“Gifts of the fruits of the earth and the Labour of humankind” : liturgy as means of action in response to the environmental crisis

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"Gifts of the Fruits of the Earth and the Labour of Humankind:" Liturgy as Means of Action in Response to the Environmental Crisis

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Abstract

The environmental destruction seen in the Anthropocene has sparked a multitude of actions from the churches, trying to mitigate the crisis. This thesis explores how liturgy too could be regarded as means of action in response to the environmental crisis. It also examines the question how an awareness of creation in liturgy could contribute to ecumenical dialogue. Building on a Trinitarian approach of relational ontology, the concept of deep incarnation is used as an analytical tool to investigate Eucharistic liturgies celebrated by churches belonging to the Porvoo communion. Insights from the liturgical theology of Louis-Marie Chauvet and performance theories are applied to explain the phenomenon of liturgy as a transformative or redressive action. The results point to at least seven distinct ways in which liturgy could be seen as an effective means of care for creation. The study concludes with an exploration of how ecology in liturgy could be an opportunity for ecclesial learning through fostering an eco-sensitive and ecumenical *habitus*. The study opens for further exploration of ecotheology in relation to liturgy, as well as ecumenism, also regarding the Porvoo communion, on which scholarly literature on its shared sacramental life and ecotheology is scarce.

Key words: Liturgy, environmental crisis, relational ontology, deep incarnation, Porvoo communion, Eucharist, liturgical theology, receptive ecumenism, embodiment, habitus.

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Introduction

Background of Study

The natural world is falling silent. Deathly silent when biodiversity is declining. The buzz of insects, birdsong, beating wings, is disappearing at an alarming rate, ecologists report. All life makes noise, and even the seas are filled with a cacophony of sounds and noises. When nature falls silent, it is then a sign of destruction and death.[1] Death that is the consequence of this loss of biodiversity, of global warming and of pollution, of the various ways in which humanity in the Anthropocene[2] is shattering the living matrix on earth. So is humankind destroying the marvels of our home in the cosmos, a word which in the strict sense means "beauty."[3]

The Orthodox theologian John Zizioulas made a bold statement that "The ecological crisis has to do with people's faith; it is not a moral but rather a doctrinal matter."[4] According to him, the root of the current environmental crisis is to be sought not as much in economical systems or growing impact of technology as in theological thought.[5] In a distortion of our existential base that have made humans to lose their orientation in in their relationship to nature, to other humans, ultimately to God, to life itself. A lost orientation, which already have an impact on the most vulnerable communities. As the Catholic theologian Elizabeth Johnson puts it: "Social injustice and ecological degradation are two sides of the same coin, lack of respect for life."[6] To that could be added a spiritual a degradation leaving humanity even more lost in its ability to construct and grasp meaning of life and existence. In this view, creation does not merely serve the physical sustenance of human beings; it shares in constructing our perception of life. In the words of *Laudato Si'*: "Because of us, thousands of species will no longer give glory to

[1] Phoebe Weston, "World Faces 'Deathly Silence' of Nature as Wildlife Disappears, Warn Experts," in The Guardian April 16 2024, https://www.theguardian.com/environment/2024/apr/16/world-faces-deathly-silence-of-nature-as-wildlife-disappears-warn-experts-aoe, accessed May 21, 2024.

[2] The "Anthropocene" denotes the current geological time period, where the activity of humans has had a vital impact on the climate and environment on earth. The Anthropocene has succeeded the Holocene, the geological period since the last ice age (cf. Noel Castree, Rob Kitchin and Alisdair Rogers, eds., *A Dictionary of Human Geography* (Oxford: Oxford University Press, 2013), Anthropocene, https://search-ebscohost-com.ludwig.lub.lu.se/login.aspx?direct=true&AuthType=ip,uid&db=cat07147a&AN=lub.5502107&site=eds-live&scope=site, accessed May 21, 2024).

[3] John Chryssavgis, *Creation as Sacrament*. *Reflections of Ecology and Spirituality* (London: T&T Clark, 2019), 16.

[4] John Zizioulas, "St. Paul and the Ecological Problem," in *Priests of Creation: John Zizioulas on Discerning an Ecological Ethos*, eds., John Chryssavgis and Nikolaus Asproulis (London: Bloomsbury 2021), 22.

[5] Zizioulas, "St Paul and the Ecological Problem," 21.

[6] Elizabeth A. Johnson, *Ask the Beasts. Darwin and the God of Love* (London: Bloomsbury, 2014), 256.

God by their very existence, nor convey their message to us."[7] The current environmental crisis calls for action from the side of humanity.

Statement of Problem

Acknowledging the task of humanity to care for creation, churches of different traditions have eagerly engaged in the response to the environmental crisis, often out of ethical concerns and with practical solutions to mitigate this global urgency. Hence a wide range of faith-based projects and programmes for the sustenance of the environment are to be found. Although it has received little scholarly attention, another response that the churches could offer to the environmental crisis is prayer and liturgy. To overlook them is to leave out a central part of ecclesial life which in many traditions is the very core where theological convictions are formed and expressed and where ethical awareness is raised. To add to the understanding of how the churches respond to the situation, the aim of this thesis is to give an account of how liturgy can be means of action in response to the environmental crisis.

Purpose and Objective of Study

The aim of this study is to show how liturgy can be viewed as a means of action in response to the current environmental crisis. Based on the understanding of the Eucharist as articulated in the Porvoo Common Statement and liturgically celebrated by churches in the Porvoo Communion, a communion that I am well acquainted with in as clergy in one of the member churches, it seeks to explore how words, actions and the role of humans in the celebration of this sacrament could contribute to a deeper understanding of the care for creation. As the Porvoo Common Statement has not seen much research on its sacramental life, this study will contribute to a deeper understanding also in this respect. Finally, the study also seeks to unravel how these findings could provide new ways forward for ecumenism.

Research Questions

How is the liturgy of the Eucharist to be understood as a means of action in response to the environmental crisis?

How can care for creation in the liturgy contribute to the ecumenical dialogue?

[7] Pope Francis, Laudato Si', Encyclical Letter on Care for Our Common Home. The Holy See, May 24, 2015, §33, https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html, accessed May 21, 2024.

Methodology

The study is mainly theoretical: descriptive, and hermeneutical in nature. The first chapter of the thesis develops a conscientious understanding of how the development of theological thought could be said to have contributed to the environmental crisis. Likewise, this section points towards an alternative paradigm that goes beyond anthropocentric models and opens for the Christological concept of deep incarnation which will be used as an analytical tool throughout the work. A descriptive approach is then applied in the second chapter to introduce the Porvoo Communion with the Porvoo Common Statement in which its understanding of the Eucharist will be in focus. Deep incarnation is used as a hermeneutical tool to dismantle how Eucharistic prayers in liturgies celebrated by churches in the Porvoo Communion refer to creation. A model of liturgy with relationality in focus will be explored in the last chapter and is used to deepen the understanding of creational motives in the liturgies explored. The synthesis of the results of the analysis will be presented to answer the research questions.

Limitation and Delimitation

Since the field of liturgy is wide and multifaceted, this study will focus solely on the analysis of creational motives in Eucharistic prayers in liturgies celebrated by churches belonging to the Porvoo Communion. Of those liturgies from seven member churches have been selected, and in the case that the original language is other than English, only those liturgies of which there are official English translations to be found have been used.

Structure/Logic of Chapter Division

The thesis is structured in four parts. The first chapter will address theological factors that have contributed to the environmental destruction that is re-shaping life on earth. It then continues to how a shift in theological thinking, in the framework of relational ontology, could contribute to a positive and caring view of creation. This framework opens for the kenotic model of deep incarnation which will be used as an analytical tool in the following sections. In the second chapter, I turn to the Porvoo Communion, a communion that I know well as clergy in one of its member churches and which is of interest as focus of this thesis since it is an ecumenical communion with a shared sacramental life. In this context, the Porvoo Common Statement and its view on the Eucharist will be explored to serve as a platform for the following discussion on creational motives in Eucharistic prayers. In the third chapter, the discussion will receive further depth through the understanding of the phenomena of liturgy and theology as presented by Louis-Marie Chauvet. In the two last sections of this chapter, the research questions on how

liturgy can be viewed as a means of action to the environmental crisis and how a liturgical eco-theology could be an opening for ecumenical dialogue will be discussed and concluded. The fourth chapter sums up the major insights of the work.

1 Theological Thought and the Environmental Crisis

1.1 Roots of the Environmental Crisis

To what extent can theological thought be considered to have contributed to the environmental crisis? At a large extent, would Lynn White respond, when he in the article "The Historical Roots to our Ecological Crisis," published in 1967, held the Judeo-Christian tradition accountable for the mindset that led up to the crisis.[8] Yet, reality is more complex, and ideologies, philosophies, the rise of technology as well as economy have all played their part, autonomously as well as in influencing religious thought. The historical and cultural context cannot, then, be separated from theology when we start our discussion in how we could arrive at the anthropocentric, individualistic, and utilitarian worldview of today, that is devastating to all forms of life.[9]

Augustine of Hippo (396-430 AD) used the metaphor of the two books of God, Scripture and Nature, to describe as where the eternal, incarnate Word of God was to be found.[10] This will serve as an outer guide when I now, through them, will give a comprised account of how a changing paradigm[11] on nature as well as Scripture contributed to the crisis in which we find ourselves today.

1.1.1 The Book of Nature

In the Gospel, Jesus often used imaginary from nature in the parables[12] and the natural world, in Judeo-Christian thought a creation, coming from a Creator, would remain important for theological thinking for centuries. In the Desert Mothers and Fathers, as well as in Hildegard

[8] Lynn White Jr, "The Historical Roots to Our Ecological Crisis," *Science* 155 (1967), 1203–1207.
[9] Anne Case-Winters, *Reconstructing a Christian Theology of Nature Down to Earth* (Cornwall: Ashgate Publishing Limited, 2007), 20.
[10] Juurikkala, Oskari, "The Two Books of God: The Metaphor of the Book of Nature in Augustine," *Augustinianum* 61/2 (2021), 479. As Juurikkala points out Augustine of Hippo makes this reference mainly in Sermon 68 on the New Testament, dated between 425-430: "Others, in order to find God, will read a book. Well, as a matter of fact there is a certain great big book, the book of created nature (*magnus liber ipsa species creaturae*). Look carefully at it top and bottom, observe it, read it. God did not make letters of ink for you to recognize him in; he set before your eyes all these things he has made. Why look for a louder voice? Heaven and earth cries out to you, 'God made me.'"
[11] Paradigm in the understanding of "'the entre constellation of beliefs, values, techniques, and so shared by the members of a given community,' which establishes the basis for a disciplined system by which a society orients itself and organizes the whole of its relationships." – Thomas Kuhn cited by Leonardo Boff, Cry of the Earth, Cry of the Poor (New York:Orbis Books, 1997), 9.
[12] See Mt 6:26, Mk 4:30-34, Lk 12:7, Jn 10.

of Bingen, Francis of Assisi, Thomas Aquinas, even Martin Luther and John Calvin, we find a positive view on nature.[13] Yet, the development of theology would be heavily influenced by the philosophical and scientific challenges of the coming ages, and the bountiful matrix of the book of nature where God was to be found would be reduced to an object, seemingly void of God and open to human exploitation.

The first step was taken already in the first centuries. In the Judeo-Hellenistic context in which Christianity emerged, the body-soul dualism of Plato (424-348 BC) and the hierarchical dualism of Aristotle (384-322 BC) was prevalent. In the early church one of the main struggles was with an overemphasis on the division of spirit and matter, in the extreme form Gnosticism.[14] This would further be exaggerated in the concept of the "Great Chain of Being," a Neoplatonist systematization of the natural order, seeing the created world as a harmonious, hierarchical cosmos with God and the angels at the top and non-living things as rocks and water at the bottom of the scale.[15] To that would the natural-supernatural theological distinction, emerging in the 13th century, play a part, built on a presumed separation between the grace of God and the natural, created human sphere. The grace of God did, according to this distinction, not operate in the natural world, which ceased to be viewed as a gift, and simply given.[16]

At the time of the reformation in the 16th century, humanism and the renaissance would put the focus on humanity, seen as a category set apart from the rest of the natural world. Together with a renewed interest in Greco-Roman culture, this further widened the gap between humanity and the rest of creation.[17] Modern rationalism, introduced by the philosopher René Descartes (1596-1650), created a split between the rational human mind (*res cogitans*) and the objects of knowledge (*res extensa*), between spirit and matter.[18] The spirit, linked to the transcendent God, was distinct from the degenerate body, subject to nature, a nature purely instrumental, existing only for the needs of humans. A mechanistic model of nature, fuelled by the insights of Copernicus, Galileo and later Newton, ripped the universe of the status as an animated matrix of matter and beings, in favour of a "dead, clockwork universe."[19] This worldview would

[13] Johnson, *Ask the Beasts,* 3.
[14] John Mustol, *Dusty Earthlings. Living as Eco-Physical Beings in God's Eco-Physical World* (Cambridge: The Lutterworth Press, 2017), 33–34. It is important to recall that the problem of Gnosticism and Arianism was debated during the first two ecumenical councils, Nicea (325) and Constantinople (381), declaring them outside of Christian faith.
[15] Britannica, T. Editors of Encyclopaedia. "Great Chain of Being," *Encyclopedia Britannica*, December 10, 2021, https://www.britannica.com/topic/Great-Chain-of-Being, accessed March 27, 2024.
[16] Johnson, *Ask the Beasts*, 126–127.
[17] Mustol, *Dusty Earthlings*, 37.
[18] Mustol, *Dusty Earthlings*, 40.
[19] Mustol, *Dusty Earthlings*, 39.

remain up until the 20th century, further fuelled by biologism and colonialism, in which an anthropocentric individualism and dualism would be the governing thoughts, making even salvation as a purely human affair. As feminist critique has pointed out, the subsequent loss of dignity for nature was accompanied by the loss of humanity appointed to women. The dualist, anthropocentric scheme was in its essence patriarchal, with only (white) men seen as the holders of a rational spirit and superior to women, who were identified with their bodies and passions. The life-giving earth, as well as life-giving women, were subdued to the control of (white) men.[20]

1.1.2 The Book of Genesis

Having explored the main theological and philosophical thoughts that have contributed to environmental crisis, we now turn to Scripture, central to Christian belief. The two creation narratives of the book of Genesis have sparked diverse interpretations and in contemporary Christianity it has been the base of arguments of both those who sees it as justifying human exploitation of the earth as for environmentalists, and those who argue that it holds humans accountable as divinely appointed stewards to guard creation.[21] One reading, trying to go beyond an anthropocentric and reductionist stance on creation focus on the agrarian society in which they originated. A context in which the lived experience was in close contact with the land and the thin line between life and death depended in was the fertility of this land, which they brutally got to know when drought made them environmental refugees in Egypt.[22] In this reading, the older, agrarian narrative of the Yahwist (Gen 2:4b – 3:24), situates the narrative in a garden. The natural world is there not an added extra to human existence but the very focus point of life – with God, creation, and one another.[23] The human task in this narrative is to farm or cultivate (*'abad*, Gen 2:15) a verb usually describing a servant's service to its master. The earth itself, fertile land, is *'adamah*, from which humans obtain their identity and plants and animals their life (Gen 2:9,19). When God blows his "breath of life" (*nismat hayyim*) into the first human being, it is the same physical breath that all animate beings share.[24] The second, younger narrative by the Priestly writer (Gen 1:1-2:4a), views humans as created image of God (Gen 1:26-27). Even though this gives humans a closeness to divinity and unique place in

[20] Johnson, *Ask the Beasts*, 126.
[21] David G. Horrell, *The Bible and the Environment*. Towards a Critical Ecological Biblical Theology (London: Equinox, 2010), 10.
[22] George Hiebert, "Genesis," in *The Oxford Handbook of the Bible and Ecology*, eds. Hilary Marlow and Mark Harris (Oxford: Oxford University Press, 2022), 81.
[23] Hiebert, "Genesis," 84.
[24] Hiebert, "Genesis," 83.

creation (no other creature is being made in *imago Dei*), it does not give her a place at the top of creation. On the contrary, the expression for the image of God did in its ancient context identify the representative of a king in an area, in this case of God in the created world. To that can be added that the construction of the sentence itself points to a purpose: "Let us make humanity in our image to resemble us *so that* they make take charge."[25] The image of God is, then, not a special essence or substance but a task – the divinely appointed task to care for life on earth.[26] A radically different interpretation is prominent in some Evangelical traditions, especially in the US. In their understanding the eschatological concept of a "rapture,"[27] with the subsequent destruction of the earth, together with a view of stewardship as to converse the effects of the fall by turning natural forests and plains into a "garden," has spurred a view of the created earth as having a sole utilitarian and temporary value.[28]

1.2 The Matrix of Life

Is there a way to contest the paradigm of anthropocentric dualism prominent still in today's culture? Insights from both evolution theory and quantum physics are already pointing towards a completely different worldview,[29] built on relationality instead of subject-object dualism. Much of eco-theology, and those theories that will be applied in this thesis, also build on this relational ontology as its foundational paradigm. The following part will briefly develop the core of these thoughts, to end in the model of deep incarnation.

1.2.1 Radical Relationality

In the Nicene Creed, the mystery of God is understood as a Trinity, Father, Son, and Holy Spirit. This Triune God is not to be viewed as a being among others, but as the very Being in itself, the *esse* according to Aquinas.[30] An ontological concept of Being as a loving communion of three Persons.[31] To view existence out of this trinitarian view will have the consequence that being *itself* is relation which makes relationality the primordial ontological concept, since the

[25] Hiebert, "Genesis," 85.
[26] Hiebert, "Genesis," 85.
[27] Horrell, *The Bible and the Environment*, 8.
[28] Horrell, *The Bible and the Environment*, 8.
[29] Johnson, *Ask the Beasts*, 111.
[30] Johnson, *Ask the Beasts*, 144.
[31] Johnson, *Ask the Beasts*, 144.

Trinity, being, exists as communion.[32] Nothing, then, not even God, exists without communion, a communion which is at the same time life, since to exist, to be, is to be alive.[33] Individuality, so cherished in contemporary culture, is in this understanding an ontological impossibility, since being, reality, in itself is a relational.[34] Furthermore, in this scheme, this trinitarian life is not to be regarded as static. The three Persons in the Trinity do not live steadily side by side, but as a reciprocal character of living, a constant movement in giving and receiving in an activity of love (*perichoresis*), a mutual abiding where each distinct Person in Godhead makes room in itself for the Other.[35] Thus, trinitarian life shows that relationality constitutes reality and that the goal of each creaturely relationship, of life, is found in communion.[36] In this understanding, the concept of self is about a radical openness to the other, of a radical offering and receiving of love.[37]

1.2.2 *Creatio ex amore Dei*

Building on this understanding of relationality as the primordial ontological concept, the Lutheran theologian Niels Gregersen, rephrases the doctrine of creation "*ex nihilo*," out of nothing, as creation "*ex amore dei*,"[38] creation with the uncreated love of this relational God as its only source. Contemporary theology holds a variety of metaphysical ideas of how this relationship with God and an evolving world is constructed, among them the single-action theory, where God acts as the sole agent, through and organic model of the whole created world as the "body of God" to process thought, where God is seen as actively participating in the events of the cosmos, through the events themselves.[39] Jürgen Moltmann suggests in this context a theory about a "Trinitarian doctrine of creation in the Spirit."[40] Everything is created in the Spirit, hence relationality is the fundament of creation, making it a an "dynamic web of interconnected processes" indwelled by the Spirit.[41] Creation itself is in this view an image of the mystery of God, being everywhere and in everything, although everything is not God.[42]

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[32] John D. Zizioulas, *Being as Communion. Studies in Personhood and the Church* (London: Darton, Longman and Todd, 2013), 17.
[33] Zizioulas, *Being as Communion*, 16.
[34] Johnson, *Ask the Beasts*, 144–145.
[35] Norman Wirzba, *Food and Faith. A Theology of Eating* (Cambridge: Cambridge University Press, 2011), 9.
[36] Wirzba, *Food and Faith*, 9.
[37] Wirzba, *Food and Faith*, 10.
[38] Niels Henrik Gregersen, "Deep Incarnation and Kenosis: In, With, Under, and As: A Response to Ted Peters," *Dialog: A Journal of Theology* 52, no. 3 (2013), 258.
[39] Johnson, *Ask the Beasts*, 161–162.
[40] Jürgen Moltmann, *God in Creation. An Ecological Doctrine of Creation. The Gifford Lectures 1984-1985* (Southampton: SCM Press Ltd, 1985), 103.
[41] Moltmann, *God in Creation,* 103.
[42] Moltmann, *God in Creation,* 103.

Johnson suggest similarly a "Pneumatological interpretation of continual creation."[43] She too is concerned with the self-transcendence of creation, as the evolutionary process and a free-working cosmos witness to. In her view, creation that was "sparked" into being by the Triune God, is filled with the presence of the Spirit, "self-giving love,"[44] which not only "calls it into being"[45] and "gifts it with dynamism,"[46] but also accompanies and brings the evolution of the world forward. The creativity of the evolution of the matrix of life is in her view a gift of this Spirit which is an never-ending, outpouring, personal Love.[47] The whole created world then, imbued with the Spirit can be understood as "an effective sign of the grace of God", a primordial sacrament in Johnson's view, a sacramentality of creation in the words of the orthodox John Chryssavgis,[48] imbued with the active presence of the Giver of Life.[49]

1.2.3 Kenosis and Deep Incarnation

In this narrative of Triune God creating everything out of love there lies a great paradox: new life depends on death as its precondition.[50] Plants, animals, bacteria, humans – all creatures depend on one another for nurture and growth, making creation a simultaneously perilous and life-giving context.[51] A constant suffering, not just of humans, but of creation alike. Does the Triune God care at all for this suffering of creation, too?

Yes, would Johnson, among others, say, and with compassion. The Spirit lovingly indwells creation and shares in its pain. Even more, the salvific act of Christ is not only for humans, but for all of creation, all of cosmos.[52] One way of talking about this, which has turned out to be of importance since it also functions as a model for human accountability to the world, is *kenosis*. *Kenosi*s means self-emptying and originated as a Christological term in 19th century German theology. It refers to Paul's account in Philippians 2:5-11[53] of Christ as God who identifies with

[43] Johnson, *Ask the Beasts*, 179.
[44] Johnson, *Ask the Beasts*, 178.
[45] Johnson, *Ask the Beasts*, 178.
[46] Johnson, *Ask the Beasts*, 178.
[47] Johnson, *Ask the Beasts*, 177–178.
[48] Chryssavgis, *Creation as Sacrament*, 85–97.
[49] Johnson, *Ask the Beasts,* 155.
[50] Wirzba, *Food and Faith*, 1.
[51] Wirzba, *Food and Faith*, 3.
[52] Johnson, *Ask the Beasts*, 191–192.
[53] "In your relationships with one another, have the same mindset as Christ Jesus: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven

creation to the point of "emptying himself" to be close to all creation. During the subsequent reintegration of trinitarian emphasis in Western tradition in the 20th century, it has evolved to include not only the self-emptying of Christ, but also the relationship between the Persons in the Holy Trinity, as well as the wider connection between God and the world.

What this self-emptying entails is widely debated. The Protestant theologian Sallie McFague reads this self-emptying as a complete giving up of power, a radical self-emptying that is the very nature and movement of the Triune God.[54] In compassion for a wounded creation groaning in pains, God becomes incarnate in Jesus Christ so that we can become godlike, what in the early Church was named "The Great Exchange."[55] Gregersen points to several models of *kenosis*,[56] with the one extreme being Gods total absence from creation, whereas the most commonly model of today, embraced by Moltmann among others, is about God, still present in the world after creation, refraining from "the exercise of detailed predetermination in order to give room for creaturely self-development."[57] Gregersen, suspicious of the self-restraining, instead means that God choses to employ the self-restrainment as "an actualization/self-realization of God as love."[58]

Gregersen calls his model of *kenosis* "deep incarnation."[59] The concept is built on a cosmological interpretation of "flesh" in John 1:14: "The Word became flesh and made his dwelling among us."[60] In this interpretation, the point is that the word for flesh used in the Greek text is *sarx* (Jn 1:14) not *anthropos*, human being. The flesh is then understood as not only a human man, not even only humanity. Instead, since *Homo Sapiens* is a part of a biological, evolutionary network that ultimately stretches out to the whole cosmos, when the Divine Word became flesh in Jesus of Nazareth he became human and reached at the same time beyond humanity, being united to all creatures, even to the cosmic dust of which they are

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and on earth and under the earth, and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father" (Phil 2:5-11, NIV).

[54] Wirzba, *Food and Faith*, 9.

[55] Sallie McFague, *A New Climate For Christology. Kenosis, Climate Change, and Befriending Nature* (Fortress Press: 1517 Media, 2021), 18.

[56] It is impossible to do the discussion on kenosis any right in the limited space of a thesis. Gregersen presents four, and the concept has many interrelated interpretations. As examples can count Ted Peters article on "Happy Danes" (Ted Peters, "Happy Danes and Deep Incarnation," *Dialog: A Journal of Theology* 52, no. 3 (Fall 2013), 244–250) as well as Robinson and Wotochek who develop kenosis and deep incarnation in interspecies relations (David S. Robinson, et al. "Kenotic Theologies and the Challenge of the 'Anthropocene:' From Deep Incarnation to Interspecies Encounter," *Studies in Christian Ethics* 34, no. 2 (2021), 209–222).

[57] Gregersen, "Deep Incarnation and Kenosis," 257.

[58] Gregersen, "Deep Incarnation and Kenosis," 257.

[59] Gregersen, "Deep Incarnation and Kenosis," 257.

[60] "The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth" (Jn 1:14, NIV).

composed.[61] The Christological term of deep incarnation can then be viewed as a radical embodiment of the presence of God in the whole created world. God is in Christ present in, with and under the whole material world, including all creatures.[62] Gregersen has subsequently evolved this idea of embodiment, building on the Pauline concept of the divine fullness of the body of Christ (Col 1:19-20)[63] as a "twofold assumption,"[64] in which the assumption of flesh in incarnation is followed by the assumption of the whole "extensive body of Christ" into divine life in resurrection.[65] Both McFague and Johnson builds on the concept of deep incarnation, seeing in it the embodied presence of God in creation, and Johnson has developed the second "aspect" of assumption into what she calls deep resurrection.[66]

In this chapter we have journeyed from a paradigm of dualism to one of relationality, in which humanity is one inside creation, a creation indwelled both by the Holy Spirit as of the embodied presence of Christ. This worldview is fundamental for the continuing discussion, and the concept of deep incarnation which has the advantage of being in line with this relationality. It also grew out of a Lutheran context, which makes it well suited for the analysis of the Lutheran and Anglican liturgies in the Porvoo Communio To them we now turn.

[61] Johnson, *Ask the Beasts*, 197.
[62] Gregersen, "Deep Incarnation and Kenosis," 252.
[63] Niels Gregersen, "The Twofold Assumption: A Response to Cole-Turner, Moritz, Peters and Peterson," *Theology and Science* 11, no. 4 (2013), 466.
[64] Gregersen, "The Twofold Assumption," 466.
[65] Gregersen, "The Twofold Assumption," 466.
[66] Gregersen, "Deep Incarnation and Kenosis," 252; Johnson, *Ask The Beasts*, 207.

2 The Porvoo Communion

In the first chapter, relationality was brought forward as foundational to being as person and in the Church. This chapter will focus on an ecumenical embodiment of relationality in the form of the Porvoo Communion, to which we now turn.

The Porvoo Communion is comprised of fifteen Anglican and Evangelical Lutheran Churches in Northern Europe and Iberia[67] and named after the Cathedral of Porvoo (Swedish: Borgå) in Finland.[68] The Communion, expressed in shared faith, a common sacramental life and ministry,[69] was made possible through the theological agreement entitled the Porvoo Common Statement (hereafter PCS) in 1992 and the Porvoo Declaration (hereafter PD) as its practical conclusion and application. These have established full communion between and among these churches.[70] The PCS with the PD was regarded by many as one of the major ecumenical achievements of the 1990s, although it has also been criticised for being vague. The communion sees itself as "an ecumenical venture,"[71] that could and should be broadened. The mutual dialogues between member churches continue to be nourished, and the Communion itself is continuously engaged in conversations with Meissen and Leuenberg churches.[72]

2.1 The Porvoo Common statement

The PCS came out of the context of a shared ecclesial experience and of active engagement in the ecumenical movement during the 20th century. The churches that contributed to its founding were Northern European, Anglican and Lutheran, with a shared historical heritage and ecclesial identity in Western Catholic tradition. They all embraced a self-understanding of being part the One, Holy, Catholic and Church, going back to the church of the apostles,[73] and were active participants in the ecumenical movement, belonging not only to the World Council of Churches

[67] Porvoo Communion, "Porvoo Communion – a communion of churches," https://porvoocommunion.org, accessed April 10, 2024.
[68] Porvoo Communion, The Porvoo Common Statement (1992), https://porvoocommunion.evlutkirkko.fi/porvoo_communion/statement/the-statement-in-english/, accessed April 10, 2024.
[69] Mary Tanner, "The Concept of Unity in the Porvoo Common Statement: Visible Unity and Ecclesial Diversity," in *Apostolicity and Unity. Essays on the Porvoo Common Statement*, ed. Ola Tjörholm (Grand Rapids Mich: W.B. Eerdmans, 2002), 124.
[70] The Porvoo Communion, "Statement," https://porvoocommunion.org/porvoo_communion/statement/, accessed April 10, 2024.
[71] The Porvoo Communion, "Statement."
[72] The Porvoo Communion, "Statement."
[73] Tanner, "The Concept of Unity," 114.

but confessional communions in the forms of the Lutheran World Federation and Anglican communion.[74]

When the actual process was initiated in 1989, it was in a context where the quest for the visible unity of the Church had been an important part of ecclesial life for a long time.[75] The PCS is based on Anglican-Lutheran, Anglican-Roman multilateral documents, as well as the Faith and Order convergence document Baptism, Eucharist and Ministry (the Lima document) in 1982. The first Anglican-Lutheran report at global level, the Pullach report of 1972, as the Niagara report 1987 also played important roles in the preparations, and PCS can be seen as one of the reginal responses to the latter. The Anglo-German Meissen Agreement, signed in 1991, came to be of special importance of bringing the conversations further, through its theological content and format that inspired the process.[76] These "Porvoo Conversations" had been initiated in 1989 and finalised in 1992, with the publication of the PCS in 1993. The publication of the statement was then followed by a time of reception in the churches that had taken part in the conversations, with most of them signing the PCS and the PD as its practical conclusion in 1996.[77] The PCS and PD are thus affiliated to one another.[78]

2.1.1 Ecclesiology and Unity in the Porvoo Common Statement

The ecclesiology of the PCS is explained in chapter II, on "The Nature and the Unity of the Church" (PCS § 14-28) and is the foundation for the approach to all other aspects of the church that PCS deals with.[79] What is being evolved in the PCS could be described as a "dynamic and relational koinonia ecclesiology"[80] where the Church, at core a mystery as the body of Christ and people of God, a communion with God[81] which also is a human institution that shares in the brokenness of the world.[82] The multiple trinitarian, eschatological, apostolic and

[74] Tanner, "The Concept of Unity," 115.
[75] Tanner, "The Concept of Unity," 128.
[76] David Tustin, "The Porvoo Common Statement as a Contribution to the Visible Unity of the Church," in *Towards Closer Unity: Communion of the Porvoo Churches 20 years*, eds. Beate Fagerli, Leslie Nathaniel and Tomi Karttunen (Porvoo Communion of Churches, 2016), 13–14.
[77] Erik Eckerdal, *Apostolic Succession in the Porvoo Common Statement. Unity through a deeper sense of apostolicity* (Uppsala: Uppsala University, 2017), 23–24.
[78] Eckerdal, *Apostolic Succession*, 24.
[79] Heinrich Holze, "The Ecclesiology of the Porvoo Common Statement – A Lutheran Perspective," in *Apostolicity and Unity. Essays on the Porvoo Common Statement*, ed. Ola Tjörholm (Grand Rapids Mich: W.B. Eerdmans, 2002), 99.
[80] Eckerdal, *Apostolic Succession*, 77.
[81] Eckerdal, *Apostolic Succession*, 79.
[82] Eckerdal, *Apostolic Succession*, 79.

sacramental dimensions of the Church[83] are all articulated in its centre and heart, which is the Eucharist. [84]

At the heart of the PCS is the aim to restore the visible and corporate unity of the Church.[85] This unity is understood as trinitarian and based in the relationship and communion of the persons in the Trinity and belongs to the nature of the Church. This unity is a gift to be received in Christ, "from the Father, through the Son in the Holy Spirit"[86] and the communion is then regarded not as a human achievement but a divine gift.[87] Disunity is thus considered an anomaly. This unity "demands fuller visible embodiment in structured form"[88] so that the Church can be acknowledged as the "one Body of Christ"[89] and an "instrument and foretaste of the Kingdom"[90] of God. All denominations are, in the perspective of the PCS, then provisional.[91] Furthermore, this visible unity is constituted by the three bonds of communion: the shared apostolic faith, common sacramental life and the single ministry that is ordered in the threefold pattern of bishop, priest, and deacon.[92] Not just unity but also diversity is considered a divine gift by the PCS. A gift which deepens the understanding of the mystery of the Church.[93]

The visible, corporate unity of the church that the PCS aims to restore is in the document itself not possible to reduce to one model. During the decades leading up to the Porvoo process, the Anglican and Lutheran world communion had developed different models for visible unity; in the view of the Anglicans this was an organic communion and the Lutherans a unity in reconciled diversity.[94] In the PCS, then, there is navigation in between these two, a unity in faith, sacraments, ministry, which in many ways shares characteristics with the Anglican model of organic unity and an insistence on diversity as a gift, it also meets the Lutheran view of reconciled diversity.[95] This should not be seen as a weakness, though, but a strength that opens

[83] Holze, "The Ecclesiology," 99.
[84] Eckerdal, *Apostolic Succession*, 416.
[85] Eckerdal, *Apostolic Succession*, 429.
[86] PCS §21.
[87] PCS §21.
[88] PCS §22.
[89] PCS §22
[90] PCS §22.
[91] PCS §22.
[92] Tanner, "The Concept of Unity," 124.
[93] Tanner, "The Concept of Unity," 125.
[94] Tanner, "The Concept of Unity," 129.
[95] Tanner, "The Concept of Unity," 129.

up to a dynamic in which the gift of unity can be allowed to flourish and grow in the shared life that is already lived in Christ, in the communion.

2.2 The Eucharist in the Porvoo Common Statement

The statement says:

> *We believe that the body and blood of Christ are truly present, distributed and received under the forms of bread and wine in the Lord's Supper (Eucharist). In this way we receive the body and blood of Christ, crucified and risen, and in him the forgiveness of sins and all other benefits of his passion. The eucharistic memorial is no mere calling to mind of a past event or of its significance, but the Church's effectual proclamation of God's mighty acts. Although we are unable to offer to God a worthy sacrifice, Christ unites us with himself in his self-offering to the Father, the one, full, perfect and sufficient sacrifice which he has offered for us all. In the eucharist God himself acts, giving life to the body of Christ and renewing each member. Celebrating the eucharist, the church is reconstituted and nourished, strengthened in faith and hope, in witness and service in daily life. Here we already have a foretaste of the eternal joy of God's Kingdom.*
>
> PCS §32:h

A common understanding of the Eucharist or the Lord´s Supper is outlined in section III, "What we agree in faith," of the PCS. A shared sacramental life is central to the Porvoo communion and constitutive for its aim of unity in catholicity and apostolicity.[96] The understanding of the Eucharist in the statement is influenced by patristic and ecumenical theology, mainly the Faith and Order convergence document Baptism, Eucharist and Ministry. BEM helped to articulate an understanding of the Eucharist as an expression of the Lord's supper in reconciliation, fellowship and unity.[97]

In the following sections, four aspects of the Eucharist as they are articulated in the PCS will be explored. This will be done with examples from Eucharistic prayers in liturgies found in seven on the churches in the Porvoo Communion: Church of England, Church in Wales, the Scottish Episcopal Church, Church of Sweden, Church of Finland, Church of Norway and the Evangelical-Lutheran Church in Denmark. Deep incarnation will be applied as an analytical tool to dismantle creational motives in the prayers.

[96] Tomi Karttunen, "The Lutheran Teaching of the Lord´s Supper and Its Implications for Mission. A Finnish Perspective," in *Towards Closer Unity: Communion of the Porvoo Churches 20 Years*, eds. Beate Fagerli, Leslie Nathaniel and Tomi Karttunen, (Place of publication not identified: Porvoo Communion of Churches, 2016), 67.
[97] Karttunen, "The Lutheran Teaching," 66.

2.2.1 Real Presence of Christ under the Forms of Bread and Wine

> *We believe that the body and blood of Christ are truly present, distributed and received under the forms of bread and wine in the Lord's Supper (Eucharist). In this way we receive the body and blood of Christ, crucified and risen, and in him the forgiveness of sins and all other benefits of his passion.*[98]

The celebration of the Eucharist is deeply rooted in the materiality of the earth. The bread and wine used are the results of long processes that started months, even years before. Procedures that involved soil, water and sun, agricultural techniques and preparation that tendered wheat and grapes into the bread and wine presented in the liturgy.[99] In this view, the elements could be said to be composed of several layers of narratives: the narrative of the crops, of agriculture, of human development that learned to cultivate them and in the context of the Eucharist, a theological narrative.[100]

In this view, the *sacrificium*, offering of bread and wine in the celebration, could be seen as a symbolic procession of all creation before God,[101] the God that is their very beginning: "Blessed are you, Lord our God, King of the universe: you bring forth bread from the earth. (…) you create the fruit of the vine (…). You are worthy, O Lord our God, to receive glory and honour and praise for you created all things and by your will they have their being."[102] The thanksgiving prayer with which the first Eucharistic prayer from the Church in Wales begins is an acknowledgement of this narrative. Everything has its origin in the will of God, and the gifts that are presented are given back to their true owner. In the Welsh liturgy, this motive is considered so important that it is found, if not in the prayers, so in supplements that can be added in connection to the *Sursum corda*. The narrative is found in other Eucharistic prayers as

[98] PCS §32:h.
[99] Wirzba, *Food and Faith*, 13.
[100] Wirzba, *Food and Faith*, 13.
[101] John D. Zizioulas, *The Eucharistic Communion and the World,* ed. Luke Ben Tallon (London: T&T Clark, 2011), 126.
[102] Church in Wales, *The Book of Common Prayer for use in the Church in Wales. An Order for the Holy Eucharist 2004* (Norwich: Canterbury Press, 2004), 37, https://churchinwales.contentfiles.net/media/documents/An_Order_for_The_Holy_Eucharist_2004.pdf, accessed April 13, 2024.

well, among them in the Swedish liturgy,[103] even though its most commonly is placed at the offertory, as in the case of the Scottish Episcopal Church.[104]

In the Eucharistic imaginary of the PCS the bread and wine will not remain as such but be viewed as bearers of the body and blood of Christ. The belief of the real presence of Christ unites Lutherans and Anglicans,[105] and Porvoo churches in belief with the wider ecclesial community of churches that hold this presence to be true such as the Roman-Catholic Church. This reality is expressed in the prayer of the words of institution, found in all the liturgies. "Our Lord Jesus Christ, on the night he was betrayed, took bread, blessed, broke the bread and gave it to his disciples saying, 'Take, eat; this is my body which is given for you (...).' In the same way he took the cup and said, 'Drink from it, all of you. This cup is the new covenant in my blood, which is shed for you for the forgiveness of sins.'"[106] The concept of deep incarnation says that Christ is immersed "in, with and under" the whole created order, although not confused with it, which means that Christ is "omnipresent (…), not omnimanifest"[107] there, who acting under the guise of creatures is also always "above and beyond"[108] the same creation. In the celebration there is here a change, in Lutheran understanding dependent on God´s Word of Promise alone, which comes from outside, not on the faith of the recipients,[109] where the body and blood of Christ, "in, with and under" bread and wine are present, communicating the life of Christ, a free gift of life, forgiveness and salvation. Those who receive Christ are indwelled with the acting presence of God[110], a *unio sacramentalis*.[111] In the In the Eucharist this presence is not of Christ as a singularity but as community, the *totus Christus*.[112]

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[103] Church of Sweden, *Kyrkohandbok för Svenska kyrkan Del I i urval på engelska franska spanska tyska/Church Handbook for the Church of Sweden* (Verbum, 2022), 29–31, https://www.svenskakyrkan.se/filer/1818433/KHB_HV_%20Europeiska%20språk%202022.pdf, accessed April 15, 2024.

[104] Scottish Episcopal Church, *Scottish Liturgy 1982 (revised 2022) with Alternative Eucharistic Prayers*, 18, https://www.scotland.anglican.org/wp-content/uploads/Scottish-Liturgy-1982-revision-2022-with-covers.pdf, accessed April 17, 2024.

[105] Karttunen, "The Lutheran Teaching," 66.

[106] Church of Finland, *Communion Service (Messu)*, 20, https://kirkkokasikirja.fi/eng/messu-engl.pdf, accessed April 10, 2024.

[107] Gregersen, "Deep Incarnation and Kenosis," 253.

[108] Gregersen, "Deep Incarnation and Kenosis," 252.

[109] Gordon A Jensen, "Luther and the Lord's Supper," in eds. Robert Kolb, Irene Dingel, and Lubomír Batka, *The Oxford Handbook of Martin Luther's Theology* (Online edn: Oxford Academic, 2014), https://doi-org.ludwig.lub.lu.se/10.1093/oxfordhb/9780199604708.013.040, accessed April 30, 2024.

[110] Jensen, "Luther and the Lord's Supper,"

[111] Gregersen, "Deep Incarnation and Kenosis," 253.

[112] Gregersen, "Deep Incarnation and Kenosis," 253. *Totus Christus*, that means "the whole Christ," is how Augustine understands the Church. The Church is seen as a body united to Christ, the head, God. Gregersen explains how Luther, building on Augustine's thought, speaks about Christ through incarnation immersed in everyone as the maxima persona, comprehensive person. Deep incarnation widens this thought of immersion of Christ to encompass not only humanity but all creation. (Gregersen, "Deep Incarnation and Kenosis," 253.)

In many of the liturgies the epiclesis, the descent of the Holy Spirit, is prayed in connection with the words of institution. The same Spirit that was in the first creation, can in this perspective be seen as bringing forward the new, restored creation, in and through Christ. The English liturgy prays thus that "grant that by the power of your Holy Spirit, and according to your holy will, these gifts of bread and wine may be to us the body and blood of our Lord Jesus Christ."[113]

The bread and wine that the celebrating minister takes in his or her hands at the celebration will be presented to God and in prayers indwelled with the body and blood of Christ, for the believers to be indwelled, united, embodied, in God. The Eucharist is thus an expression of the deep relationality not just in the created and divine matrix, but between the two. A meeting point of the finite and infinite, of Christ, in ordinary matter of bread and wine.

2.2.2 The Church's Effectual Proclamation of God's Mighty Acts

> *The eucharistic memorial is no mere calling to mind of a past event or of its significance, but the Church's effectual proclamation of God's mighty acts. Although we are unable to offer to God a worthy sacrifice, Christ unites us with himself in his self-offering to the Father, the one, full, perfect and sufficient sacrifice which he has offered for us all.*[114]

The mighty acts proclaimed in the Eucharistic memorial are, according to the Porvoo statement, not a mere remembering (*mimesis*) of something that happened, not an ontologically separated reality, but a re-actualization (*anamnesis*) of it is such a way that the "present moment is brought into a transformative, consequential relationship with it."[115] The anamnesis is traditionally understood in liturgy as the salvific acts of God in passion, cross and resurrection of Christ. Yet, this could be widened in the framework of deep incarnation as the total narrative of the acts of Christ in history, all down to the first creation.

The anamnesis of the salvific acts of Christ then, who was sent by the Father to "to be our Saviour,"[116] can in this deep incarnational context be read as to stretches beyond humanity, to the whole created cosmos. In the prayers from the Finnish context, the God who "did not

[113] Church of England, *Common Worship. Services and Prayers for the Church of England* (London: Church House Publishing, 2000), 189.
[114] PCS §32:h.
[115] Richard D. McCall, *Do This. Liturgy as Performance* (Notre Dame: University of Notre Dame Press, 2007), 60–61.
[116] Church of England, *Common Worship*, 196.

abandon your creation to be ruled by sin and death,"[117] and "sent your only Son to become a human and to save us,"[118] could then be understood as Father who sent the Son to save the whole cosmological us, all that there is. The Scottish Liturgy for the Season of Creation, though, makes a direct link between the sacrifice of Christ and the restoration of all creation: "that [it] might be restored in him.[119]

The anamnesis of God's mighty acts could also be read in a clear trinitarian framework, of the whole salvific economy. So, in the Scottish episcopal liturgy where "Worship and praise belongs to you, God our maker. Out of nothing, you called all worlds into being (…),"[120] and "In Jesus Christ, your Word became flesh (…) that through his incarnation we might share in his divine nature."[121] It concludes: "Filled with the Spirit, who at the first Creation moved over the face of the waters(…) we await with you the fulfilment of your new creation."[122] In the Swedish liturgy this could also be envisaged: "Blessed are you Creator of all living things (…). Lord over space and time (…) the beginning and end of all that is. (…) We give you thanks for Jesus Christ, whom you sent to serve and give life."[123] Here, the Spirit is not mentioned in the salvific works but in the operation of the prayer, after the words of institution: "God send your Holy Spirit on us and these our gifts,"[124] and could in this regard be seen as continuing the creation through the new creation in the resurrected Christ who is in the midst of the community.

2.2.3 Nourishing the Church in Faith, Hope and Service

> *In the eucharist God himself acts, giving life to the body of Christ and renewing each member. Celebrating the eucharist, the church is reconstituted and nourished, strengthened in faith and hope, in witness and service in daily life*.[125]

[117] Church of Finland, *Communion Service*, 20.
[118] Church of Finland, *Communion Service*, 20. The complete prayer says: "Holy Father, giver of all life, you are praised by the universe you made. You did not abandon your creation to be ruled by sin and death; instead you sent your only Son to become a human and to save us. We thank you for the redemption that you have prepared for us by his perfect sacrifice on the cross. He paid our debt and made peace between you and us."
[119] Scottish Episcopal Church, Scottish Liturgy 1982. Holy Eucharist for the Season of Creation (2021), 5, https://www.scotland.anglican.org/who-we-are/publications/liturgies/season-of-creation-worship-material-for-experimental-use/season-of-creation-eucharistic-material/ , accessed March 20, 2024.
[120] Scottish Episcopal Church, *Scottish Liturgy*, 11.
[121] Scottish Episcopal Church, *Scottish Liturgy*, 14.
[122] Scottish Episcopal Church, *Scottish Liturgy*, 14.
[123] Church of Sweden, *Handbook*, 31–33.
[124] Church of Sweden, *Handbook*, 31–33.
[125] PCS §32:h.

According to the understanding expressed in the PCS, the reception of the Eucharist has an impact on the believer and on the whole Body of Christ. In the sacrament, it is God who acts, giving the Church and each person life to be shared in prophetic, even priestly, tasks. Tasks that some of the liturgies name as "Priests"[126] or "Stewards"[127] of God's creation, pointing towards the root-task of humanity, articulated in the book of Genesis as the venture to care for life on earth.[128] Life received from God is meant to be shared and cared for. In the words of the Swedish Meeting of Bishops: "To turn inwards, towards the Eucharistic table, is to simultaneously be turned outwards, towards the far-reaching, cosmic, transformation that is taking place once and for all is the continuous, free gift of Christ of Himself for the whole world"[my translation].[129] The *communio* around the Eucharistic table is a sign of the transforming will of God not just for humanity but for all of creation.[130] As the Spanish Episcopal Bishop Pina Cabral puts it: "We do not receive Christ in the sacrament to keep it, but to give it to the world. The sacraments are means of salvation for the world that guide us in the service and care of our brothers and sisters and the Creation that God has entrusted to us."[131]

What is articulated in the PCS could be interpreted as a kenotic way of living after Christ's own example in giving of one's life for others. In a radically deep understanding of this kenotic living, McFague argues that this means more than living after an example. Through the sacraments, humans participate in God's life, what she calls deification, a participation that enables "self-emptying so that God's loving friendship can work through us and we can become channels of justice and hospitality."[132] Christians are so called to offer justice and hospitality for all of creation.[133] A hospitality, which also could take the form of self-limiting of the sake of the other, a revolutionary act in contemporary consumerist culture which all the time urge humanity to be unlimited in our demands on other, on creation. In many of the liturgies, this

[126] Scottish Episcopal Church, *Scottish Liturgy*, 37.
[127] Church of England, *A Time for Creation. Liturgical Resources for Creation and the Environment* (Edinburgh: Church House Publishing, 2020), Eucharist: Preface 3, https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/time-creation#calibre_link-40 , accessed April 10, 2024.
[128] See chapter 1.1.2.
[129] Svenska Kyrkan, Biskopsmötet, *Fira Nattvard: Brev Från Biskoparna till Svenska Kyrkans Präster Och Församlingar* (Uppsala: Åtta.45 tryckeri, 2020), 85, https://www.svenskakyrkan.se/gudstjanst/nattvarden , accessed October 20, 2023.
[130] Svenska Kyrkan, *Fira nattvard*, 85.
[131] Jorge Pina Cabral, "From the Sacramentality of Creation to the Missionary Sacramental Life," unpublished lecture on "What does it mean to live a Sacramental life in communion in 21st century secularised Europe?," held at the gathering of the Porvoo Communion of Churches in Madrid, Spain, 10-13 October 2023.
[132] McFague, *A New Climate for Christology*, 105.
[133] McFague, *A New Climate for Christology*, 105.

loving dynamic is expressed in words such as "make our hearts even more loving,"[134] or to be lead (by God) to "deeds of love,"[135] and to be "kindled with the fire of your love and renewed for the service of your kingdom."[136] The Norwegian church prays: "Fill us with your love, so that we may recognise Christ in those who hunger and thirst."[137] Here the kenosis of Christ is the prelude to the kenosis of the believers. They are to recognise Christ in every suffering human person. In the framework of deep incarnation, though, the hungry and thirsty, embodied, Christ stretches far beyond the human community and is to be recognised in all creation that suffers and is degraded in the hands of humans. The Scottish liturgy continues: "Help us (…) to live and work to your praise and glory,"[138] and work that the Welsh Church asks to be embodied in the whole Christ "Unite us in Christ and give us your peace that we may do your work and be his body in the world."[139]

The PCS states that one of the vocations of the Church is to bring hope to the world.[140] Hope, as the theologian Charles Mathewes, points out, is rooted as earth-bound reality and radically different from optimism and pessimism, that are subtle forms of escapism. Instead, hope is an ontological reality,[141] not produced but received, with its source in the love of God. Hope provokes action in and for the world, yet not by itself but in its connection to God.[142] The hope that the community receives in the Eucharist is that of a restored creation, a powerful, countercultural vision and imagination even in the darkest of times. A hope that is more than mere optimism, since it is an ontological reality, rooted in God, not the ability or inability of human thinking. So does many of the prayers radiate hope in words such as "As we watch for the signs of your kingdom on earth, we echo the song of the angels in heaven"[143] and "In Christ your holy Word became flesh (…) that your creation might be restored in him."[144] The Welsh liturgy connects this to the comforter Spirit: "Through your life-giving Holy Spirit who first moved over the waters, you renew your creation (…) in a world restored by love."[145]

[134] Evangelical Lutheran Church in Denmark, *Order or Worship*, 15:a.
[135] Church in Finland, *Communion Service*, 20.
[136] Scottish Episcopal Church, Scottish Liturgy, 22.
[137] Church of Norway, *The Order of The Principal Service. The Service Book for the Church of Norway*, English Translation (2011), 34, https://www.kirken.no/globalassets/kirken.no/om-troen/liturgier-oversatt/the-order-of-the-principal-service.pdf, accessed April 28, 2024.
[138] Scottish Episcopal Church, *Scottish Liturgy*, 25.
[139] Church in Wales, *Holy Eucharist*, 45.
[140] PCS §32:h
[141] Charles Mathewes, *A Theology of Public Life* (Cambridge: Cambridge University Press, 2007), 241.
[142] Mathewes, *A Theology of Public Life*, 247.
[143] Church of England, *Common Worship*, 198.
[144] Scottish Episcopal Church, *Season of Creation*, 5.
[145] Scottish Episcopal Church, *Season of Creation*, 5.

2.2.4 Foretaste of the Kingdom of God

Here we already have a foretaste of the eternal joy of God's Kingdom.[146]

In the understanding articulated in the Porvoo Statement, the Eucharist is the meal of the Kingdom already here, yet still to come. It is tempting to talk about a fullness to be achieved, but the fullness is already present and complete in the liturgical celebration. The eternal, incarnate Son who is present in the matrix of creation, is continuously bringing the whole, eternal, *totus Christus* body that includes also this matrix of all creation into eternity. Thus, incarnation and resurrection are not temporal, they are eternal, and in the view of deep incarnation, the soteriological emphasis on humanity and sin is extended to embrace the wider space of creation.[147] Important, though, is that there is neither separation nor a confusion between Christ and creation. The whole creation is rising through Christ, yet Christ is still Other and more than creation.

Thus, in this view the body and blood of Christ are the food of eternal life. We find this paradigmatically in the Danish liturgy. There, "whoever hungers and thirsts for righteousness may find the food and drink of eternal life here."[148] Similar to this, the Finnish liturgy prays "that we may receive in faith the body and blood of your Son for our salvation until we meet him in your kingdom."[149] In the English liturgy, all creation is included in the eternal feast: "May we and all who share this food offer ourselves to live for you and be welcomed at your feast in heaven where all creation worships you, Father, Son and Holy Spirit."[150] The eschatological motive is present in many of the prayers analysed, and some include the restoration of all of creation. As the Church of England puts it: "so earth unites with heaven to sing a new song of creation."[151] Then, the proclamation that follows later in the prayer could in this perspective be interpreted as the proclamation of all of creation: "We proclaim his death. We witness his resurrection. We wait for his coming in glory."[152] In the Swedish version, we find: "We proclaim your death, o Lord, and profess your resurrection, until you return in glory."[153] Read in a deep incarnational stance, the Norwegian prayer "teach us to love one

[146] PCS §32:h.
[147] Gregersen, "Deep Incarnation and Kenosis," 260.
[148] Evangelical Lutheran Church in Denmark, *Order of Worship*, 15a.
[149] Church in Finland, *Communion Service*, 20.
[150] Church of England, *Common Worship*, 195.
[151] Church of England, *A Time For Creation*, Eucharist: Preface 1.
[152] Church in Finland, *Communion Service*, 20.
[153] Church of Sweden, *Handbook*, 29–37.

another as you have loved us, and grant that we one day may be gathered with you in your kingdom,"[154] expresses the foretaste of an eternal Kingdom, in a love stretched out to whole creation, a creation that as a whole hope to be saved and gathered in God. A Kingdom with a heritage that belongs as much to humans as to animals, plants, the whole created matrix, as is prayed: "Until at last, in your new creation, we enter into our heritage."[155] If the divine Logos is united to the matrix that sustains life, this matrix is "us" in this reading.

There is an eschatological foretaste for all of creation in the Eucharist. As Christ was, is and will be (Rev 1:8), the deep incarnation is not only an omnipresence in the flesh, but also in space, time, and eternity.[156] The Eucharist is the meal of the already but not yet placed in the liminal place and movement between the Ascension and the coming of Christ. A foretaste of the Kingdom of God, already here in the *communio* meal of the Church, in which she is constituted in what she is consuming; the body of Christ. This *communio* is a foretaste of the Kingdom of God which is already here, in the Church, and yet to come in the eschaton.

2.3 The Porvoo Communion and Liturgy

In the deep incarnational reading of the Eucharistic prayers a deep relationality between creation, God and humans was found and expressed in various ways. Humans and creation belong and depend on one another and are given their identity and hope from God. In the next chapter, the liturgy in which these prayers have their place, will be explored. Liturgy, that in the PCS is understood as an expression of the apostolic faith proclaimed, a commemoration of the salvific works of Christ and of importance for the formation of unity.[157] Both in Lutheran and Anglican theology liturgy is regarded as foundational for the church and ecclesiology, as is made clear in the Augsburg confession: "The Church is the congregation of saints, in which the Gospel is rightly taught, and the Sacraments are rightly administered."[158] This understanding is echoed in the 39 Articles of Religion, one of the doctrinal fundaments of Anglican theology: "The visible Church of Christ is a congregation of faithful men, in which

[154] Church of Norway, *Service Book*, 34.
[155] Scottish Episcopal Church, *Season of Creation*, 5.
[156] Gregersen, "Deep Incarnation and Kenosis," 256.
[157] PCS §32:f: We confess and celebrate the apostolic faith in liturgical worship. We acknowledge in the liturgy both a celebration of salvation through Christ and a significant factor in forming the *consensus fidelium*.
[158] AC, Ger. 7:1, in *BC*,43. [Augsburg Confession, Article 7, marginal number 1]

the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same."[159]

[159] Anglican Communion, *Thirty-Nine Articles of Religion*, 19, https://www.anglicancommunion.org/media/109014/Thirty-Nine-Articles-of-Religion.pdf Accessed May 23, 2024.

3 Responding to the Environmental Crisis through Liturgy

3.1 Liturgy

In the last chapter, we could see that Eucharistic prayers analysed in the light of deep incarnation turned out to show diverse ways of relating to creation. If relation is the fundament of being, as chapter one tried to explore in challenging pervading dualistic thought, also liturgy should aim to go beyond dualism and causality. In this chapter, this is what I will try to do with the help of the liturgical theology of Louis-Marie Chauvet and with a stance in which the pleroma, fullness, of liturgy is central. I then analyse the ways in which the Eucharistic prayers relate to creation out of a perspective of liturgy as a transformative act, with the intention to answer the first question that this thesis set out to explore: how liturgy could serve as means of action to the environmental crisis. The second part of the chapter delves into the second question on how care for creation in liturgy could contribute to the ecumenical dialogue.

The word liturgy comes from the Greek λειτουργία, composed of the words for work (ἔργον) and public, people (λήϊτος), and can mean either work for or of this people.[160] In this context, liturgy is then both the work of the people of God to God, as of God before the world. In the Lutheran tradition, this distinction is understood as *sacrificium* (from the people) and *sacramentum* (from God).[161]

3.1.1 Being-in Liturgy

Traditionally, theological reflection on liturgy is done either through metaphysical reflections on sacraments and dogma, from which liturgy then is constructed, or through seeing liturgy itself as the primary source of theology.[162] The first way is expressed in scholastic thinking and results in a liturgy closely knitted around the doctrines of an ecclesial tradition, whereas the second way, attributed to the saying of Prosper of Aquitaine, *lex orandi legem statuat credenda*,[163] has contributed to the enrichment of theology through insights and experiences in worship and liturgy. Both these views express, though, various forms of dualism, where

[160] Franck C. Senn, *Christian Liturgy. Catholic and Evangelic*al (Minneapolis: Fortress Press, 1997), 34.
[161] Senn, *Christian Liturgy*, 35.
[162] Richard D. McCall, *Do This. Liturgy as Performance* (Notre Dame: University of Notre Dame Press, 2007), 73.
[163] McCall, *Do This,* 73.

something – either theology or liturgy, is a cause. Yet, if relationality and *being in* is the fundamental ontology, then another way of understanding liturgy, which goes beyond the dualist paradigm, is needed. This is what is suggested in a third, postmodern, trajectory laid out by the theologian Louis-Marie Chauvet who points to theology *as* liturgy, as something that is lived in the nexus between heaven and earth; an embodied relationality in which the participants are formed. In this understanding, the sacraments are seen not as a cause of grace but rather as mediation, i.e. as symbols where the coming-to-be and identification of believers take place.[164] Faith is in this view inevitably sacramental, embodied, a lived "corporeality."[165] A corporeality lived in a body of Christ that Chauvet interprets as three in one: a social and traditional body which is the Church, and a cosmic body which is the whole universe.[166] The believer finds themself in all these three bodies, yet it is the third, cosmic body that provides matter that through work of human hands presented in the liturgy can become bearers of sacramental mediation.[167] The sacramental liturgies are then expressions of this corporeality. The matter stems from the cosmic body, sets gestures and actions from the traditional body and the persons from the social body of the church, a one-in-three body that cannot come close to the sacramental reality without living in it.[168] At the same time, the material elements which are required in these liturgies (water, bread, wine) are also an expression of the autochthony (indigenousness) of humanity to the cosmic body itself.[169] Living in this sacramental mediation, which is a communication of the Word of God, the believers are not only made to understand what is written in Scripture, but to incorporate this in their lives, a "transition from the Book to the Body."[170] In this understanding of living in faith as an embodied being-in-liturgy, theology is both in content and method liturgical.[171]

[164] Louis-Marie Chauvet, *Symbol and Sacrament. A Sacramental Reinterpretation of Christian Existence* (Collegeville, Minnesota: Liturgical Press, 1995), 110, 120. Chauvet explains his understanding in the following words: "the symbol (…) is the mediator of our identities as subjects withing this cultural world it brings with itself, whose unconscious 'precipitate' it is" (*Symbol and Sacrament*, 120).
[165] Chauvet, *Symbol and Sacrament*, 152.
[166] Chauvet, *Symbol and Sacrament*, 152.
[167] Chauvet, *Symbol and Sacrament*, 152.
[168] Chauvet, *Symbol and Sacrament*, 152.
[169] Chauvet, *Symbol and Sacrament*, 356.
[170] Chauvet, *Symbol and Sacrament*, 263.
[171] McCall, *Do This*, 73.

3.1.2 The Performative Character of Liturgy

The embodiment that liturgical theology of Chauvet proposes profit from the insights of rite and performance theories. What happens with the person, even with creation, that finds themselves in these bodies and how can it be seen as a renewing or transformative process?

It is about being-in performance. There is scholarly consensus to understand liturgy as a form of ritual since it is distinguished by a repeatable set of progressive series of actions.[172] Their function is to sanctify or set apart entities of existence: life, time, space, and even reconciliation.[173] These entities are of crucial importance for communities, both to preserve and to renew belonging and identity.[174] In the liturgy, words are central and more than oral and audible communication. They can be described as functioning as visible, illocutionary means, elements in a structure of action,[175] that proclaims the Gospel of Jesus Christ through preaching and sacraments. In this understanding, liturgy can be viewed as an incarnational, embodied event where humans in their bodies, through actions and words, meet the God who becomes flesh.[176] The philosopher Jean-Louis Chrétien combines this embodiment with the task for the human voice to "become a sheltering ark for the rest of creation."[177] In his view, the world is offered to God through praise, an action that in return fuels work for the world. Even more, this joyous speech has an innate function of becoming an altar for the praise offered by the whole world, a "Eucharist of speech"[178] that transforms the creation of God into a good dwelling place for all creatures.

Liturgy, as a ritual being carried out, contains not only words, but gestures, and even music. It can, thus, be said to have a performative aspect, and the sacramental reality a performative nature.[179] Performance and liturgy cannot be equalled though, since they are occupied with different entities: performance with fiction, in the form of "play", liturgy with reality, or as a "unique meditation of the presence of the Trinity."[180] Still, there are structural analogies in

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[172] Benedikt Kranemann, "Liturgy," in *St Andrews Encyclopedia of Theology*, ed. Brendan N. Wolfe et al. https://www.saet.ac.uk/Christianity/Liturgy, accessed May 23, 2024.
[173] Senn, *Christian Liturgy,* 8.
[174] Senn, *Christian Liturgy*, 8.
[175] McCall, *Do This,* 76.
[176] Senn, *Christian Liturgy*, 32.
[177] Christina M. Gschwandtner, "Creativity as Call to Care for Creation? John Zizioulas and Jean-Lous Chrétien" in *Being-in-Creation. Human Responsibility in an Endangered World,* eds. Brian Treanor, Bruce Ellis Benson, and Norman Wirzba (New York: Fordham University Press, 2015), 107.
[178] Gschwandtner, "Creativity," 109–110.
[179] McCall, *Do This*, 49.
[180] McCall, *Do This*, 62.

performance theory that are applicable also for liturgy and performance theory and especially social drama, a model coined by Victor Turner,[181] could contribute to the understanding of liturgy. Building on rites that denote transition in a society (separation, transition and incorporation),[182] Turner's approach has four stages: breach, crisis, redressive action, and reintegration or schism.[183] In this scheme, the whole "enactment" begins with a breach in the realities of the norms, from which a crisis follows. This chaos is then limited through redressive action that results in reintegration. During the process, with its liminal period, a new kind of relationship is structured.[184] Applied to the Eucharistic liturgy and specifically the Eucharistic prayer, the offering of bread and wine could be seen as the breach, the *sursum corda* and preface as the crisis, followed by the narrative of institution and *epiclesis* as redressive action. The following doxology is, then, the reintegration. This scheme is by no means complete, and in different contexts, the breach as well as crisis and redressive actions can take place at different times in the liturgy.[185] Still, it offers insights in liturgy as a transformative process, in which both the participants as well as the liturgy are part of the unalterable change that follows each step.[186] This liminality, or "between stages" inherent to liturgy, of separation and new incorporation, is crucial and concerned with the fullness (*pleroma*) of the sacrament. In Eastern tradition, this fullness of the liturgy which has for long been in focus, instead of a reductionist stance occupied with the minimal requirement for validity of the sacraments, a view to be rediscovered in other traditions, and so give time and space for the new reality to be fully present in the celebration.[187]

With the view of theology as being-in-liturgy, and of liturgy as being-in a redressive action, in which reality is inevitably rearranged, we now turn to the first question that this thesis goes out to explore: how can liturgy serve as means of action to the environmental crisis?

3.2 Liturgy as Means of Action to the Environmental Crisis

In the first chapter of this thesis, we discovered humanity being in creation, in a deep relationship with all created matter of which she is dependent for her survival. An Ark of created matter, one could say, which has its origin in the love of Triune God. In the second chapter we

[181] McCall, *Do This*, 49–52.
[182] McCall, *Do This*, 50.
[183] McCall, *Do This*, 50.
[184] McCall, *Do This*, 51.
[185] McCall, *Do This*, 57.
[186] McCall, *Do This*, 61.
[187] Senn, *Christian Liturgy*, 12.

explored the Porvoo Communion, where the unity in diversity is embodied in a shared sacramental life. In the celebration of the Eucharist, the focal point of life in the communion, the prayers did not invite to escapism. Instead, through deep incarnation as an analytical tool, profound and diverse ways of relating to creation were dismantled. In this last chapter, we have seen how the insights of being-in liturgy could see the liturgical celebration as an embodiment of these relationships between humans and creation, in Triune God. Enactments where humans and creation alike are transformed in and by Life itself, which is God. Enactments where humans, in creativity, words and deeds, actively care for the Ark of creation.

Liturgy can, in this understanding, be said to be means of action in response to the environmental crisis. In the Eucharist all of creation could be said to be representatively brought before God. The liturgy is not merely the gifts of bread and wine, or a gathering of people, it is bringing the whole history of elements and humans before God. In this bringing forward, humanity is doing what she is supposed to be: to be both stewards and priests of creation, that is, to care for life.

The anamnesis could in this view be said to be not a mere remembrance of past events but an enactment of the whole story of life. It is in an effective anamnesis of creation and new creation, through Christ. The elements which fruits of the earth and work of human hands, have their utmost origin in their creation by Triune God. All come from God, all relates to God, and have a dignity of their own as created by God. Living this in the liturgy has the potential to make humans aware not only of their deep belonging to this created matrix of life, but in it also of the inherent, God-given dignity of creation which by no means could be said to have been created only as a provider for human needs.

In the view of deep incarnation, the whole creation is in focus for the salvation in Christ; through incarnation Christ is made flesh with all of cosmos, and through resurrection, this body is already being saved, in the same Christ. The Eucharist is then the salvation of humans and creation alike.

The Eucharist could also be seen as an embodied means of action in the salvation not only of humans but of creation alike. In the liturgy, a form of participation in the life of God, humanity brings creation before God, elements that in some way thereafter can be regarded as bearers and mediators of the infinite, of the grace and love which has God as its only source. This state of being is, then, in this understanding, a transformation. Of humanity, but also, although different ecclesial traditions understand this differently: of the elements. On the ontological

level, this is humanity taking active part of the salvation of all of creation in "lifting it up" to God, an act that will find its completion in the eschaton.

The sacraments here serve equally in salvation: they become bearers of the salvific grace of God also for humanity. Through them, humans are strengthened with grace and love to serve God and the creation that God love, to actively work and fight against the loss of biodiversity, pollution of water and air, and the accelerating climate change and other aspects of the environmental crisis that progressively makes the earth inhabitable for all forms of life. A concrete form of liturgy after the liturgy, where the care for all life in the Eucharist continues in practical and ingenious care and solutions. This continuous lived Eucharist can also take form as counter-culture in a context in a consumerist culture where creation, human lives and even prayer are so often commodified and economics is the last remaining uniting language.[188] One way of doing this is to dare to hope,[189] even when creation is being destroyed, not adapting the economic and utilitarian, often cynical, language of contemporary society, but to instead point toward the deep dignity, origin and hope pf creation, in God. Another expression of this Eucharistic life could be a kenotic response, where ascesis or self-retstrainment is a way of living outside of consumerism and giving creation place and time to heal and regenerate. A sabbath for creation and humans alike, humans who in it are given a chance to rediscover their relationship with the Creator and life. As Moltmann writes: "God rests 'from his works' on the sabbath, but in doing so he at the same time rests in face of his works."[190]

There is a "before and after" the Eucharist. For the elements presented, for humanity acting, for all of creation participating in a transformative act of and in God. The Eucharist is ontologically, ethically and socially a means of action for the environment in which creation is revered, restored and saved. Therefore, the fullness, or pleroma of liturgy, is for humans and the rest of creation alike.

3.3 Ecology and Liturgy as New Opportunities for Ecumenism

In 2022, the World Council of Churches adopted the statement "The Living Planet: Seeking a Just and Sustainable Global Community."[191] The document expresses a concern for urgency of

[188] Mathewes, *A Theology of Public Life*, 252–254.
[189] Mathewes, *A Theology of Public Life*, 258–259.
[190] Moltmann, *God in Creation*, 279.
[191] World Council of Churches (WCC), *The Living Planet: Seeking a Just and Sustainable Global Community* (2022), https://www.oikoumene.org/resources/documents/the-living-planet-seeking-a-just-and-sustainable-global-community ,acessed November 9, 2023.

the global environmental crisis where time to act is running out, especially concerning climate change.[192] What is needed, according to the statement, is conversion, *metanoia*, that out of the love of Christ that "moves the world to reconciliation and unity" wants to bring on a renewed connection to Creation.[193] This conversion is embodied in concrete commitments of churches to "Walk the talk"[194] in actions and care for the environment. Yet, what receives very little attention is the inner, faith-and life-shaping core of the churches, their life in worship and prayer. The last part of this chapter will then be dedicated to this: How could ecology and liturgy be a way further in a metanoia that moves the church to reconciliation and unity? A way forward in ecumenism?

3.3.1 Belonging

What the trajectory in this thesis has tried to show, is how relationality is the foundation for existence. In the sacramental liturgies of the Church, this relationality is expressed in the care for humans and elements alike, in God, an expression of the embodied, reconciled unity in which all are called to live. In the Porvoo Communion, this unity is expressed in a shared faith, sacramental life and ordained ministry, [195] although each church retains its identity. This form of ecumenism could be labelled as Embodied Receptive Ecumenism. Embodied, since the way to unity is taking part inside the body of Christ, in the shared sacramental life and ministry. Receptive, since each member church in the communion does not strive to lose their certain identity. On the contrary, the path toward deeper unity could be understood as a going through the deepened experience of faith and identity which is only possible in the encounter with other traditions. Hence the "formative" question in receptive ecumenism: "What can we learn, or receive, with integrity, from our various others in order to facilitate our own growth together in deepened communion in Christ and the Spirit?"[196] Receptive Ecumenism is thus not just a method but more like an ethics. A virtuous way of acting, whose strength lies in the openness to the other in listening and humility. A step back in giving place for the voice of the other, which could be said to influence our *habitus*, the inherited and socialised "system of

[192] WCC, *The Living Planet*,1.
[193] WCC, *The Living Planet,*1.
[194] WCC, *The Living Planet,*2
[195] Eckerdal, *Apostolic Succession*, 429.
[196] Gregory A. Ryan, "Preface," in *Receptive Ecumenism as Transformative Ecclesial Learning. Walking the Way to a Church Re-formed,* ed. Paul D. Murray, Gregory A. Ryan and Paul Lakeland (Oxford: Oxford University Press, 2022), ix.

dispositions"[197] which guide our ways of thinking and acting.[198] With the inherent relationship to all of creation in mind, this openness could not just be a way to open for other churches, but also for the "other" in creation, through liturgy and prayer?

3.3.2 Green, Prayerful Paths for Ecumenism

There are already examples of how eco-theology and liturgy have proven to be helpful for ecumenical dialogue, among them "Heaven and earth are full of Your glory,"[199] a statement on the Eucharist and ecology between the United Methodist and Roman Catholic churches in the United States. Through concrete, mutual engagement for ecology and an awareness of creation in liturgy, churches are helped to move beyond a strict anthropocentric focus on salvation and find new starting-points for those questions that are prone to be divisive. Even more, as has been shown in this thesis, liturgy really does have an impact on creation and humans alike, making us more aware of our belonging together. It could be said to foster a change in the *habitus*, in which care for creation and a strive for unity goes together, in a growing awareness of the interconnectedness of all of creation and the whole Church, in and with God. A green, Receptive Ecumenism, prayerfully lived, could be said to be a way forward in ecumenical dialogue and work, fostering real *metanoia,* which put in practice would affect the lives of millions of humans and creatures alike.

[197] Gregory A. Ryan, "A Total Ethic for a Broken Body. Receptive Ecumenism's Hermeneutical Virtue," in *Receptive Ecumenism as Transformative Ecclesial Learning. Walking the Way to a Church Re-formed,* ed. Paul D. Murray, Gregory A. Ryan and Paul Lakeland (Oxford: Oxford University Press, 2022), 333.
[198] Ryan, "A Total Ethic," 333.
[199] United Methodist Church and The United States Conference of Bishops, Heaven and Earth are Full of Your Glory: A United Methodist and Roman Catholic Statement on the Eucharist and Ecology (2008), https://www.usccb.org/beliefs-and-teachings/ecumenical-and-interreligious/ecumenical/methodist/upload/Heaven-and-Earth-are-Full-of-Your-Glory-Methodist-Catholic-Dialogue-Agreed-Statement-Round-Seven.pdf, accessed February 8, 2024.

4 Conclusion

The liturgy of the Eucharist is to be understood as means of action in response to the environmental crisis in several ways. First, the Eucharistic imaginary does not invite humans to escapism, even if it often has been interpreted in that way. On the contrary, it roots them in the inescapable realities and responsibilities that humanity has in the world, for creation and other humans. Secondly, the Eucharist could be said to be an enactment of the interdependence of humanity with creation. Thirdly, the Eucharistic imaginary is that of God meeting creation, humans offering creation and themselves, God responding through grace and renewal. It is God that acts, and such they are an expression for hope for the world: of a God that both cares and strives to bring it lovingly to completion. Fourth, this points to how the Eucharist, although it sometimes is perceived as only an outer enactment, is a deeply serious action for the world. In the Eucharistic imagination, action is taking place. It opens for a transformation of creation and humanity taking part of it. In this imaginary is a metanoia of humanity and a salvific act for creation. Fifth, what humans receive in the Eucharist is meant to be shared in action for creation and fellow humans. Sixth, the materiality of the Eucharist points towards the importance of going beyond subject/object dualism. It points to the importance of all creation, and the task of humanity to care for this creation. Seventh, in the Porvoo Communion, the Eucharist is truly the sacrament unity which is not just an expression of the reconciled diversity of the churches in the communion, but also the bond that strengthens them and, in this view, the act through which the strive for organic unity deepens in the transformation of the church that takes place at every celebration.

Ecology in liturgy can contribute to the ecumenical dialogue first and foremost through making the relationship and interdependence of humans to creation and God alike present. This could foster a change in habitus, expressed as an endeavour to care for creation and, in the consciousness of being related to other Christians, a will to engage more in ecumenism. Finally, through mutual engagement in prayer and work for creation, Christian unity is embodied and lived, although yet incomplete.

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