



What on Earth is the Church? Isn't God Enough?

By Father Michael Harper

The Church in our western world is not exactly everyone's flavour of the month. Some years ago at a student rally, a student carried the poster in large letters: 'Jesus – yes – the Church - no'. The fascination that the entertainment industry has with the Lord Jesus Christ can be seen in the success of the film *The Passion of Christ*, which broke all records at the box office. One can think back also to the enormous success of musicals like *Godspell* and *Jesus Christ Superstar*, as well as films like *Jesus of Nazareth* by Zeffirelli. But the Church does not figure as a favourite subject of plays or films, except to mock it. The Danish philosopher Søren Kierkegaard once remarked that, whereas Christ turned water into wine, the Church has succeeded in doing something more difficult, it has turned wine into water. We shall see, however, that the reality of the Church is very different from the images of it projected by much of the media and by our other critics, who are often vociferously anti-Church.

Let us return to the title of this talk. What on earth is the Church – and isn't God enough? Yes, the Church is on earth, but it is also in heaven. Yes, God is enough. We can say 'more than enough'. But the Church is not meant to be for us an optional extra. God the Father sent Christ his Son not only to save us, but to build us into a new and revolutionary community. Jesus said to Peter, "You are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it" (Matthew 16:18). This is one of only three occasions when the word translated 'church', in Greek *ekklesia*, is found on the lips of Christ in the Gospels. It makes clear from the beginning that the Church is Christ's, not ours or anyone else's, and that the victory promised is to the corporate body of the Church not to any individual. As Noah and his family were safe, and only safe, within the ark, so we are safe – but only safe in the Church.

The early Christians knew that Jesus was the Son of God, and had died and risen for their salvation. But they did not then go off and live the Christian life on their own. They were banded together by the action of the Holy Spirit and the leadership of the apostles into one body. St Luke in the Acts of the Apostles describes the immediate aftermath of Pentecost: 'And all who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all, as any had need. And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, praising God and having favour with all the people. And the Lord added to their number day by day those who were being saved' (Acts 2:44-47).

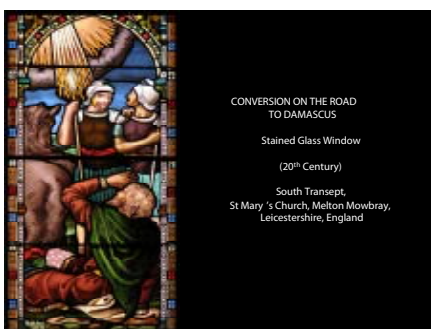
Notice the words 'And the Lord added to their number those who were being saved'. Salvation, as we saw in talk number four, is seen as a process which takes place in the fellowship of the Church. To be saved in the Early Church implied also being a member

of the Church. The Orthodox philosopher Alexei Khomiakov has written, ‘We know that when any one of us falls, he falls alone; but no one is saved alone. He who is saved is saved in the Church, as a member of her and in unity with all her other members.’¹ And John Wesley, the eighteenth century Anglican priest who founded Methodism (and who knew well the writings of the Church Fathers) once remarked that the New Testament knows nothing of solitary religion.

There is a story told of a man who had not come to church for a long time. His priest went to visit him one cold winter evening, and they sat together in front of a coal fire. Without saying a word, the priest took a piece of red hot coal from the fire and laid it on the hearth. They both watched the piece of coal lose its heat and cool down. The priest then replaced it in the fire, and they saw it re-ignited and glowing red. Without saying a word the priest left. The man was back in church the next Sunday. The message had gone home. As the modern Russian priest, Father Alexander Elchaninov, has put it, ‘Man finds his true self in the Church alone; not in the helplessness of spiritual isolation but in the strength of his communion with his brothers and his Saviour.’²

In the New Testament there are over a hundred pictures of the Church. For example it is sometimes described as a ‘building’ (1 Corinthians 3:9), a ‘spiritual house’ (1 Peter 2:5), a ‘temple’ (1 Corinthians 3:16), a ‘household’ (Galatians 6:10), and a ‘field’ (1 Corinthians 3:9). Although Paul in 1 Corinthians 12 does liken the Church to the functioning of the human body, the New Testament never says that the Church is *like* the Body of Christ, always that it *is* the Body of Christ - and that is a crucial difference. The Church is not just the sum of all Christian people – *it actually is the Body of Christ*.

Paul says to the Corinthians, ‘You are the body of Christ, and individually members of it’ (1 Corinthians 12:27). Earlier, in a striking image, Paul had argued that ‘All the members of the body, though many, are one body, so it is with Christ’ (1 Corinthians 12:12).



Visual Aid 1: St Paul on the Road to Damascus

When Saul had his vision of Christ on the road to Damascus, he was challenged by the words of Christ, “Saul, Saul, why do you persecute me?” He could easily have replied, ‘I am not persecuting you – I am persecuting the Church’. But Christ’s question shows again the total identity between Christ and the Church, and Christ’s total commitment to His Church. Saul, soon to be called Paul, realized immediately that to persecute the Church was to persecute Christ.

The Church is also described as the bride of Christ (Ephesians 5:32). In this passage St Paul is writing about marriage as understood by Christians. When he describes the relationship between the husband and the wife, he says, ‘This mystery is a profound one, and I am

saying that it refers to Christ and the church' (Ephesians 5:32). Much earlier, in the Old Testament, God is described as a husband to Israel: 'For your Maker is your husband' (Isaiah 54:5). Paul writes that husbands are to love their wives 'as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, that he might present the church to himself in splendour, without spot or wrinkle or any such thing, that she might be holy, and without blemish' (Ephesians 5:25-27). So we see here the clear purposes of God for the perfecting of the Church, a process that will go on until the return of Christ.

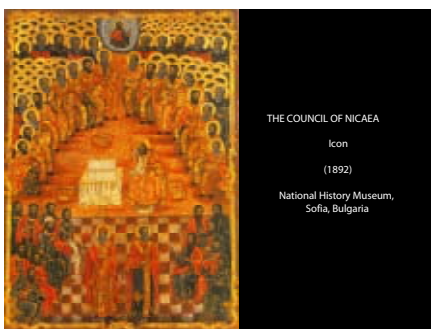
In the Book of Revelation we see the final and most glorious revelation of the Church. The writer has a vision of a city – the New Jerusalem – 'coming down out of heaven from God, prepared as a bride adorned for her husband' (Revelation 21:2). The human earthly story began in a garden, but ends in a city. We are all part of that city – being prepared as a bride for the marriage to Christ and the feast of heaven.

But the Church, in another sense, is already in heaven. Those who have died in Christ throughout the ages are part of the Church in heaven. And there is another side to this – for heaven invades space and time, and gives to the Church, here and now, especially in the Eucharist or the Divine Liturgy (as it is called in the Orthodox Church), a foretaste of that final and glorious moment. In one magnificent sense, when we are in Christ, we are already in heaven.

- The Church has institutions, but it is not an institution.
- The Church has buildings, but it is not a building.
- The Church has bishopps, priests and deacons, but we also believe in the priesthood of all believers. The Church is not an exclusive community – it is open-ended; all are welcome and all may become members, whatever their rank, age, gender, language, culture or income. We are all invited to be members of the New Covenant, and we all then have a part to play in the Kingdom of God.

No controversy

The Church has always been openly criticized and ridiculed by outsiders. But in the early centuries, while there was a great deal of controversy about the Trinity and the nature of Christ, about the relationship between his human and divine natures, there was never any controversy about the Church.



*Visual Aid 2:
Icon of the Fathers of the Council of Nicaea*

As we saw in an earlier talk, in the controversial period of the Seven Ecumenical Councils the true nature and unity of the Church was never questioned. There is only one credal statement about the Church which is in the Nicene Creed.

The Church is described as: *the one, holy, catholic and apostolic Church.*

The Church never questioned this simple and affirming statement – it was always assumed.

Now let's look at each of these words in turn:

It is 'one'

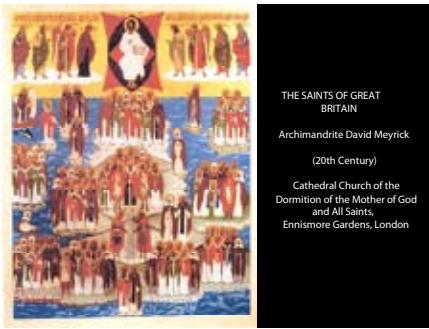
The Church is one – because she has but one Head. When Paul writes to encourage the believers in Ephesus to be united, he writes, 'There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all who is above all and through all, and in all' (Ephesians 4:4). In the Divine Liturgy of St Basil the priest prays, *As for us who are partakers of the one Bread and Cup, unite us all to one another in the communion of the one Holy Spirit.*³

Jesus himself spoke of Christian unity as based on the divine unity of the Persons of the Trinity. In his prayer to the Father to protect his disciples, Jesus says: "Holy Father, keep them in thy name, which thou hast given me, so that they may be one, as we are one" (John 17:11). Paul writes about the Divine Liturgy: 'Because there is one bread, we who are many are one body, for we all partake of the one bread' (1 Corinthians 10:17). Although there have been many tragic schisms, the Church in its essence remains one. There can only be one Body of Christ.

It is 'holy'

In writing about the Church, St Paul states that Jesus Christ has given Himself up for the Church, 'that he might sanctify her ... that he might present the church to himself in splendour, without spot or wrinkle or any such thing, that she might be holy and without blemish' (Ephesians 5:27). So the Church is to be ageless and blameless. The Russian Orthodox scholar Vladimir Lossky writes about what he calls 'the true Church within the historic reality'. He reminds us that we must, in the words of St Paul, receive 'not the spirit of the world, but the Spirit which is from God' (1 Corinthians 2:12), so that we can recognize 'victory beneath the outward appearance of failure ... discern the power of God fulfilling itself in weakness, the true Church within the historical reality.'⁴

The Church is holy, sinless, the Bride and the Body of Christ, but it is also the Church of sinners – of those who in the words of St Ephrem the Syrian 'are perishing'.⁵ In its divine nature it is without sin. In its human nature it is often sinful but called to holiness of character and behaviour. Although guilty over the centuries of many distressing failures, the principle of holiness has persisted, particularly in the lives of the saints. But we need to be frank and honest about the sins and failures of the members of the Church; and yet at the same time glory in her divine nature, and look forward to the marriage feast of the bride of Christ with her bridegroom, Jesus Christ. Metropolitan Kallistos writes: 'The dogma of Chalcedon ([the Council at which the Church affirmed the two natures of Christ]) must be applied to the Church as well as to Christ. Just as Christ the God-Man has two natures, divine and human, so in the Church there is a ... co-operation between the divine and the human.'⁶



Visual Aid 3: Icon of the Saints of Great Britain

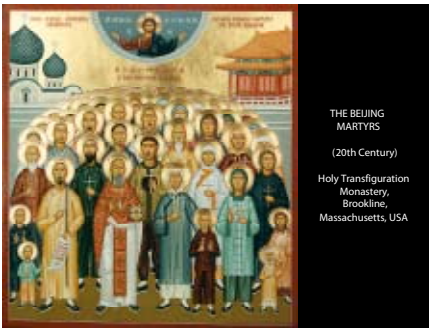
All Christians are called to be saints, and in one sense are saints. St Paul addresses his letters to the saints in any given church, which included everyone. But the Church rightly honours men and women who have shown exceptional holiness in life or martyrdom. In one sense the Church is perfect, because it is the Body of the perfect Son of God. In another sense it is in the process of being made holy, because it is human and its members are often sinful.

Holiness also means to be set apart – for a specific purpose. The grand design of the Church is to glorify the Father, the Son, and the Holy Spirit. To many people, we live in the world and go to church; but the truth of the matter is that we live in the Church and go into the world to bless it in the name of Christ.

It is ‘catholic’

When the Creed uses the word ‘catholic’ it is obviously not referring to the Roman Catholic Church. The first recorded example of the use of the word ‘catholic’ as applied to the Church can be found in the second century A.D., in a letter to the church in Smyrna, written by St Ignatius of Antioch. He wrote that where Jesus Christ is, there is the ‘catholic’ Church. The primary meaning of the word ‘catholic’ is to possess ‘the wholeness of the truth’. The popular meaning of the word is ‘universal’, which is also true. But the Church was as catholic on the Day of Pentecost with just a room full of people, as it is today – covering all six continents. The word ‘catholic’ is intensive and qualitative rather than extensive and quantitative. Quality is always more important than quantity. The Church is ‘catholic’ because it teaches the same truths everywhere. St Irenaeus wrote, ‘The Catholic Church possesses one and the same faith throughout the whole world’.⁷

But the word does also mean ‘universal’. The first known reference to *this* use of the word appeared in the Donatist controversy, which was an argument about perfect belief and practice in the fourth century A.D. St Cyril of Jerusalem summed up both meanings when he wrote, ‘The Church is called catholic because she extends throughout the whole world and teaches universally and without curtailment all the truths of faith’.⁸ The Church has now spread all over the world, and is found in most races, cultures, and language groups. There are nearly two billion believers in Christ throughout the world, in over 270 countries, and they constitute about 34% of the world’s population. In many countries, particularly Islamic, Christians are increasingly being persecuted. But in a phrase attributed to the early Christian writer Tertullian, ‘The blood of the martyrs is the seed of the Church’.⁹



Visual Aid 4: Icon of the Martyrs of Beijing

THE BEIJING
MARTYRS
(20th Century)
Holy Transfiguration
Monastery,
Brookline,
Massachusetts, USA

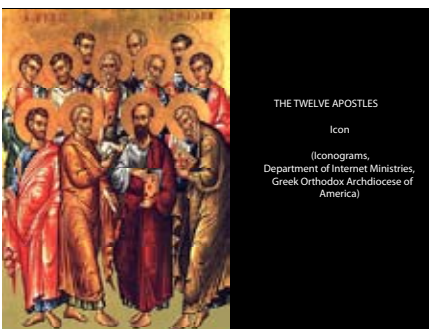
That is still true today. There were more Christian martyrs in the twentieth century than any other century since Pentecost.

The Orthodox Church is growing rapidly in some parts of the world, especially in countries like Russia and Albania, which have until recently been radically persecuted. Jesus pointed to the Old Testament prophecies that ‘repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem’ (Luke 24:47).

We need to be careful with the use of the word ‘Eastern’ to describe the Orthodox Church – for there are now extensive Orthodox communities throughout the western world, Africa, Asia, and in the southern hemisphere. We need also to beware of thinking and speaking of a ‘national’ Church, Greek, Russian, Serbian, etc. John Karmiris writes, ‘We should speak of the One Catholic Orthodox Church *in* Greece, *in* Russia or *in* Serbia. To be sure, Orthodoxy does not reject nationalism, correctly conceived, but this nationalism exists and acts within the framework of the Church’s catholicity and is defined by it.’¹⁰ Nationalism must never be allowed to define the Church, which has always been multi-national and transcultural. National kingdoms should not be allowed to take the place of the Kingdom of God.

It is ‘apostolic’

(– a word whose origin is from the Greek, meaning ‘someone who is sent’).



Visual Aid 5: Icon of the Holy Apostles

THE TWELVE APOSTLES
Icon
(Iconograms,
Department of Internet Ministries,
Greek Orthodox Archdiocese of
America)

The Church is given this title because it was founded by Christ, who was sent by the Father and was the first and supreme Apostle. It is also apostolic because Christ appointed Apostles, who were to be the founding teachers of His Church. Paul writes that the Church was ‘built upon the foundation of the apostles and prophets, Christ Jesus himself being the corner-stone’ (Ephesians 2:20). In Acts, we are told that the earliest Christians ‘devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread (☐the Divine Liturgy☐) and the prayers’ (Acts 2:42). The successors of the Apostles were the bishops.

The Church is also ‘apostolic’ because it was sent by Christ to take the Gospel to all nations. The truth is to be found nowhere else but in this universal Church. The Church preserves

and teaches what came to her from Christ through the Apostles chosen by Him, and from the Holy Spirit whom Christ said would ‘guide you into all the truth’ [John 16.13].

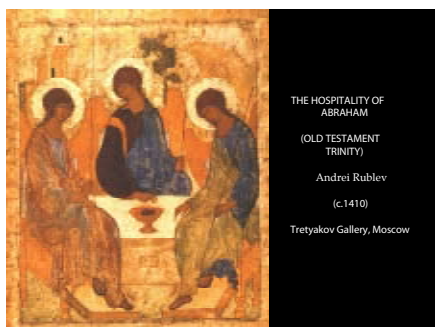
The link with the Apostles has never been broken. Their successors, our bishops, still hold the same place they did in the Early Church, after the death of the original Apostles.

It is loving

The Nicene Creed does not say so as such, but the Holy Scriptures, the example of the life of Christ, the life and teaching of the Church Fathers, and of the saints and martyrs of twenty centuries affirms this a thousand times over. It was said of the early Christians, ‘How these Christians love one another!’¹¹

In an earlier talk we began with a simple answer to the question ‘Why did Jesus come to us?’ – because God loves us all. If love is so central to the mission of the Trinity, then it should also be central to the life of the Church. St John puts the two together with the words, ‘By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren ... Little children, let us not love in word or speech but in deed and in truth’ (1 John 3:16,18).

So a definition of the Church is ‘a community of people who truly love one another’. St John of Kronstadt once said, ‘There can be no Church apart from love’. The call for this love comes clearly in the Divine Liturgy with the words, ‘*Let us love one another, that with one mind we may confess: Father, Son, and Holy Spirit: the Trinity, one in Being and undivided*’.¹²



Visual Aid 6: Icon of the Hospitality of Abraham

Notice the important link between our love for one another and the Trinity. Some have defined the Church as ‘the icon of the Trinity’. The love which the Persons of the Trinity have for each other is to be replicated in the life of the Church by each of us in our relationships with one another. Metropolitan Kallistos explains what this means: ‘Because we know that God is three in one, each of us is committed to living sacrificially in and for the other; each is committed irrevocably to a life of practical service, of active compassion.’¹³

One of the most moving chapters in the Bible is 1 Corinthians 13, sometimes called ‘the hymn of love’, where St Paul defines what true love is. He ends by writing that love is greater than either faith or hope. Indeed, he says that ‘if I deliver my body to be burned but have not love, I gain nothing’ [13:3]. At a time when some Muslims boast of their suicide-bombers as martyrs, it is important to see that love is greater, and martyrdom without it is useless – a waste of human life.

‘We love,’ writes St John, ‘because he first loved us’ (1 John 4:19). So let us love one another, and so be the Church which is the Body of Christ.

The Orthodox Church

The Church has also embraced the title ‘Orthodox’ (meaning ‘right teaching’). But as Alexei Khomiakov has written, this is only a temporary designation. He goes on: ‘When false doctrines shall have disappeared, there will be no further need for the name Orthodox, for then there will be no erroneous Christianity’.¹⁴

The Head of the Church is Christ

The Church has human authorities, particularly the bishops, but it only has one Head, and that is Christ. Paul declares this in Colossians 1:18: ‘He is the head of the body, the church’. In a word, He ‘owns’ it. When Paul talks to the Ephesian elders, he tells them that they are to shepherd the Church of God ‘which he obtained with the blood of his own Son’ (Acts 20:28). The Church is Christ’s – because He bought it with the most precious asset available in earth and heaven, ‘his blood’. Christ said, ‘Apart me you can do nothing’ (John 15:5).

The Church is the people of God

The Greek word translated as ‘Church’ is *ekklesia* – which means ‘a gathering of people’.



Visual Aid 7:

The Church Gathered for Worship

True Christians from earliest days had an inbuilt instinct to meet with other believers; but even then there were exceptions, and in the Epistle to the Hebrews the writer urges Christians to find ways ‘to stir up one another to love and good works, *not neglecting to meet together, as is the habit of some*, but encouraging one another ... ‘ [italics added] (10:25).

Clearly, as the Church grew after Pentecost the believers could not all meet in one place. The sheer facts of geography dictated fellowships in towns and cities increasingly distant from Jerusalem, where Pentecost occurred. But from the start this fact of life was never permitted to divide the Church, which was one. Each local community was the complete Church, as it is still today. Nothing is missing. All members are to be in a communion of love with each other, and with the other local communities which make up the entire Church. We are never alone. Nor should we divide the Church, as some do, into visible and invisible, nominal and true, institutional and spiritual. The Church is one – even when its members meet in different locations. It is one at all times, and even death does not separate us from this unity. The unity spans heaven and earth, time and eternity.

In the Church all the people of God are one, whether they be bishops, priests, deacons or laity, men or women, old or young, rich or poor.

There have always been three major uniting principles in the Church, which have continued unchanged right up to the twenty first century: one was the Apostles, and now the bishops, who are their successors; another is baptism, for St Paul writes of ‘one baptism’; and

the third is the family meal, the ‘breaking of bread’, or the Eucharist, and called in the Orthodox Church ‘the Divine Liturgy’. So the Church family is centred around the bishop, who is the focus of unity; and in the local community the bishop delegates this ministry to the priest, who is the father and the focus of unity in the local community and the one who serves the Divine Liturgy on behalf of the bishop. St Ignatius of Antioch, who was born when some of the Apostles may still have been alive, wrote concerning the Eucharist: ‘Wherever Christ Jesus may be, there is the catholic Church’.¹⁵ It is impossible to stress enough the importance of the Eucharist, which creates the Church and holds it together in unity. In another passage St Ignatius of Antioch observed that we break one loaf, ‘which is the medicine of immortality, our antidote to ensure that we shall not die but live in Jesus Christ for ever’.¹⁶

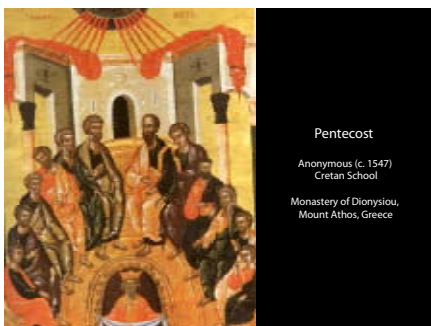
The bishop and his priests are the main teachers of the faith. But all the people of God are the defenders of the faith; the Church is the guarantee of infallibility, because of the Holy Spirit in her. In John 16:13, as we have already seen, Jesus said the Holy Spirit would guide the Church into all the truth.

All the people of God are called to witness to their faith. That means they are to demonstrate the love and grace of God in their lives *and* through their lips are to share with others their faith in God.

The Church is the soul of the world

The Church exists on earth, but its citizenship is in heaven. This is true not only of the corporate body of the Church, but of each individual. In a powerful phrase in the *Epistle to Diognetus* (written in the second or third century A.D.), the writer says, ‘The Christians are punished for doing good’. He goes on: ‘In a word, what the soul is in the body, the Christians are in the world. The invisible soul is guarded in the visible body; so Christians are recognized in the world, and yet their religion remains invisible ... The soul is enclosed in the body, and yet holds the body together; so Christians are in the world as in a prison, and yet they themselves hold the world together’.¹⁷

In our western secular world, many reject the Church, and endlessly criticize and condemn it. In this the Church suffers the same treatment as her Lord Jesus Christ. But the Church is the salt of the earth, and the soul of the world – sustaining it and saving it.



Visual Aid 8: The Icon of Pentecost

The Holy Spirit leads and inspires the Church

A key event for the Church was that great moment, after Christ’s resurrection and ascension, when God poured out the Holy Spirit upon the members of the Church assembled in obedience to Christ’s command.

At Pentecost, the Holy Spirit came upon the Church as ‘tongues of fire’, on the heads of the members of the Church. Pentecost was a Church experience – by no means restricted to the Apostles, because all the Church was to be involved in the mission of the Son of God. The whole Church was gathered in the Upper Room in Jerusalem, including Mary, the Mother of God.

Some have seen this coming of the Holy Spirit as a kind of booster rocket to launch the Church into ‘space’ – where it can glide effortlessly through the atmosphere. Nothing could be further from the truth. Jesus had said of the Holy Spirit, “I will pray the Father, and he will give you another Counsellor, *to be with you for ever, even the Spirit of truth.*” [italics added] (John 14:16). The Spirit has continued ever since Pentecost to give strength and wisdom to the whole Church – to every single member. The Holy Spirit dwells in every Christian. St Irenaeus put it well when he said, ‘Where the Church is, there is the Holy Spirit, and where the Spirit is there is the Church.’¹⁸ In the Divine Liturgy, the priest prays that the Holy Spirit will come upon ‘*us and these holy gifts*’. So all present are included.

And the Church is also ‘charismatic’. By that one means it is inspired by the Holy Spirit, who gives its members His gifts. These gifts, as St Paul makes clear in 1 Corinthians 12, are given to all the members of the Body of Christ, not just to a favoured few. And these gifts are to be shared – they are not given by God to us for ego-trips, or as toys to be played with, for our own comfort and amusement. They are for others to benefit from – they are for building up the Body of Christ.

One of the major problems in the Church is that so few exercise their gifts. Someone once remarked, ‘The level of unemployment in the nation pales into insignificance in comparison with that which prevails in the Church’. So a few people are exhausted, while the rest are on holiday. The Church has been likened to a football match, in which thousands of people in great need of exercise watch twenty-two perspiring people urgently in need of a rest.

There is a story told of an old Swedish woman in the nineteenth century whose son went off to America to look for work. She was very poor. After some time she complained that her son, who was now doing very well for himself, had never sent her any money, and she could not understand this at all. Some years later some friends decided that her tiny house needed some redecorating. When they came to paint the walls they were amazed to find them covered with American dollar notes, which the old lady had pasted on them, not realizing what they were. So there was a woman living in poverty, yet surrounded with the means to live a comfortable life.

So it can be with us. We can live as if the Holy Spirit had never come. We can live lives of spiritual poverty. Or we can be filled with the Holy Spirit, and live by the riches He gives to us.

One hopes we begin to see what God expects of His Church in our day. But it might be worth reflecting also on what the world expects of us. In this respect there can be no better way of ending this talk than to quote from Archbishop Anastasios of Tirana, Albania, whose example of leadership has blessed so many people:

‘What the world is seeking from Christians is consistency. The world is asking us to reveal the beauty of the Christian message by conscientiously living its principles, in the light of

the Crucifixion and the Resurrection. The world is looking for us to reveal, in the course of our daily reality, the beauty, radiance, glory and power in a life that has been made new in Christ. The world is calling upon us to radiate the presence of the Holy Spirit. It yearns for a living Christianity that bears witness to the mystery of the All-Holy Trinity's Love. It longs for the virtual transformation of human existence and for a communion with the transcendent power of Love.'¹⁹

May we not disappoint the world any longer.

Michael Harper

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- 1 Alexei Khomiakov, 'The Church is One', section 9, ed. W.J. Birkbeck in *Russia and the English Church in the Last Fifty Years*, vol. I, (1895), p.216, reproduced on-line by Myriobiblos: http://myriobiblos.gr/texts/english/komiakov_essay3.htm.
- 2 Alexander Elchaninov, *The Diary of a Russian Priest*, (St Vladimir's Seminary Press: Crestwood, New York, 2001), p. 87.
- 3 *The Divine Liturgy of St Basil*, trans. D.L. Frost (Australian Antiochian Orthodox Diocese: Sydney, 1998), pp. 35-36.
- 4 Vladimir Lossky, *The Mystical Theology of the Eastern Church*, p. 246, as cited in Timothy Ware (Metropolitan Kallistos), *The Orthodox Church*, new edition (Penguin Books: Harmondsworth, 1993), pp.190-191.
- 5 Timothy Ware (Metropolitan Kallistos), *The Orthodox Church*, p. 244.
- 6 Timothy Ware (Metropolitan Kallistos), *The Orthodox Church*, p. 244.
- 7 Irenaeus, Against Heresies, Book 1, Chapter 10, in Christian Classics Ethereal Library, *The Apostolic Fathers with Justin Martyr and Irenaeus*, prepared by P. Schaff, internet: <http://www.ccel.org/ccel/scaff/anf01.ix.ii.xi.html>.
- 8 St Cyril of Jerusalem, *Catechetical Discourses*, xviii, 23; Migne, *Patrologia Graeca*, XXXIII, 1043.
- 9 Tertullian, *Apologeticum*, Chapter 50:13. For a translation of what Tertullian actually wrote, see <http://www.newadvent.org/fathers/0301.htm>.
- 10 J. Karmiris, 'Catholicity of the Church and Nationalism', in *Procès Verbaux du Deuxième Congrès de Théologie Orthodoxe à Athènes*, 1976, (Athens, 1978), pp. 458- 9, 461, 473.
- 11 Tertullian, *Apologeticum*, Chapter 39:7. See an English translation at: <http://www.newadvent.org/fathers/0301.htm>.
- 12 *The Divine Liturgy of Saint John Chrysostom*, trans. D.L. Frost (Australian Antiochian Diocese: Sydney, 1996), p. 24.
- 13 Bishop Kallistos Ware, *The Orthodox Way*, revised edition (St Vladimir's Seminary Press: Crestwood, New York, 1995), p. 39.
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