystery of Christ*, *Selected Writings* (New York: SVSP, 2003), p. 50.

<sup>5</sup> Staniloae, *The Experience of God*, Vol 2, *The World: Creation and Deification*, p. 9.

<sup>6</sup> Daley, *The Hope of the Early Church*, from section on Maximus the Confessor, p. 202.

<sup>7</sup> Daley, *The Hope of the Early Church*, from section on Maximus the Confessor, p. 202.

Human beings are not on the same plane of creation as nature and the world. In the thought of the Church Fathers, the fact that God created man a human soul sets him completely apart in the order of creation: man is created to have direct communication with God; he is created to most fully reflect the creator in creation. Human beings are created following nature and the world because ‘man has need of all the things that have come before him, while all that has gone before man only finds its meaning in him’.<sup>8</sup> This does not mean that nature is of a lower order in creation, indeed, this cannot be so, for it is the human being’s work to spiritualise all nature and matter, giving it the transparency that can make the divine spirituality visible in many forms.<sup>9</sup> Thus, like human beings, all of creation is made for the purpose of being drawn into union with God. God created all things, nature, the world, and time, for human beings to make use of in their growth into communion with God.<sup>10</sup> But, it should be clear that human beings only move towards communion with God in their relationship to nature and all creation, that is, they bring all creation with them. Hence, the notion of man’s responsibility is set from the beginning. The world was created so that man might raise the world up to a supreme spiritualisation, ‘and to this end that human beings might encounter God within a world that had become fully spiritualised through their own union with God.’<sup>11</sup> Human beings are given all that is necessary to carry out this work, which is no less than the ascent to God himself, and once there to offer to God all creation made transparent to his presence, so that human beings might finally enter into rest and contemplation through complete union with God. Maximus puts it this way, ‘when in the future we are rendered passive (in deification), and have fully transcended the principles of beings created out of nothing, we will unwittingly enter into the true Cause of existent beings and terminate our proper faculties along with everything in our nature that has reached completion’.<sup>12</sup> Thus, we can certainly see Maximus’ eschatology here, the end of humankind’s movement reaches its ultimate goal of rest in a loving union with God, which of course, is also the thought of the earlier Fathers.

‘Even after the fall, man was left with soul, with at least some sort of divine grace. Thus, he continues to aspire in some way after God and so re-

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<sup>8</sup> Staniloae, *The Experience of God*, Vol 2, The World: Creation and Deification, p. 13.

<sup>9</sup> Staniloae, *The Experience of God*, Vol 2, The World: Creation and Deification, p. 131.

<sup>10</sup> Staniloae, *The Experience of God*, Vol 2, The World: Creation and Deification, pp. 14-15.

<sup>11</sup> Staniloae, *The Experience of God*, Vol 2, The World: Creation and Deification, p. 62.

<sup>12</sup> Saint Maximus the Confessor, Ad Thalassium 22, from *On the Cosmic Mystery of Christ*, pp. 117-118.



mains in some relationship with him'.<sup>13</sup> Staniloae tells us that, in the East, grace has always been linked to man's nature, especially his soul. Indeed, this is what makes man unique in God's creation and is the foundation of man's kinship with God. It is the soul that is in conscious dialogue with God and his fellow beings. Even though this dialogue was intended to be unceasing, a certain relationship remains despite sin, for sin has only 'darkened the clarity of this communion'.<sup>14</sup> Among others, this is perhaps one of the most striking features of the thought of these Church Fathers, that despite the fall into sin, not only does God remain active and present in creation, but that human beings remain capable of creating the good, and so working towards making God visible in creation, though, of course, the relationship between God, man and man to nature and the world is much altered, obscured and weakened. As such, 'the world no longer affords the possibility to make easy use of the whole of its malleable character'.<sup>15</sup> Yet God's original plan, embedded in creation itself, is deification and this also includes the redemption of mankind. For those who raise themselves in Christ, death does not have the last word, and existence is extended beyond death into the infinite.<sup>16</sup> Indeed, through Christ, the human being is returned to communion with God and, through such, is delivered from eternal death.<sup>17</sup> It is that, as John of Damascus makes clear, the hope of the resurrection has been granted through the resurrection of Christ, and he is the first fruits of our resurrection.<sup>18</sup> Ultimately, the Orthodox view is extremely encouraging: 'the plan for deifying creation and the human being are not thwarted by the introduction of sin into the world'.<sup>19</sup> Staniloae adds that 'even in the state of sin, it is providence that preserves and directs the world'.<sup>20</sup> This seems so foreign to the spirit and belief of the West today, and yet, it is exactly what Christian communities need to hear and learn to live with confidence. Staniloae tells us that despite the state of sin in the world, God is always guiding humankind towards salvation and deification. What is striking in this view is that our salvation does not seem to happen as an 'event' that could suddenly come upon us at any time, but is rather a goal to which we are ever being

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<sup>13</sup> Staniloae, *The Experience of God*, Vol 2, The World: Creation and Deification, p. 88.

<sup>14</sup> Staniloae, *The Experience of God*, Vol 2, The World: Creation and Deification, p. 89.

<sup>15</sup> Staniloae, *The Experience of God*, Vol 2, The World: Creation and Deification, p. 187.

<sup>16</sup> Staniloae, *The Experience of God*, Vol 2, The World: Creation and Deification, p. 187.

<sup>17</sup> Staniloae, *The Experience of God*, Vol 2, The World: Creation and Deification, p. 187.

<sup>18</sup> Saint John of Damascus, *Orthodox Faith: Book Four*, from *Writings*, p. 338.

<sup>19</sup> Staniloae, *The Experience of God*, Vol 2, The World: Creation and Deification, p. 205.

<sup>20</sup> Staniloae, *The Experience of God*, Vol 2, The World: Creation and Deification, p. 205.

guided towards (in history), and that it is a goal, a movement, through which we and all creation are being made new. And yet, at the same time, it is also said that we, and all creation, are *awaiting* salvation, healing and transfiguration in a new earth and a new heaven.<sup>21</sup> In this whole picture, creation and eschatology are very much a part of each other, that is, the 'end' or goal was set in the very foundation stones of creation itself, and the 'end' looks to a form of restoration of the original creation. However, it is also the case that the end is not the same as the beginning. In the thought of the Fathers, particularly Maximus, primordial man is considered pure and free from any evil propensity and empowered with the tendency towards the good of communion with God and his fellow human beings. However, at the same time, he was not 'confirmed' in this purity. He had not 'achieved' an advanced consciousness of the good and true.<sup>22</sup> Accordingly, an important role is assigned to experience, in the form of man's 'work, his activity in affirming himself in the good. Importantly, though, and certainly for Maximus, this is also about making an effort and making a decision to use one's 'freedom' to create the good, and so make visible the creator in his creation. Evident in the background is also Maximus' division of the ages. This means that here, in some measure, is a realised eschatology, in that God's purpose and movement was completed in the incarnation, whereas the present 'ages' are given for humanity's ascent to God, for human deification (*theosis*, обожение), but that it is also true that this process of deification, these 'ages' set for this purpose, will also reach an end, which is full union with God.

This general world-view, we can also see informing the whole of the Orthodox ecclesial experience and tradition of the sacraments. Indeed, it is at the heart of its understanding of the relation between the sacraments and creation. Alexander Schmemmann in his book, *The Eucharist*, outlines this very well: 'in the Orthodox experience a sacrament is primarily a revelation of the *sacramentality* of creation itself, the world was created and given to man for conversion of creaturely life into participation in divine life'.<sup>23</sup> Accordingly, a sacrament is a revelation of the genuine *nature* of creation and the world, which however 'fallen', remains God's creation in which his grace is still active. Certainly, this thinking is also visible in more recent Catholic sacramental theology. This understanding considers that nothing in the world is outside God's grace and that all things are involved in reflecting God's grace in some way. We see this in the

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<sup>21</sup> Alexander Schmemmann, *The Eucharist* (New York: SVSP, 2014), p. 33.

<sup>22</sup> Staniloae, *The Experience of God*, Vol 2, The World: Creation and Deification, p. 109.

<sup>23</sup> Schmemmann, *The Eucharist*, p. 34.

use of water, oil, bread and wine. In essence, everything in the world can be conceived as a gift from God and a means of participation in the new life because all of creation was originally destined for the fulfilment of the divine economy – ‘then God will be in all’.<sup>24</sup> In keeping with the thought world of the Church Fathers, Schmemann too writes that sin is a falling away of man, and in him all creation, from this sacramentality, this ‘paradise of delight’, and into ‘this world’ – a world which does not live to God, cutting itself off from its source of life and thus becoming mortal and corrupt. Interestingly, Orthodox liturgy<sup>25</sup> does seem to convey a sense that we have, almost, literally ‘fallen’ from above and are here, below, in this world, looking up to our creator.<sup>26</sup> There is also a striking confidence at the heart of Orthodox worship that we can almost speak with God as equals, or, at least, that there is something we know about ourselves that means we can come before God. In following his thought through, Schmemann writes that, as regards Christ and our salvation, he ‘accomplishes the salvation of the world by renewing the world and life itself as sacrament’;<sup>27</sup> which, we understand, means that the world is then able to reflect its original sacramentality again. Schmemann’s thought, as characteristic of his works generally, unfolds beautifully and the conclusions drawn at each stage seem almost natural. Now that we understand Christ to have renewed the world, making life itself a sacrament, we discover that this new life, this sacrament, is the Church. She is the new creation, and the way she fulfills herself, becomes manifest, as the new creation, is through the Eucharist.

Schmemann describes how a sacrament is cosmic and eschatological; cosmic in that it embraces all of creation, and eschatological in that it is oriented toward the *kingdom which is to come*. Of course, here, a clear link is being made between the purpose of creation and its movement towards its final goal. The Church is a sacrament in both senses, not least because she is the living experience of the new life here on earth, but she is a sacrament in the cosmic sense because she manifests in ‘this world’ the original world of God as he created it in the beginning, and she is a sacrament in the eschatological sense because the original world of God’s creation, which the Church reveals, has al-

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<sup>24</sup> Schmemann, *The Eucharist*, p. 34.

<sup>25</sup> Only the Russian Orthodox is referred to here.

<sup>26</sup> Of course, Origen’s thought is not an official part of Orthodox teaching, but, some influence on the Liturgy was perhaps unavoidable, especially when we consider the timing of the Liturgy of St John of Chrysostom.

<sup>27</sup> Schmemann, *The Eucharist*, p. 34.

ready been saved by Christ.<sup>28</sup> Thus, we can see both the realised eschatology evident in Maximus' thought, while also the ongoing movement of the original world of God's creation in straining towards its final goal. The *end*, for the sake of which the whole of creation was made, that 'God may be all in all' (1 Cor 15:28) is never severed from the liturgical experience and life of prayer of the Orthodox.<sup>29</sup> As a sacrament, that is, the living experience of new life, the Church creates, manifests and fulfils herself through the sacraments, which are also sources of this new life, and most of all through the "sacraments of sacraments", the Eucharist. The Eucharist is the 'very act of passage in which the Church fulfils herself as a new creation and, therefore, *the* sacrament of the Church'.<sup>30</sup> Schmemmann also describes the Eucharist as the sacrament of the kingdom. Ecclesiology, sacramental theology, liturgy, and eschatology are all intricately interwoven in the Orthodox theology of the Eucharist. In fact, in the Orthodox view, the Eucharist, that is, the Divine Liturgy, is at the heart of everything, it is the centre and source of all authentic life. Its presentation in Orthodox material is cosmic, all-embracing, completely continuous and ever going on somehow. Church, the Liturgy and life are intimately connected in the Orthodox. Indeed, for the believer, the Liturgy is the most precious thing there is, and Church life – which is itself the life of the Liturgy, determines all relations to everything else.<sup>31</sup>

The Eucharist is described as a *passage*, a procession that leads the Church into heaven, into her fulfilment as the Kingdom of God.<sup>32</sup> The fact that in the Eucharist, the Church is considered to *ascend* to heaven, and there to feast at 'the table of the Lord' in his kingdom, has considerable consequences for Orthodox theology. Interestingly, the Church seems to herself manifest as 'the world to come', as well as 'ascend' to heaven, to the banquet of the kingdom. Schmemmann wants to make it clear that this *passage* into the *eschaton* is not symbolic either; rather, it refers to what it actually is, for in the full meaning of the word, the Church actually *ascends* to heaven. This is the reason the gifts can be said to be truly transformed: 'it happens because we are in the *aeon*, in which the transformation is not a mere 'miracle', but somehow the natural consequence of our ascension into it'.<sup>33</sup> Naturally, the Holy Spirit features here,

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<sup>28</sup> Schmemmann, *The Eucharist*, p. 35.

<sup>29</sup> Schmemmann, *The Eucharist*, p. 35.

<sup>30</sup> Schmemmann, *Liturgy and Tradition*, p. 78.

<sup>31</sup> Свешников, Протоиерей Владислав., *Полет Литургии* (Москва; Никея, 2011), see pp. 8-9.

<sup>32</sup> Schmemmann, *Liturgy and Tradition*, p. 78.

<sup>33</sup> Schmemmann, *Liturgy and Tradition*, p. 112.

but not simply in the form of the *epiclesis* in the Liturgy, but the Holy Spirit reveals and fulfils the eschatological nature of the whole sacrament. Indeed, the Orthodox understanding of Holy Spirit in the Eucharist is highly significant. It is the Holy Spirit who manifests the bread as the body and the wine as the blood of Christ. However, in the Orthodox, it is clear that this has less to do with having a preference for one consecratory formula over another, say, the words of institution, but more to do with having a well-developed theology of the Holy Spirit and its connection to the whole of the Eucharist. Indeed, the neglect of the Spirit is often commented on as characteristic of the West, as Catholic theologian, Thomas Rausch observes.<sup>34</sup> Unfortunately, this neglect brings consequences, and a narrow and diminished theology of the kingdom and Eucharist is one of them. This neglect also becomes intensified if we consider that ‘the doctrine of the Holy Spirit is central for understanding not only the nature and unity of the church, local and universal, but also the totality of God’s saving action in history and in creation’<sup>35</sup> As regards how the Spirit and the kingdom are related, it is worth quoting Schmemann in full on this point:

‘His coming, His action, means always the fulfillment of the *eschaton*, the coming of the new aeon, the last Day. And in the Eucharist, which is the Sacrament of the Church, the *epiclesis* means that the ultimate transformation has become possible only because of our entrance into heaven, our being in the *eschaton*, in the day of Pentecost which is the day after and beyond the seventh day, the day which is beyond time, the day of the Spirit.’<sup>36</sup>

Certainly, Schmemann emphasises the fullness and sense of completion in the Church having ascended into heaven, to have entered the *eschaton*, and is thus manifest as the Kingdom of God through the Spirit. This is even more the case when we consider that ‘where the Church is, there the Holy Spirit is, and where the Holy Spirit, there the Kingdom of God is’.<sup>37</sup> There is a strong sense of the Church having already ‘fully arrived’ in the Orthodox. Here the ‘realized’ eschatology of the Eucharist is most visible, for the Church reveals the ‘original world of God’s creation which has *already* been saved by Christ.’<sup>38</sup> Indeed, the way the Liturgy, and so in the Orthodox sense, the Church, is understood, it

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<sup>34</sup> Rausch, *Eschatology, Liturgy, and Christology*, p. 71.

<sup>35</sup> Ion Bria, *The Liturgy after the Liturgy* (Geneva: WCC Publications, 1996), p. 76.

<sup>36</sup> Schmemann, *Liturgy and Tradition*, p. 113.

<sup>37</sup> Schmemann, *The Eucharist*, p. 36.

<sup>38</sup> Schmemann, *The Eucharist*, p. 35.

seems that everything is *achieved*, having already become eternal in some sense. Its orientation seems concerned with complete presence, which is perhaps inevitable when we consider that the Church, as the new creation, is also the end of the former and corrupt world. However, it is also clear that more is yet to come, and the attempt to interpret the Liturgy and its ecclesiology through the lens of 'already and not yet' has its limitations in what seems like a realised eschatology. But, in fact, to characterise it as such would be to ignore the much bigger picture in which it operates, and so misunderstand it completely. The ecclesiology and theology of the Liturgy needs to be held together with the liturgical experience and life of prayer, where the original world of God is never severed from the end for which it was created.<sup>39</sup>

The Holy Spirit is also described as the 'pledge of future inheritance', and 'the first fruits of eternal blessing'.<sup>40</sup> Schmemann also speaks of the kingdom as already here and now for those who believe, where the kingdom is more 'real' than anything else around us. Here, he also points to Christ's second coming, when all people will recognise the true king of the world.<sup>41</sup> It seems that a more instructive approach to the relation of eschatology to the Eucharist is to consider the Eucharist in the ways it is the 'first fruits' of the final Kingdom. Wainwright also does this in this study.<sup>42</sup> This approach also accords well with the overall eschatological perspective of the New Testament. In thinking of the Eucharist in connection to 'first-fruits', we can see how the Church, manifest as the new creation, is a first-fruit of God's ultimate salvation for the whole world, and thus its missionary purpose and call is clear in this respect. John of Damascus also writes on how the bread is the first-fruits of the bread to come, which is the *supersubstantial* bread.<sup>43</sup> His acknowledgement of the role and action of the Holy Spirit is also significant here: 'since the flesh of the Lord was conceived of the life-giving Spirit, it is itself life-giving spirit (...) and has a life-giving and divine character'.<sup>44</sup> He adds 'it is also called *communion*, and truly is so, because of our having communion through it with Christ and partaking both of his flesh and his divinity'.<sup>45</sup> Thus, not only does the risen Je-

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<sup>39</sup> Schmemann, *The Eucharist*, p. 35.

<sup>40</sup> Schmemann, *The Eucharist*, p. 36.

<sup>41</sup> Schmemann, *The Eucharist*, p. 41.

<sup>42</sup> See third chapter on the Eucharist as first-fruits of the Kingdom in Wainwright's book, *Eucharist and Eschatology*.

<sup>43</sup> Saint John of Damascus, Orthodox Faith: Book Four, from *Writings*, p. 360.

<sup>44</sup> Saint John of Damascus, Orthodox Faith: Book Four, from *Writings*, p. 360.

<sup>45</sup> Saint John of Damascus, Orthodox Faith: Book Four, from *Writings*, p. 361.

sus come to us in the sacrament, but we also partake of his risen body, and he is the first fruits of our resurrection. Importantly, this lens of first fruits, while these first fruits are almost ends and seals of all blessings in themselves, helpfully sets the Liturgy (and so the Church as a new creation) within the context of the continuous movement of humanity and creation towards its final goal (deification), towards its destiny, the ascent and complete union with God. One further point on the Church as the new creation: this is not merely a theological description of a change or a becoming. Indeed, the actual experience of Orthodox worship is to encounter another reality entirely, for in the Liturgy, in the temple (храм), both dimensions of the Church unite – heaven and earth, one manifested in the other, one made a reality in the other.<sup>46</sup> And all the believer knows ‘is that he has left his everyday life and has come to a place where everything is different and yet so essential, so desirable, so vital that it illumines and gives meaning to his entire life’.<sup>47</sup>

Among Maximus’ works is a short piece titled, *The Church’s Mystagogy*, in which he explains some of the ‘symbolism’ of the Divine Liturgy. Wainwright also highlights this work in his study on the Eucharist and eschatology, particularly for its apparent emphasis on the eschatological character of the Eucharist.<sup>48</sup> It is clear from the outset that the Liturgy tells, or rather unfolds, the whole story of creation, the fall, and redemption – the incarnate life of Christ and his triumph in glory. Indeed, this is immediately evident in any experience of the Divine Liturgy.<sup>49</sup> The Church itself, the temple (храм), the internal arrangement of its furnishings, and the clear living presence of the Saints in the icons, are such that the whole liturgical experience points to the ‘heavenly’. The Liturgy itself, as Maximus describes, it is actually taking place in the heavenly realm. The divine readings, the hymns, the entrance of the Holy Mysteries, and so forth, all signify an unseen reality. But they are also part of unfolding the whole story of the world of creation, and certain actions signify certain parts of this narrative, for example, following the reading of the Gospel and the Liturgy of the Catechumens ends, ‘the bishop descends from the throne’ and the unbaptised are dismissed. This is considered to signify ‘in general the second coming from heaven of our great God and Saviour Jesus Christ

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<sup>46</sup> Schmemmann, *The Eucharist*, p. 45.

<sup>47</sup> Schmemmann, *The Eucharist*, p. 47.

<sup>48</sup> Wainwright, *Eucharist and Eschatology*, p. 3.

<sup>49</sup> Any impressions are based upon personal experience of Russian Orthodox worship in St Petersburg and Belarus.

and the separation of sinners from the saints and the just retribution rendered to each'.<sup>50</sup> The whole Liturgy is movement and orientation, towards a past brought into the present, and within a present, to experience a future taste of unending blessing and fulfilment in God. The opening and closing of doors signifies a passage from the old into the new, from the corruptible to the intelligible world.

As perhaps expected with Maximus, especially when we consider some of the details of his thought on deification (*theosis*), in *The Church's Mystagogy*, it is clear that it is through the Liturgy that the human being, the human soul, becomes deified. Here, in the Liturgy, he receives true spiritual communication and is strengthened in his desire for God. However, unsurprisingly, his thought here is much more subtle and complex. Certainly, it is true that the human soul is transformed through the Liturgy, for the Holy Spirit is specially present in the Liturgy,<sup>51</sup> but Maximus also has something of 'levels' or 'natural aptitudes' in mind.<sup>52</sup> For the purposes of this study, however, it is sufficient to only highlight that the Liturgy is at the centre of man's deification. Ultimately, it is 'by Holy Communion of the spotless and life-giving mysteries we are given fellowship and identity with him by participation in likeness, by which man is deemed worthy from man to become God.'<sup>53</sup> This, the Holy Communion, Maximus makes clear is the foundation of our hope and promise of a share in the future age, but here, the commitment and action of our faith is also emphasised. He writes, 'for we believe that in this present life we already have a share in these gifts of the Holy Spirit through the love that is in faith, and in the future age (...) we believe that we shall have a share in them (...) according to the steadfast hope of our faith and (...) the promise to which God has committed himself.'<sup>54</sup> It is perhaps typical of Maximus' thinking that our use of freedom and the applying of ourselves to know God are always held in view of our ultimate destiny. His division of ages might also feature here, for now is the age of our ascent to God, thus emphasises on our efforts to respond to the newness of life granted in Christ, seem natural here.

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<sup>50</sup> Saint Maximus the Confessor, *Mystagogy*, from *Selected Writings* (New York: Paulist Press, 1985), p. 209.

<sup>51</sup> Saint Maximus the Confessor, *Mystagogy*, from *Selected Writings*, p. 206.

<sup>52</sup> Saint Maximus the Confessor, *Mystagogy*, from *Selected Writings*, see pp. 206-211, here Maximus speaks of the 'active ones' and of 'natural contemplation', making a connection between the Liturgy and Hesychasm.

<sup>53</sup> Saint Maximus the Confessor, *Mystagogy*, from *Selected Writings*, p. 207.

<sup>54</sup> Saint Maximus the Confessor, *Mystagogy*, from *Selected Writings*, p. 207.



The eschatological dimension of the Eucharist in the Orthodox is rich, cosmic, and very much the character of the liturgical experience itself. Here, the Eucharist is *the* eschatological sacrament. Indeed, it could hardly be otherwise when we consider that the Eucharist is conceived as the *act of passage* in which the Church fulfils herself as the new creation and ascends into the heavenly realm. The cosmic character of the Liturgy is evident in how everything in it is 'seen and comprehended as expectation and thirst for its complete spiritualisation: "that God may be all in all".'<sup>55</sup> In this way, the close connection between eschatology and creation is made a part of the Liturgy, and especially how the Liturgy is integral to the whole of creation's movement towards its final goal, where man, and all creation made transparent to its creator, rests in the eternal blessings of full union with God.

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<sup>55</sup> Schmemmann, *The Eucharist*, p. 39.

# From the archives: The Armenian Genocide

STEPHEN STAVROU

IN THE years following the Genocide of Armenians, the AECA was greatly involved in making known the full extent of what took place, not only to Armenian Christians but also to other Christians. It is fascinating to hear these voices and accounts from the time and shortly afterwards. In what follows below, despite legitimate concerns, some forms of expression strike an uncomfortable note today.

Volume 1, Number 1 of the *The Christian East* was published in March 1920. It contains an article by Fr Fynes-Clinton entitled *Review of Four Years* referring to the First World War. Fynes-Clinton begins by speaking of ‘the very bleak outlook for European civilization and the peace of the world, which are menaced by the terrible anti-Christian movement of Bolshevism and the threat of Islam.’ In a paragraph entitled *The Christians of Turkey*, Fynes-Clinton describes the efforts of the Association in assisting with the ‘Public Committee for the Redemption of the Church of Santa Sophie (i.e. returning it to Christian worship). He describes this as ‘an act of justice necessary to the future peace of the world, and as a symbol of the liberation and resurrection to new life of our Christian brethren lying under the barbarous and bloody despotism of the Turk.’ In particular he mentions that ‘many services of intercession have been held and appeals issues for these [Christians] and for the Armenians [in particular].’

The second edition of *The Christian East* goes into much more detail as it includes in its Reviews section a commentary on *Some books on Armenia*. It lists a number of books on the ‘history of that afflicted race’, and then reminds readers of recent events: ‘... above all, no one who is concerned to realize the facts of the massacre can omit to read what is one of the most dreadful records ever set before the Government of the English nation, the Blue book “miscellaneous, No.31 (1916)m on the Treatment of Armenians in the Ottoman Empire, 1915-16 ...”.’ It goes on to treat the subject at some length:

‘A more heartrending record of agonies was never penned than this dreadful Government Report. Armenian Bishops have been hanged, apparently for no other crime than that of being Armenian and Christian. And what makes it yet more terrible is that these massacres have reached a magnitude unprecedented in the

annals of mankind. For surely it is true that never before have nearly a million human beings been mercilessly slaughtered wholesale at one time.

Take, for instance, some fragment of a letter sent by four members of the German Missions Staff in Turkey to the Minister of Foreign Affairs at Berlin, asking "if it is really beyond the power of the German Government to mitigate the brutality of the treatment which the exiled women and children of the massacred Armenians are receiving. In face of the scenes of horror which are being unfolded daily before our eyes in the neighbourhood of our school our educational activity becomes a mockery of humanity." "Out of 2,000 to 3,000 peasant women from the Armenian Plateau who were brought here in good health, only forty or fifty skeletons are left": emaciated living skeletons, the writers mean, while "Europeans are forbidden to distribute bread to the starving." "The German scutcheon is in danger of being smirched for ever in the memory of the Near Eastern peoples." "The responsible authorities fear the light, but have no intention of putting an end to scenes which are a disgrace to humanity."

Now the Turks themselves do not deny the facts. Indeed, they attempt to justify them. And the attempted justification is: first, that the Armenians took up arms and joined the Russians; secondly, that there was a general conspiracy of Armenians throughout the empire to bring about an internal revolution, at the very moment when all the Ottoman military forces were engaged on the frontiers, and so deliver the country into the hands of the Allies; thirdly, it was a justifiable act of retaliation and revenge.

These three contentions are all denied by competent witnesses. But even if they were all true they can never justify the wholesale extermination indiscriminately of the guilty and innocent in circumstances of unutterable barbarity.

And if it were possible to make things worse, here is what a Turkish leader openly contended. "He laid all the fault of it on the ancestors of the modern Turks, who, in spite of their being victorious and defying all Europe – nay, all the world – had not been far-sighted enough to cleanse all the country they ruled of the

Christian element, but had yielded to their chivalrous feelings and allowed the Christians to live. Had the Turks done this bit of cleaning up at a time when nobody could protest, there would have been an easy task now for the heads of the Turkish Government."

But there is even more than this, if we may credit an extract quoted from perhaps, the ablest propagator in Europe of Pan-German ideas, Friedrich Naumann. What he maintained was this:

"If we should take into consideration merely the violent massacre of from 80,00 to 100,000 Armenians, we can come to but one opinion. We must absolutely condemn, with all anger and vehemence, both the assassins and their instigators." But, he continues, the Turk is fighting for his existence. "We believe, despite the indignation which this barbarism arouses in us, that the Turks are defending themselves legitimately; and, before anything else, we see in the Armenian question and Armenian massacres a matter of internal Turkish policy; merely an episode of the agony through which a great empire is passing, which does not propose to let itself die without making a last attempt to save itself by bloodshed." "Just as little as the ancient Roman state could tolerate the Nazarene's religion, just as little can the Turkish Empire tolerate any representation of Western free Christianity among its subjects. The danger for Turkey in the Armenian question is one of extinction. For this reason she resorts to an act of a barbarous Asiatic state; she has destroyed the Armenians to such an extent that they will not be able to manifest themselves as a political force for a considerable period. A horrible act, certainly, an act of political despair, shameful in its details, but still a piece of political history, in the Asiatic manner... In spite of the displeasure which the German Christian feels at these accomplished facts, he has nothing to do except quietly to heal the wounds so far as he can, and then to let matters take their course. For a long time our policy in the Orient has been determined; we belong to the group that protects Turkey, that is the fact by which we must regulate our conduct... We do not prohibit any zealous Christian from caring for the victims of these horrible crimes, from bringing up the children and nursing the adults. May God bless these

good acts, like all other acts of faith. Only we must take care that acts of charity do not take the form of political acts which are likely to thwart our German policy.”

In issue four, the AECA returns to the theme of Armenia in an essay by the Rev. Harold Buxton about Armenian Christianity. During the course of the article, he naturally turns to recent events, and particularly the plight of the survivors of the Genocide:

The situation at this moment is cruel in the extreme. Many months after the Armistice the remnant of these people is still being decimated by famine, disease, and massacre. In Adana, in Tarsus, and Mersina I have been a recent witness of these things. I have seen the vast camps of homeless refugees spread out for miles on the Cilician plain. Dirt and squalor, hunger and fear, lack of employment or the decencies of home are making rapid inroads into the life, moral and physical, of these people. What will happen? In Russian Armenia – *i.e.*, in the Armenian Republic at the foot of Mount Ararat – surely there, at least, they have security and provision for their elementary needs? No; for recent reports from British agents there tell the same tale – they are waiting for help which, often promised, never arrives. Whatever happens, however, one cannot help feeling that in some condition Armenia will survive. Armenia has seen the rise and fall of countless “Powers”; who knows, perhaps she will survive the present Great Powers of Europe and America also?

There is a theory that the Armenians are all usurers, and resemble the baser type of Jew. There are usurers among them, but those of us who have travelled in Turkish Armenia are well aware that these constitute but a fraction of the people. In Turkish Armenia before the war 65 per cent. of the Armenians were smallholders. The rest were mostly skilled labourers and craftsmen managing their home industries of weaving, boot making, smith's work, carpet-making, etc. Commercial and professional elements were stronger than among the Turks, but did not amount to over 10 per cent. of the total.

There is another theory that the Armenian is a coward. It is high time that this theory was exploded. It is an ignorant and a mali-

cious theory. Ask the officers who went to Baku with the Dunsterville force, and they will tell you that the stories of Armenian treachery and cowardice were a tissue of lies, spread abroad (with official sanction) for a political purpose.

We associate Armenia with tragedy and misfortune. Inevitably! Yet let us remember that there is a beauty, a richness, a vitality in the life of Armenia of which few of us indeed are yet aware.

Original extracts from *The Christian East*, Volume 1, Numbers 1 and 4, published in 1920.

# Eastern Travel Guide: Greece

DIMITRIS SALAPATAS

GREECE IS a country rich in Orthodox Christianity. Many saints and apostles lived and were martyred there, and events found in the New Testament have taken place in Greece. It is a diverse country when referring to its Christian expression and ecclesiastical architectural style. The northern part reminds the pilgrim of Byzantium, the South has been influenced by Western architecture, whilst the Greek islands maintain their unique style. This article describes some of the most important holy sites throughout Greece.

## *Mount Athos*

Mount Athos is a magical place in northern Greece, being a monastic community for centuries. The twenty monasteries (including one Bulgarian, one Russian and one Serbian) with countless hermitages and the nearly 1500 monks, has been a holy place for Orthodox Christians since the earliest days of Christianity. It is believed to have been a holy place for the ancient Greeks too. Only



men may visit the holy mountain. Mount Athos is the only place in the world which retains Byzantine time, reminding the faithful of a rich cultural and religious past. The spiritual and monastic characteristic of the Holy Mountain harmonises with the natural environment surrounding it.

The norm is that the pilgrim will visit one monastery a day, in order to receive a better experience of life on the Holy Mountain. Upon visiting, the monks normally greet you with the traditional *tsipouro* or *raki*, together with a *loukoumi* (a dessert). Monks are very friendly on the Holy Mountain. Staying in the monastery everyone is required to follow the program. Matins and Divine Liturgy beginning at 4 am, then lunch at 8 am. After that the day is yours to further look around and visit the nature surrounding the monastery, or even visit other monasteries or the capital city, Karyes. Evening prayers are normally at 6 pm and then dinner around 8 pm. All the visitors are required to stay in at night. After 9 pm the external doors are locked, so try not to be outside the monastery at night.

The easiest way to travel to Mount Athos is to fly to Thessaloniki, the second largest city in Greece. From there, the pilgrim can take a 2–3 hour coach drive to Ouranoupolis or Ierisso, depending on which side of the Holy Mountain and which monasteries you wish to visit. From either city you can take a boat ride, which stops near every monastery. In accordance with the procedures established by the Greek Government, foreigners must obtain a written permit to visit Mount Athos from the Holy executive of the Holy Mount Athos Pilgrims' Bureau, located in Thessaloniki. The deliverance of this permit is carried out by the Pilgrims' Office branch in Ouranoupolis. Personal appearance and passport/ID are required in order to obtain this permit. A letter of recommendation is no longer required.

In general, the Holy executive of the Holy Mount Athos Pilgrims' Bureau issues only ten permits a day for non-orthodox visitors and 100 for Greeks and Orthodox visitors. These permits are valid for a four-day visit on specific dates. Prolongation of the four-day validity can be issued from Mt. Athos authorities in Karyes. Clergymen should obtain in advance a written consent (Evlogia) from the Ecumenical Patriarchate of Constantinople.

### *Meteora – The Greek Grand Canyon*

Meteora is a majestic, unique place in the centre of Greece, in the area of Thessaly, next to Kalambaka, where it meets the foothills of the massive Pin-dos mountain range. The name, Meteora, literally means 'suspended in the air',





which is the name given to the group of tall, precipitous rocks that predominate in that area, together with the monastic community that is formed by the monasteries which are built on top of them, being located half way between earth and the heavens. The rock formations were created by erosion when they were underwater millions of years ago. They were moulded by the river waters, winds and pressure, giving us these lovely and weird rock shapes.

The Holy Meteora is the second most important monastic community, after Mount Athos in Macedonia (Northern Greece). It has been acknowledged by UNESCO as a Monument of Global Cultural Heritage. Since 1995 the Greek State acknowledged the holiness of Meteora in law, characterising it as sacred, intact and inviolate, so as to secure its authenticity and assure its effective protection.

The site of this unique place strikes the visitor with a curious mixture of awe and amazement. This is heightened by the fact that many became monks here, building amazing monastic complexes on the top of rocks, away from cities and people, becoming hermits, finding spiritual tranquillity. It was the ideal refuge for the hermits and the anchorites, who put their lives in danger by

climbing on the peaks and the cavities that had been formed, so as to live away from society.

According to tradition, the first hermits had already settled by 9th century AD. This spiritual place has given Orthodoxy countless saints, leaving behind important work and fascinating monasteries with unparalleled iconographic works from the Cretan and Macedonian School of Byzantine Iconography. Currently there are six monasteries, which are all that remain from the glorious past, of more than twenty monasteries. Unlike Mount Athos, men and women are permitted to visit Meteora (two out of the six monastic communities are female monasteries). Ideally, two days are more than enough to see the monasteries. However, it should be stated that people with disabilities or elderly people will find it challenging to reach the monasteries, since they are mostly on top of the huge rockfaces. The largest monastery (The Holy Monastery of Grand Meteoron), for example, has more than 250 steps to climb.

In order to reach Meteora its best to fly to Athens; from there you can either take a coach or the train, which run frequently and the tickets are not expensive. The journey is about five hours. Nevertheless, the beautiful journey from the Greek capital to Meteora passes through many historical sites, including Thermopylae (the Golden Gates), where the Greeks fought against the Persian Empire, whilst also passing through a number of cities, mountains and valleys.

### *Greek Islands*

The Greek islands are one of the most famous holiday destinations. However, they also maintain a religious importance, where a unique ecclesiastical architectural style is maintained. Some of the most characteristic style churches in the Greek world are found on the islands of the Aegean, especially in the Cyclades, with their white stone walls and blue domes, uniting thus the colours of the Greek flag and the colours of the sky and the sea. However, on the islands in the Ionian Sea, the visitor finds greater Western influence, in architecture and iconography. Each Greek island has a special veneration for a saint, making each one unique. Some of the most famous religious destinations are: the holy island of Tinos (where thousands of Greeks visit frequently the Church of Panagia Evangelistria), the holy island of Patmos (where St. John the Evangelist wrote the Book of Revelation), whilst a number of islands in the Dodecanese (including Rhodes and Symi) have a special veneration for the Angels and Archangels. The three islands in the Ionian Sea which have the whole bod-



ies (relics) of the local saints are: Corfu (St. Spyridon), Zante (St Dionysius) and Cephalonia (St. Gerasimos).

The Greek islands are easily accessed, by sea and air. Aeroplanes and ships leave Athens and Thessaloniki daily and sometimes two or three times a day, depending on the season. Many companies fly directly from London, mainly to the big islands (including Crete, Rhodes, Corfu, Zante and many more). The tickets are not expensive, so if you are in Athens, it is cheap to visit a Greek island. It is, of course faster to fly; however, a mini-cruise in the Aegean or the Ionian Seas is a wonderful experience.

## Book Review

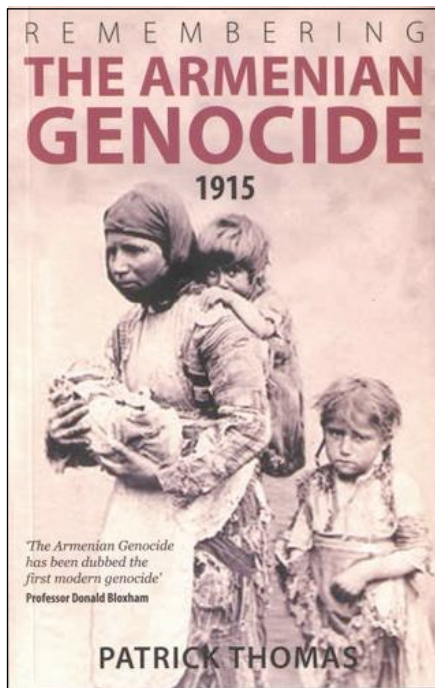
WILLIAM TAYLOR

*Remembering the Armenian Genocide 1915.* Patrick Thomas. £8.50. Gwasg Carreg Gwalch, 2015. Paperback. ISBN: 978-1-84527-546-4.

THIS YEAR is the 100th anniversary of the Armenian Genocide, sometimes called 'the forgotten genocide.' This epithet generally refers to Hitler's infamous remark, uttered on the eve of the occupation of Poland "Who now remembers the annihilation of the Armenians?" It is important that the book is written by a Welsh Anglican priest. Partly due to his tireless efforts and those of the Welsh shepherd Eilian Williams, the Welsh government recognises the Armenian genocide and will be marking the events of 23rd and 24th April - the day on which the Mother See of Holy Echmiadzin canonises the victims of the genocide as martyrs.

This is an important and timely book. In five chapters, Patrick Thomas takes us through the "air-brushing of history" and the removal of the Armenian tragedy from international consciousness; through Armenia's proud claim to be the first Christian nation and always trapped between larger empires; through the execution of the genocide with meticulous planning; 'the descent into hell' or the actual murderous events of 1915, and the result as an Armenia without Armenians.

Patrick Thomas gives some important new insights from eye witness accounts and a chilling reflection on German complicity in the annihilation of the Armenians. He charts the disastrous effect of the combination of nationalism and racism in the motivations of the main players. Here, I would have liked



to have seen something on the principal racial ideologue of the Young Turk Revolution in 1908, Ziya Gökalp. It was Gökalp who formulated the theory of 'Turkishness' which underpinned the emergent Turkish Republic and shaped his poisonous theories of racial purity for the emergent Turkey – an identity which could not encompass the 'other', or any form of diversity. I would also like to have seen something of how the Turkish perception of the genocide (a word still banned in Turkey in reference to these events) is no longer monolithic, and is changing, especially amongst younger historians, academics, and writers.

'Yak. Vur. Oldur.' (Burn. Demolish. Kill.) These three Ottoman Turkish words gave the rationale of the state's murder of over 1 million Armenians in 1915. 100 years on, there are chilling similarities with the ravages of the so-called Islamic State in its murderous and criminal intentions towards indigenous Christians. We do well to recall the events of the genocide. This of course is unfinished business – the genocide is still not recognised by the UK Government, but is by the Welsh Assembly. There is more political work to be done, and more historical research needed to uncover the truth. For Armenians however, the events of 1915 will continue to define their identity, movingly summarised by Patrick Thomas in this way, '... they did not crush the spirit of this extraordinary people – the oldest Christian nation in the world.'





# THE ANGLICAN AND EASTERN CHURCHES ASSOCIATION

## ANNUAL CONSTANTINOPLE LECTURE 2015

### *Patriarchy & Dispersion*

**Thursday 19<sup>th</sup> November 2015**

*Lecture to be given by*

**The Rt. Rev'd Christopher Chessun  
Bishop of Southwark**

**5.30 pm Vespers**

**6.30 pm Lecture**

**7.15 – 9.00 pm Reception**

**At St Sophia's Greek Orthodox Cathedral,  
Moscow Rd, London W2**

*By Kind Permission of His Eminence the  
Archbishop of Thyateira*

**Tickets for the Reception: £18 per person.  
Cheques payable to 'The Anglican &  
Eastern Churches Association', to:**

**The General Secretary, Anglican & Eastern  
Churches Association, The Old Deanery,  
Dean's Court, London, EC4V 5AA**

**e-mail: [janet.laws@btopenworld.com](mailto:janet.laws@btopenworld.com)**

**Telephone 020 7248 6233**

*Closing dates for booking tickets Friday  
13<sup>th</sup> November. Please include your name  
and address with payment.*

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*The views expressed in Koinonia do not necessarily reflect the views of the Editor  
or of the Committee of the Association.*

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Cover Illustration:  
Armenian Genocide Martyrs' Memorial Church, Deir ex-Zor, Syria.  
Destroyed September 2014.