The Spirit in the New Millennium:

THE DUQUESNE UNIVERSITY
3RD ANNUAL HOLY SPIRIT LECTURE AND COLLOQUIUM

MARCH 23-24, 2007
PAPPERT HALL, BAYER LEARNING CENTER

Featuring Special Guest
Kallistos Ware
Metropolitan of Diokleia
The Spirit in the New Millennium:

“The Spirit in the New Millennium: The Duquesne University Annual Holy Spirit Lecture and Colloquium” was initiated in 2005 by Duquesne University President Charles J. Dougherty as an expression of Duquesne’s mission and charism as a university both founded by the Congregation of the Holy Spirit and dedicated to the Holy Spirit. It is hoped that this ongoing series of lectures and accompanying colloquia will encourage the exploration of ideas pertaining to the theology of the Holy Spirit. Besides fostering scholarship on the Holy Spirit within an ecumenical context, this event is intended to heighten awareness of how pneumatology (the study of the Spirit) might be relevantly integrated into the various academic disciplines in general.

This lecture may be read online at www.duq.edu/holy-spirit. You can contact us at holyspirit@duq.edu. W. Thompson-Uberuaga, Ph.D, serves as the director.
2007 Colloquists

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Kallistos Ware

The Most Reverend Kallistos, Metropolitan of Diokleia (Timothy Ware), was the Spalding Lecturer of Eastern Orthodox Studies at Oxford University between 1966 and 2001. Until recently, he was the chairman of the board of directors of the Institute for Orthodox Christian Studies in Cambridge. He is the Chairman of the Anglican-Orthodox Theological Dialogue.

Metropolitan Kallistos is perhaps best known as the author of the books *The Orthodox Church* and *The Orthodox Way*. He is also one of the translators of the *Philokalia* (four volumes of five published to date) and of several liturgical books.
The Holy Spirit in the Liturgy of St John Chrysostom

Kallistos Ware, Metropolitan of Diokleia

Nearness yet otherness

At the start of the second millennium, the greatest mystical writer of the Middle Byzantine era, St Symeon New Theologian (949-1022), wrote an invocation to the Holy Spirit that possesses a startling relevance for us who stand on the threshold of the third millennium. Let us listen to a few of the phrases in this prayer:

Come, true light.
Come, life eternal.
Come, hidden mystery.
Come, treasure without name.
Come, reality beyond all words.
Come, person beyond all understanding....
Come, unfailing expectation of all who are being saved....
Come, invisible whom none may touch and handle....
Come, for your name fills our hearts with longing and is ever on our lips; yet who you are and what your nature is, we cannot say or know....
Come, Alone to the alone....
Come, for you are yourself the desire that is within me....
Come, my breath and my life....
Come, my joy, my glory, my endless delight ....

Here St Symeon emphasizes three things that are surely familiar to each one of us in our personal experience.

First, he stresses the gladness and rejoicing with which the Spirit fills our hearts: he is light, joy, glory, endless delight. Of course he is also, although Symeon does not speak of this more particularly, the Spirit of judgement as well as joy, ‘the Spirit of truth’ (John 14:17), who ‘searches everything’ (1 Cor. 2:10), and who ‘convicts’ and ‘reproves’ the world (John 16:8).
Second, the Paraclete is for Symeon an eschatological Spirit, our ‘unfailing expectation,’ who bears witness to the future hope, declaring ‘the things that are to come’ (John 16:13), and making the Parousia present to us here and now.

Third, Symeon insists in antinomic terms upon the paradoxical character of the Spirit’s action, upon his nearness yet otherness. He is uniquely close to each of us, ‘the desire that is within me... my breath and my life’; yet at the same time he is an apophatic Spirit, anonymous and elusive, ‘hidden mystery... treasure without name.’ He is a person, not merely a force or energy, yet the depths of his personhood remain ‘beyond all words’ and ‘beyond all understanding.’

He is in other words a kenotic Spirit, who hides himself in revealing himself. Ever present, he yet effaces himself; working within us, he adapts himself to us, and so remains concealed. With total immediacy we feel his presence and we know his power; yet we do not see his face, for he shows us always the face of Christ (cf. John 15:26; 16:13–15). He is a free Spirit, constantly crossing boundaries, not to be controlled and classified, baffling our card indexes and confusing our computers. The wind of the Spirit, as Jesus affirms, ‘blows where it wishes; you hear the sound of it, but you do not know where it comes from or where it is going’ (John 3:8). When exploring the nature and the diakonia of the Spirit, then, where shall we begin and where shall we conclude?

St Basil the Great (c. 330-79) was aware of this difficulty when he came to write his classic work On the Holy Spirit, refuting the ‘Pneumatomachoi’ or ‘Spirit-fighters’ who denied the full divinity of the Third Person of the Trinity. He recognized that the New Testament is not entirely explicit in what it says about the Paraclete. He therefore supplemented the written testimony of Scripture by appealing to ‘unwritten tradition,’ by which he meant primarily the worshipping practice of the Church. He based his argument especially upon the two versions of the doxology that had come into widespread use during his own time, ‘Glory to the Father with the Son together with the Holy Spirit,’ and ‘Glory to the Father through the Son in the Holy Spirit.’ These two liturgical formulae, which he considered to be identical in meaning and implications, prove in his opinion that the Spirit
is fully equal to the Father and the Son, to be worshipped and glorified with them and not below them. The standpoint and language of Basil was duly endorsed by the Niceno-Constantinopolitan Creed, attributed—in all likelihood, correctly—to the 381 Council of Constantinople.

In my own approach to the ‘hidden mystery’ of the Holy Spirit during this present lecture, I shall follow St Basil’s example and appeal, as he does, to the liturgical praxis of the Church. Within the Christian East, it is a deeply-held conviction that dogma and spirituality, theology and mystical prayer, constitute one single and undivided whole. In the words of Evagrius of Pontus (345/6—399), disciple of the Cappadocians and of the Desert Fathers, ‘If you are a theologian, you will pray truly; and if you pray truly, you are a theologian.’ As the Russian theologian Vladimir Lossky (1903—58) affirms, ‘There is, therefore, no Christian mysticism without theology; but, above all, there is no theology without mysticism.... Mysticism is... the perfecting and crown of all theology: [it is] theology par excellence.’ Developing the same point, another Russian theologian, the liturgist Fr Cyprian Kern (1899—1960), used to say, ‘The choir of the church is a chair of theology.’

We are all familiar with the aphorism Lex orandi lex credendi, ‘The rule of prayer is the rule of faith.’ ‘Prayer’ in this dictum signifies not primarily private devotion but the public prayer of the Christian koinonia, of the gathered People of God, and above all eucharistic prayer. For, as Henri de Lubac (1896-1991) and John Zizioulas (born 1931) have rightly insisted—the one from the Roman Catholic and the other from the Orthodox side—it is the Eucharist that makes the Church, just as the Church makes the Eucharist.

If what Evagrius, Lossky and Kern are saying about the link between doctrine and prayer applies in general to all aspects of theology, at the same time it applies more particularly, as St Basil recognized, to the theology of the Holy Spirit. How, then, is the presence and work of the Third Person of the Trinity understood in the eucharistic lex orandi of Eastern Christendom? Let us take as our basis here the communion service most commonly used in the present-day Orthodox Church, the Divine Liturgy of St John Chrysostom. Parts of this may well date back to the time
of St John Chrysostom (c. 347–407) himself, but for the most part it reflects developments in subsequent centuries. By the 11th century, however, the Liturgy was being celebrated more or less in the same words as it is today, with the exception of the \textit{Prothesis} or preliminary Office of Preparation, which continued to evolve for some time subsequently.

\textbf{The two hands of God}

It is a fundamental axiom of the Trinitarian theology of the Cappadocian Fathers that, in all their actions within the created order, the three Persons of the Godhead invariably work together. Every divine operation \textit{ad extra} is shared in common by Father, Son and Spirit. There cannot be an action of Christ in which the Spirit is not present, along with the Father; nor can there be an action of the Spirit that does not also involve Christ and the Father. ‘We should never think of the Father without the Son,’ writes St Gregory of Nyssa (c. 330 -395), ‘nor of the Son without the Holy Spirit.’ There can be no balanced Christology that is not Pneumatological, and no balanced Pneumatology that is not Christological.

Faithful to the teaching of the Cappadocians, St John Chrysostom forcefully reiterates this point. ‘It is not possible,’ he writes, ‘that, where the Spirit is to be found, Christ should not be found as well. For, where one hypostasis of the Trinity is present, the whole Trinity is present.’ As he states elsewhere, ‘One is the gift and the power of Father, Son and Spirit.’ St Irenaeus of Lyons (c. 130–c. 200) speaks in this context of the Son and Spirit as the two ‘hands’ of God the Father. There is a Zen riddle: What is the sound of one hand clapping? I do not know the answer, nor (I imagine) do you; perhaps there is no answer, and that doubtless is the point of the riddle. So far, at any rate, as God the Father is concerned, he is always clapping with both his hands at once.

This basic principle concerning the co-activity of Son and Spirit is to be consistently employed in all sacramental theology. It is applicable, for example, to the sacrament of Christian initiation, that is to say, to Baptism and Chrismation (Confirmation), which in the liturgical practice of the Christian East constitute one single mystery. Here the Second and the Third Persons of the divine Triad are equally active. Baptism is to be seen in
Christological terms, as a ‘putting on’ of Christ, a ‘being clothed’ with him (Gal. 3:27), and as death, burial and resurrection with the Saviour (Rom. 6:3–5); but it is equally Baptism in or with the Holy Spirit (cf. Mark 1:8). Our Baptism is modelled upon that of Jesus: just as the Spirit descended upon him as he came up from the waters of the Jordan (Mark 1:10), so he descends also on us as we come up from the waters of the font.

The role of the Spirit in Baptism, along with that of Christ, is plainly underlined during the prayer of blessing over the waters of the font. After recalling Christ’s Baptism in the Jordan, the celebrant continues with an invocation or *epiclesis* of the Spirit: ‘Therefore, O King who love mankind, be present now also, through the descent of your Holy Spirit, and sanctify this water.’ This baptismal *epiclesis* over the water corresponds closely to the eucharistic *epiclesis* over the bread and wine, to which we shall shortly refer. ‘Be present now also’: just as every Eucharist is identical with the Last Supper, so every Baptism re-enacts the primordial Baptism of Christ in the Jordan. In both cases, the link between what happened in Christ’s life and what is happening to us at the present moment is effected precisely by the Holy Spirit. It is he who transforms clock time into sacred time, turning past event into present reality, uniting the *then* of the River Jordan or the Upper Room with the *now* of our ecclesial celebration.

Nor is this all. Just as the Spirit unites past with present, so equally he unites present with future. As an eschatological Spirit, the Spirit of the age to come, he makes our immersion in the baptismal font an anticipation of our final resurrection on the last day. Likewise in the Eucharist he transforms the Divine Liturgy not only into a re-enactment of the Last Supper but also into the Feast of the Kingdom, into the Messianic Banquet of the Eighth Day. It is noteworthy that, in the eucharistic *anamnesis* or ‘calling to mind’ that comes in the consecratory prayer between the narrative of the Last Supper and the *epiclesis* of the Holy Spirit, we ‘remember’ not only the Cross, Resurrection and Ascension of Christ, but also his ‘Second and Glorious Coming again.’ The Holy Spirit enables us to remember the future. This eschatological, ‘Parousiac’ aspect of the Liturgy is eloquently expounded by Fr Alexander Schmemann (1921-85).
Returning to the rite of baptismal initiation, we find that the interaction between Christ and the Spirit is further emphasized in the Anointing or Chrismation that follows shortly after the immersion of the candidate in the font. The newly baptized is marked with the Holy Chrism, as the celebrant says, ‘The seal of the gift of the Holy Spirit.’ (Compare 1 John 2:20: ‘You have an anointing (chrisma) from the Holy One, and all of you have knowledge’ [or, according to a variant reading in the manuscripts, ‘you know all things’].) For each of the newly-baptized, this represents a personal Pentecost. Just as the risen Christ at Pentecost sent down the Holy Spirit upon the Apostles visibly in the form of fiery tongues, so now in the rite of Chrismation he sends down the same Spirit upon the newly baptized invisibly, but with no less reality and force.

So the baptismal initiation is both Christic and Pentecostal. Buried and raised with Christ through immersion in the waters, we are then sealed by the Paraclete. St Paul clearly indicates this synergy between the Second and the Third Persons when he writes: ‘You were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God’ (1 Cor. 6:11). Significantly these very words are used at the end of the baptismal service. Washed, then, through Baptism in Christ, we are also sanctified by anointing with the Spirit; and these are not two separate events, but two aspects of a single and undivided mystery.

It would be interesting to examine the other sacramental actions of the church—confession, anointing of the sick, ordination, marriage, monastic profession, the funeral rites—and to consider how far they likewise exemplify the co-operation between the two ‘hands’ of God. But, on this occasion, let us limit ourselves to what St Symeon of Thessalonica (d.1429) terms ‘the mystery of mysteries... the holies of holies,’ the Eucharist.

It is natural, and indeed correct, to see the Eucharist first and foremost in Christological terms. It is precisely the action of Christ in our midst. This is made abundantly clear in words that come at the very beginning of the Divine Liturgy, immediately before the initial blessing, when the deacon says to the priest, ‘It is time for the Lord to act’ (a citation from Ps. 119:126). The Eucharist, that is to say, is not primarily words but an action; and in the deep and true sense it is not our action but the action of the
Lord Christ. It is he who is the unique High Priest of the New Covenant, present before the altar invisibly but with full immediacy and power. He is the celebrant; we, clergy and people, are no more than concelebrants with him.

This same point is re-emphasized in the prayer addressed by the priest to Christ before the Great Entrance, during the singing of the Hymn of the Cherubim: ‘You are the one who offers and is offered, who receives and is distributed, Christ our God.’ Christ, as St Augustine of Hippo (354-430) affirms, is both priest and victim, both offerer and offering: *tu sacerdos, tu victima, tu oblator, tu oblatio*. The presence and participation of Christ, the true celebrant at the Liturgy, is again underlined before the recitation of the Creed, at the exchange of the Kiss of peace between the clergy. The senior priest says ‘Christ is in our midst,’ to which the junior answers, ‘He is and will be.’ This Christological dimension of the Liturgy continues to be central throughout the second half of the Liturgy, during the *Anaphora* and the communion.

Yet, while the eucharistic offering is rightly regarded as the action of Christ, and while he is indeed the one true celebrant who offers the oblation, at the same time we must be on our guard against a one-sided ‘Christomonism.’ God claps with both his hands, not just with one. The Eucharist is the making-present of two Upper Rooms: not only the Upper Room of the Last Supper, but equally that of Pentecost. At the Eucharist there are two forms of ‘real presence’: not only the ‘real presence’ of Christ, but equally the presence of the Holy Spirit, no less real although different; for the Spirit did not become incarnate, and so he has no body and blood. At the Eucharist, moreover, there are simultaneously two forms of communion: communicating in Christ, at the same time we receive communion in the Spirit. Full value needs to be given to the eucharistic overtones of the Pauline phrase κοινωνία τοῦ Ἁγίου Πνεύματος, ‘communion of [or in] the Holy Spirit’ (2 Cor. 13:14; cf. Phil 2:1). This has not only general reference, embracing the totality of our life in the Spirit (cf. Rom. 8:1–30 ), but it has also a more particular application, referring as it does to the act of Holy Communion in the Eucharist.
Having spoken of the Divine Liturgy as an event that is both Christological and Pentecostal, we need to add that it is by the same token a Trinitarian action. All three persons of the Trinity are at work together at every moment of our eucharistic worship. If we are never to think of the Son without the Spirit, or of the Spirit without the Son, then equally we are never to think of the two ‘hands’ without thinking of God the Father, whose ‘hands’ they are. Stressing this co-activity of the three persons, St John Chrysostom insists: ‘The things of the Trinity are undivided. Where there is communion in the Spirit, there is found to be also communion in the Son; and where there is the grace of the Son, there is also that of the Father and of the Holy Spirit.... I say all this, not confusing the persons (God forbid!), but recognizing both the individuality and distinctiveness of the persons, and the unity of the substance.’ ‘It is the Father, the Son and the Holy Spirit who dispense everything,’ Chrysostom writes elsewhere; ‘the priest does no more than lend his tongue and provide his hand.’

The Trinitarian character of the Divine Liturgy is clearly indicated in the opening benediction: ‘Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit.’ Each of the litanies in the service ends with a prayer (usually said in a low voice) to God the Father, followed by an exclamation (said aloud) to the Trinity. Certain prayers in the Liturgy, it is true, are addressed specifically to Christ (for example, the prayer before the Gospel or the prayer before the Great Entrance), but these are exceptions. Immediately before the Creed, with great emphasis we proclaim our faith in the Holy Trinity: ‘Let us love one another, that with one mind we may confess Father, Son and Holy Spirit, Trinity one in essence and undivided.’ At the beginning of the Anaphora, there is a Trinitarian blessing of the people: ‘The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit be with you all’ (2 Cor 13:14, slightly expanded). The consecratory epiclesis over the Holy Gifts is explicitly Trinitarian: the celebrant prays to the Father, to send down the Spirit upon the gifts of bread and wine, so that they may become the Body and Blood of Christ. After receiving communion, the people sing: ‘We worship the undivided Trinity: for the Trinity has saved us.’ ‘The Church is full of the Holy Trinity,’ said Origen (c. 185–c.254); and, if this is true of the Church in general, it is true more particularly of the eucharistic action that creates the Church: the Divine Liturgy is indeed full of the Holy Trinity. The
united presence of the Son and the Spirit, together with the Father, is never for one moment forgotten in our eucharistic prayer.

Let us look now in more detail at the way in which the action of the Holy Spirit is expressed in the Divine Liturgy of St John Chrysostom.

**The eucharistic Pentecost**

There are at least eleven moments in the Divine Liturgy that directly refer to the participation of the Third Person of the Trinity in the eucharistic celebration.

(1) Prior to the commencement of the service, before entering the sanctuary to put on his vestments, the celebrant stands before the icon screen and says the preliminary prayers. After the initial blessing, with his hands raised to heaven, he invokes the Holy Spirit:

> Heavenly King, Paraclete, Spirit of Truth, everywhere present and filling all things, Treasury of blessings and Giver of Life, come and abide in us; cleanse us from every stain and, O Good One, save our souls.

This is not an expressly eucharistic prayer, for it occurs at the beginning of almost all services in the Byzantine rite. None the less, its use at this point has particular significance. At the very outset, the entire celebration of the Eucharist is placed under the seal and protection of the Holy Spirit.

(2) Towards the end of the *Prothesis* or Office of Preparation, the priest blesses incense, with the words:

> We offer unto you incense, Christ our God, for a savour of spiritual fragrance; accepting it at your Altar above the heavens, send down upon us in return the grace of your All-Holy Spirit.

Here, then, the offering of incense is explicitly linked with the overshadowing of the Holy Spirit. As the smoke of the incense ascends to heaven, so the gift of the Spirit descends on the people of God. The
reference to the ‘Altar above the heavens’ should be noted, for this concept of the heavenly altar plays a central role in the Orthodox understanding of the eucharistic sacrifice.

(3) Immediately before the opening benediction, ‘Blessed is the Kingdom...’, that marks the start of the public part of the Liturgy (the Synaxis or Liturgy of the Catechumens), the celebrant once more repeats the prayer to the Holy Spirit, ‘Heavenly King....’ All that follows is placed beneath his Pentecostal patronage.

(4) As the worshippers embark upon the second and specifically eucharistic part of the service (the Liturgy of the Faithful), in the first of the two Prayers of the Faithful that follow the Litany of the Catechumens, the celebrant again invokes the Spirit:

Enable us, whom you have appointed to this your ministry, by the power of your Holy Spirit to call upon you at every time and place without blame and without condemnation, with the witness of a pure conscience....

(5) After the Great Entrance (the Entrance with the Holy Gifts), during the singing of the second half of the Hymn of the Cherubim, there is a somewhat surprising dialogue between the priest and the deacon:

Priest: Remember me, brother and fellow celebrant.
Deacon: May the Lord God remember your priesthood in his Kingdom, always, now and for ever, and to the ages of ages. Amen. Pray for me, holy master.

Priest: The Holy Spirit shall come upon you, and the power of the Most High shall overshadow you.
Deacon: The Spirit himself will cocelebrate with us (συλλειτουργήσει ἵματι) all the days of our life.

Here is a remarkable image to express the Pentecostal dimension of the Liturgy: just as Christ is the High Priest who offers the gifts (ὁ προσφέρων), so the Spirit is the cocelebrant (συλλειτουργός) who ministers together
with us. Moreover, the deacon as he officiates is overshadowed by the Spirit, just as the Virgin Mary was overshadowed by the Spirit at the Annunciation (Luke 1:35).

(6) The ‘Litany of the Precious Gifts’ that comes after the Great Entrance concludes with a ‘Prayer of Offering’ (Εὐχὴ τῆς Προσκομιδῆς ορ τῆς Προθέσεως). This takes up the idea of the overshadowing of the Spirit, and at the same time anticipates the action of the Anaphora that is shortly to follow. The celebrant prays here for the grace to perform what he is about to do:

   Lord God almighty, who alone are holy and who accept the sacrifice of praise from those who call upon you with their whole heart, accept the prayer also of us sinners and bring it to your holy altar; and enable us to offer you gifts and spiritual sacrifices for our sins and for the things done in ignorance by the people. Count us worthy to find grace in your sight, that our sacrifice may be well-pleasing to you and that the good Spirit of your grace may rest on us and on these gifts here set forth, and on all your people.

The concluding part of this prayer has the same structure as the consecratory epiclesis in the Anaphora. In both cases there is a double invocation of the Spirit, ‘on us’—that is to say, on the worshipping community present in the church—and on ‘these gifts here set forth,’ that is, on the bread and wine that have been placed on the Holy Table. The Spirit descends simultaneously upon the people of God and upon the eucharistic elements.

(7) The presence and participation of the Spirit are underlined in the Pre-Anaphoral Blessing that has already been quoted (taken from 1 Cor.13:14): ‘The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit be with you all.’ Communion in the Body and Blood of Christ necessarily means also communion in the Holy Spirit.

(8) The supreme point in the ‘concelebration’ of the Spirit, in his συλλειτονργία, comes at the end of the Anaphora or consecratory prayer, with the epiclesis or invocation on the bread and wine. In the Anaphora
itself there are three chief sections, of unequal length:

First, there is the thanksgiving for the gifts of our creation and redemption, and for the gift of the Divine Liturgy itself that we are celebrating. The priest gives thanks for the Saviour’s incarnate economy in its entirety, and in particular for the institution of the Holy Eucharist; and here he repeats—not as a consecratory formula, but as part of the narrative of the Last Supper—Christ’s words, ‘Take, eat; this is my Body’ and ‘Drink from this, all of you; this is my Blood.’

Secondly, there comes the anamnesis or ‘calling to mind.’ This involves an act of oblation or offering, when the deacon elevates the paten and chalice, as the priest exclaims, ‘Offering to you your own from your own, in all things and for all things....’

Thirdly, there follows the epiclesis or invocation of the Holy Spirit:

_Priest:_ Also, we offer you this reasonable (λογικήν) worship without shedding of blood, and we ask, pray and implore you: send down your Holy Spirit upon us, and upon these gifts here set forth:

_Deacon:_ Master, bless the holy bread.

_Priest:_ And make this bread the precious Body of your Christ:

_Deacon:_ Amen. Master, bless the holy cup.

_Priest:_ And what is in this cup, the precious Blood of your Christ:

_Deacon:_ Amen. Master, bless both the holy things.

_Priest:_ Changing [them] by your Holy Spirit.

_Deacon:_ Amen, Amen, Amen.

At this point, priest and deacon make a profound bow or else a prostration to the ground. Then follows a prayer for the communicants:

_Priest:_ So that for those who partake they [the eucharistic gifts] may be for vigilance of soul, forgiveness of sins, communion of [in] your Holy Spirit,
fullness of the Kingdom of heaven, freedom to speak in your presence, and not for judgement or condemnation.

In the past, it was customary in the Orthodox East to regard the *epiclesis*, and more particularly the phrase ‘Changing [them] by your Holy Spirit,’ as constituting the ‘moment of consecration,’ just as in the Roman Catholic West it was customary to regard the Words of Institution, ‘This is my Body.... This is my Blood,’ as constituting the ‘moment of consecration.’ Today, in both East and West, liturgists on the whole avoid singling out one section of the *Anaphora*, and more particularly one specific phrase, as comprising the ‘moment of consecration’ in a restrictive sense, and they prefer to regard the *Anaphora* in its totality as effecting the consecration. In that case, even though the *epiclesis* of the Spirit is not to be isolated as the exclusive ‘moment of consecration,’ yet from the Orthodox point of view the consecratory act is not complete until the *epiclesis* has been said.

We have already drawn attention to the Trinitarian character of the eucharistic *epiclesis*: it is addressed to the Father, that he may send the Spirit, to effect the presence of the Son. There are six other points to be noted here.

(i) In the phrase ‘Changing [them] by your Holy Spirit,’ the Greek verb used here for ‘to change’ is the normal and neutral term μεταβάλλειν, not the more complex terms μεταμορφοῦν (‘to transfigure’) or μεταστοιχεῖν (‘to transelement’), which are both sometimes used by the Greek Fathers to describe the eucharistic consecration. Equally, it is noteworthy that neither here nor anywhere else in the Liturgy of St John Chrysostom is the verb ‘to transubstantiate’ (μεταστασιάζω) employed, nor the equivalent noun ‘transubstantiation’ (μεταστάσις), which are not in fact applied to the eucharistic consecration by Greek Orthodox authors prior to the fifteenth century, and not with any frequency until the seventeenth century. Thus, while in the text of the Liturgy the reality of the change is clearly indicated, no particular theory is implied concerning the manner of the change.

(ii) The *epiclesis* over the eucharistic gifts, as we have seen, is parallel to the *epiclesis* over the water in the font at the sacrament of Baptism. In
both cases, the Spirit is invoked, so as to render Christ present: in the case of Baptism, to render him present as he was in Jordan; in the case of the Eucharist, to render him present as he was at the Last Supper (and as he is now in the glory of heaven). Yet there is an all-important difference. At the baptismal epiclesis, the celebrant prays that the water may be sanctified, but not that it may be changed; it still remains water. When the service is over, the water in the font is poured away on clean earth. At the eucharistic epiclesis, on the other hand, we pray that the bread and wine may be indeed changed into the true and actual Body and Blood of Christ. As the Seventh Ecumenical Council, Nicaea II (787), insisted, after consecration the eucharistic gifts are not merely an ‘icon’ of Christ’s Body and Blood, but in full reality his ‘very Body’ and his ‘very Blood.’ Moreover, after the end of the Liturgy, the consecrated elements are most carefully consumed in their totality (unless some part of them is reserved for communion of the sick or for use at the Liturgy of the Presanctified); they are never under any circumstances thrown away or otherwise disposed of, but they are always eaten. Not a single crumb from the Holy Bread, and not a single drop from the Chalice, is ever to be lost.

(iii) It is striking that throughout the epiclesis the celebrant speaks always in the plural: ‘we offer...we ask, pray and implore...send down your Holy Spirit upon us.’ Nowhere does he use the first person singular ‘I.’ In the epiclesis, that is to say, the celebrant does not speak as if he were himself representing Christ to the congregation, but he identifies himself with the congregation, speaking in their name and representing them to God. During the eucharistic consecration, he acts not in persona Christi but solely and exclusively in persona populi. In the understanding of the Roman Catholic Church, from the Middle Ages until recent times—and still today in many places—when the celebrant recites the words ‘This is my Body...This is my Blood,’ he speaks them as if he were himself taking the place of Christ; or rather, at this moment Christ himself is understood to be speaking these words through the priest. Thus these particular words have consecratory power. The Orthodox perception of the eucharistic Anaphora is different. The words ‘This is my Body...This is my Blood’ are not spoken by the celebrant in persona Christi, but they form part of the narrative of thanksgiving for creation and redemption. So while the so-called ‘Words of Institution’ form an integral part of the total Anaphora—and it is the
Anaphora in its totality that effects the consecration—these words are not to be singled out as possessing a specific and distinctive consacratory force. On the contrary, as already emphasized, the consecration cannot be considered complete before the threefold ‘Amen’ at the end of the epiclesis.

For this reason, during the Anaphora in the Orthodox Liturgy, the celebrant does not adopt the westward position, facing the people, as if he were representing Christ at the Last Supper and speaking in his name; but he adopts the eastward position, facing in the same direction as the people, for he is praying with them and in their name to God the Father. The divergence here is not be exaggerated, but it is nonetheless significant.

From this it follows that it is incorrect to speak of the priest as consecrating the Holy Gifts. The consecration is performed by God the Father, acting through the Holy Spirit. In the words of the author of the best-known Byzantine liturgical commentary, St Nicolas Cabasilas (c. 1322–c. 1397), ‘It is the Spirit who, through the hand and the tongue of the priests, consummates the mysteries.’ This is likewise the case with the other sacraments of the Orthodox Church: in none of them, according to the traditional Orthodox practice, does the priest use the pronoun ‘I.’ He does not say, for example, ‘I baptize you,’ but ‘The servant of God N. is baptized.’ At the absolution in the sacrament of Confession, he does not say ‘I absolve you,’ but ‘May God forgive you.’ This reminds me of the experience of an Anglican friend of mine, who before his ordination sent out to his friends, according to the usual custom, a card asking for their prayers: ‘Please pray for N., who on Trinity Sunday will be ordained priest by the Lord Bishop of Oxford.’ A Greek recipient wrote back: ‘I shall indeed be praying for you on Trinity Sunday; but unfortunately your card contains a heresy. It is not the Lord Bishop of Oxford who will be ordaining you to the priesthood; it is the Holy Spirit.’

As the eucharistic epiclesis clearly indicates, in all our sacramental worship, the appropriate liturgical pronoun is not ‘I’ but ‘We.’ When we stand before God, we are not to be like Walter de la Mare’s Napoleon:
What is the world, O soldiers?
It is I:
I, this incessant snow,
This northern sky;
Soldiers, this solitude
Through which we go
Is I.

In contrast, in the words that Christ gave us as a model for all our worship, the Lord’s Prayer, the pronoun ‘us’ occurs five times, ‘our’ three times, and ‘we’ once, but nowhere are there to be found the pronouns ‘me,’ ‘mine,’ or ‘I’ (Matt. 6:9–13).

(iv) The fundamental purpose of the eucharistic epiclesis is abundantly clear: we invoke the Spirit so that he may make Christ present to us and among us. In this way, the epiclesis expresses exactly the ministry of the Spirit as set forth in the farewell discourse of Jesus at the Last Supper (John 14–16). ‘The Paraclete,’ Christ affirms, ‘the Holy Spirit, whom the Father will send in my name, will teach you everything, and will remind you of all that I have said to you…. He will bear witness to me…. He will not speak as from himself, but will speak whatever he hears…. He will glorify me, for he will take what is mine and will declare it to you’ (John 14:26; 15:26; 16:13–14). Such, then, is the specific ministry of the Third Person of the Trinity: he does not speak ‘from himself’ but testifies always to the Lord Jesus, showing us not his own face but that of Christ. He brings no separate message of his own, but declares to us ‘whatever he hears’ from Christ. Always he makes Christ present.

In this light, we can readily appreciate the pattern of interpersonal relationships that exist within the Trinity. In the words of St John of Damascus (c. 655–c. 750), ‘The Son is the image of the Father, and the Spirit is the image of the Son.’ Christ points to the Father, and the Spirit points to Christ; it is through the Spirit that we come to Christ, and through Christ that we come to the Father (John 14:6). Here precisely is the reason for the anonymous and elusive character of the Spirit that we noted earlier. He is elusive because he is transparent, in the sense that he bears witness to Christ and not to himself. What Gerald Manley Hopkins said about the
Blessed Virgin Mary can be said also about the Spirit: he may be compared to the air that we breathe; he is our atmosphere. When the atmosphere is clear and unclouded, we do not see the air as such, in and by itself, but the air is the medium that enables us to see and hear what is around us. So it is with the Spirit: he enables us to see and hear Christ.

If this is true of the ministry of the Spirit in its totality, it is true more especially of his role within the Eucharist, and supremely so at the moment of the *epiclesis*. Here, as always, it is his purpose to make Christ present to us. ‘The Bread and Wine are changed into the Body and Blood of God,’ says John of Damascus. ‘And if you ask how this comes to pass, it is enough for you to be told: through the Holy Spirit.’ Thus we may say that the presence of Christ in the Holy Gifts is a spiritual presence, provided that we understand the adjective ‘spiritual’ not in a weak but in a strong sense: it is a presence effected in and through the Spirit, who is the Spirit of truth, life-giving and all-powerful; and so it is, in every way, a real presence.

(v) In the eucharistic *epiclesis* there is, as already noted, a double invocation, ‘upon us, and upon these gifts here set forth.’ The Spirit is called down not only upon the bread and wine but also upon the worshippers, so that both may become the Body of Christ. The Holy Gifts are not consecrated apart from the holy people, but the Spirit of God blesses both of them simultaneously.

(vi) The implications of this are evident in what follows immediately after the threefold ‘Amen’ of the eucharistic *epiclesis*. Having asked that the bread and wine may be changed by the the Holy Spirit into Christ’s Body and Blood, the celebrant goes on at once (as we have noted) to pray for the communicants: ‘So that for those who partake they [the eucharistic gifts] may be for vigilance of soul, forgiveness of sins, *communion in your Holy Spirit, fullness of the Kingdom of heaven …’ The consecration of the eucharistic gifts is in this manner directly linked with the consecration of the eucharistic persons who are to receive those gifts. What is more, the consecration of these persons is expressly related to the action of the Spirit; for, after mentioning vigilance and forgiveness as fruits of the reception of the sacrament, the prayer speaks of ‘communion in your Holy Spirit.’
While the Liturgy of St John Chrysostom speaks at this point only in general terms about ‘communion in your Holy Spirit,’ the equivalent prayer in the Liturgy of St Basil the Great indicates more precisely what this communion signifies. The fruit of communion in the Spirit is above all unity: ‘Unite us all, as many as are partakers of the one Bread and Cup, one with another in the communion of the one Holy Spirit.’ Union with Christ in his eucharistic Body and Blood signifies at the same time union with the Spirit; and union with Christ and the Spirit brings about our union with one another. Eucharistic unity, Pneumatological unity, and ecclesial unity constitute one single and indivisible reality. And that threefold yet single unity means exactly the ‘fullness of [or fulfilment in] the Kingdom of heaven,’ for which we then go on to pray in the text of the Liturgy of St John Chrysostom. Because it is both Christological and Pentecostal, the Eucharist as the feast of the Kingdom is pre-eminently the sacrament of unity.

(9) The action of the Holy Spirit continues to be emphasized in the remaining part of the Liturgy of St John Chrysostom. In the Precommunion Litany, preceding the Lord’s Prayer, the deacon prays for ‘the precious gifts here set forth and sanctified,’ and he continues:

That our God, who loves mankind, having accepted them on his holy and noetic Altar above the heavens, as a savour of spiritual fragrance, may send down upon us in return his divine grace and the gift of the Holy Spirit, let us pray.

Here again, as at the blessing of the incense (§2 above), we note an allusion to the ‘Altar above the heavens,’ providing a vital clue to the nature of the eucharistic sacrifice. More important, however, for our present purpose is the petition for the ‘gift of the Holy Spirit,’ recalling the double invocation in the eucharistic epiclesis for the descent of the Paraclete ‘upon us, and upon these gifts.’ The Precommunion Litany ends with a further prayer for communion in the Spirit:

Having asked for unity of faith, and the communion of the Holy Spirit, let us entrust ourselves and one another and our whole life to Christ of God.
These two references to the Spirit in the Precommunion Litany are then taken up in the Precommunion Collect:

To you, Master, who love mankind, we entrust our whole life and our hope, and we entreat, pray and implore you: count us worthy to partake of your heavenly awesome Mysteries at this sacred and spiritual table with a pure conscience, for forgiveness of sins, for pardon of offences, for communion in the Holy Spirit, for an inheritance in the Kingdom of heaven, for freedom to speak in your presence, and not for judgement or condemnation.

This corresponds closely to the prayer for the communicants, cited above (§8 [vii]), that follows immediately after the eucharistic epiclesis. Here, then, once again it is made clear that communion in the Mysteries of Christ’s Body and Blood is at the same time communion in the Holy Spirit.

(10) The involvement of the Spirit in the eucharistic action is further underlined in the ‘manual acts’ of that precede the communion of clergy and people. After the Fraction of the Lamb (i.e., the breaking of the consecrated Bread), the deacon says to the priest ‘Master, fill the holy Cup.’ The priest takes the portion of the Lamb marked with the letters ΙΣ (standing for Ἰησοῦς, Jesus), and he places it in the chalice, saying ‘The fullness of the Holy Spirit.’ Then, in a ceremony that has puzzled many Western observers, the deacon takes a jug or cup containing hot water, known as the zeon, and pours this into the chalice, with the words, ‘The fervour of the Holy Spirit.’

Thus it is made plain through these two ‘manual acts’ that the sacramental elements, shortly to be received in communion, are vivified and animated by the power of the Spirit. The physical warmth of the zeon—the steam that rises visibly from the chalice—symbolizes the immaterial fire of the Spirit with which the Eucharist is filled. In the words of St Ephrem (c. 306–73), the greatest of the Syriac Fathers (and the Syrian tradition is rich in references to the Pentecostal dimension of the Eucharist):

In your Bread is hidden a Spirit not to be eaten,
In your Wine dwells a Fire not to be drunk.
Spirit in your Bread, Fire in your Wine,
A wonder set apart, [yet] received by our lips....

See, Fire and Spirit in the womb that bore you!
See, Fire and Spirit in the river where you were baptized!
Fire and Spirit in our Baptism;
In the Bread and Cup, Fire and Holy Spirit!

More specifically, St Nicolas Cabasilas interprets the pouring of the zeon into the chalice to signify the descent of the Holy Spirit upon the Church:

The zeon or hot water, being water and participating in fire, is to be understood as a symbol of the Holy Spirit, which was manifested as fire (Acts 2:3–4), and which is described as water (Isa. 44:3; John 7:38–39). This hot water is added after the precious gifts have been perfected and consecrated, and it signifies the descent of the Holy Spirit on the Church, which occurred originally after Christ had been slain, had risen from the dead, and had fulfilled all the economy of salvation. From that time onwards it takes place after the sacrifice has been performed; for the Holy Spirit descends on those who communicate worthily....

The hot water is poured over the Holy Gifts, not because the Holy Spirit descends on the Holy Gifts at that precise moment, for they have already received divine grace at the consecration [i.e., at the epiclesis], but so as to signify the manner whereby the Church participated and always participates in the Holy Spirit; for it participates through the Mediator, Christ our Saviour.

In this way Cabasilas envisages two stages: first, the epiclesis during the Anaphora, when the Spirit descends on the bread and wine to make them the Body and Blood of Christ; second, the pouring of zeon into the chalice before the Communion, when the Spirit descends upon the faithful—who are shortly to receive the Holy Gifts—to make them likewise the Body of Christ. But of course this second stage has been anticipated in the first stage, for already in the epiclesis during the Anaphora the Spirit is invoked ‘upon us,’ as well as ‘upon these gifts here set forth.’
The Pentecostal significance of the Eucharist, as ‘communion in the Holy Spirit,’ is summed up finally in the hymn of thanksgiving that follows the communion of the people:

We have seen the true light,
We have received the heavenly Spirit,
We have found the true faith,
As we worship the undivided Trinity:
For the Trinity has saved us.

To receive communion in the Body and Blood of Christ is at the same time to ‘drink from the one Spirit’ (1 Cor. 12:13), for the two hands of God are inseparable.

This truth was underlined in an interesting but little-known controversy that occurred in the last days of the Byzantine Empire, around the year 1440. Certain priests at Constantinople, when giving communion to the laity, used the normal words spoken to each communicant, ‘The servant of God N. receives the precious and all-holy Body and Blood of our Lord and God and Saviour Jesus Christ, for the remission of sins and life eternal’; but they then immediately added the phrase, ‘Receive the Holy Spirit.’ They were criticized for this on the grounds that in communion the believer receives Christ, not the Holy spirit. When St Mark Evgenikos (c. 1394–c. 1445), Archbishop of Ephesus, was consulted about the matter, he replied that the addition was in fact theologically defensible: ‘The Body and Blood of Christ are invisibly united to his Godhead on account of the supreme and hypostatic union of the Divine Word; therefore, in partaking of the holy Body and precious Blood of the Lord, we also participate in the Holy Spirit.’

On all these different occasions, then, throughout the course of the Divine Liturgy of St John Chrysostom, the presence and action of the Holy Spirit are plainly and unambiguously proclaimed. The Eucharist, no less than Baptism, has both a Christological and a Pneumatological dimension. By virtue of the single essence uniting the three persons of the Trinity, and because of the ceaseless perichoresis prevailing between them, it is impossible that we should receive Christ without the Spirit or the Spirit
without Christ. Participants at every Eucharist with the apostles in the Upper Room of the Last Supper, we are also participants with them in the Upper Room of Pentecost; it could not be otherwise. The ministry of the Spirit, as the Johannine discourse at the Farewell Supper indicates, is not to speak ‘from himself’ but to ‘bear witness’ to Christ. In the Divine Liturgy, as at every moment in the life of the Christian, it is his role to render Christ present. If we neglect the Pentecostal orientation of the Eucharist, regarding it exclusively in Christological terms, then our understanding of the Sacrament will be not only incomplete but sadly unbalanced. Here, as in all things, let us be rigorously Trinitarian.

The Trinitarian character of the eucharistic mystery, and more especially the place of the Third Hypostasis within that mystery, is strikingly evident in the words of Severian, Bishop of Gabala (fl. c. 400):

Holy is the Father, whose will it was that [the Son] should be sacrificed…. Holy is the Son, a willing Victim, ever sacrificed and ever living. Holy is the Paraclete, the Holy Spirit who consecrates the sacrifice.

**Good news to the poor**

There are two fundamental characteristics of the Holy Spirit about which we have not so far spoken. First, he is not only a kenotic Spirit, who hides himself in order to show us the face of Christ, but he is also a compassionate Spirit, a Spirit of liberation, who is present especially among the poor, the oppressed and the marginalized. ‘In so far as you did it to one of the least of these my brethren, you did it to me’ (Matt.24:40): it is the Holy Spirit who enables us to recognize Christ in the person of all that suffer, who makes us aware that Christ himself is looking at us through the eyes of the hungry and the homeless, the sick and the prisoner. At the inauguration of his public preaching, Christ emphasized this aspect of the Spirit’s *diakonia* when he read the Book of Isaiah in the synagogue at Nazareth (Luke 4:18–19, quoting Isa. 61:1–2):
The Spirit of the Lord is upon me,  
because he has anointed me to bring good news to the poor.  
He has sent me to proclaim release to the captives  
and recovery of sight to the blind,  
to let the oppressed go free,  
to proclaim the year of the Lord’s favour.

If, then, the Eucharist is indeed the work of the Holy Spirit, it necessarily requires and empowers us to share in the Spirit’s liberating ministry. It commits us to serving others in a practical and sacrificial way. The Divine Liturgy is to be seen as the life-giving fountain from which all the Church’s social and political action proceeds. In the words of a pioneer ecumenist, the Russian Orthodox Nicholas Zernov (1898–1980):

The Eucharist is, therefore, the source which inspires all the social activity of the Christians, all their endeavours to fight against poverty, injustice, disease and death, and it confirms their hope in the ultimate victory of good over evil.

How far, then, is this social aspect of the Spirit’s work—which at times may take a subversive and revolutionary form—evident in the actual text of the Divine Liturgy?

In the second place, the Holy Spirit is a missionary Spirit, a Spirit of apostolic evangelism, who sends us out to preach the risen Christ to the uttermost ends of the earth. If, then, the Eucharist is truly the work of the Spirit, this missionary orientation should also be evident in the text of the Liturgy. The Blood of Jesus was shed, not only for a restricted circle of his chosen disciples, but ‘for many’ (Matt.26:28; Mark14:24), that is to say, for humankind in its entirety. The Church, in other words, celebrates the Eucharist not merely for the sake of herself but ‘for the life of the world,’ as it is clearly stated in the Anaphora of the Liturgy of St John Chrysostom. Properly understood, the Eucharist is never introverted but always outward-looking. How far, then, is this second aspect of the Spirit’s work stressed in the eucharistic service of the Orthodox Church?
It has to be admitted that these two dimensions of the Spirit’s work—its social dynamic and its missionary purpose—are not explicitly mentioned at the specific moments in the Liturgy when the participation of the Paraclete is invoked. But if account is taken not merely of these specific moments but of the Liturgy in its totality, then it turns out that both of these dimensions are definitely present. At the start of the service, in the Great Litany or Litany of Peace, we pray first in a comprehensive way for ‘the peace of the whole world.’ Only afterwards do we go on to pray, more particularly, for ‘the welfare of the holy Churches of God’; the ‘whole world’ comes first. Later in the Great Litany we also remember ‘the sick, the suffering, the prisoners.’ So the Divine Liturgy commences with an act of intercession that is all-inclusive in its scope. In the words of ‘A Monk of the Eastern Church’ (the pseudonym of Fr Lev Gillet [1893–1980]):

We pray for the peace of the universe, not only for humankind, but for every creature, for animals and plants, for the stars, for whole of nature. Thereby we enter into a cosmic piety, we express our tenderness for everything that God has called into being. We pray for every disciple of Christ, so that through each one God may be worshipped ‘in spirit and in truth.’ We pray for an end to warfare and to conflicts between races, nations and social classes. We pray that all human beings may be united in a common love.

In this way, from its very beginning the Divine Liturgy expresses the universal compassion of the Holy Spirit. Faithful to the inspiration of the Paraclete, ‘everywhere present and filling all things,’ we look far beyond the visible limits of the Church, and we enfold the entire universe in our prayer. Our vision extends, indeed, beyond the realm of created nature and includes the heavenly realms in its purview. Throughout the service we are reminded of the unity between the eucharistic offering here below and the celebration of the heavenly Liturgy on high. For example, at the Little Entrance (the Entry with the Book of Gospels), the priest prays: ‘Grant that, with our entry, there may be an entry of your holy angels, concelebrating with us, and with us glorifying your goodness.’ At the Great Entrance (the Entry with the Gifts of Bread and Wine), we sing in the Cherubic Hymn, ‘We who in this Mystery are icons of the cherubim....’ As we offer the Eucharist, we are always taken up into an action far greater than ourselves.
Invisible worshippers surround us. The angels are our concelebrants, along with the archangels, the seraphim and cherubim, the saints and the Mother of God.

The universality of the Divine Liturgy is again underscored at the Elevation of the Holy Gifts, immediately before the *epiclesis* of the Holy Spirit. Lifting up the paten and chalice, the priest says: ‘Offering to you your own from your own, in all things and for all things....’ The eucharistic oblation is made, not only for the members of the Church, not only for humankind, but ‘for all things,’ for the created world as a whole. Nothing is left out.

Following the *epiclesis*, the Anaphora in the Liturgy of St John Chrysostom continues with a wide-ranging act of intercession. As in the Great Litany, we pray first for ‘the whole inhabited earth,’ and only in the second place for the Church:

We offer you this reasonable worship for the whole inhabited earth, for the Holy, Catholic and Apostolic Church....
Remember those whom each one of us has in mind, and all men and women....
Remember, Lord, those who travel by sea or land, the sick, the suffering, the prisoners....

In the Liturgy of St Basil petitions at this point are considerably more detailed:

Remember, Lord, your Holy Catholic and Apostolic Church, that is from one end of the inhabited earth to the other....

Remember, Lord, those who have offered these gifts to you, and those for whom, through whom and on whose behalf they have offered them.

Remember, Lord, those who bring offerings, and who care for the beauty of your holy Churches, and who remember the poor....

Remember, Lord, the people here present, and those absent for a
good reason. Have mercy on them and on us in the abundance of your mercy. Fill their treasuries with every blessing; preserve their marriages in peace and harmony; raise the infants; instruct the young; support the aged; comfort the faint-hearted; gather together the scattered; bring back those in error and unite them to your Holy, Catholic and Apostolic Church; set free those troubled by unclean spirits; sail with those who sail; journey with the travellers; defend the widows; protect the orphans; liberate the captives; heal the sick. Those under trial or condemned to the mines or to exile and hard labour, and those in any kind of affliction, constraint or distress, remember, O God, together with all who are in need of your great lovingkindness: those who love us and those who hate us, and those who have asked us to pray for them, unworthy though we be. And remember all your people, Lord our God, and upon them all pour out your rich mercy, granting to all those petitions that are for their salvation. And those whom we have not remembered through ignorance or forgetfulness or the great number of names, do you yourself, Lord our God, remember: for you know the age and name of each, even from their mother’s womb. For you, Lord, are the help of the helpless, the hope of the hopeless, the Saviour of the storm-tossed, the haven of the voyager, the physician of the sick.

Even if many of these petitions envisage primarily members of the ecclesial community—for they were written in the context of the Christian Empire of Byzantium—yet they are not narrowly restricted to this circle. We pray for all. This is again made clear in the concluding prayer of thanksgiving, ‘The Prayer behind the Ambo,’ when the celebrant prays, in words with which we already familiar, ‘Give peace to your world, to your churches….’ The world comes first, then the Church.

There are, then, strong reasons to claim that the Holy Spirit who is invoked in the Orthodox Liturgy is indeed understood as a compassionate Spirit, the Spirit of the poor and the deprived. But is he also understood in the Liturgy as a missionary Spirit? Here also we may answer in the affirmative, albeit more tentatively. The eucharistic rites of St John Chrysostom and St Basil both contain a Litany for the Catechumens, that is to say, for those
under instruction for Baptism, although regrettably in practice this is
often omitted. The Divine Liturgy of the Presanctified Gifts, celebrated on
weekdays in Lent, contains in addition a special Litany ‘for those preparing
for Holy Illumination’ (for Baptism at the forthcoming Feast of Easter),
used from the middle of the fourth week of the Fast. Shortly before this,
during the Presanctified Liturgy, there is a special ceremony at the which
the celebrant blesses the people with a lighted candle, saying the words,
‘The light of Christ shines upon all,’ as the people make a deep bow or
kneel with their faces to the ground. This solemn moment proclaims the
missionary responsibility of every member of the Church. It is our duty and
privilege to share the light of Christ with all those who have not yet opened
their hearts to receive it.

Most important of all, in this context of mission, are the words said by
the celebrant shortly before the final blessing: ‘Let us depart in peace.’ All
too often, unfortunately, we do not give full value to this decisive phrase.
It does not mean, ‘The Liturgy is over; go off and have some coffee.’ On
the contrary, its true meaning is, ‘The Liturgy is over; the Liturgy after the
Liturgy is about to begin.’ So far from being merely a comforting epilogue,
a signal of release, these words are rather a command and a challenge:
‘Go out into the world, and impart to all around you the eucharistic life
and hope with which you yourselves have been filled. You have received
the Holy Gifts: gifts are intended to be shared with others.’ Doxology
must now become evangelization. The Eucharist makes us apostles. In our
missionary witness, we shall not necessarily be speaking about the Liturgy,
but all that we say will be from the Liturgy.

The Eucharist is an end-point, but it is also a starting-point.

Such, then, are some of the ways in which we are to see the Divine Liturgy
as the extension and re-living of Pentecost. All that I have sought to affirm
concerning the presence of the Spirit, alike in the Eucharist, in the other
sacraments, and in every aspect of the Christian life, is summed up in some
moving words by the Orthodox Patriarch of Antioch, Ignatios IV:
Without the Spirit,
   God is far away,
Christ belongs to the past,
The Gospel is a dead letter,
The Church is a mere organization,
Authority takes the form of domination,
Mission is turned into propaganda,
Worship is reduced to bare recollection,
Christian action becomes the morality of a slave.

But in the Spirit,
   God is near,
The risen Christ is present with us here and now,
The Gospel is the power of life,
The Church signifies Trinitarian communion,
Authority means liberating service,
Mission is an expression of Pentecost,
The Liturgy is a making-present of both past and future,
Human action is divinized.

(Endnotes)
1 I wish to express my gratitude to Duquesne University for inviting me to deliver the Third Annual Holy Spirit Lecture. I have happy memories of the generous hospitality that was extended to me, and in particular my thanks are due to Professor W. Thompson-Uberuaga for all his kindness and support. I am indebted also to the members of the colloquium that was held on the day following the lecture, and I have included a number of their ideas in the revised text of my lecture.


3 In this lecture I do not discuss the vexed question of the Procession of the Holy Spirit and the addition of the Filioque to the Western text of the Creed. I do not myself consider that this dispute makes any significant difference to our understanding of the role of the Spirit in the Eucharist. A clear distinction needs to
be drawn, in this connection, between the Eternal Procession of the Holy Spirit and his Temporal Mission. As regards the Eternal Procession, East and West disagree: the East believes that the Spirit proceeds from the Father only, or more exactly from the Father through the Son; the West believes that he proceeds from the Father and the Son (although it qualifies this by stating that he proceeds principally from the Father). As regards the Temporal Mission, however, both East and West are fully agreed that the Spirit is sent by the Risen Christ, alike at Pentecost and thereafter in every aspect of the Church’s life, and more especially at the celebration of the Eucharist. Since throughout the present lecture my concern is with the Temporal Mission of the Holy Spirit and not with his Eternal Procession—in other words, with his activity within the Economy and not with his place in the immanent life of the Trinity—I have not felt it necessary to refer to the Filioque controversy. See further my treatment of this topic in Timothy Ware, The Orthodox Church, revised edition (London: Penguin Books, 1993), pp. 210–18.


5 On Prayer 60 [61] (PG 79: 1180B); ET G.E.H. Palmer, Philip Sherrard and Kallistos Ware, The Philokalia: The Complete Text, vol. 1 (London/Boston: Faber and Faber, 1979), p.62. Here Evagrius is using the word ‘theology’ in a special sense, to denote the vision of God; but his words have a wider application.


8 Cf. St Prosper of Aquitaine (c.390–c.463), On the Grace of God and Free Will (PL 51: 209C): ‘...that the rule of prayer may determine the rule of faith’ (ut legem credendi lex statuat supplicandi).


12 Homilies on Romans 13,8 (PG 60:519). This and the following passage are cited by Taft, ‘Communion in the Holy Spirit’,” p.24.

13 Homilies on John 86 (87), 3 (PG 59:471).

14 Against the heresies IV, xx, 1.
This point is made with great emphasis by Fr. Georges Florovsky (1893–1979): see his essay ‘The Worshipping Church,’ in Mother Mary and Archimandrite Kallistos Ware (tr.), The Festal Menaion (London: Faber and Faber, 1969), pp.21–37, especially pp.29–30, citing Chrysostom, Homilies on Matthew 82 (83), 5 (PG 58:744)): ‘The table is the same as that and has nothing less.’


On the Sacred Liturgy (PG 155: 253C).

This is how the phrase is translated in the Sourozh version (see note 10), as also in The Leiturgikon, edited by Archimandrite Basil (Essey) (now Bishop of Wichita and Mid-America), authorized for use in the Antiochian Orthodox Christian Archdiocese of America (2nd edition, New York: Antakya Press, 1994), p.257. Other versions understand the phrase as meaning that it is time for us to do something for the Lord. So we find the renderings ‘It is time to Perform to the Lord’ (John Glen King, 1772), or ‘It is time to Sacrifice to the Lord’ (John Mason Neale, 1859, and anonymous translation of 1866): see Stephen G. Hatherly, Office of the Credence and the Divine Liturgy of Our Father among the Saints, John Chrysostom, Archbishop of Constantinople (London: Church Printing Company, no date [c. 1895]), pp.18-19. Isabel Florence Hapgood understands the phrase in the same way: ‘It is time to sacrifice unto the Lord’ (Service Book of the Holy Orthodox-Catholic (Grecko-Russian) Church [Boston/New York: Houghton, Mifflin, 1906], p.77). A similar version is given in the translation approved by the Orthodox Church in America (OCA): ‘It is time to begin the service to the Lord’ (The Divine Liturgy according to St. John Chrysostom with Appendices [New York: Russian Orthodox Greek Catholic Church of America, 1967], p.23). Certainly it is grammatically possible to construe the Greek text in this way. But the alternative rendering that I have adopted, ‘It is time for the Lord to act,’ is far richer in theological meaning; and the Hebrew text of Ps. 119:126 is in fact understood in this way by most translations of the Bible (e.g., AV, RV, RSV, New RSV, Jerusalem Bible, NEB, Revised NEB, NIV).


22 Homilies on John 86 (87), 4 (PG 59:472).

23 Fragment on Ps. 23:1 (PG 12: 1265B).


26 Most Greek editions of the Liturgy, in place of the participle ‘Offering’ (προσφέροντες), give the main verb ‘We offer’ (προσφέρομεν). But as Tremblenas indicates (Αἱ τρεῖς Δειτουργίαι, p. 110), the reading προσφέροντες has much stronger support in the manuscripts, as well as making better sense. The latest official edition of the Άρσατικον, issued by the Church of Greece (Athens: Apostoliki Diakonia, 2004), notes that προσφέροντες is the more correct reading, even though it still retains in its text the customary reading προσφέρομεν (p.132, n.58, and p.343, §5). The Sourozh and Thyateira translations (see note 10) both use the participle ‘Offering’; the Antiochian Leitourgikon (see note 18) also notes that this is more correct (p. 287, n. 19).
27 I have placed the preposition ‘them’ in brackets because it does not occur in the Greek, which provides no direct object for the verb ‘change.’ For this reason, some translators use the periphrasis ‘making the change’: see, for example, the OCA version (note 18), p.60.

28 On the Orthodox use of the term ‘transubstantiation,’ see N.E.Tzirakis, Ἡ περὶ μεταστάσεως [Transubstantiation] εὐχαριστιακὴ ἑρί (Athens, 1977); Ware, Eustratios Argenti, pp. 9–15, 109–12.


30 See Ware, Eustratios Argenti, pp.124–5. For the relevance of this matter to the ordination of women to the priesthood, see Kallistos Ware, ‘Man, Woman and the Priesthood of Christ,’ in Thomas Hopko (ed.), Women and the Priesthood (Crestwood, NY: St Vladimir’s Seminary Press, 1999), pp.47–48.


32 It is true that, since the seventeenth century, under Roman Catholic influence the Slavonic books have included the Latin form of absolution, ‘I, an unworthy priest, through the power given to me by him [Christ], forgive you…’; but this is to be seen as a regrettable deviation from the true Orthodox liturgical praxis. See Kallistos Ware, The Inner Kingdom (Crestwood, NY: St Vladimir’s Seminary Press, 2000), pp. 49–54.

33 Walter de la Mare, Collected Poems (London: Faber & Faber, 1942), p.57.


35 See the poem of Hopkins, ‘The Blessed Virgin compared to the Air we Breathe’:

...Be thou then, O thou dear
Mother, my atmosphere...


37 Since the 11th century, the Liturgy of St John Chrysostom has been the normal Liturgy used in the Orthodox Church on Sundays and weekdays; that of St Basil is used only ten times a year. Much of the Liturgy of St Basil is identical with that of St John Chrysostom, but in the second part of the service many of the priest’s prayers are different, and in particular the Anaphora is considerably longer.

38 See above, note 24.

39 The precise form of words at this point varies considerably in the manuscripts; the version given here in my text is the best supported. Recent Greek printed editions give the form ‘The fullness of the Cup, of faith, of the Holy Spirit,’ but this seems to date only from the 18th century. See Trembelas, Αἱ τρεῖς Λειτουργίαι, pp. 135–6; Robert F. Taft, A History of the Liturgy of St. John Chrysostom, vol. V. The Pre-Communion Rites, Orientalia Christiana Analecta 261 (Rome: Pontificio Istituto Orientale, 2000), pp. 384–98.

40 Once more there are many variants, the most common being, ‘The fervour of faith, full of the Holy Spirit.’ See Trembelas, op.cit., pp. 136–7; Taft, op.cit., pp. 441–502.

41 Fire, with which the Holy Spirit is specially associated (see Matt. 3:11; Luke 3:16; Acts 2:3–4), is also used as a symbol for the Eucharist. Thus in the Office of Preparation before Holy Communion, it is said (Canon, Canticle 8, Theotokion):

I shudder as I receive the fire.
May I not be burned up
Like wax, like grass.
O fearful Mystery!
O divine compassion!
How can I, who am clay,
Partake of your divine Body and Blood
And be made incorruptible?

The same idea recurs shortly afterwards (Canon, Canticle 9, troparion 3):

May your Body
And most precious Blood
Be to me as fire and light,
My Saviour,
Consuming the matter of my sins
And burning up the thorns of passions
And enlightening me wholly,
That I may worship your Godhead.

Later in the Office of Preparation, the same idea occurs:

When you are going to eat the Master’s Body,
Draw near with fear, lest you be burned: it is fire.

In the prayers that follow, there come the words, ‘Let the burning coal of your all-holy Body and precious Blood bring me sanctification and illumination’ (cf. Isa. 6:6). And again:

I partake
Of fire, with joy and yet with trembling,
For I am grass, but—wonder strange—
I am refreshed with dew ineffably
Just as the bush of old that was burning
Yet unconsumed.

The image of fire recurs in the Prayers of Thanksgiving after Communion:

You who willingly give me your flesh for food,
Who are a fire consuming the unworthy,
Do not burn me up, my Maker.

(See An Orthodox Prayer Book, ed. Ephrem Lash [Milton under Wychwood: Nigel Lynn, 2007], pp.37, 42, 46, 51, 59). Many other examples could be given from Patristic sources, to illustrate the words of St Ephrem (quoted in my text), ‘In the Bread and Cup, Fire and Holy Spirit!’


45 This is in fact a verse sung at the Feast of Pentecost (Little Vespers, aposticha 1; Great Vespers, ‘Lord, I have cried,’ sticheron 4; also used at Vespers on Tuesday or Wednesday in the week of Pentecost).

46 The immediate context here is Baptism, but the phrase can also be interpreted in eucharistic terms.

47 The controversy is discussed in the work of Patriarch Dositeos of Jerusalem (1641–1707), Ἐγχειρίδιον ἐλέγχων τὴν Καθολικικὴν φρενοβλάβειαν (Bucharest, 1690), pp.56–57.

48 On the Prodigal Son (PG 59:520) (included among the spuria of Chrysostom).


51 Various different translations have been suggested for this last phrase.

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