

Zoom Study Group – Patriarch Bartholomew: On Earth as in Heaven Study Guide

	QUESTION	LOCATION
	INTRODUCTION	
1	What is the Relationship that Patriarch Bartholomew created between the Environment and Ecology with the Feast of the Indictus?	Page 25
2	According to the Patriarch what is the “missing dimension” of environmental ethics?	Page 16 footnote
3	Who should be included in the discussions regarding the environmental crisis	Page 17
4	How does the Patriarch use icons as an image of Creation	Page 20
5	In what aspect does the Patriarch’s approach to the Environment relate to the currently proposed Green New Deal?	Page 21
	CHAPTER 1 – CALL TO VIGILANCE AND PRAYER	
6	What is the “great destiny of Man?”	Page 24
7	What has Man lost due to his self-centeredness?	Page 24-25
8	What are the 3 things Patriarch lists for each person to do with respect to being good stewards of Creation<	Page 26
9	What is meant by the Church Fathers statement that “the human person stands at the border between material and spiritual creation? Page 27	Page 27
10	The goal, according to the Patriarch, is for humanity to prosper and be happy in the world. True or false?	Page 28
11	How does the Patriarch contrast the “Precepts of God” with the struggle for Human Rights?	Pages 31-32
12	The Patriarch speaks of “Humanity failing in its noble vocation?” What does he mean by this?	Page 33

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	QUESTION	LOCATION
	Chapter 1 – Call to Vigilance and Prayer	
13	The Patriarch Bartholomew speaks of “purposeful concealment and distortion of truth” and “ecological terrorism in the form of exaggeration...” What does he mean by this?	Page 37
14	In the section entitled THE WAY TO RECONCILIATION, The Patriarch speaks at length about the importance of “reconciliation.” How is this connected to your personal view on the environment?	Pages 37-39
15	What were the 3 things God commanded Adam and Eve to do in the Garden? How does these commandments translate to our responsibility to the Earth?	Page 40
16	In the last paragraph of the SEP 1997 encyclic the Patriarch talks about prayer for “favorable and peaceful seasons.....” In which Orthodox service do we find this petition?	Page 41
17	What did Man create as an idol to replace the Creator? What is the effect of worshipping this idol?	Page 42 (See also the encyclic of SEP 1999)
18	The Patriarch congratulated the work of Federation of Engineering Organizations. What is their mission and how does their goals align with the Green New Deal we talked about last week?	(top of) page 46
19	What is the “Audacity of Babel”?	Pages 48-49
20	What link does the Patriarch make with his reference to the New Testament reading on Meatfare Sunday?	Page 50
21	In the encyclic of SEP 2006 the Patriarch speaks of humanity’s arrogance in applying the forces of nature. a) Name 3 historical events where misuse of atomic energy has created ecological as well as human losses. b) Name 3 uses of atomic energy that has benefited mankind.	Pages 57-59
22	In the encyclic of SEP 2009 the Patriarch states that “the present financial crisis has revealed the values of the few who are shaping the destiny of our society. Who can you name that has used their fortune for the benefit of Mankind?	Pages 61-63

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	QUESTION	LOCATION
	Chapter 2 – Orthodox Theology and the Environment	
23	Patriarch Bartholomew speaks of “environmental protection presented as purely a utilitarian matter.” Does the Church have a role in Environmental Policy?	Page 65
24	The Patriarch asks, “ <i>Who defines these rules of human conduct and with what authority are they defined?</i> ” How can we interpret this through Mark 12:14-17?	Pages 67
25	Why does the Patriarch deny the effectiveness of a quantitative “system of logic” for environmental policy?	Page 67
26	The Patriarch states that “ <i>the use of the world is not an end in itself but a way of relating to God.</i> ” In this light how do you see the recent statement by Pope Francis that it is a “ <i>duty to add the ecological sin against the common home to the Church’s catechism. Ecological sin is an “action or omission” against God, the community and the environment.</i> ”	Page 68 See also pg 99
27	Just one paragraph down from the previous statement the Patriarch also says, “ <i>the world, as God’s creation, ceases to be a neutral object for human use.</i> ” What does this mean?	Page 68
28	The Patriarch sees a valid “ecological ethic” based on a uniform domination of matter and nature as opposed to an individualistic domination. True or False?	Page 71
29	How does para 107 of Pope Francis’ encyclical letter <i>LAUDATO SI’</i> (On Care for Our Common Home) compare to the section entitled “Human Beings and Nature”?	Pages 71
30	Is there a balance that can be achieved for the Patriarch’s statement, “It is for this reason we hesitate to opine that human remedies...natural conditions provided by God.”	Bottom Page 79
31	How should wealth be used, according to the Patriarch?	Page 82
32	How is Gen 3:17-18 to be properly understood in terms of its impact on humanity?	Page 88

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	QUESTION	LOCATION
	Chapter 2 – Orthodox Theology and the Environment	
33	Patriarch Bartholomew states that, <i>“as a purely religious and non-administrative character of minister...we are unable to...instigate forceful reactions against those who negatively influence the environment.”</i> a) Do you agree or disagree with this statement? b) How does this align with what the Patriarch says on page 118?	Page 100 See also pg. 118
34	Under the section entitled “Fundamental Data” item iii is listed as “the range of every [environmental] occurrence is worldwide...” Give three examples of events in which widespread fallout has occurred.	Pages 102
35	Under the section entitled “A Model of Behavior” what is the model of behavior the Patriarch is referring with the event in John 6:12?	Page 105
36	What is the Orthodox Christian ethic mentioned in para. 3 with regards to a proper way of life?	Page 108
37	Read the excerpt on the following page from the treatise by St. Anthony the Great and 2 Peter 1:5-9 . How do these compare to what the Patriarch says about “enkratia” (εγκράτεια)?	Page 113
38	How does the section entitled “An Inconvenient Truth” compare to paragraphs 20, 21, and 22 of Laudato Si?	Page 120
39	Explain how the Patriarch views the terms “eucharistic” and “ascetic” in relation to our view of the environment and Creation.	Page 125-126, 133-134
40	What is the lesson of silence?	Page 129
41	What relationship does the Patriarch make between “economy” and “ecology?” What does he offer as a solution to this dilemma between “economy” and “ecology?”	Page 140

Examples of initiatives to combat “throwaway culture.” (ref pg. 126, 2nd para.)

[Kingsford Charcoal](#)

[Repair Cafes](#)

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[Right To Repair laws](#)

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St Anthony the Great: On the Character of Men and on the Virtuous Life

From the Philokalia, Vol 1

2. The truly intelligent man pursues one sole objective: to obey and to conform to the God of all. With this single aim in view, he disciplines his soul, and whatever he may encounter in the course of his life, he gives thanks to God for the compass and depth of His providential ordering of all things. For it is absurd to be grateful to doctors who give us bitter and unpleasant medicines to cure our bodies, and yet to be ungrateful to God for what appears to us to be harsh, not grasping that all we encounter is for our benefit and in accordance with His providence. For knowledge of God and faith in Him is the salvation and perfection of the soul.

3. We have received from God self-control, forbearance, restraint, fortitude, patience, and the like, which are great and holy powers, helping us to resist the enemy's attacks. If we cultivate these powers and have them at our disposal, we do not regard anything that befalls us as painful, grievous or unbearable, realizing that it is human and can be overcome by the virtues within us. The unintelligent do not take this into account; they do not understand that all things happen for our benefit, rightly and as they should, so that our virtues may shine and we ourselves be crowned by God.

4. You should realize that the acquisition of material things and their lavish use is only a short-lived fantasy, and that a virtuous way of life, conforming to God's will, surpasses all wealth. When you reflect on this and keep it in mind constantly, you will not grumble, whine or blame anyone, but will thank God for everything, seeing that those who rely on repute and riches are worse off than yourself. For desire, love of glory and ignorance constitute the worst passion of the soul.

5. The intelligent man, examining himself, determines what is appropriate and profitable to him, what is proper and beneficial to the soul, and what is foreign to it. Thus he avoids what is foreign and harmful to the soul and cuts him off from immortality.

6. The more frugal a man's life, the happier he is, for he is not troubled by a host of cares; slaves, farm-workers or herds. For when we are attached to such things and harassed by the problems they raise, we blame God. But because of our self-willed desire we cultivate death and remain wandering in the darkness of a life of sin, not recognizing our true self.

7. One should not say that it is impossible to reach a virtuous life; but one should say that it is not easy. Nor do those who have reached it find it easy to maintain. Those who are devout and whose intellect enjoys the love of God participate in the life of virtue; the ordinary intellect, however, is worldly and vacillating, producing both good and evil thoughts, because it is changeful by nature and directed towards material things. But the intellect that enjoys the love of God punishes the evil which arises spontaneously because of man's indolence.

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	QUESTION	LOCATION
	Chapter 3 – Nature and Cosmos	
42	Patriarch Bartholomew talks about the wisdom of the Ancient Greek idea that “man is by nature a political being and—by nature—is suited for life in a community, or <i>polis</i> (city). Any human being not fortunate enough to live in a <i>polis</i> , they said, would not be capable of realizing his full humanity or “humanness.” c) Do you agree or disagree with this statement?	Page 146
43	What is meant by “the failure of anthropocentric ideologies...”	Pages 147
44	The 2006 Symposium VI was attended by the then Secretary General of the United Nations. How many of the 17 Sustainability Development goals of the UN are devoted to the “improvement of the environment”?	Page 148
45	How does the Orthodox Church understand the use of the term “oikonomia” when used in the life of the Church?	Page 149
46	How does the Patriarch differentiate between “natural economy” and secular use of the term “economy”?	Page 149
47	As we approach Lent how can the Divine Liturgy help remind us of our responsibilities to the environment?	Page 150-151
48	International Woman’s Day was March 8 th . Name 3 women of the Church who have met the call of Matthew 16:24-25.	
49	What does the Patriarch say about the role of iconography?	Page 152-153
50	How does the Patriarch relate music and hymnography as a method of communicating the Truth of the Λογος?	Page 156

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	QUESTION	LOCATION
	Chapter 4 – Ecology and Ethics	
51	In the section entitled “Environment and Ethics,” Patriarch Bartholomew speaks of “...continuing to compete with each other on the problem of the environment...” Can you think of any present-day examples of this?	Page 160
52	The Patriarch speaks of the Grace of God “ <i>totally free, absolutely given and non-reciprocal.</i> ” a) How does this align with St Paul’s writings in Romans 3:4 and Ephesians 2:8? b) Do we have a responsibility to this freely given Grace?	Pages 161
53	Thomas Aquinas (Doctor of the Western Church) proclaimed that “grace presupposes nature”. What correction does the Patriarch offer to this statement?	Page 162
54	Who was Sisyphus? What is the name of the heresy of Man “ <i>attempting to reclaim the power of kingship over creation through his own efforts?</i> ”	Page 164
55	What are the Orthodox Sacraments related to repentance, reconciliation, and restoration?	Page 164
56	The Patriarch speaks of “ <i>manufacturing weapons to see revenge...</i> ” Briefly, what is the Orthodox version of the Catholic theology of “ Just War Doctrine? ”	Page 164
57	The Patriarch defines “justice” by extending its application beyond the human being to _____?	Page 166
58	What is the Black Sea crisis that the Patriarch continues to speak of throughout this book?	

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	SESSION 7 QUESTIONS	LOCATION
	Chapter 4 – Ecology and Ethics	
59	The Patriarch invokes the 3 rd International Symposium entitled Religion, Science, and Environment. Can these three things be reconciled together?	Page 182
59	The Patriarch spoke of the Danube as a gift to Central and Eastern Europe. What event does the Patriarch connect to the emergence of the Danube as a “river of life.” (see article below)	Page 183-184
60	The Patriarch mentions Luke 6:31, however in John 13:34 Christ states this in another unique way. What is this difference?	Page 186
61	According to the Patriarch the Church should concern Herself with both the _____ and _____ of her people.	Page 188
62	Why is Hungary included as part of the Patriarch’s plea for the restoration of the Danube river?	Page 188
63	The Patriarch quotes the Greek 5 th Century playwright, Euripides who said, “ <i>We do not possess this [human body] as our own, but dwell in it during our lifetime.</i> ” What is the Christian version of this statement?	Page 189

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The Danube

The Danube River is the second longest, after the Volga, in Europe. It flows through several major European capitals, Vienna, Bratislava, Budapest, and Belgrade, and flows into the Black Sea in Ukraine. With its length of 2850 km and basin area of 805,000 km², and over 300 tributaries, the Danube is the longest river in the European Union. The Danube River flows through ten countries: Germany, Austria, Slovakia, Hungary, Croatia, Serbia, Romania, Bulgaria, Moldova, and Ukraine, making it the world's most international river basin. The Danube River and its tributary rivers provide a vital resource for water supply, sustaining biodiversity, agriculture, industry, transport, fishing, recreation, tourism, power generation and navigation.

The European Commission considers it to be the “future central axis for the EU.” The Danube River Protection Convention signed in 1994 is a legal instrument for cooperation and transboundary water management, and it led into establishing the International Commission for the Protection of the Danube River (ICPDR).

Significant industrial activities, intensive farming and growing of human populations have contributed to river pollution by nutrients and toxins. The water quality has steadily declined due to high pollution inputs from tributaries, poor pollution control and industrial inputs. Agricultural runoff is also a source of pollution and the dams have reduced the sediment and suspended solids carried down by the river, which has affected the Delta.

The most significant factors that affecting water quality of the Danube River basin are: organic pollution, nutrient pollution, hazardous substances pollution, microbial pollution (contamination), alterations due to the hydro morphological pressure. The ICPDR has identified the following as the major sources of pollution:

- point sources (municipal, industrial and agricultural);
- diffuse sources (agricultural, agglomerations);
- effects of modifying the flow regime through abstraction or regulation;
- morphological alteration.

According to an ICPDR report from 2010, microbiological contamination is probably the most important health-related water quality problem in the Danube region. The main sources affecting the microbiological water quality are raw sewage, discharges from untreated or inadequately treated municipal wastewater, impaired tributaries and impact by diffuse sources. Many of the smaller cities and villages on the tributaries have minimal wastewater treatment, with Romania being a major contributor.

More specific information on the situation of the Danube can be found [HERE](#).

<http://journals.univ-danubius.ro/index.php/euroeconomica/article/view/2319/3167>

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Hungary's Contribution of the Pollution of the Danube

Perhaps the most important environmental issue addressed by Hungarian officials and felt across the country is water pollution. The Balatan Lake is the largest lake in the Eastern European region and indirectly drains into the Danube River. Soil run-off and polluted water plus a heavy amount of rainwater has caused commonly used pesticides to seep into one of Hungary's most crucial water supply, the Balatan lake.

Industrial plants release toxic chemicals into the air, polluting the moisture in the atmosphere. The rivers running through Hungary's lands carry these polluted soils and waters, spreading the pollution across the country and makes the water unusable and threatens the water supply presently sustaining the population. Currently, sewage treatment is not optimal and is another major cause of pollution in the water.

The Hungarian government has implemented treaties to try to improve sewage treatment specific to the pollutants infecting their major water sources. For these reasons water pollution in Hungary is one of the most important issue the EU must find a solution to in the coming years.



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	SESSION 8 QUESTIONS	LOCATION
	Chapter 5 – Prayer and Spirituality	
64	The Patriarch quotes Abba Isaac of Mt Athos who said, “God and His angels rejoice where there are needs, but the devil and his friends do so at times of ease.” Relate this to what the Church asks us to do during the 4 Lenten periods of the year.	Page 199
65	What is the “Ascetic Corrective?”	Page 199-200
66	What are the three “tokens” that the newly tonsured Orthodox monk possess.	Page 199
67	What symbols does the Patriarch relate these three tokens to with regards to our attitude towards the environment.	Page 199-204
68	What is the purpose and meaning of Orthodox monasticism ?	
69	Ascetism requires one to detach from the world. True or False.	Page 201
70	The Patriarch states that fasting, “ <i>affirms the significance and sacredness of material creation.</i> ” How does it do this?	Page 203 and 214
71	What is remarkable about the “remarkable icon” of the Toplou Monastery? (see icon and description below)	Page 204-205
72	Which Psalm speaks of God’s creative action and in which Orthodox services is this Psalm read?	Page 209
73	What are the top 3 continents affected by Climate Change?	
74	Define Carbon Neutral.	

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Μεγας ει Κυριε (Great are You O Lord)

This icon, painted in 1770, by the Cretan iconographer Ioannis Kornaros (1745 to 1796) consists of 61 selected scenes from the Old and the New Testament. The central theme of the icon is Jesus' baptism, at the top encircled by the heavenly and at the bottom by the earthly. It symbolizes the group of prayers which relate to the Jan 6th Feast of Epiphany or Theophany specifically "Great are You O Lord!".

The four central motifs:

1. The Holy Trinity surrounded and praised by the heavenly flocks.
2. The baptism of Jesus
3. The Virgin Mary with the Infant Jesus with Adam and Eve on either side of her.
4. Jesus' arrival to the land of the dead.

The icon is also remarkable by depicting themes, which are not sanctioned by the Orthodox Church. The face of God the Father, and the signs of the zodiac which personify the four elements of nature.



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	SESSION 9 QUESTIONS	LOCATION
	Chapter 5 – Prayer and Spirituality	
75	The Patriarch speaks extensively of the story and power of <u>S</u> ymbols. Read through the three slides on the next page and describe how the items Cross, Holy Communion, and Relics are <u>S</u> ymbols and not just symbols.	Page 216
76	How does Science save Faith from fantasy?	Page 216
77	What is the " Med Plan "?	Page 218
78	What is meant by the following sentence? "It may be that the choice between life and death always being put before us by the [Holy] Spirit is in our day being translated into a choice between one world or more."	Page 219
79	The Patriarch speaks of "sacrifice" as the missing dimension. What are the three views of sacrifice which make up this "missing dimension?"	Page 222-226
80	With reference to the "spirit of asceticism," Bishop Kallistos Ware and Fr. John Chryssavgis provide two reasons through which this "spirit" is essential. Firstly, the ascetic tradition turns on its head the identification of 'freedom' with 'consumer choice', which is often a barrier to environmental measures. Lent is a time when we learn to be free' and the process presupposes obedience, discipline and self-denial. Secondly, asceticism has to do with the paradox of the world. The Christian vision of creation consists of three fundamental intuitions: the world is created <i>good</i> ; the world is <i>evil</i> , fallen; and the world is <i>redeemed</i> . When one of these is either isolated or violated, the result is an unbalanced and destructive vision of the world'	Page 222
81	The book speaks of Christ being portrayed in the Roman catacombs as a lamb, fish, and vine. What does each of these symbols represent?	Page 227
82	Read through the Orthodox Vespers for the Preservation of Creation .	Page 228
83	What are the three (3) "transformations" that occur at the point in the Divine Liturgy when the priest exclaims, " <i>...and transform them into Your sacred Body and precious Blood.</i> "	Page 231
84	Read the story about the Women and the Onion. Relate that to the Patriarch's words about "transformation of the heart towards community."	Page 232

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Defining a Symbol

Symbols have several characteristics in common.

1. Symbols point beyond themselves to something else and participate in that to which they point → **Flag**
2. Symbols open up levels of reality which otherwise are closed for us. → **Art**
3. Symbols unlock dimensions and elements of our soul which correspond to the dimensions and elements of reality. → **A play**

IMPORTANCE OF RELIGIOUS SYMBOLS

From a religious standpoint a Symbol points to that which concerns us all, as the *ultimate concern*.... God.

1. Symbols point beyond themselves to something else and participate in that to which they point → **Icon**
2. Symbols open up levels of reality which otherwise are closed for us. → **Communion**
3. Symbols unlock dimensions and elements of our soul which correspond to the dimensions and elements of reality. → **Liturgy**

SYMBOLS OF THE ORTHODOX FAITH

- CROSS
- HOLY RELICS
- BISHOP
- SACRAMENTAL
 - EUCHARIST
 - WATER
 - CHRISM

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The Women and the Onion

In the Philokalia is the **Jesus Prayer**, the short invocation “Lord Jesus Christ, Son of God, have mercy on me.” However Bishop Kallistos Ware says that “we might say, “Have mercy on us,” bringing in others, as well.

He then recalls an excerpt from *The Brothers Karamazov*, by Theodore Dostoevsky where he tells the story about an old woman and an onion.

Once there was an old woman and she died. And somewhat to her surprise, she woke to find herself in a lake of fire. Looking out she saw her guardian angel walking on the shore. And she called out, “There has been some mistake. I am a very respectable old lady and I should not be here in this lake of fire.”

“Oh,” said the guardian angel, “do you ever remember a time when you helped someone else?”

And the old woman thought for some time and she said, “Yes. Once I was gardening and a beggar came by and I gave her an onion.”

“Excellent,” said the angel, “I happen to have that very onion with me now.” And he reached into his robes and he produced it. And he said to her, “Let us see what the onion will do. You take the other end and I will pull.” Perhaps it was not an onion but a shallot.

Gradually then, the angel, with the help of the onion, began to pull the old woman out of the lake of fire. But she was not the only person there. When the others saw what was happening they crowded round her and hung on in the hope of being pulled out as well. This did not please the old woman at all. She began to kick and to cry out, “Let go! Let go! It’s not you who’s being pulled out it’s me! It’s not your onion, it’s mine!”

And when she said, “It’s mine!” the onion split in two and she fell back into the lake of fire and there, so I’m told, she still is.

In conclusion Bishop Kallistos notes that he would have added to Dostoevsky’s story, by saying, “What a pity that the old woman didn’t say, “It’s *our* onion.” But in saying “It’s *my* onion,” she was denying her essential humanity, because to be truly human is to be related to others, to love them and to cooperate with them. So, if you want to be faithful to the story of the old woman and the onion, you can say the Jesus Prayer: Have mercy on us.”

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	SESSION 10 QUESTIONS	LOCATION
	Chapter 6 – Education and Economy Part 1	
85	The Patriarch speaks of “a good Christian is, by conscience, not permitted to destroy nature and the environment.” Does this prohibition prevent Christians from certain job occupations?	Page 237
86	For Socrates the four (4) principle virtues are fortitude, modesty, justice, and prudence. As we have just celebrated St John Climacus of the Divine Ladder, what are the four virtues according to St John?	Page 237
87	In the Garden of Eden God gave to His Proto-Plasti a two-part command, to labor and to tend. How do these two commandments translate into action for today?	Page 239
88	Complete the following sentence? _____ represents the central means of communication between ____ and _____ in _____.	Page 240-241
89	Importance of Communication with respect to Environmental policy	Page 243
90	What is the original meaning of the Greek word νέμεση (nemisi) as contrasted with today’s meaning of “nemesis”?	Page 245
91	How does the Patriarch use the term “poverty” when speaking about ethics?	Page 245-246
92	Is an action moral if that action itself is right or wrong under a series of rules or is it moral if the consequences of the action result in good? (Deontology)	Page 247

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	SESSION 10 QUESTIONS	LOCATION
	Chapter 6 – Education and Economy Part 2	
93	The Patriarch sees the current “covenant” between creation and humanity as: a) one-sided b) logic of convenience c) in term of Creation’s usefulness to humanity	Page 250-251
94	Rev William Paley spoke of Christian utilitarianism in his book ‘Moral and Political Philosophy’ first published in 1785. In this book he states that; <i>“to arrive at the will of God concerning any action it is necessary to inquire the tendency of the action to promote or diminish the general happiness since God, when he created the human species, wished their happiness; and made for them the provisions [i.e. Creation] with that view and for that purpose [i.e. happiness].”</i> Is this statement consistent with Orthodox theology? If not, what is the inconsistency?	Page 251
95	What is presented as the fallacy of “ <i>consumerist rationalism</i> ” when offered as a solution to environmental policy?	Page 252
96	The Patriarch speaks of Christians being spiritual descendants of Abraham by divine adoption. At what point in the Orthodox Memorial service do we hear an echo of this?	Page 254
97	While humanity has been given dominion over creation, this responsibility exists in tension between _____ and _____.	Page 255
98	Compare the Patriarch statement regarding humanity’s <i>capacity for good or evil as equally vast</i> with the text on page 18, <i>Jewish Idea of The Inclinations of Good and Evil in Humanity</i> . Are these two thoughts compatible?	Page 256 and page 257, para. 3
99	Referring back to Rev William Paley statement on Christian Utilitarianism, what does the Patriarch say regarding humanity’s “purpose?”	Page 256
100	Watch the video “Swords to Plowshares” video on the Rawtools website as a way of combating gun violence.	Page 258
101	Match the following military actions with the corresponding deaths, both military and civilian.	Page 263
	WWI WWII Vietnam The Great Purge (Russia) Cultural Revolution (China)	20 million 80 million 1.2 million 1.4 million 24 million

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Jewish Idea of The Inclinations of Good and Evil in Humanity

The underlying principle in Jewish thought states that each person — Jew and gentile alike — is born with both a good inclination (*yezer ha-tov*) and an evil inclination (*yezer ha-ra*). Possessing an evil inclination is not considered bad nor abnormal. The problem, however, arises when one makes a willful choice to gratify his evil inclination, based on the prototypical models of right and wrong in the Hebrew Bible. This notion is succinctly worded in the Babylonian Talmud: "*Everything is determined by heaven, except one's fear of heaven,*" meaning, everything in a person's life is predetermined by God—except that person's choice to be either righteous or wicked, which is left to their free will.

Genesis 8:21 says "for the inclination of man's heart is evil from his youth." The doctrine of the two inclinations (or drives) is a major feature of rabbinic psychology and anthropology.

According to the rabbis, man was created with these two opposing inclinations or tendencies, one impelling him toward the good and the other toward evil. This *yezer ha-ra* corresponds roughly to man's untamed natural (and especially sexual) appetites or passions is not intrinsically evil and, therefore, not to be completely suppressed. Without it, a human being would never marry, beget children, build a house, or engage in trade. It is only when it gets out of hand that it becomes the cause of harm.

The study and observance of Torah is seen as *yezer ha-tov*, an ordering, guiding, and disciplining principle taming the natural urges. While the *yezer ha-ra* is created in man at birth, the *yezer ha-tov*, which combats it, comes with the onset of the adulthood and the development of reflection and reason. Unless it is checked and controlled, the *yezer ha-ra* will grow like habit. In one parable *yezer ha-ra* is described as that of a wayfarer who starts out by being taken in as a guest and ends by making himself the master of the house. (ref Gen. 4:7).

The *yezer ha-ra* has been personified by being identified with Satan, man's tempter in this world and his accuser in the world to come, and also with the Angel of Death. In Genesis (3:1) the serpent is presented as man's tempter towards *yezer ha-ra*.

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	SESSION 11 QUESTIONS	LOCATION
	Chapter 7 – All in the Same Boat	
102	We know that Orthodoxy teaches that each person is made in “the image and likeness of God.” Do you agree with the Patriarch that this “image and likeness” extends to the “whole of the physical environment...thru our mutual interaction?”	Page 269
103	The Patriarch speaks of “changing within ourselves the attitude of our heart towards our fellow human beings.” We are reminded of this theme of μετάνοια or repentance on which days of Holy Week?	Page 271
104	What role should universities and colleges play in environmental policy instruction and what role should the Church, Synagogue and Mosque play?	Page 273
105	What role does the Patriarch see the Church playing in scientific, technical and administrative activities?	Page 274
106	Name 4 significant benefits of the Amazon rain forest with regard to climate and environment.	Page 279
107	The Patriarch, when speaking of the “ <i>web of life</i> ” as a sacred gift of life and mentioned two things that are central and interconnected. What are these two things?	Page 283
108	The Patriarch’s code of ethics is based on understanding the _____ and _____ in this “cosmic liturgy.”	Page 284
109	The Patriarch refers to the EU used the model of Orthodox Church government as useful in determining EU administration. See below.	Page 287
110	The Patriarchate of Constantinople is the founding member of the World Council of Churches which was initiated by the 1920 Patriarchal Encyclic. (See below) Does this encyclic speak in any way to the Churches responsibility to Environmental policy?	Page 289

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2014 Working Paper - The European Union and Christian Churches: The Patterns of Interaction

In the Section on Orthodox Presence the EU recognized several Orthodox Churches. They also formed the Committee of Representatives of Orthodox Churches to the European Union (page 19) which stated; In March 2010 representatives of all Orthodox Churches in Brussels established a special committee, which **aimed to coordinate the inter-Orthodox perspectives on EU policy initiatives**. In fact, as stated in an article, published by the acting head of the representation of the Moscow Patriarchate, none of the inter-Christian organizations (which unite the representatives of different confessions) is able to speak on behalf of Orthodox Churches. The viewpoints articulated by these organizations (due to the nature of the decision-making process) are not able to express the Orthodox identity (Ilyin 2010). As the article emphasizes, **the Committee is therefore “called to make visible the presence of the global Orthodoxy both for the decision-making political elites and for an expert community and mass-media in Brussels”** (Ilyin 2010). However, this Committee does not intend to become a substitute for any existing representation, and it does not exclude the possibility for representations to cooperate on their own within the European Union. Nor is the Committee a formal structure which is able to speak on behalf of all Orthodox representations in Brussels. In fact, it looks more like a consultative body for the Discussion Paper No 3/14 21 Orthodox, but its existence is important in the respect that it allows the specific Orthodox identity to become more visible.

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1920 Encyclical of the Ecumenical Patriarchate of Constantinople

"Unto the Churches of Christ everywhere. Love one another earnestly from the heart."

(I Peter 1. 22)

- A. Our own church holds that rapprochement between the various Christian Churches and fellowship (κοινωνία) between them is not excluded by the doctrinal differences which exist between them. In our opinion such a rapprochement is highly desirable and necessary. It would be useful in many ways for the real interest of each particular church and of the whole Christian body, and also for the preparation and advancement of that blessed union which will be completed in the future in accordance with the will of God. We therefore consider that the present time is most favorable for bringing this important question and studying it together.
- B. Even if in this case, owing to antiquated prejudices, practices or pretensions, the difficulties which have so often jeopardized attempts at reunion in the past may arise or be brought up, nevertheless, in our view, since we are concerned at this initial stage only with contacts and rapprochement, these difficulties are of less importance. If there is good will and intention, they cannot and should not create an invincible and insuperable obstacle. Wherefore, considering such an endeavor to be both possible and timely especially in view of the hopeful establishment of the League of Nations we venture to express below in brief our thoughts and our opinion regarding the way in which we understand this rapprochement and contact and how we consider it to be realizable; we earnestly ask and invite the judgment and the opinion of the other sister churches in the East and of the venerable Christian churches in the West and everywhere in the world.
- C. We believe that the two following measures would greatly contribute to the rapprochement ' which is so much to be desired, and which would be so useful, and we believe that they would be both successful and fruitful:
- D. *First*, we consider as necessary and indispensable the removal and abolition of all the mutual mistrust and bitterness between the different churches which arise from the tendency of some of them to entice and proselytize adherents of other confessions. For nobody ignores what is unfortunately happening today in many places, disturbing the internal peace of the churches, especially in the East. So many troubles and sufferings are caused by other Christians and great hatred and enmity are aroused, with such insignificant results, by this tendency of some to proselytize and entice the followers of other Christian confessions.
- E. *Secondly*, that above all love should be rekindled and strengthened among the churches, so that they should no longer consider one another as strangers and foreigners, but as relatives, and as being a part of the household of Christ and "fellow heirs, members of the same body and partakers of the promise of God in Christ" (Eph. 3. 6). For if the different churches are inspired by love and place it before everything else in their judgments of others and their relationships with them, instead of increasing and widening the existing dissensions, they should be enabled to reduce and diminish them. By stirring up a right brotherly interest in the condition, the well-being and stability of the other churches; by readiness to take an interest in what is happening in those churches and to obtain a better knowledge of them, and by willingness to offer mutual aid and help, many good things will be achieved for the glory and the benefit both of themselves and of the Christian body.

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- F. In our opinion, such a friendship and kindly disposition towards each other can be shown and demonstrated particularly in the following ways:

By the acceptance of a uniform calendar for the celebration of the great Christian feasts at the same time by all the churches.

By the exchange of brotherly letters on the occasion of the great feasts of the churches' year as is customary, and on other exceptional occasions.

By close relationships between the representatives of all churches wherever they may be. By relationships between the theological schools and the professors of theology.

By the exchange of theological and ecclesiastical reviews, and of other works published in each church.

By exchanging students for further training between the seminaries of the different churches.

By convoking pan-Christian conferences in order to examine questions of common interest to all the churches.

By impartial and deeper historical study of doctrinal differences both by the seminaries and in books. By mutual respect for the customs and practices in different churches.

By allowing each other the use of chapels and cemeteries for the funerals and burials of believers of other confessions dying in foreign lands.

By the settlement of the question of mixed marriages between the confessions.

By wholehearted mutual assistance for the churches in their endeavors for religious advancement, charity and so on.

- G. Such a sincere and close contact between the churches will be all the more useful and profitable for the whole body of the Church, because manifold dangers threaten not only particular churches, but all of them. These dangers attack the very foundations of the Christian faith and the essence of Christian life and society. For the terrible world war which has just finished brought to light many unhealthy symptoms in the life of the Christian peoples, and often revealed great lack of respect even for the elementary principles of justice and charity. Thus it worsened already existing wounds and opened other new ones of a more material kind, which demand the attention and care of all the churches. Alcoholism, which is increasing daily; the increase of unnecessary luxury under the pretext of bettering life and enjoying it; the voluptuousness and lust hardly covered by the cloak of freedom and emancipation of the flesh; the prevailing unchecked licentiousness and indecency in literature, painting, the theater, and in music, under the respectable name of the development of good taste and cultivation of fine art; the deification of wealth and the contempt of higher ideals; all these and the like, as they threaten the very essence of Christian societies are also timely topics requiring and indeed necessitating common study and cooperation by the Christian churches.
- H. Finally, it is the duty of the churches which bear the sacred name of Christ not to forget or neglect any longer His new and great commandment of love. Nor should they continue to fall piteously behind the political authorities, who, truly applying the spirit of the Gospel and of the teaching of

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Christ, have under happy auspices already setup the so-called League of Nations in order to defend justice and cultivate charity and agreement between the nations.

- I. For all these reasons, being ourselves convinced of the necessity for establishing a contact and league (fellowship) between the churches and believing that the other churches share our conviction as stated above, at least as a beginning we request each one of them to send us in reply a statement of its own judgment and opinion on this matter so that common agreement or resolution having been read, we may proceed together to its realization, and thus "speaking the truth in love; may grow up into Him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplies, according to the effectual working in the measure of every part, maketh increase of the body unto the working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Eph.4: 15,16).