

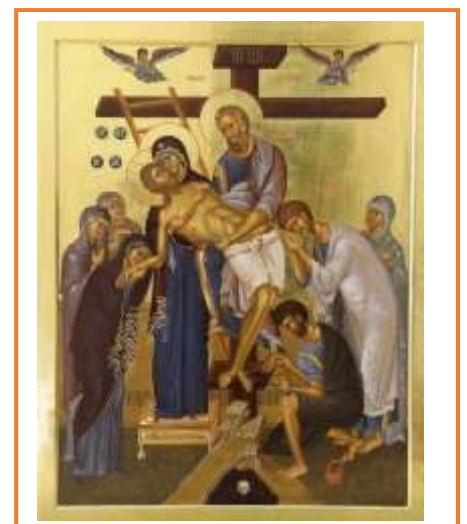
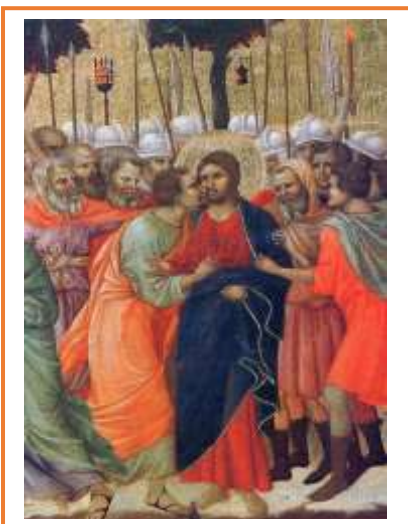
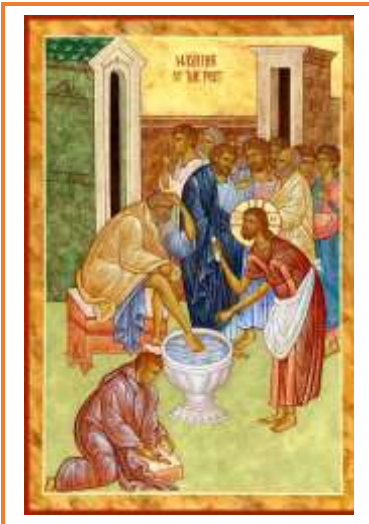
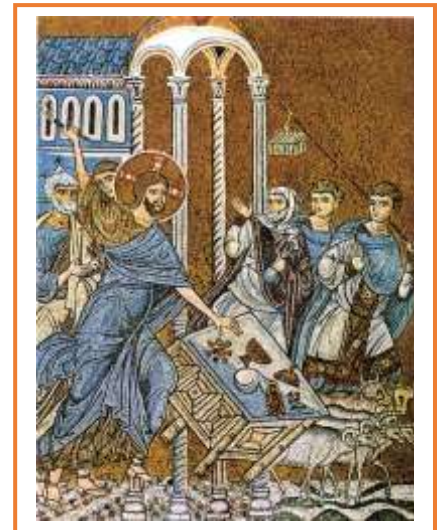
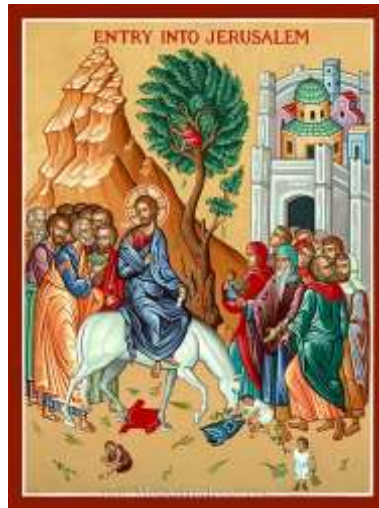
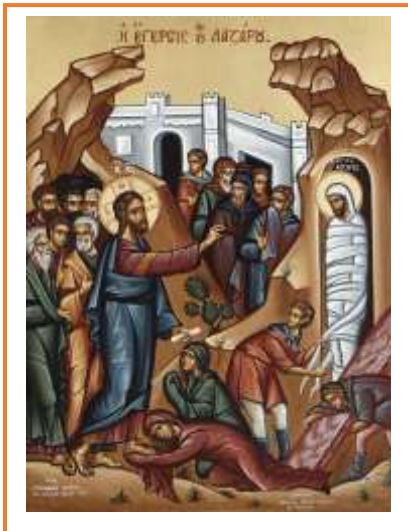


Prophet Elias News

News in a time of pandemic for the Orthodox Church of the
Holy Prophet Elias in Devon
17th – 30th April 2022



Holy Week and Pascha Issue



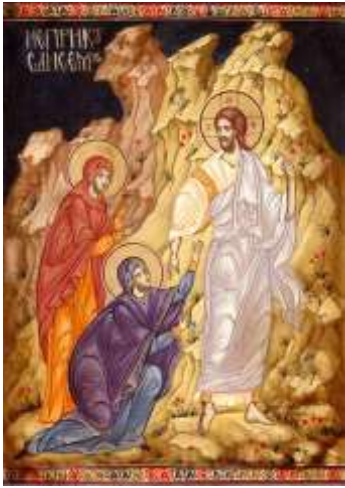
Hosannah: The Palm Sunday

The Saturday of Lazarus from the liturgical point of view is the Pre-feast of Palm Sunday - the Entrance of Our Lord into Jerusalem. Both feasts have a common theme: triumph and victory. Saturday reveals the Enemy, which is Death; Palm Sunday announces the meaning of victory as the triumph of the Kingdom of God, as the acceptance by the world of its only King, Jesus Christ. In the life of Jesus the solemn entrance in the Holy City was the only visible triumph. Up to that day, He consistently rejected all attempts to glorify Him. But six days before the Passover, He not only accepted to be glorified, He Himself provoked and arranged this glorification by doing what the prophet Zecharias announced: 'Behold, Thy King cometh unto thee . . . lowly and riding upon an ass . . .' He made it clear that He wanted to be acclaimed and acknowledged as the Messiah, the King and the Redeemer of Israel. And the Gospel narratives stress all these messianic features: the Palms and the Hosannah, the acclamation of Jesus as the Son of David and the King of Israel. The history of Israel is now coming to its end, such is the meaning of this event, for the purpose of that history was to announce and to prepare the Kingdom of God, the advent of the Messiah.

And now it is fulfilled. For the King enters His Holy City and in Him all prophesies, all expectations find their fulfilment. He inaugurates His Kingdom. The Liturgy of Palm Sunday commemorates this event. With palm branches in our hands, we identify ourselves with the people of Jerusalem, together with them we greet the lowly King, singing Hosannah to Him. But what is the meaning of it today and for us? First, it is our confession of Christ as our King and Lord. We forget so often that the Kingdom of God has already been inaugurated and that on the day of our baptism we were made citizens of it and promised to put our loyalty to it above all other loyalties. We must remember that for a few hours Christ was indeed King on earth in this world of ours, for a few hours only and in one city. But as in Lazarus we have recognized the image of each man, in this one city we acknowledge the mystical centre of the world and indeed of the whole creation. For such is the biblical meaning of Jerusalem, the focal point of the whole history of salvation and redemption, the holy city of God's advent. Therefore, the Kingdom inaugurated in Jerusalem is a universal Kingdom, embracing in its perspective all men and the totality of creation. For a few hours - yet these were the decisive time, the ultimate hour of Jesus, the hour of fulfilment by God of all His promises, of all His decisions. It came at the end of the entire process of preparation revealed in the Bible: it was the end of all that God did for men.

And thus this short hour of Christ's earthly triumph acquires an eternal meaning. It introduces the reality of the Kingdom into our time, into all hours, makes this Kingdom the meaning of time and its ultimate goal. The Kingdom was revealed in this world - from that hour - its presence judges and transforms human history. And at the most solemn moment of our liturgical celebration, when we receive from the priest a palm branch, we renew our oath to our King and confess His Kingdom as the ultimate meaning and content of our life. We confess that everything in our life and in the world belongs to Christ, nothing can be taken away from its sole real Owner, for there is no area of life in which He is not to rule, to save and to redeem. We proclaim the universal and total responsibility of the Church for human history and uphold her universal mission. We know, however, that the King whom the Jews acclaimed then, and whom we acclaim today, is on His way to Golgotha, to the Cross and to the grave. We know that this short triumph is but the prologue of His sacrifice. The branches in our hands signify, therefore, our readiness and willingness to follow Him on this sacrificial way, our acceptance of sacrifice and self-denial as the only royal way to the Kingdom.

And finally these branches, this celebration, proclaim our faith in the final victory of Christ. His Kingdom is yet hidden and the world ignores it. It lives as if the decisive event had not taken place, as if God had not died on the Cross and Man in Him was not risen from the dead. But we, Christians, believe in the coming of the Kingdom in which God will be all in all and Christ the only King. In our liturgical celebrations we remember events of the past. But the whole meaning and power of Liturgy is that it transforms remembrance into reality. On Palm Sunday this reality is our own involvement in, our responsibility to, the Kingdom of God. Christ does not enter into Jerusalem any more. He did it once and for all. And He does not need any 'symbols,' for He did not die on the Cross that we may eternally 'symbolize' His life. He wants from us a real acceptance of the Kingdom which He brought to us. . . And, if we are not ready to stand by the solemn oath, which we renew every year on Palm Sunday, if we do not mean to make the Kingdom of God the measure of our whole life, meaningless is our commemoration and vain the branches we take home from the Church.



Metropolitan Georges Khodr on Pascha

Pascha means passage. The Pascha of the Jews is their passage from Egypt, the land of slavery, to the Promised Land. Christian Pascha is people's passage from sin to righteousness through the death and resurrection of Christ. That is, through your faith in this death and its efficacy. In our liturgical life, we do not make a distinction between Good Friday and Easter Sunday. It is three mutually-completing parts. You transcend the duality between Christ's death and resurrection in the services because you do not recall the death and linger there. You constantly leap from the Saviour's crucifixion to his resurrection. It is worth pointing out that if Eastern Christians mention the death of the Teacher in prayer, they immediately speak of the resurrection. Hear the tones and words of the resurrection in the prayer of Good Friday.

Some say that the Western Church focuses on the Lord's passion and the Eastern Church on the resurrection. This is not true. In both churches there is a complete balance between the two events for the simple reason that the resurrection is also present in the passion. Therefore believers who examine the texts of the passion and the resurrection agree that there is no difference between the Eastern Church and the Western Church in this, even if Christians in the West pay more attention to the Lord's passion in popular practice.

In our liturgical practices, Pascha is from Good Friday to Sunday, and if "Pascha" means passage, then all of it is the passage of the Lord from death to life. It is striking to me that, in the Orthodox Church, if you are a practicing believer you greet your friend with "Christ is risen" and he responds "Indeed He is risen" for the fifty days after Pascha. Every practicing Orthodox child knows to greet his friends from Pascha until the Thursday of the Ascension by saying "Christ is risen." If an Orthodox person dies between Pascha and Ascension, a paschal funeral is held, with chants and praises of the resurrection. The priests do not wear black robes in the prayer and in the text and music you can't distinguish the funeral prayers from wedding prayers. All of us, in life and death, are brides of Christ.

Do you truly believe on account of this that you are risen from the dead? Have you believed that partaking of the Lord's body every Sunday is your resurrection, or do you still feel that sin keeps you in death? Is the resurrection only a commemoration of the Saviour or has it become your true life? Is Pascha a feast or the reality of your soul? Are you a person of Pascha? The unbeliever Nietzsche wrote, "Show me Christians risen from the dead and I will believe in their Saviour." Do you not wish to challenge Nietzsche and demonstrate to the fullest that even as you are alive, you have been enlightened by the light of Christ?

Posted at [Met Georges Khodr: Pascha / Православие.Ru \(pravoslavie.ru\)](http://MetGeorgesKhodr.Pascha/Православие.Ru)

Sacred Spaces: Monastery of the Kyiv/Kiev Caves

In a recent issue we remembered Saint Nikon of the Kyiv Caves (23rd March). One of the early monks of the Lavra, he died in 1088. On April 17th we remember a modern saint of the Lavra – Saint Paisios the Fool for Christ's Sake (1893).

Kiev Pechersk Lavra, also known as the Monastery of the Kiev Caves, is one of the most unique Orthodox monasteries in the world. Though it initially appears to be a typical Orthodox Church on the outside, the name "Monastery of the Kiev Caves" hints towards the secrets below ground. Under the church is a complex system of underground corridors, caves, and catacombs. Visited annually by hundreds of thousands of pilgrims, the Monastery is one of the most famous religious centres of Orthodoxy.

The Monastery was founded around 1051* by the Venerable Fr. Anthony. He sought solitude in the quiet Ukrainian wilderness, excavating a cave within a hillside. There he lived a simple, quiet life and was eventually joined by other monks. A community soon evolved and new caves were excavated. As the community grew, a wooden structure was built over the caves. The monks (with the exception of Anthony, who had moved to a new cave now called the Caves of Anthony) moved out of the caves and into this new building. The Monastery was soon to become the largest religious and cultural centre of Kievan Rus'. Of the monks who resided there, twenty became bishops during the twelfth and thirteenth centuries.

However, with the Monastery's growth and fame, it was raided several times over the years. After each raid the churches and buildings would be replaced and the system of underground caves and catacombs would be expanded. Worse than the raids, a fire in 1718 caused much damage to the Monastery, destroying the main church, printing house, library, and archives. It took a decade to restore this damage.

The Monastery of the Kiev Caves is split into two parts: above and below ground. Below ground, a network of caves and catacombs is home to icons, relics, and mummified monks (on display in glass coffins, albeit covered in cloth). This shrine to Christianity within such a unique environment is said to have a calming and spiritual effect, and as a practicing monastery, it provides an incredibly rare insight into Ukrainian Christianity from the past and present.

Posted 27-7-2022 at [Sacred Spaces: Monastery of the Kiev Caves - Gallery Byzantium](http://SacredSpaces:MonasteryoftheKievCaves-GalleryByzantium)

** The Monastery of the Caves was founded in 1051, when the city of Kyiv was already over 500 years old. Moscow was founded in 1147. Historically speaking, the case for Ukraine being regarded as merely a subordinate part of a Moscow-led Russia is not strong. Ed.*

This Fortnight We Celebrate

- On Sunday April 17th: **Entry of Our Lord into Jerusalem (Palm Sunday)**
Saint Paisios the Fool for Christ's Sake of the Kyiv/Kiev Caves (1893)
- On Monday 18th: **Great and Holy Monday**
Commemoration of Blessed Joseph the All- Righteous,
and of the Unfruitful Fig-Tree that was Cursed by Christ
- On Tuesday 19th: **Great and Holy Tuesday**
Commemoration of the Parable of the Ten Virgins
- On Wednesday 20th: **Great and Holy Wednesday**
Commemoration of the Sinful Woman who Anointed the Lord with Myrrh
- On Thursday 21st: **Great and Holy Thursday**
Celebration of the Washing of the Feet, the Mystical Supper,
the Prayer in the Garden and the Betrayal
- On Friday 22nd: **Great and Holy Friday**
Celebration of the Holy and Redeeming Passion of the Lord
- On Saturday 23rd: **Great and Holy Saturday**
Celebration of the Burial of the Lord and His Descent into Hell
Holy, Glorious Great Martyr and Wonderworker George (303) (Services transferred to April 25th)
We wish **George K** a **Happy Feast** and **Many Years!**
- On Sunday 24th: HOLY PASCHA - THE RESURRECTION OF OUR LORD AND SAVIOUR JESUS CHRIST**
We wish **Lamprini P** a **Happy Feast** and **Many Years!**
- On Monday 25th: Bright Monday
Celebration of **Holy, Glorious Great Martyr George** (Services transferred from April 23rd)
Holy Apostle and Evangelist Mark
- On Tuesday 26th: Bright Tuesday
Martyrs Raphael, Nicholas and Irene of Lesbos (1463)
- On Wednesday 27th: Bright Wednesday
- On Thursday 28th: Bright Thursday
- On Friday 29th: Bright Friday
The Lifegiving Spring of the Holy Mother of God
Saint Endellion (Endelienta) of Cornwall (6thC) Sister of Saint Nectan
- On Saturday 30th: Bright Saturday
Holy Apostle James the son of Zebedee, brother of Saint John the Theologian

Noticeboard

Services:

- Saturday April 16th: **Lazarus Saturday** Vespers Saint Anne's 6pm
- Sunday 17th: PALM SUNDAY – ENTRY OF OUR LORD INTO JERUSALEM**
Typika and Blessing of Palms followed by Matins of the Bridegroom Saint Anne's 10.30am
- Monday 18th: Bridegroom Matins Saint Anne's 6.30pm
- Tuesday 19th: Bridegroom Matins Saint Anne's 6.30pm
- Wednesday 20th: Rite of Anointing Saint Anne's 6.30pm
- Thursday 21st: Vesperal Liturgy Saint Anne's 10.00am**
Matins of the Twelve Gospels Saint Anne's 6.30pm
- Friday 22nd: Vespers Saint James' Church 3pm
Matins Saint James' Church 6pm
- Saturday 23rd: **Vesperal Liturgy Saint James' Church 9.30am**

Saturday 23rd: Paschal Matins and Liturgy Saint James' Church 10pm

All are welcome – there will be no need to book places as there was last year.

There will be a Bring-and-Share Feast in Saint James' Church Hall after the Liturgy.

Sunday 24th: Paschal Vespers Saint Anne's 6.30pm

Saturday 30th: Vespers Saint Anne's 6.30pm

Sunday May 1st: To be arranged. It is hoped Vespers will be celebrated in Ilfracombe in keeping with our long tradition of celebrating Thomas Sunday in North Devon. Details will be posted nearer the time.

Covid 19: Please note that while there is no ruling on the wearing of face coverings in church, a supply of ffp2/N95 protective face masks will be available for those who feel they need to better protect themselves.

It is Dangerous to Read Newspapers

While I was building neat
castles in the sandbox,
the hasty pits were
filling with bulldozed corpses
and as I walked to the school
washed and combed, my feet
stepping on the cracks in the cement
detonated red bombs.

Now I am grownup
and literate, and I sit in my chair
as quietly as a fuse

and the jungles are flaming, the under-
brush is charged with soldiers,
the names on the difficult
maps go up in smoke.

I am the cause, I am a stockpile of chemical
toys, my body
is a deadly gadget,
I reach out in love, my hands are guns,
my good intentions are completely lethal.

Even my
passive eyes transmute
everything I look at to the pocked
black and white of a war photo,
how can I stop myself

It is dangerous to read newspapers.

Each time I hit a key
on my electric typewriter,
speaking of peaceful trees
another village explodes.

Margaret Atwood

The Integrity of Christian Witness

At the time of writing, the Fordham/Volos Declaration on the “Russian World” teaching (see previous issues and [A Declaration on the "Russian World" \(Russkii mir\) Teaching - Public Orthodoxy](#)) has attracted over 1300 signatures from a wide range of theologians, clerics (including several Metropolitans and Archbishops) and laity from across the world. A particularly interesting response has been the statement of solidarity signed by scholars attending a conference convened by the Protestant Political Thought project (University of Oxford). The statement praises the Declaration, and seeks to widen the scope of the discussion by condemning the political appropriation of Christianity wherever it is to be found, insisting that “Christian scholars must be ready and willing to speak out against unholy alliances of Christianity and political power, and especially in the context of nationalism, populism, and new forms of totalitarianism. The integrity of the Christian witness is distorted when the appropriation of Christian identity remains uncontested from within Christian traditions.” (The full statement can be found below on p8.)

A Different Sort of Prayer

This YouTube link will take you to a short piece for the Kanun (Arabian Harp) composed and played by Syrian musician Maya Youseff. Her kanun was made for her in Aleppo, in happier times for that amazing city. Maya recorded the piece in 2015, introducing it as a Prayer for Peace, a reminder to us that there are hideous wars being fought in many parts of the world, including Syria, Yemen and Ethiopia, and that our own prayers for peace should not be limited to the conflict in Ukraine <https://www.youtube.com/watch?v=xL1QRZ1nfro>

The Fordham/Volos Declaration on the “Russian World” Teaching – The Need to Speak Truth

6. ‘If you continue in my word, you are truly my disciples; and you will know the truth, and the truth will make you free’ (John 8:31-32)

We affirm that Jesus calls his disciples not only to know the truth but to speak the truth: “Let your word be ‘Yes, Yes’ or ‘No, No’; anything more than this comes from the evil one.” (Matthew 5:37). A full-scale invasion of a neighboring country by the world’s second largest military power is not just a “special military operation”, “events” or “conflict” or any other euphemism chosen to deny the reality of the situation. It is, rather, *in fact* a full-scale military invasion that has already resulted in numerous civilian and military deaths, the violent disruption of the lives of over forty-four million people, and the displacement and exile of over two million people (as of March 13, 2022). This truth must be told, however painful it may be.

We therefore condemn as non-Orthodox and reject any teaching or action which refuses to speak the truth, or actively suppresses the truth about evils that are perpetrated against the Gospel of Christ in Ukraine. We utterly condemn all talk of “fratricidal war”, “repetition of the sin of Cain, who killed his own brother out of envy” if it does not explicitly acknowledge the murderous intent and culpability of one party over another (Revelation 3:15-16).

In the last issue I explored clause 5 of the Fordham/Volos *Declaration on the “Russian World” Teaching* on our calling to be peacemakers. Clause 6, on the need to tell the truth, is even more challenging if we try to apply it in the wider context of our lives.

We know that the Kremlin not only ‘actively suppresses the truth’ about what is happening in Ukraine, but promotes as ‘truth’ whatever account of events furthers its aims. But we have to acknowledge that this cynical manipulation of the truth is not limited to totalitarian regimes, and that our own politicians are not immune, while individually we are all too liable to take our own truths casually from within our personal information bubbles, without taking the trouble to test them rigorously by whatever means are available. We have no excuse for this. Secular pundits may talk glibly of our entering a ‘post-truth age’, in which the truth can be whatever is convenient, but as Christians, we know that there is one Truth, which is Jesus Christ. It is not always easy to identify the truth as it applies in our fallen condition - as John Donne says: ‘On a huge hill, cragged, and steep, Truth stands, and he that will reach her, about must, and about must go’ - but that does not excuse us from making every effort to uncover it, and to challenge openly any attempt to obscure it. And in the present circumstances we, as Orthodox Christians, must be prepared to take up this challenge of speaking truth to power – not only in the wider world, but also, when necessary, within the Church.

Martin Olsson

(See also *Ukraine Extra* pp 7-8)

Ukraine Extra

Philip drew our attention to this article drawing attention to the difficult situation of Ukrainian Orthodox who come under the Moscow Patriarchate.

12 APRIL 2022, THE TABLET

Orthodox priests call for patriarchs to depose Kirill

by [Patrick Hudson](#)

More than 300 priests of the Ukrainian Orthodox Church have signed a petition to the Council of Eastern Patriarchs asking it to put Patriarch Kirill of Moscow on trial.

The petition accuses Kirill of heresy in preaching the “Russian world” ideology, and of moral crimes in blessing Russian troops and their invasion of Ukraine. It calls on the primates of the local Orthodox Churches to subject him to an international ecclesiastical tribunal.

The priests belong to the Ukrainian Orthodox Church still officially loyal to the Moscow Patriarchate. They describe the efforts of their own primate, Metropolitan Onufriy of Kyiv, [to persuade Kirill to condemn the war](#), and the “mass indignation among clergy and faithful” caused by the patriarch’s failure to do so.

Although [Kirill claims Ukraine’s Orthodox as his flock](#), the petition says, “today he directly blesses the physical destruction of his flock by Russian troops”.

The allegation that both Kirill “and numerous clergy in Russia” support the invasion comes amid reports of Orthodox clerics being called on to rally demoralised Russian troops.

The petition notes that fifteen dioceses have officially ceased to remember Kirill in their prayers, and that many other bishops have given tacit approval to priests removing his name from the liturgy, but say that this is not sufficient.

“We clearly state that we can’t continue to remain in any form of canonical subordination to the Moscow patriarch. This is a command of our Christian conscience.”

The petition was posted on the Facebook page of Archpriest Andriy Pinchuk, a priest in the Dnepropetrovsk diocese, on 10 April.

Besides renouncing Kirill’s authority, the signatories also call for his formal deposition as patriarch for breaching the internal legislation of the Russian Orthodox Church: “the position of the Moscow Patriarchate regarding the war against Ukraine does not meet either the norms of Christian morality or even its own regulatory documents”.

Roughly a fifth of Ukraine’s Orthodox Christians profess adherence to the Moscow patriarchate. Since 2018, the Ecumenical Patriarch of Constantinople has recognised an autocephalous Kyiv patriarchate which Moscow regards as schismatic.

Patriarch Kirill severed communion with Ecumenical Patriarch Bartholomew I over the matter, but the signatories reject this too:

“We declare our loyalty to universal Orthodoxy, our desire for the fullness of our communion with it, and condemn any attempts to limit our communion with it. We also believe that it is the fullness of ecumenical Orthodoxy that should pay attention and responsibility to the statements of Patriarch Kirill today.”

The Council of Eastern Patriarchs to whom the petition is addressed is the historical body which considers allegations against the dignitaries of the Orthodox Church. It is composed of the heads of the autocephalous Churches which make up the Orthodox communion.

The petition also condemns the “Russian World” ideology, which claims Russians, Ukrainians, and Belarussians are a single people and Church. Invoking [the declaration by theologians in March which condemned the ideology](#) as “un-Orthodox” and heretical, it argues that this renders Kirill unfit for office.*

The petition references the deposition in 1666 of Patriarch Nikon of Moscow by the Court of Eastern Patriarchs as a precedent for removing Kirill.

It calls for the Council to make an authoritative judgment on the “Russian World” and “in the case of condemnation of this doctrine, bring Patriarch Kirill to justice and deprive him of the right to hold the patriarchal throne”.

The Moscow-affiliated Church in Ukraine is the object of growing hostility among the population, amid allegations of collaboration against some of its clergy. A poll by Sociological Group Rating found that three-quarters of Ukrainians wanted it to sever its ties with Moscow, and half wanted their government to ban it entirely

* *This refers to the Fordham/Volos Declaration on the “Russian World” Teaching by a number of Orthodox theologians which has attracted wide support since its publication on 13th March. The publication was coordinated by the Reverend Dr Brandon Gallaher and Dr. Pantelis Kalaitzidis. Ed.*

This is the text of the “Statement of Solidarity” mentioned on P6 above.
Posted by Religion in Praxis on 4th April 2022

([A Declaration on the "Russian World" \(Russkii mir\) Teaching - Public Orthodoxy](#))

A statement of solidarity with the Orthodox declaration on the “Russian World” (russkii mir) teaching, and against Christian Nationalism and New Totalitarianism

Following the invasion of Ukraine by the Russian Federation in February 2022, Orthodox voices have thoroughly rebutted the use of the “Russian World” (russkii mir) teaching, which claims that there is an organically unified transnational orthodox Christian Russian civilization that includes the territories and people of Russia, Ukraine, Belarus and sometimes other nations, to justify the current war. This statement seeks a) to facilitate support from among non-Orthodox Christian scholars for the rejection of the “russkii mir” teaching; b) to reject unholy alliances between Christian identity and political power which have also emerged in the context of Christian Nationalism; and c) to call for the development of an ecumenical “Theology after Christendom”. We invite support from Christian scholars and clergy, and are open to those who do not share the Christian language of this statement, but who share its purpose.

“There is no Holy One like the Lord, no one besides you; there is no Rock like our God.
Talk no more so very proudly, let not arrogance come from your mouth;
For the Lord is a God of knowledge, and by him actions are weighed”

From Hannah’s Prayer, 1 Samuel 2

We recognise that Christian traditions historically ascribe holiness to God alone. Neither nation or state, nor any political community can legitimately claim intrinsic holiness.

Christian identity is not singularly, exclusively, or supremely held by a nation, a race, or a civilisation. The integrity of the Christian witness is distorted where it is used to create separation between people and people, between race and race, between nation and nation, and between civilisation and civilisation.

We therefore stand against “Christian Nationalism”, “Christian Europe” and the “Russian World”

Russia and wider Europe have historically been home to a plurality of religious, ethnic, and linguistic communities. The integrity of the Christian witness is distorted by political aggression, the infliction of bodily harm, suffering, and disadvantage, or the denial of the rights and integrity of communities with whom we coexist – be it in name of Christian Nationalism or in name of the so-called Russian World (Holy Rus).

We remember that Christianity has often been slow to recognise the danger of its complicity in political violence

Christian identity has been misused against both Christians and non-Christians: in outbursts of sectarian violence, in the horrific persecution of Jewish and other minorities, and against the peoples of the world who Christian colonisers sought to forcibly convert. The integrity of the Christian witness is distorted by the use of aggression in matters of religion and by the use of religion in matters of aggression.

We call on other Christian scholars in Europe and beyond to speak out against unholy alliances between Christian identity and political power

Christian scholars must be ready and willing to speak out against unholy alliances of Christianity and political power, and especially in the context of nationalism, populism, and new forms of totalitarianism. The integrity of the Christian witness is distorted when the appropriation of Christian identity remains uncontested from within Christian traditions.

We laud the <Declaration on the “Russian World” (russkii mir) Teaching> from within parts of the international Orthodox community

The abuse of the Russian World teaching has been thoroughly rebutted as *non-Orthodox* by international Orthodox voices. Orthodox theologians have not hesitated to condemn the fratricidal war against Ukraine as “the repetition of the sin of Cain”. The integrity of the Christian witness is honoured by Christian solidarity with those who speak truth to power.

We call for the development of an ecumenical “Theology after Christendom”

Drawing upon Scripture, reason, and the rich traditions of the Christian churches around the world, 21st-century Christianity needs to nourish its reflection on theology and political thought, specifically investing in an ecumenical “Theology after Christendom”. Orthodox, Catholic and Protestant scholars must support one another in resisting the sacralisation of political communities, and in offering resources to articulate a theology committed to the common good, to truthfulness, and to justice.

Opinions expressed in Prophet Elias News are those of the authors or of the sources quoted, and should not be taken as being representative of the parish as a whole.