

# The Holy Spirit

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

## Part A The procession of the Holy Spirit

1. We recognize that the original text of the Niceno-Constantinopolitan Creed of 381 does not include the clause referring to the procession of the Holy Spirit as from the Father and the Son (*Filioque*), but only from the Father. We acknowledge that the insertion of this clause was done unilaterally by the Church in the Latin West, without the authority of an Ecumenical Council, and inherited by the Anglican Tradition.
2. Though we understand the historical circumstances that led to the addition of the *Filioque*, the Anglican Churches generally interpret this addition in the sense of the *temporal* mission of the Holy Spirit, who is sent from the Father through the Son and by the Son to the world.
3. We accept that the Niceno-Constantinopolitan Creed, based on the Scriptures (Jn 15.26), is intended to imply the eternal procession of the Holy Spirit. Therefore, the Oriental Orthodox Churches consider the addition of *Filioque* to be an error since it breaks the order within the Trinity and puts into question the Father's role as source, cause, and principle of both the Son and the Spirit. The Anglican Tradition, however, sees the *Filioque* clause as 'an interpolation, irregularly put in the text of the Creed and devoid of any canonical authorization'.<sup>1</sup> The *Moscow Agreed Statement* 1976 of the Anglican–Orthodox Theological Dialogue and subsequent statements referred to the inappropriateness of its insertion in the Creed: 'The *Filioque* clause should not be included in this Creed.'<sup>2</sup> The Lambeth Conference of 1978 adopted this proposal.<sup>3</sup>
4. In our theological discourse, we distinguish between two levels: Theologia (θεολογία), which refer to the ineffable essence (οὐσία) of God and the intra-Trinitarian relationships; and Economia (οἰκονομία), which refer to the energies or activities (ἐνέργεια) of God and His relation to the world. Consequently, we distinguish the eternal procession of the Holy Spirit from the Father alone, and the sending of the Holy Spirit on the day of Pentecost, from the Father, through the Son.
5. We agree that while the Holy Fathers speak of a relationship of the Holy Spirit to the Father through the Son,<sup>4</sup> they never hold that the Spirit proceeds from or through the Son: 'The Spirit was and is the Son's as He was and is the Father's; for though He proceeds from the Father, yet He is not alien from the Son; for the Son has all things in common with the Father, as the Lord has himself taught us.'<sup>5</sup> When the Holy Fathers proclaim that the Spirit is 'from the Father and the Son',<sup>6</sup> or that

Metropolitan Bishop  
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+Gregory Isenmay

He progresses (πρόεισι) or flows forth (προκείται) from both,<sup>7</sup> they mean the temporal mission of the Holy Spirit. In Economia, the Holy Spirit is sent from the Father and receives manifestation from the Son. 'He will glorify me, because he will take what is mine and declare it to you' (Jn 16.14). 'He shines forth (ἐκλάμπει) and is sent and given by the Word.'<sup>8</sup> 'The Holy Spirit from whom all the abundance of good things gushes up to creation, depends (ἡρτηται) on the Son, with whom he is indivisibly apprehended.'<sup>9</sup>

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



His Eminence Metropolitan Bishop of Damietta

Oriental Orthodox Co-Chairman



The Rt Revd Gregory K Cameron

Bishop of St Asaph

Anglican Co-Chairman

Signed at Hawarden, 6 October 2015



1. H. M. Waddams (ed.), *Anglo-Russian Theological Conference, Moscow, July 1956* (London: Faith Press, 1958), 93.
2. *Anglican-Orthodox Dialogue: The Moscow Agreed Statement* (London: SPCK, 1977), 87-8.
3. Lambeth Conference 1978 Resolution 35.3 'requests that all member Churches of the Anglican Communion should consider omitting the Filioque from the Nicene Creed, and that the Anglican-Orthodox Joint Doctrinal Commission through the Anglican Consultative Council should assist them in presenting the theological issues to their appropriate synodical bodies and should be responsible for any necessary consultation with other Churches of the Western tradition.'
4. 'Through the Son, He (i.e., the Holy Spirit), is joined to the Father' (Basil of Caesarea, *De Spiritu Sancto* 18.45; Eng. trans. in Basil the Great, *On the Holy Spirit*, trans. David Anderson, Crestwood, NY: St. Vladimir's Seminary Press, 2001, 72). 'The one (i.e., the Son) is directly from the First and the other (i.e. the Spirit) is through the one who is directly from the First' (Gregory of Nyssa, *Ad Ablabium*, in *Gregorii Nysseni opera*, iii.1: *Gregom Nysseni opera dogmatica minora*, ed. Fridericus Mueller, Leiden: Brill, 1958, 56). '[The Holy Spirit] is the Spirit of God the Father as well as of the Son, and comes forth substantially from both, that is from the Father through the Son' (Cyril of Alexandria, *De adoratione in spiritu et veritate* 1, *Patrologia Graeca*, 68, p. 148).
5. Cyril of Alexandria, *Apologia XII anathematismorum contra Theodoretum*, *Patrologia Graeca*, 76, p. 433.
6. Epiphanius, *Ancoratus* 9, *Patrologia Graeca* 43, p. 32.
7. Cyril of Alexandria, *Thesaurus de sancta et consubstantiali Trinitate* 34, *Patrologia Graeca*, 75, p. 585; *De fide sanctae et individuae Trinitatis*, *Patrologia Graeca*, 77, pp. 105-22.
8. Athanasius, *Epistola ad Serapionem* 1.20; Eng. trans. in Khaled Anatolios, *Athanasius, The Early Church Fathers* (New York: Routledge, 2002), 220.
9. Gregory of Nyssa, *Letter to Peter* 4; Eng. trans. in John Behr, *The Formation of Christian Theology*, ii: *The Nicene Faith* (Crestwood, NY: St. Vladimir's Seminary Press, 2004), 419.
10. St Athanasius, Third Letter to Serapion, chapter 28, *Patrologia Graeca*, 26, p. 623; Eng. trans. in *The Letters of St Athanasius Concerning the Holy Spirit*, trans. C. R. B. Shapland (London: Epworth Press, 1951), 13-5.
11. e.g. *Patrologia Graeca*, 45, p. 125; Gregory of Nyssa, *On 'Not Three Gods' to Ablabius*, *Nicene and Post-Nicene Fathers*, ser. 2, v (Grand Rapids, MI: Eerdmans, 1978), 334.

Metropolitan Bishop

+Gregory/Lumeny

## Present at the meetings in Cairo 2014 and in Hawarden 2015

### Anglicans

The Rt Revd Dr Geoffrey Rowell (Co-Chair 2014)	The Church of England
The Rt Revd Gregory K Cameron (Co-Chair 2015)	The Church in Wales 2015
The Revd Canon Alyson Barnett-Cowan (Co-Secretary 2014)	Anglican Communion Office 2014
The Revd Canon Dr John Gibaut (Co-Secretary 2015)	Anglican Communion Office 2015
The Revd Christopher Edgar	The Episcopal Church of Jerusalem and the Middle East 2014
The Most Revd Dr Michael Jackson	The Church of Ireland
The Very Revd Dr Samy Shehata	The Episcopal Church of Jerusalem and the Middle East
The Ven Dr Edward Simonton OGS	The Church of Canada
The Revd Stephen Stavrou	The Church of England 2015
The Revd Canon Dr William Taylor	The Church of England
The Revd Dr Patrick Thomas	The Church in Wales
The Revd Neil Vigers (Administrator)	Anglican Communion Office

### Oriental Orthodox

#### Coptic Orthodox Church of Alexandria

His Eminence Metropolitan Bishoy (Co-Chair)	Egypt
His Grace Bishop Angaelos	England

#### Syrian Orthodox Church of Antioch

His Eminence Polycarpus Augin Aydin	The Netherlands (2015)
The Very Revd Fr Roger Akhrass	Syria

#### Armenian Apostolic Orthodox Church – Mother See of Holy Etchmiadzin – Armenia

His Eminence Archbishop Hovnan Derderian	USA 2015
The Very Revd Archimandrite Shahe Ananyan	2015
The Very Revd Fr Gabriel Sargsyan	2014

#### Armenian Apostolic Orthodox Church – Holy See of Cilicia, Antelias – Lebanon

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

#### Malankara Orthodox Syrian Church

Metropolitan Geevarghese Mor Coorilos	India 2014
The Revd Fr Dr KM George	India



## Communiqué



The Anglican-Oriental Orthodox International Commission has held its fourth meeting from the 5th to 10th October 2015 at Gladstone's Library, Hawarden, Wales.

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

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

A new publication containing the Agreed Statement on Christology of the Anglican-Oriental Orthodox International Commission 2014 was launched during Vespers in St Asaph Cathedral by the Co-Chairs of the commission, the Rt Revd Gregory K Cameron Bishop of St Asaph, and His Eminence Metropolitan Bishop of Damietta, in the presence of the Rt Revd Dr Geoffrey Rowell, former Co-Chair of the Commission and co-signatory to the Statement.

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

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

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

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

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

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

Present at the meeting in Hawarden 2015

### **Anglicans**

The Rt Revd Gregory K Cameron  
(Co-Chair)

The Revd Canon Dr John Gibaut

The Church in Wales

Anglican Communion Office 2015

(Co-Secretary)

The Most Revd Dr Michael Jackson

The Church of Ireland

The Rt Revd Dr Geoffrey Rowell

The Church of England

(Consultant)

The Very Revd Dr Samy Shehata  
Middle East

The Episcopal Church of Jerusalem and the

The Ven Dr Edward Simonton OGS

The Church of Canada

The Revd Stephen Stavrou

The Church of England 2015

The Revd Canon Dr William Taylor

The Church of England

The Revd Dr Patrick Thomas

The Church in Wales

The Revd Neil Vigers

Anglican Communion Office

Not able to be present

The Revd Christopher Edgar  
Middle East

The Episcopal Church of Jerusalem and the

### **Oriental Orthodox**

Coptic Orthodox Church of Alexandria

His Eminence Metropolitan Bishoy

Egypt

(Co-Chair)

His Grace Bishop Angaelos

England

Syrian Orthodox Church of Antioch

His Eminence Polycarpus Augin Aydin

The Netherlands

The Very Revd Fr Roger Akhrass

Syria

Armenian Apostolic Orthodox Church – Mother See of Holy Etchmiadzin – Armenia

His Eminence Archbishop Hovnan Derderian USA

The Very Revd Archimandrite Shahe Ananyan

Armenian Apostolic Orthodox Church – Holy See of Cilicia, Antelias – Lebanon

His Eminence Archbishop Nareg Alemezian Cyprus

The Very Revd Fr Housig Mardirossian

Lebanon

(Co-Secretary)

Malankara Orthodox Syrian Church

The Revd Fr Dr KM George

India

Not able to be present

Ethiopian Orthodox Tewahedo Church

His Grace Archbishop Abba Gabriel

Ethiopia

His Grace Archbishop Abba Yacob

South Africa

Malankara Orthodox Syrian Church

Metropolitan Geevarghese Mor Coorilos

India



## The Nature and Work of The Holy Spirit

At its meeting in Woking, England, in 2013, the Anglican–Oriental Orthodox International Commission began its work on an agreed statement on the theological understanding of the Holy Spirit. At its 2014 meeting at the St Mark Centre in Cairo, Egypt, the Commission completed a preliminary statement on the Holy Spirit. Part A on the procession of the Holy Spirit was further amended and completed at its October 2015 meeting at Gladstone's Library at Hawarden, Wales. Work on Part B was started in Wales, and was completed at the October 2016 meeting of the Commission at the Armenian Catholicosate of Cilicia in Antelias.

### Part B The sending of the Holy Spirit in time (*Economia oikonomía*)

1. We affirm that the Holy Spirit, sent by the Lord Jesus Christ (cf. John 16.7), speaks in and gives life to the Church and, as we confess together in the Creed, makes it 'One, Holy, Catholic and Apostolic'.

#### 'One'

2. We affirm that the Holy Spirit makes the Church one, united with Christ, through holy Baptism in the name of the Trinity (cf. Matthew 28.19). Baptism, which is rebirth to life in the Spirit (cf. Romans 6.4; 7.6), requires the confession of the One Apostolic Faith. Thus the unity of the Church, that is the communion of all the local churches confessing the one faith in Christ, is realised by the Holy Spirit who dwells in those who believe: 'There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all' (Ephesians 4.4-5).
3. The Spirit, the giver of life, guarantees the oneness of the body of Christ, the Church. Without the Spirit, the body becomes lifeless. Through the activity of the Spirit, the faithful have communion in the sacraments of the Church and hence in the gift of eternal life granted by the Holy Trinity. The Holy Spirit bonds the baptized faithful together with the Lord in a *koinonia* (κοινωνία) of concord and love. He enables the unity of the people of God in conformity with the image of the communion of love within the Trinity described as *perichoresis* (περιχώρησις). Therefore Saint Paul exhorts the Church 'to maintain the unity of the Spirit in the bond of peace' (Ephesians 4.3). As God is one in the Father, Son, and Holy Spirit, so also the Church, in all its diverse rich traditions, preserves the unity of faith. The Holy Trinity is the supreme model of Christian unity. Believing in the co-essential Trinity binds us in love towards each other, in a movement towards that visible unity for which our Lord prayed (cf. John 17.11).

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Metropolitan Bishop

### 'Holy'

4. We affirm that the Holy Spirit sanctifies and perfects the personal lives of believers, and the sacraments of the Church, and is active in the entire cosmos. In the Church, as the body of Christ, believers receive purification, sanctification and justification by the Spirit (cf. 1 Corinthians 6.11), for it is the very nature of the Church to be, according to the divine call, 'holy and without blemish' (Ephesians 5.27). Holiness, which is the gift of the Spirit, is manifested in the fruits of the Spirit (cf. Galatians 5.22-23). The holiness of the Church, deriving from Christ Himself, has its source in the indissoluble union of the Church with Christ. The Church is holy because God is Holy. Concerning life and holiness, the Church is invited to share the holiness of God and the eternal life of His kingdom, by the action of the Spirit (cf. Hebrews 2.17; 1 John 1.7). The Spirit impels the faithful to pray to the Father (cf. Romans 8.15). The nature of the holy Church as such implies the union of heavenly and earthly realities in the communion of saints. Moreover, according to the teaching of the early Christian Church, she is described as holy in the Creeds because she has been chosen by God, because He has predestined her to a glorious inheritance, and because He dwells in her in the Person of the Holy Spirit. The holiness of the Church is not dependent on the virtues of her members, nor undermined by their failings, all of whom pray 'Come Holy Spirit and renew the face of the earth!'

### 'Catholic'

5. We affirm that the Holy Spirit leads us into all truth (cf. John 16.13), and sets us free (cf. John 8.32), and so is the source and guarantor of the catholicity of the Church, existing throughout the world in different local manifestations under the One Lord, Jesus Christ, in the realm of space and time. The Holy Spirit also unites the earthly Church with the heavenly, as revealed in the anamnestic and liturgical acts of the Church, especially in the celebration of the Eucharist, in which we are joined with the worship of heaven (cf. Revelation 7.9).
6. These universal and cosmic marks of the Church catholic always take particular and local manifestations, as the histories of our two families of churches show. Regional and local synods are thus part of the greater whole. The Holy Spirit enables these local manifestations of the catholicity of the Church together to become greater than the sum of their parts that is universal, by exhibiting unity of faith through ecumenical conciliar action. At the same time, the Holy Spirit, empowering the earthly manifestations of the Church, enables them to become a sign of the heavenly banquet prepared for all peoples, in all places, in all times. Thus, the Holy Spirit is both source and guarantor of the temporal speaking of the eternal and the local speaking of the universal, which we understand to be the catholicity of the Church.
7. In this way the Holy Spirit creates a new humanity in which 'There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus' (Galatians 3.28).

+Gregory Mancoske

Metropolitan Bishop



### 'Apostolic'

8. We affirm that as the Father sent the Son for salvation, into the world in the Incarnation, so in the era that follows the Resurrection and Ascension of the Lord, the Father sent the Spirit into the world to the goal of sanctification of the created order (Romans 8), until the Lord comes again in glory. Pentecost is God's gift of new life to the world in the form of the Church as the body of Christ. The Holy Spirit takes forward into each new day the invitation and imperative in The Lord's Prayer: to do the will of God on earth as it is in heaven, and in this way connects the witness of the prophets and the disciples with eschatological hope. The apostolic mission of the Church combines prophetic discipleship in the energy of divine engagement with the response of personal witness in the world.
9. The word *apostolic* describes the origin and beliefs of the Church as rooted and continuing in the living Tradition of the apostles who proclaimed Jesus Christ crucified and risen. Through the work of the Holy Spirit, the Church faithfully preserves and continues the preaching and teaching of those sent out by Jesus as apostles. Hence the Church is called *apostolic* because her Faith is founded on the confession of the apostles as a whole, which would later be referred to as 'the canon or rule of faith'. The apostles' faith and mission are handed down through the generations in the Church. As new bishops are consecrated into the episcopal colleges, they are considered as the successors of the apostles. So bishops in historic succession are the sign and guarantee of the apostolicity of the Church as a whole.<sup>1</sup>
10. Apostolic succession is inseparable from the activity or operation (ἐνέργεια) of the Holy Spirit. From earliest times, the Spirit appointed ministers (cf. Act 13.2,4), spoke through the prophets (cf. Ezekiel 2.2; Mark 12.36; 2 Peter 1.21) and the disciples (cf. Mark 13.11; Acts 2.4). The Spirit directed the mission of the Church (Acts 15.28) giving the disciples power to witness (cf. Acts 1.8). The Holy Spirit continues to transmit afresh to each generation the permanent characteristics of the Church of the apostles in Scripture and Sacraments; in witness and ministerial responsibilities; in communion expressed in prayer, love, joy and suffering; in the proclamation of the Gospel; in service to those in need of grace and goodness and in unity among churches locally and universally.

+ Gregory Mancoske

Metropolitan Bishop

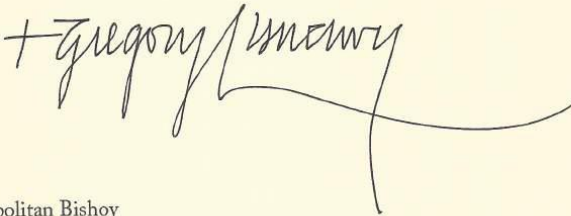
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<sup>1</sup> 'Those who wish to see the truth can observe in every Church the tradition of the Apostles made manifest in the world... This tradition the Church holds from the Apostles, and this faith has been proclaimed to all, and has come down to our own day through the succession of bishops' (Irenaeus *Adv. Haer.* 3.1).

## Conclusion

11. Holy Scripture speaks of the Holy Spirit as movement in vivid imagery of water, fire and wind. The Holy Spirit speaks in the Church and moves her from the area of internal comfort to the arena of external engagement. The Holy Spirit acts as the dynamic force within a redemptive understanding of memory as found in an historical past and leading to future responsibility in a changing world.
12. In a world of enforced displacement and fearful arrival; in a world of accelerated movement; in a world of war-torn fragmentation and courageous martyrdom; the Holy Spirit, the Comforter, transcends time and space and yet inhabits both. The same Spirit is sent to commission and empower the weak to be strong, the humble to be courageous and the poor to be comforted and blessed in a fallen world that is upheld by the providence and grace of God the Trinity who makes all things new in faith and hope and love.
13. We submit this statement to the responsible authorities of the Oriental Orthodox Churches and the responsible authorities of the Anglican Communion for their consideration and action.

The Rt Revd Gregory Cameron  
Anglican Co-Chairman

A handwritten signature in black ink, reading "Gregory Cameron". The signature is written in a cursive style with a long horizontal flourish extending to the right.

His Eminence Metropolitan Bishop  
Oriental Orthodox Co-Chairman

A handwritten signature in blue ink, reading "Metropolitan Bishop". The signature is written in a cursive style with a long horizontal flourish extending to the right.

*Signed in Antelias, 28 October 2016*

## Communiqué



The Anglican-Oriental Orthodox International Commission held its fifth meeting from the 24th to 29th October 2016 at the Armenian Catholicosate of Cilicia, Antelias, Lebanon.

The Commission greatly appreciated the welcome to the Armenian Catholicosate by His Holiness Aram I of the Holy See of Cilicia, and was grateful for the kindness and hospitality offered by the Catholicosate brotherhood members and staff.

At the opening session, the Commission was welcomed by His Holiness the Catholicos, who addressed its members, and encouraged the continuation of its work towards full visible unity in the face of existing and ongoing differences and disagreements. Having completed its work on the Procession of the Holy Spirit at its 2015 meeting, the Commission continued its reflection on the second part of its Agreed Statement on pneumatology, 'The Sending of the Holy Spirit in Time (*Economia*).'

This second part considers the action of the Holy Spirit in the life and mission of the Church making it one, holy, catholic and apostolic. The Co-Chairs signed the second part of Agreed Statement that will be sent to our churches for reflection and comment, after which the Commission will produce the full statement, 'The Nature and Work of the Holy Spirit,' in its final form.



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

Members of the Commission continue to pray for the Middle East, for the victims of war, for refugees, and for all hostages. We also continue to pray for our fellow Christians, and especially the two bishops of Aleppo abducted in April 2013: Metropolitan Mor Gregorios Youhanna Ibrahim of the Syriac Orthodox Church, and Metropolitan Boulos Yazigi of the Greek Orthodox Church of Antioch.

The Commission visited a number of religious sites reflecting some of the spiritual diversity of Lebanon, including the Armenian Genocide Orphans' 'Aram Bezikian' Museum. The Commission also recognised that the International Day for Religious Freedom was marked during its meeting, and so prayed for all, Christians and others alike, deprived of the right to hold and practice their faith openly.

Mindful of the global context of migrants and refugees, particularly in the local context of Lebanon, where a third of the population are refugees from Palestine, Syria and Iraq, and the dismantling of the migrant community at Calais during this week, the present Agreed Statement finished with the following words:

'In a world of enforced displacement and fearful arrival; in a world of accelerated movement; in a world of war-torn fragmentation and courageous martyrdom; the Holy Spirit, the Comforter, transcends time and space and yet inhabits both. The same Spirit is sent to commission and empower the weak to be strong, the humble to be courageous and the poor to be comforted and blessed in a fallen world that is upheld by the providence and grace of God the Trinity who makes all things new in faith and hope and love.'

The sixth meeting of the Commission will take place, God willing, in Dublin, Republic of Ireland, from the 23<sup>rd</sup> to 28<sup>th</sup> October 2017, hosted by the Most Revd Dr Michael Jackson, Archbishop of Dublin, a member of the Commission.

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

### **Present at the meeting in Antelias 2016**

#### **Anglicans**

The Rt Revd Gregory K Cameron The Church in Wales  
(Co-Chair)

The Revd Canon Dr John Gibaut Anglican Communion Office

(Co-Secretary)

The Most Revd Dr Michael Jackson The Church of Ireland

The Rt Revd Dr Geoffrey Rowell The Church of England

(Consultant)

The Very Revd Dr Samy Shehata The Episcopal Church of Jerusalem and the Middle East

The Ven Dr Edward Simonton OGS The Anglican Church of Canada

The Revd Stephen Stavrou The Church of England

The Revd Canon Dr William Taylor The Church of England

The Revd Neil Vigers Anglican Communion Office

**Not able to be present**

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

The Revd Dr Patrick Thomas The Church in Wales

**Oriental Orthodox**

*Coptic Orthodox Church of Alexandria*

His Eminence Metropolitan Bishoy Egypt

(Co-Chair)

His Grace Bishop Angaelos England

*Syrian Orthodox Church of Antioch*

His Eminence Polycarpus Augin Aydin The Netherlands

The Very Revd Fr Roger Akhrass Syria

*Armenian Apostolic Orthodox Church – Holy See of Cilicia, Antelias – Lebanon*

The Very Revd Fr Housig Mardirossian Lebanon

(Co-Secretary)

The Revd Fr Boghos Tinkdjian Lebanon

*Malankara Orthodox Syrian Church*

The Revd Fr Dr KM George India

*Ethiopian Orthodox Tewahedo Church*

The Revd Fr Kaletsadike M. Argaw Ethiopia

**Not able to be present**

*Armenian Apostolic Orthodox Church – Mother See of Holy Etchmiadzin – Armenia*

His Eminence Archbishop Hovnan Derderian USA

The Very Revd Archimandrite Shahe Ananyan Armenia

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