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The Holy Spirit and Worship

Setting the Scene

THE HOLY SPIRIT AND THE RENEWAL OF WORSHIP

The purpose of this book is to contribute to a deepening of contemporary ecumenical thinking about the Holy Spirit and the relationship of the Holy Spirit to worship. While much has been written about both the Holy Spirit and worship, this work argues that a theological approach centered on the transformative work of the Holy Spirit, understood in the context of the doctrine of the triune God and drawing together doctrine and experience, deserves to be given more weight in contemporary approaches to the understanding and development of Christian worship.

This chapter introduces the book, starting by looking at contemporary factors with regard to the Holy Spirit and worship which form the setting for the research. The chapter continues by offering a summary of the aim of this work, which is to look at the development of what will be called a “quadrilateral” approach to the nature of the Holy Spirit as manifest in worship. This aim will be pursued by examining the writings of two theologians—John Owen (an English nonconformist Reformed theologian from the seventeenth century) and John Zizioulas (a contemporary Eastern Orthodox theologian)—who offer a particular focus on the Holy Spirit and

worship from their radically different contexts.¹ The interesting and unexpected congruities between these different theologians form the basis for the arguments that are being developed, within what is being referred to as a “quadrilateral framework”—a fourfold integrated approach to the Holy Spirit and worship.

A summary of this quadrilateral framework is offered in this chapter and at the end of this chapter an outline is offered of the way the argument is taken forward.

CONTEMPORARY CONTEXTS REGARDING THE HOLY SPIRIT AND WORSHIP

In order to set the backdrop to the discussion of the nature and work of the Holy Spirit in worship this chapter refers to some contemporary Christian contexts in relation to the understanding and activity of the Holy Spirit, particularly with regard to worship.

Taking a broad ecumenical sweep, it is significant to note that the World Council of Churches, in its themes for its Assembly over the past sixty years, has moved on from what had been suggested verged on a Christomonist position—“Christ—the Hope of the World” (Evanston, 1954), “Jesus Christ—the Light of the World” (New Delhi, 1961), “Jesus Christ Frees and Unites” (Nairobi, 1975), and “Jesus Christ—the Life of the World” (Vancouver, 1983)—to the pneumatological theme of the Canberra Assembly in 1991, “Come Holy Spirit,” echoed in the eschatological perspective of Harare in 1998, “Turn to God—Rejoice in Hope.” My concluding chapter will return to the ecumenical implications of pursuing the perspective on the Holy Spirit in relation to worship that this volume advances.

Moving to a more local perspective, that of the United Kingdom, a key contemporary factor with regard to worship is the decline in the numbers of people participating in worship in the “historic” churches.² Much has been written about the changing nature of the Christian faith in Britain and the way in which people in the United Kingdom still hold some form of Christian

1. Owen’s writing equally balances his references to “Holy Spirit” and “Holy Ghost.” For the sake of coherence in this book, I will be using “Holy Spirit,” apart from when directly quoting Owen’s references to “Holy Ghost.”

2. At one time in the UK, it could be argued that the “historic” churches were the mainstream churches. However, with the growth of new evangelical and Pentecostal churches, there is now a greater range of churches that could be described as “mainstream.” I am using the word “historic” to refer to pre- and post-Reformation churches rather than the new churches of the twentieth and twenty-first centuries.

faith but do not see the need to live out this faith within the context of a worshipping Christian community.³ There is a range of factors involved in this. Worship is not necessarily seen as an encounter with the living, transforming God who changes people's lives. Even among those who are churchgoers in many of the "historic" churches, there is diffidence about articulating the nature of the presence of God in worship. It is interesting to note that, despite Grace Davie's influential writing on "Believing but not Belonging" in her helpful analysis of religion in Britain, traditional Christian believing, as associated with regular churchgoing in the historic churches, has also been gently declining, although nowhere near as rapidly as churchgoing.⁴ As the focus on the self increases, so the need for the development of a stable community life and community events diminishes, especially events in which there is a mutual and ongoing commitment across diverse communities of age, gender, and ethnicity.⁵ Worship becomes privatized and is an activity that a person can undertake on his or her own. As faith in God diminishes, so the desire to worship diminishes. There is a further issue for the churches in Britain today as to whether the sense of encounter with God through the power of the Holy Spirit has diminished, and whether in fact this has led to a decline in churchgoing.

Reclaiming the Holiness of God in Worship

There has been a range of responses to decline, including the development of initiatives across a spectrum of perspectives, from Fresh Expressions to those who offer a critique of some contemporary expressions of worship. Chapter 4 will offer an analysis of current writings on worship and the range of perspectives from which these come.⁶

Some contemporary approaches look at worship primarily from a human experiential perspective, often helpfully developing lively,

3. For example, Brown, *Death of Christian Britain*; Murray, *Church after Christendom*; MacLaren, *Mission Implausible*; Brierley, *Pulling Out*; *Mission-Shaped Church*.

4. Davie, *Religion in Britain*.

5. "Expressive individuation has become one of the cornerstones of modern culture" (Taylor, *Sources of the Self*, 376). This book helpfully offers a significant contribution to the history and background of the "turn to the self" as well as setting this within the framework of contemporary issues.

6. Fresh Expressions is a Church of England/Methodist initiative which defines itself as follows: "A fresh expression of church is a new gathering or network that engages mainly with people who have never been to church. There is no single model, but the emphasis is on starting something which is appropriate to its context" (Fresh Expressions, "Starting Our Journey").

culturally-rooted expressions of worship.⁷ A growing number of twenty-first-century approaches to worship seek to redress what is perceived to be an empty ritualizing of worship by including a focus on the need for innovation, relevance, and the development of an experiential approach.⁸ These developments relate well to the intricacies and vagaries of human experience but can neglect the awe and wonder of the reality of the divine. A contemporary American Lutheran liturgical theologian, Gordon Lathrop, comments critically on a range of perspectives, referring at one end of the spectrum to the danger of the over-ritualizing of worship which can lead to a present sense of emptiness of worship and, at the other end of the spectrum, to the search for excitement in worship which neglects the reality of the divine:

When, in practice, the symbols have shriveled and the ritual has ceased to draw or to surprise us, when the meaning of the meeting has been hidden or forgotten, when the manner of the gathering's leaders has become the manner of entertainers and when the assembly itself has come to be regarded as largely a privately chosen and purchased exercise of individual religious taste, it is difficult to see the application of word and sacraments to the universe we currently know and to the aching and complex needs of the end of the twentieth century and the beginning of the twenty-first.⁹

Another contemporary approach to worship focuses on worship as primarily the place for community-building, emphasizing again the human dimension of worship to the diminishment of the encounter with the divine. Lathrop's critical approach to some of the ways in which worship is developed was taken further by the American born but largely English-based Anglican theologian, Daniel Hardy, when he commented: "The occupational hazard is to treat worship as a routine ritual practice of community-formation unmotivated by—and inert in the presence of—the holiness of God."¹⁰ Hardy continues by stressing the reality of the divine in the link between worship and participation in the holiness of God:

Yet if we see worship as the situation in which the relational and directive propriety of the holiness of God is intrinsically present

7. Chapter 4 offers more detailed references on worship.

8. The development of the strands of "Alternative Worship" and "Fresh Expressions" are examples of approaches to contemporary worship with a more experiential focus. See, for example, Baker and Gay, *Alternative Worship*.

9. Lathrop, *Holy Things*, 4.

10. Hardy, *Finding the Church*, 20.

in social enactment, there is a direct connection between the contingent human attempt to “worship” and in the inner dynamic of the holiness of God.¹¹

This book argues that this “inner dynamic of the holiness of God” is particularly found in the nature and activity of the Holy Spirit. The “direct connection” to which Hardy refers is what is unpacked in the third part of the quadrilateral argument under the concept of “immediacy.”

Growth in Churches with an Emphasis on the Holy Spirit

The decline of churchgoing in the UK has been helpfully analyzed by the Christian Research Association. This Association, in its wide-ranging research into trends in churchgoing, has examined the way in which the years since the Second World War in the UK have seen a marked decline in church attendance, firstly in England and Wales and then more recently in Scotland and Ireland.¹² The Christian Research Association has also identified churches that have reversed this trend and have been marked by a rise in churchgoing often formed through immigration.¹³ While Pentecostal and charismatic churches are at the forefront of church growth, the research done by Brierley in 2005 notes that another of the traditions of the church to show growth in the UK is that of the Orthodox churches, with one interpretation of this rise being a link with the particular pneumatological orientation of Orthodoxy.¹⁴

Orthodox churches, and many of the Pentecostal churches, have their origins in parent churches in different parts of the world, largely external to Western Europe. Both Orthodox and Pentecostal churches have an emphasis—albeit held in very different ways from different traditions and backgrounds—on the Holy Spirit. This ongoing centrality of the Spirit in churches outside the West is pointed to by Eugene Rogers. In his helpful book, *After the Spirit: A Constructive Pneumatology from Resources outside the Modern West*, Rogers takes as a theme through the book the way in which the Eastern Church has a greater continuity with the early church in

11. Hardy, *Finding the Church*, 20.

12. Brierley, *Religious Trends*. More recent research can be found online at Christian Research (www.christian-research.org).

13. “The Pentecostal and the Orthodox saw considerable proportions growing quickly, both partly because of planting new churches and through growing larger congregations” (Brierley, *Pulling Out of the Nosedive*, 194).

14. Brierley, *Religious Trends*, 5.

its stronger emphasis on the Holy Spirit than has been found in the church in the West.¹⁵

The debate about the role of the Holy Spirit can be seen in the contention with regard to the inclusion of the “filioque” clause in the Creed. The discussion with regard to the role of the Spirit and of the Son during the early centuries of the church was one of several factors which contributed to the gradual separation of churches of East and West, symbolized in 1054 by the action of papal legates, led by Cardinal Humbert, placing a Bull of Excommunication on the altar of the Hagia Sophia Church in Constantinople.¹⁶ The debate about “filioque” and whether or not it should be present in the Creed was not simply a debate about a word but involved a theological discussion with regard to the triune nature of the divine. “The real issue behind the *filioque* concerns the question whether the ultimate ontological category in theology is the person or the substance.”¹⁷ It will be argued in this book that the Eastern Orthodox theologian, John Zizioulas, continues the tradition of Basil and the Cappadocian fathers by arguing “since the person in its identification with hypostasis is an ultimate—and not a secondary—ontological notion, it must be a *person*—and not a substance—that is the source of divine existence.”¹⁸ This argument and the issues it raises will be taken further in the body of this volume in terms of Zizioulas’s particular articulation of the Holy Spirit and worship. The Eastern argument that the Spirit proceeds from the Father rather than from the Father and the Son emphasizes the greater role placed on the Spirit in the Eastern Church than in the Western Church. This emphasis on the Spirit is echoed in the Orthodox understanding of worship and the role that the Holy Spirit plays in worship.

While the outward practice in forms of worship is in marked variance between Pentecostal and Orthodox churches, there is a distinctive emphasis in each of these groups of churches on the Holy Spirit.

The Neglect of the Holy Spirit in the West

The attention to the Holy Spirit within Orthodoxy and Pentecostalism is particularly noteworthy as a contrast to the range of writing expressing a concern about the insufficient attention given to the Holy Spirit in Western

15. Rogers, *After the Spirit*.

16. Kallistos Ware gives an account of the event in 1054 and of the history that led up to the separation of East from West, a separation that continued to develop in the centuries after 1054. See Ware, *Orthodox Church*.

17. Zizioulas, *Communion and Otherness*, 196.

18. Zizioulas, *Communion and Otherness*, 186.

Christianity. There is a diverse cross-section of writing on the Holy Spirit over the second half of the twentieth century. Some writers on the Holy Spirit have seen the need for a revival of thinking about the Holy Spirit in the West, lamenting the lack of emphasis on the Holy Spirit. Hendry, in 1957, writes, “It has become almost a convention that those who undertake to write about the Holy Spirit should begin by deploring the neglect of this doctrine in the thought and life of the Church today”;¹⁹ and Berkhof, in 1964, refers to pneumatology as “a neglected field of systematic theology.”²⁰ Other writers have looked at interpretations of the Holy Spirit which have become over-generalized in a way which takes from the Holy Spirit a sense of specificity within a trinitarian understanding. Carr, in 1975, writes, “The discussion of the Holy Spirit is becoming a ragbag—the Spirit is becoming whatever we like to make it. We need to look again at the Holy Spirit.”²¹ Yet other writers critique the way in which the neglect of the doctrine of the Holy Spirit does not allow for the Spirit to be seen as having particular power. Welker, in 1994, reflecting on the power of the Holy Spirit, asks the question, “Why is it impossible in the modern world to talk convincingly about God and God’s action?”²²

Kärkkäinen, in his helpful ecumenical survey of Pneumatology, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective*, refers to the late twentieth century as a time of “pneumatological renaissance.”²³ He quotes a range of theologians in evidence of this, from Barth to Congar, from Eastern Orthodoxy to Pentecostalism.

While the subject of this book is not the Pentecostal and charismatic traditions of the church, what is offered next is a brief look at Pentecostalism in order to reflect on the input on the Holy Spirit and worship from this particular tradition of the church, a tradition which carries a strong emphasis on Spirit-filled worship. The rise of Pentecostalism is the most predominant phenomenon over the past century with regard to the development of worship as rooted in the power of the Holy Spirit. This volume will be offering contrasting understandings of the Holy Spirit and worship, particularly from Reformed and Orthodox traditions, to hold alongside the helpful emphases from Pentecostal and charismatic traditions.

19. Hendry, *Holy Spirit*, 11.

20. Berkhof, *Doctrine of the Holy Spirit*, 10.

21. Carr, “Towards a Contemporary Theology,” 501–16.

22. Welker, *God the Spirit*, 4.

23. Kärkkäinen, *Pneumatology*, 9.

The Rise of Pentecostalism

Alongside the issue of the diminishing role of the divine in worship in the West, the question has been raised as to whether the Holy Spirit has “moved” to the Pentecostal churches (in particular the Black and Minority Ethnic Pentecostal churches), both in the United Kingdom and across the world, because a developed understanding of the work of the Holy Spirit has been neglected in the mainstream traditions. While this way of thinking might seem to be anthropomorphic, it has been raised by those who have observed the growth of Pentecostalism and made comments about the evidence that arises from an experiential approach to the work of the Holy Spirit.

Joe Aldred, Bishop in the Church of God of Prophecy, and (in 2017) a full-time member of staff in Churches Together in England with responsibility for Pentecostal and Multicultural Relations, writes:

The growth of Black Pentecostalism in England coincides with what appears to be an inexorable decline in White-majority mainstream churches. Attendance in Black Pentecostal churches as a percentage of the overall church-going population exceeds five-fold the Black presence as a percentage of the general population. According to Christian Research, between 1975 and 1989 African Caribbean church attendance remained a steady 5 percent of combined Free Church attendance.²⁴ By 1998, combined Black church attendance was put at 7.2 percent of the overall church attendance in England at a time when Black people represented 1.9 percent of the overall population of the country.²⁵ By this time also, Black Pentecostals in the country accounted for a third of all of Pentecostal church going. Between 1995 and 2005, Black-led churches had increased by half, and now represented 10 percent of the overall church-going population whilst being just 2 percent of the overall population in England.²⁶

By any measurement this is stupendous growth, and the reasons that occasion it may be manifold. This much can be said with some confidence, that anyone who attends Black Pentecostal worship will testify there is at the heart of the Black worship expression an impulse that is driven by dependence upon something other than human reality. There is an interaction with the Holy Spirit that connects the worshipper with a transcendent

24. Brierley, *Christian England*, 37.

25. Brierley, *Tide is Running Out*, 134.

26. Brierley, *Pulling Out*, 92.

and immanent God. This understanding of God's immanence is emphasized by such choral refrains as, "He is here, Holy Spirit, He is here right now." That Black Pentecostal worship is highly experiential and emotionally charged is indicative of the understanding that the reliance on the Holy Spirit is not just a matter for "within these walls" but is something that affects the entire life of the person and community.²⁷

Aldred's analysis from the British context reflects the wider growth of Pentecostalism over the last century. Keith Warrington begins his work *Pentecostal Theology* by writing, "Just over one hundred years ago, Pentecostalism was born. Since then, it has grown to be one of the biggest and fastest growing components of Christianity. Its inception in the West is generally identified as being in Azusa Street, Los Angeles, in 1906."²⁸ Other writers, as for example, Anderson, Dayton, Hollenweger, and Kay have traced the longer origins of this movement.²⁹ However, the Azusa Street revival is generally regarded as a key moment in the development of modern Pentecostalism. Since this revival, Pentecostal churches have grown rapidly across the world. While there are a number of significant streams of Pentecostalism, this strand of the church is marked by a range of independent churches, particularly in the Americas, Africa, and Asia.

Pentecostal churches, as seen in many of their parent churches in their countries of origin in Africa and the West Indies and also widely across South America and Asia, have had a full-bodied emphasis on the encounter with the Holy Spirit. In Pentecostal and charismatic churches there is both a key emphasis on the work of the Holy Spirit in the teaching and worship of the church, and also claims made for the effective power of the Holy Spirit at work in such areas as healing and miracles.

The growth of Pentecostalism alongside the slow decline of churchgoing in Europe over the last hundred years raises the pneumatological issue of what the rise of the emphasis on the particular work of the Holy Spirit in Pentecostalism has to say to mainstream churches across Europe. Alongside the growth of Pentecostal churches needs to be held the growth of charismatic movements in mainstream churches across Europe in more recent years, and the range of complicated factors which have led to radically

27. Aldred, *Holy Spirit in the Pentecostal Tradition*.

28. Warrington, *Pentecostal Theology*, 1. The many footnotes in the first chapter provide a comprehensive overview of publications on Pentecostalism.

29. Anderson and Hollenweger, *Pentecostals after a Century*; Kay, *Pentecostalism*; Dayton, *Theological Roots*. These writers offer a broader outline of the movement including referring to John Wesley and the development of the Holiness Movement in the USA and the role of revivals in various parts of the church.

changed patterns in churchgoing and the variety of patterns by which the presence of the Holy Spirit is understood in different parts of the church (for example, in the way in which the Holy Spirit shapes the tradition of the Church, the way the Holy Spirit guides the councils of the church, the way in which the Holy Spirit shapes ecclesiology, or the prayer to the Holy Spirit in the “*epiklesis*” during Holy Communion).

Some writers have seen the contribution given by the Pentecostal churches and charismatic renewal movement as a sign of the renewal in the Holy Spirit after a time of what might be termed a deficit of the Holy Spirit. In 1987 Dayton made this point when looking at the origins and growth of contemporary Pentecostalism: “Some Pentecostals do not want a history—because the Spirit descended again after nineteen relatively quiet centuries.”³⁰ In 2002, Kärkkäinen referred to “The Holy Spirit as the ‘Cinderella’ of Theology.” He then went on to indicate the way in which he understands there to be a twenty-first-century revival of interest in the Holy Spirit after the lack of attention given in the early church and the West: “This is no longer the case [that the Holy Spirit is the Cinderella] . . . but it has been the case . . . in the early centuries; and in the Western church.” He continues by reflecting that there is “not so much a forgetting of the Holy Spirit as a pneumatological deficit.”³¹ In 2006, Rogers laments the lack of attention given to the Holy Spirit. He refers to his writing as treating “the continual lip service and equally continual lack of substance accorded the Holy Spirit in modern Christian thought. Committed to talk of the Spirit by multiple traditions, modern Christian thought has less and less to say about it.”³²

During the twentieth century there has been an outpouring of Pentecostal writings on the Holy Spirit and on worship. These Pentecostal writings have, until the latter part of the century, focused more on the particular bodily manifestations of the Holy Spirit in worship and in the development of the life of the local church, but are now being undergirded by a more developed systematic theological perspective on the Holy Spirit and worship.³³

The drawing together of the Holy Spirit and worship in Pentecostalism offers helpful insights into the theological significance of the Holy Spirit in relation to worship and points to a dynamic recovery of the understanding

30. Dayton, *Theological Roots*, 10.

31. Kärkkäinen, *Pneumatology*, 16–17.

32. Rogers, *After the Spirit*, 1.

33. Allen, *Unfailing Stream*; Anderson and Hollenweger, *Pentecostals after a Century*; Chan, *Liturgical Theology*; Cox, *Fire from Heaven*; Dayton, *Theological Roots*; Vondey, *Beyond Pentecostalism*. See also Amos Yong’s range of books, including *Who is the Holy Spirit?*; *Spirit Poured Out*; *Spirit of Love*; *Beyond the Impasse*; *Missiological Spirit*.

of God in the context of a transformative encounter with God. Kärkkäinen highlights this in his survey of developments in writing about the Holy Spirit when he makes the point, “we live in a pneumatological renaissance,” a subject he takes forward in his first chapter.³⁴

Challenges Arising out of a Pentecostal Perspective

Aldred’s analysis of the rise of Pentecostalism raises some thought-provoking questions about the Holy Spirit and the activity of the Spirit. Is the seemingly greater activity of the Holy Spirit in these churches a reflection of the Spirit “choosing” to work in more fruitful fields? Or is it an indication of insufficient attention given to the Spirit in the mainstream churches in the United Kingdom? Even to ask this question is to raise the issue as to whether it is possible for people to block the working of the Spirit. Can a neglect of attention given to the Holy Spirit restrict the work of the Holy Spirit? Shults and Hollingsworth in their helpful Eerdmans Guide Series *The Holy Spirit* refer to “the waxing and waning of the tide of pneumatological interest throughout church history.”³⁵ The pointer to the transformative activity of the Holy Spirit that the rise of Pentecostalism across the twentieth century gives is of assistance in renewing an interest in pneumatology across the range of mainstream churches. The rise of Pentecostalism goes some small way to illustrate the possibility that the Holy Spirit also might find other possibilities of activity amongst people and churches that have different approaches—possibly less dynamic and full-bodied approaches—to the Holy Spirit.

Shults and Hollingsworth point to the rise of interest in pneumatology over this period:

Most treatments of the doctrine of the Holy Spirit in the middle of the twentieth century began with a complaint about the inadequacy of the Christian tradition’s treatment of the “third person” of the Trinity (e.g., Hendry, 1956; Come, 1959). In the last few decades, however, reflection on the Spirit has come to the forefront of discussions within and across theological disciplines (e.g., systematic, biblical and practical theology). Moreover, Pneumatology has increasingly become a generative theme

34. Kärkkäinen, *Pneumatology*, 9.

35. Shults and Hollingsworth, *Holy Spirit*. This book, from the Eerdmans Guide to Theology series, is particularly helpful for its extensive annotated bibliography of English-language resources on the Holy Spirit (see 99–150).

around which creative dialogue across religious traditions has flourished (e.g., ecumenism and interreligious dialogue).³⁶

Later in the book, Shults and Hollingsworth also refer to the pneumatological development seen in new developments such as feminist, liberationist, and ecological theologies.

Both the visibility and the growth of Pentecostalism raise questions about the activity of the Holy Spirit. However, the rise of Pentecostalism is only one aspect of renewed interest in the Holy Spirit. It is also possible to look at the rise of interest in the Trinity and in trinitarian theology, as seen in the growing number of books and articles written on the Trinity in the last sixty years, and see that this reflects, in part, a desire to re-emphasize the person of the Holy Spirit. This trinitarian emphasis, by focusing on the nature of God in three persons, counterbalances the more experiential Pentecostal approach with its emphasis on the third person of the Trinity. Chapter 2 will look further at the discussion with regard to the Trinity that underlies the renewal of thinking about the Holy Spirit.

The growth of Pentecostalism brings to the fore the way in which the Holy Spirit is seen as transformative and the way in which this transformation is focused in corporate worship. This book addresses theological issues with regard to the Holy Spirit and worship in order to build a constructive pneumatological approach to worship which can be held alongside the Pentecostal approach but which offers a different shape to pneumatology and worship, building on the renewed emphasis on the Holy Spirit that has emerged in the second half of the twentieth century.

This volume argues that a significant part of the activity of the Holy Spirit is encountered in the trusting relationship to God that is found in personal and corporate worship, a relationship that opens up knowledge of God and brings about holy living. The discussion considers the connection between the Trinity and the human person, arguing that the nature of the relationship between humanity and the Holy Spirit that is uniquely encountered in worship is personal because it is an encounter between the triune God, a community of three in one, and persons in relationship in a worshipping community.

An interpretation of the nature and role of the Holy Spirit in the Trinity is outlined as key to the offering of worship in the community of believers. The goal is to draw out theological reflection on the knowledge of God in the relationship and activity of worship, drawing together theology and practice, doctrine and worship. The focus is on the nature and understanding of the Holy Spirit in relation to worship, looking at the particular role

36. Shults and Hollingsworth, *Holy Spirit*, 1.

of the Holy Spirit in drawing people to worship the one triune God and in inspiring people in that worship.

The particular focus in this book is the consideration of pneumatology and worship through the eyes of a Reformed (John Owen) and an Orthodox (John Zizioulas) theologian. While Pentecostalism has provided one of the starting points for this thinking, this work turns to two theologians who are deeply rooted in their own traditions of the church and who have each given attention in different ways to the Holy Spirit. The aim is to develop the ways in which the work of the Holy Spirit can be reclaimed and re-articulated in the twenty-first century. While Owen and Zizioulas come from different eras, different philosophical frameworks, and different traditions of the church, we consider here the way in which their insights complement each other, as well as their contrasting ideas, and how this contributes to the enrichment of a contemporary understanding of the Holy Spirit and worship. This volume deliberately compares two theologians from two different traditions of the church. These two theologians are representative in significant ways of their two traditions as will be seen throughout this book. The wider comparison of these two traditions as a whole would require an overview of a number of theologians from each tradition alongside the examination of agreed church statements and dialogues from the traditions. Such work would be a fruitful subject for a separate volume.

OWEN, ZIZIOULAS, AND THE QUADRILATERAL FRAMEWORK

This book seeks to bridge the gap that can sometimes be perceived as arising between theology and worship. It does so by examining the approaches of John Owen, a theologian writing in the seventeenth century at what has been argued to be a critical moment in terms of the loosening of the bond between a trinitarian theology and the offering of worship, and John Zizioulas, a contemporary Orthodox theologian who is at times critical of a stronger Western Christological approach to the Christian faith, which can be seen to neglect the role and activity of the Holy Spirit.³⁷ Significant congruities are identified, particularly with regard to the Holy Spirit and the significance of worship, for the development of theology.

Both Owen and Zizioulas give weight to the nature and work of the Holy Spirit with an understanding of the Holy Spirit in personal terms as

37. Owen references Lim, *Mystery Unveiled*; Vickers, *Invocation and Assent*; Dixon, *Nice and Hot Disputes*; Zizioulas, *Being as Communion*; *Communion and Otherness*; *Lectures*; *Eucharistic Communion*.

the third person of the Trinity. Arising out of their emphasis on the personal language in relation to God, they place an emphasis on the language of personhood, drawing in part upon the writings of the early fathers. Both—albeit in different ways, with Owen emphasizing sanctification and Zizioulas emphasizing communion—see theology as bringing people into a living relationship with God, which relationship is most clearly embodied in the worshipping life of the church.³⁸

We look through the lens of Owen's and Zizioulas's writings at the activity of the Holy Spirit with a focus on the conceptualization of the Holy Spirit's presence in worship in order to develop the pneumatological dimension of a theology of worship. These two theologians, from their very different contexts, place a key emphasis on the role of the Holy Spirit in relation to worship, looking at the way in which theological thinking itself is rooted in the relationship with God that is shaped in worship. Owen, from his seventeenth-century dissenting context, favored the political and ecclesial independency of the local church and was therefore opposed to the imposition of liturgies by the wider church. He also desired to reclaim the centrality of the Trinity in the midst of the voices which were arguing against this centrality, leading to a stronger focus on the significance of the Holy Spirit in local church worship and life. He wrote:

In our worship of and obedience to God, in our own consolation, sanctification and ministerial employment, the Spirit is the principle, the life, soul, the all of the whole.³⁹

Zizioulas, from his twentieth- and twenty-first-century liturgically orientated Eastern Orthodox perspective, wrote:

For the East, Pneumatology will always occupy an important place given the fact that a liturgical meta-historical approach to Christian existence seems to mark the Eastern ethos.⁴⁰

I argue that these two theologians have a particular contribution to make to the understanding of the knowledge of God through examining the relationship between the Holy Spirit and worship. This approach is offered to complement the outpouring of writing on contemporary practical approaches to worship in order to draw out again the theological significance

38. The areas of personhood and relationship will be looked at more fully in chapter 5.

39. Owen, *Works*, 2:254. I am using Goold's twenty-four volume *Works of John Owen* (1856), following Rehnman, *Divine Discourse*, 17n3. These volumes are increasingly available both in hard copy and electronically. Appendix 1 gives the full outline of the contents, volume by volume.

40. Zizioulas, *Being as Communion*, 129.

of worship in its leading to a greater understanding and knowledge of God.⁴¹ Comparing and contrasting these two diverse theologians reveals their unexpected similarities of argument, the way in which, it is suggested, their arguments mutually critique each other, and the way in which their insights offer a renewed ecumenical approach to the basis of Christian theology and worship. Nicholas Lash, in *The Beginning and the End of "Religion,"* comments on the discernment of a shared approach, seeking "some glimmer of understanding of the mystery of God," from a different set of theologians representing a range of different approaches:

Notwithstanding the dizzying differences—in spirit and structure, economy and imagination—which separate the worlds of Anselm, Luther, Schleiermacher and Barth, they were, as Christian theologians, bound together in a common project: that of the quest, within the practice of discipleship, for some glimmer of understanding of the mystery of God.⁴²

Owen, in introducing *Pneumatologia*, points to the mystery of the Holy Spirit, and continues by asking the question: "But what value is there in that name or title, where the whole mystery of the gospel is excluded out of our religion?"⁴³ The balance between the mystery that is reflected in the "otherness" of the Holy Spirit, the embodiment that is seen in the "presence" of the Holy Spirit, and the way in which this is explicated between two different theologians provides a key theme in this book.

I argue that Owen and Zizioulas, two theologians radically separated by many different factors (which will be offered in mutual critique chapter by chapter) are bound together by a common search for articulating the mystery of Christian theology in the setting of the personal encounter with God that worship offers. The argument is made that the exploration of the commonality of understanding of Owen and Zizioulas in relation to the Trinity (chapter 2), the Holy Spirit (chapter 3), and worship (chapter 4)—in the midst of their many differences—offers a helpful ecumenical model for drawing together contentious issues which have at times in the past led to separation of churches from one another. This commonality of understanding forms the basis for the development of what is being referred to as a "quadrilateral framework."

41. These approaches will be referred to in more detail in chapter 4.

42. Lash, *Beginning and the End*, 157.

43. Owen, *Works*, 4:8.

The Development of a “Quadrilateral” Approach to the Holy Spirit and Worship

This “quadrilateral framework” is drawn out of the writings of Owen and Zizioulas in order to deepen an understanding of the nature of the relationship between the Holy Spirit and worship. The specific argument that is being developed in this book arises out of the way in which the thinking of Owen and Zizioulas, in their similarities and differences, points to four characteristics of the Holy Spirit embodied in worship—personhood, the immediacy of the personal encounter in worship, the relationality of truth, and transformation. These, alongside the interrelationship between them, are grounded in Owen’s and Zizioulas’s understanding of the Trinity, foregrounded in their thinking about the Holy Spirit, and lead to a particular articulation about the nature of worship. These four characteristics are summarized as follows:

1. the personal and relational understanding of the Trinity and the way in which God, through the Holy Spirit, draws people into relationship—with God and with other people (chapter 5);
2. the way in which the Holy Spirit can be encountered as the immediate presence of God in worship (chapter 6);
3. the Holy Spirit opening up truth as relational, as seen in the way in which knowing God can be interpreted through an understanding of the nature of relationality as developed in worship (chapter 7); and
4. the transformative nature of the Holy Spirit, for the person, the world, and creation, as particularly experienced in worship (chapter 8).

The final chapter (chapter 9) looks at ecumenical implications of this argument.

“THE LINGERING SHADOW OF JOHN OWEN”—INTRODUCING OWEN’S WRITINGS AND HISTORICAL BACKGROUND

In the seventeenth century, the political ferment around the Civil War, with its overturning of the established monarchical pattern of governance, brought with it a renewed theological understanding of authority and the location of authority. For Puritans, emphasizing the authority of the Holy Spirit, both reduced the authority of the establishment, politically and religiously, and increased the sense of the local nature of authority—in each

person and in each place. John Owen played a significant role in the public life of the country during the Commonwealth period. His fortunes waxed and waned with those of Oliver Cromwell, to whom he was friend and chaplain. He preached to Parliament on several key occasions, including the day after the beheading of King Charles. In 1651 he was made Dean of Christ Church, Oxford's largest college, an office he held until 1660. From 1652 to 1657 he was Vice-Chancellor of Oxford University "which he then reorganized with conspicuous success."⁴⁴ After the Restoration, Owen's role in public life disappeared. In the years after this until his death, he focused on his writing and on the support of Independent ministers and congregations.

Owen was a prolific writer and preacher. Owen's academic and intellectual character was evident from an early age. He was at university by the age of twelve and took his MA by the time he was nineteen. His "Works" were of significance in his day and had a revival in the nineteenth century and late twentieth centuries. In 1826, Thomas Russell edited a twenty-eight-volume edition of Owen's "Works" (although only the first twenty-one volumes bear his name as editor). In 1856, Rev. William H. Goold brought out a twenty-four volume edition of Owen's "Works." In the late twentieth century and early twenty-first century there has been a resurgence of interest in Owen, as will be evidenced by the range of writings referred to in this book. The ongoing interest in Owen is reflected in the publishing of fourteen books and numerous articles in the last two decades of the twentieth century and the first decade of the twenty-first century, with nearly one a year being published since 2000.⁴⁵ During this period there has been a re-issue of a selection of Owen's *Works* as well as the various books and articles about Owen, both electronically and in hard copy, alongside a complete bibliography of Owen's writings.⁴⁶

Owen has been seen as one of the most influential of the English Puritan divines. J. I. Packer, who has written extensively on Puritanism, declares that "Owen was by common consent the weightiest Puritan theologian, and many would bracket him with Jonathan Edwards as one of the greatest Reformed theologians of all time."⁴⁷ Kelly Kopic, in his recent book on John Owen, *Communion with God*, begins by quoting James Moffatt (*The Golden*

44. Packer, "Quest for Godliness."

45. Daniels, *Christology of John Owen*; Lee, *John Owen Represbyterianized*; Kay, *Trinitarian Spirituality*; Kopic, *Communion with God*; Kopic and Taylor, *Overcoming Sin and Temptation*; Oliver, *John Owen*; Payne, *John Owen on the Lord's Supper*; Rehnman, *Divine Discourse*, 38; Trueman, *John Owen*.

46. This complete bibliography has been compiled electronically by Mark Burden. See Burden, "John Owen."

47. Packer, "About John Owen."

Book of John Owen, 1904): “Some writer in the last century (Dr. James Hamilton, if I mistake not) declared that evangelical theology had been hitherto alluvial for the most part, and that its main element was a detritus from mount Owen.”⁴⁸

Kapic proceeds with an extensive and helpful survey of the “lingering shadow of John Owen” across the centuries since his life, including referring to the way in which in the nineteenth century a book was published on Owen on average once every year between 1800 and 1860.⁴⁹ He also refers to the range of other languages in which translations of John Owen’s works have appeared and the revival of interest in Owen over the past thirty years as seen by the growing number of articles and books. However, these works, and articles have focused more on Owen’s Christology, his strong trinitarian approach, his theological method, and the development of personal devotion than on his Pneumatology and his approach to worship. Kapic comments: “Although several studies have more recently focused on the topics of Christology and the Trinity in Owen, there are surprisingly few extended discussions on his Pneumatology.”⁵⁰ In 2014, published writing on Owen’s approach to worship was analyzed by Ryan M. McGraw in *A Heavenly Directory: Trinitarian Piety, Public Worship and a Reassessment of John Owen’s Theology*.⁵¹

Carl Trueman, in his book *John Owen: Reformed Catholic, Renaissance Man*, explains the later lack of Owen’s popularity by arguing that his political and theological views were characteristic of the side that lost, and so he was written out of history: “It was his misfortune to be on the losing side—as a Puritan and allied to the Independent Party.” He continues by maintaining that “John Owen was without doubt the most significant theological intellect in England in the third quarter of the seventeenth century, and one of the two or three most impressive Protestant theologians in Europe at the time.”⁵²

The writing of John Owen has a relevance for Christian faith in the twenty-first century for a range of reasons. He wrote at a time of unparalleled political change and ferment in England when issues about Republicanism came to the fore in a way not seen since, in terms of the outcomes of these issues leading to a Civil War. He lived at the cusp of philosophical change when the great “modernist” enterprise was beginning to grow. The development of

48. Kapic, *Communion with God*.

49. Kapic, *Communion with God*, 5. This phrase is the title of chapter one in Kapic’s survey of Owen and his writing.

50. See Kapic and Jones, *Ashgate Research Companion*, 113–84 (for an overview of this discussion, see 114n4).

51. McGraw, *Heavenly Directory*.

52. Trueman, *John Owen*, 1.

“post-modernism” has opened up a questioning of this “modernist” enterprise and a searching for different ways of thinking. Owen held human experience as significant in his theological framework in a way that has resonance when approaching late twentieth- and early twenty-first-century desires for an experiential theological approach. However, he kept the significance of human experience within a strong trinitarian framework, offering a helpful model for contemporary theological work. The movement in his writings between doctrine, faith, and life, holding together the knowledge of God within the framework of the transformative experience of God as found in the relationship with God in worship, gives a fruitful paradigm for the questioning and experientially-focused twenty-first century in the United Kingdom.

INTRODUCING JOHN ZIZIOULAS— HISTORICAL BACKGROUND

Theologian John Zizioulas is deeply rooted within his Orthodox tradition. However, his background and academic career reflect the broad ecumenical foundation for his writing, bridging as they do both Eastern and Western academic establishments. His studies took him from the University of Thessaloniki and the University of Athens to Harvard Divinity School, where he studied patristics with Father George Florovsky, subsequently receiving his PhD from the University of Athens. His PhD included a critique of the writing of Afanasiev, *The Church of the Holy Spirit*, which Zizioulas concluded had too strong a congregational focus and needed to be balanced by a strengthening of the significance of episcopacy. During his early studies, he spent a year at the Ecumenical Institute at Bossey, laying the foundations for a lifelong interest in and involvement with the World Council of Churches (WCC), often as a critical friend. His teaching pathway began at the University of Athens, then continued with three years at the University of Edinburgh, followed by fourteen years holding a chair of systematic theology at the University of Glasgow. He has been a visiting professor at Kings College London, the University of Geneva, and the Gregorian University. In 1986 he became Metropolitan of Pergamon within the Ecumenical Patriarchate. He develops the thinking of the Ecumenical Patriarch, Bartholomew, in writing and speaking on ecological and environmental issues from a theological perspective. More recently Zizioulas’s ecumenical interest was illustrated by his agreeing in 2012 to be one of a panel of ten editorial consultants for a new WCC Orthodox book series, *Doxa and Praxis: Exploring Orthodox Theology*.

Zizioulas's Writings and Theological Approach

Zizioulas's books are primarily compilations of articles and lectures rather than the development of an extended systematic theology. Most of them were initially published in languages other than English.⁵³ Until the twenty-first century, Zizioulas's main publication in English language book form was *Being as Communion*, a compilation of essays, lectures, and articles from the years 1971 to 1981, the majority of which were first published in French, German, Italian, or Greek. Since 2000, his PhD thesis (from the mid-sixties) and three further compilations have been published. These draw together and make readily available a number of articles, essays, and lectures which are referred to in the literature on Zizioulas but which previously have not been so readily accessible in English. However, a number of his articles and essays are still only available in journals published in languages other than English. The year 2001 saw the publication of his PhD thesis, *Eucharist, Bishop, Church: The Unity of the Church in the Divine Eucharist and the Bishop during the First Three Centuries*.⁵⁴ In 2006 *Communion and Otherness* (with three chapters in this volume published for the first time and five chapters having already appeared in various books and journals) was published;⁵⁵ 2008 (with a reprint in 2010) saw the publication of *Lectures in Christian Dogmatics* (based on a series of lectures given in Edinburgh, Glasgow, London, and Thessalonica and primarily adapted from tape recordings made in Thessalonica); and in 2011 *The Eucharistic Communion and the World* (a collection of articles and addresses) was published.⁵⁶ In 2013 a further book on eschatology, *Remembering the Future*, was published.⁵⁷ The range of chapters across these volumes develops the themes characteristic of Zizioulas of an ontology of the Trinity seen in personal and relational terms, a personal understanding of the nature and work of the Holy Spirit, the church as instituted by Christ, constituted by the Spirit, and embodied in the Eucharist, and a redefinition of personhood countering what Zizioulas sees as a Western over-emphasis on individualism. Zizioulas returns to these themes in each publication.

53. I can speculate that what might seem like a lack of systematic theology is in fact a tribute to the Holy Spirit, who takes people beyond systematizing. Similarly, the breadth of languages used by Zizioulas gives a small reflection of Pentecost, with the Spirit's ability to transcend the human boundaries erected by language.

54. Zizioulas, *Eucharist, Bishop, Church*.

55. Zizioulas, *Communion and Otherness*.

56. Zizioulas, *Lectures; Eucharistic Communion*.

57. Zizioulas, *Remembering the Future*.

The complexity of Zizioulas's ideas and some of the controversies that surround them is well summarized by Luke Ben Tallon in his introduction to *The Eucharistic Communion and the World*, where he writes about *Being as Communion*: "Not surprisingly, this dense and difficult work has been interpreted in a variety of ways by both admirers and detractors from across the ecumenical spectrum, with Zizioulas emerging variously as a true teacher of the Orthodox church, an existentialist in theologian's garb, or a despiser of the natural world."⁵⁸

It is interesting to note that the main English language books published on Zizioulas's writing develop his thinking comparatively, primarily with theologians of other traditions of the church. For example, Collins, in *Trinitarian Theology: West and East: Karl Barth, the Cappadocian Fathers and John Zizioulas* seeks to interpret Barth in terms of Zizioulas's language of "an event of communion," noting as he does so, in a way that supports the arguments in this book, the influence of the Cappadocian Fathers on both Barth and Calvin.⁵⁹ McPartlan and Areelackal set Zizioulas alongside the Roman Catholic theologians Henri de Lubac and Yves Congar in McPartlan's influential work *The Eucharist makes the Church* and Areelackal's work from an Indian setting, *Spirit and Ministries*.⁶⁰ McCall, in *Which Trinity? Whose Monotheism?* sets Zizioulas alongside Jenson, Moltmann, and a range of Evangelical theologians in order to look comparatively at a range of contemporary interpretations of the Trinity.⁶¹

Papanikolaou offers an inner-Orthodox critique of Zizioulas by setting him alongside Lossky and drawing out Lossky's apophatic understanding in relation to Zizioulas's ontological thinking in *Being with God*.⁶² The ecumenical cross-section of articles and essays published on Zizioulas is reflected in the work edited by Knight, *The Theology of John Zizioulas, Personhood and the Church*.⁶³ In this work, Brown, in his essay "On the Criticism of *Being as Communion* in Anglophone Orthodox Theology," gives an overview of some of the critiques of Zizioulas both from within and from outside the Orthodox tradition, for example, by Behr, Turcescu, Louth, and Coakley.⁶⁴ These critiques are echoed in Loudovikos's essay "Christian Life and Institutional Church" in which he raises issues about Zizioulas's

58. Zizioulas, *Remembering the Future*, viii.

59. Collins, *Trinitarian Theology*.

60. McPartlan, *Eucharist Makes the Church*; Areelackal, *Spirit and Ministries*.

61. McCall, *Which Trinity?*

62. Papanikolaou, *Being with God*.

63. Knight, *Theology of John Zizioulas*.

64. See Brown, "On the Criticism of *Being as Communion*."

“abstract structural models,”⁶⁵ critiques that are taken further in his article “Person instead of Grace and Dictated Otherness: John Zizioulas’s Final Theological Position.”⁶⁶ Brown offers a robust defense of Zizioulas against what he defines as Anglophone Orthodoxy as well as particular Anglican traditions of patristic scholarship and postliberal theology. The influence of Zizioulas from within a survey of Orthodox perspectives is clearly seen in *The Cambridge Companion to Orthodox Christian Theology*.⁶⁷ In terms of shorter articles from the combination of a Reformed and an Orthodox perspective, Gunton contributes a chapter in *Theology through the Theologians* on a comparison of Owen and Zizioulas, looking in particular at the role of the Holy Spirit in shaping the church and the influence of Cappadocian theology on both theologians.⁶⁸

Zizioulas’s theological method arises out of his understanding of the link between worship and theology. He writes: “Theology starts in the worship of God and in the Church’s experience of communion with God. . . . The Church articulates its theology, not simply to add to our knowledge of God or the world, but so that we may gain the life which can never be brought to an end.”⁶⁹ He expands this methodological understanding when he writes:

Christian theology is the expression of the experience of the living Church, rather than of intellectual perception of the logical arrangement of propositions. Theology affirms truths which come, not from the intellect alone, but from the whole relationship of man with God. . . .

A theologian must be familiar with the intellectual climate of his or her own time. But he or she must also be a philosopher in the sense of being a truly enquiring mind, and in the wider sense of being sensitive to the deepest needs of human beings. The theologian must also be familiar with the liturgical

65. See Loudovikos, “Christian Life and Institutional Church.”

66. Loudovikos, “Person Instead of Grace,” 684–99.

67. Cunningham and Theokritoff, *Cambridge Companion to Orthodox Christian Theology*. In this book, Zizioulas is referred to—at times extensively—in eight of the eighteen chapters. It is also interesting to note the number of references to Zizioulas in the index in comparison with other Orthodox theologians, both from the early Fathers and from the twentieth century. Zizioulas is referred to fifteen times, compared with the Cappadocian Fathers, individually and corporately, who receive fifty-one mentions, followed by Maximus the Confessor (twenty-seven references), Georges Florovsky (twenty-one references), Gregory Palamas (seventeen references), Vladimir Lossky (sixteen references) and Athanasius (fifteen references); John Meyendorff, Origen, and Alexander Schmemmann have ten references each.

68. Gunton, *Theology Through the Theologians*, 187–206.

69. Zizioulas, *Lectures*, 1.

experience and the life of the Church, including the institutional forms established by the canons of the Church.⁷⁰

Part of the interest in Zizioulas in this book is his serious intellectual wrestling with ideas about the eternal reality of God which are rooted in the present reality of the Eucharist. While it could be argued that he is being overly “meta-historical,” this volume argues that the rootedness of his theology in the present ecclesial reality of the Eucharist opens up a deep perspective on God and God’s action in history, which is a valuable offering from the Eastern to the Western church.

An example of Zizioulas’s engagement with the intellectual climate of his time is seen in his interaction with Heidegger, as noted in *Being as Communion* and *Communion and Otherness* and referenced in the doctoral work of Norris and Robinson and in the writing of McCall.⁷¹ In *Being as Communion* Zizioulas offers an extensive footnote both acknowledging and critiquing Heidegger’s influence.⁷² Norris continues Zizioulas’s critique in relation to the notion of God and time, and McCall raises the affinity of Zizioulas to Heidegger’s notion of “thrownness” while at the same time pointing to Zizioulas’s critique of this idea. This brief note here serves to highlight Zizioulas’s wider philosophical engagement.

SIMILARITIES AND DIFFERENCES

Three areas of similarities and differences between Owen and Zizioulas are noted at this point and will be addressed more fully over the course of this book.

Theological Settings

Owen and Zizioulas come out of different theological and philosophical traditions, with many of Owen’s influences coming from the Reformation period and Zizioulas being rooted in the early church and the Cappadocian Fathers. Owen wrote at an early point in the Modern period, while Zizioulas responded to more contemporary philosophers such as Heidegger and to the onset of postmodernism. Owen’s writing took place at a time of turmoil in the English church, while Zizioulas bridged the contemporary international ecumenical world. This volume argues that the congruity of

70. Zizioulas, *Lectures*, 3, 5.

71. Norris, “Pneumatology, Existentialism, and Personal Encounter,” 162, 165, 178; Robinson, “Towards a Definition”; McCall, *Which Trinity?* 194–95.

72. Zizioulas, *Being as Communion*, 44–46.

their thinking in the midst of this diversity points in itself to the work of the Holy Spirit, that Spirit who opens up a breadth of interpretation within the one triune God.

Scripture and Tradition

Both Owen and Zizioulas hold fast to the shared starting points of scripture and tradition in determining their theological understanding. However, they have different approaches to scripture and tradition, with Owen's approach being to quote scripture with great frequency throughout his work while Zizioulas references scripture more occasionally. Owen draws broadly on a cross-section of the early Fathers together with a focus on Augustine in terms of sin and sanctification. Zizioulas draws upon the Cappadocian Fathers in particular. The comparison of their approaches to those of the early Fathers will be taken further in chapter 5 on the personal and relational aspects of the quadrilateral; the epistemological issues with regard to the weight given to scripture and tradition will be developed in chapter 6 on the nature of relational truth.

Ecclesiological Differences

The differing understanding of the reception of the Holy Spirit in shaping worship is seen in Owen's emphasis on the local people gathered in worship and Zizioulas's emphasis on the bishop as the focus of communion.

TAKING THE ARGUMENT FORWARD

Each chapter will start with a separate analysis of Owen's and Zizioulas's writings on the particular theme of the chapter and conclude with an analysis of their similarities and differences in order to draw out their surprising congruities.

- Chapter 2 outlines the factors relating to the context, background, and thinking of Owen and Zizioulas with regard to the Trinity in terms of a personal and relational understanding to lay the foundation for the unexpected similarities of two theologians who write from very different contexts and times.
- Chapter 3 looks at Owen's and Zizioulas's particular emphases on the Holy Spirit.

- Chapter 4 analyzes their understanding of worship.
- Chapter 5 turns to the first part of the quadrilateral framework, looking at the meaning of personal relationality in terms of the Trinity and the human community.
- Chapter 6 looks at the second part of the quadrilateral framework, focusing on the nature of the immediacy of the Holy Spirit in worship.
- Chapter 7 takes up the third part of the quadrilateral framework, examining an understanding of the Holy Spirit's guiding into truth.
- Chapter 8 finishes with the final part of the quadrilateral framework, outlining the way in which the work of the Holy Spirit in worship can be seen as transformational.

The final chapter draws out ecumenical conclusions from this fourfold argument with regard to the possibilities that this particular comparative theological approach to the Holy Spirit and worship opens up for ecumenical dialogue. The implications of the pneumatological theology of worship for an understanding of ecclesiology and a renewal of the churches' ecumenical journey are drawn out. The strands from the seventeenth-century Reformed tradition and the contemporary Orthodox tradition are drawn together in order to see the possibility of the ways in which the Holy Spirit can still enliven and refresh worship across the mainstream churches in the West, looking in particular at the way in which it is possible to have a common understanding of the Holy Spirit in worship which undergirds differing manifestations of worship.