

Just Peace

Just Peace
Orthodox Perspectives

Edited by
Semegnish Asfaw, Alexios Chehadeh
Marian Gh. Simion

WCC PUBLICATIONS
GENEVA

Just Peace: Orthodox Perspectives

Semegnish Asfaw, Alexios Chehadeh, Marian Gh. Simion, *Editors*

World Council of Churches
150 route de Ferney, P.O.Box 2100
1211 Geneva 2, Switzerland
ISBN: 978-2-8254-1554-2

This volume is published in collaboration with:
The Institute for Peace Studies in Eastern Christianity
21 Oak Ridge Drive
Ayer, MA 01432, U.S.A.
ISBN: 978-0-9835779-0-4

Institut für Theologie und Frieden
Herrengarten 4
D-20459 Hamburg, Germany

Typesetting, layout & production: Marian Gh. Simion

© 2012 WCC Publications

All rights reserved. Except for brief quotations in printed reviews, no part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—electronic, mechanical, photocopy, recording, or any other—without the prior written permission of the publishers.

Contents

Contributors	ix
--------------	----

Introduction	xvii
--------------	------

Semegnish Asfan, Alexios Chebadeh, Marian Gh. Simion

An Orthodox Contribution toward a Theology of Just Peace: Outcome Document of the International Orthodox Consultation at Saidnaya, Syria, October 22, 2010	xxii
--	------

PROLOGUE

Patriarchal Addresses	1
------------------------------	----------

Peace: A Divine Gift and Human Responsibility	3
---	---

*His Beatitude Daniel Ciobotea,
Patriarch of the Romanian Orthodox Church*

Every Human Being Is a Creation of God	5
--	---

*His Holiness Ignatios IV Hazim,
Greek Orthodox Patriarch of Antioch and All the East*

You Shall Love Your Neighbor as Yourself	7
--	---

*His Holiness Ignatius Zakka I Iwas,
Patriarch of Antioch and All the East,
Supreme Head of the Universal Syrian Orthodox Church*

PART ONE

Orthodox Peace Ethics in Eastern and Oriental Christianity	11
---	-----------

Chapter 1

Nationalism and Orthodoxy in Father Dumitru Stăniloae's Thinking	13
---	----

Metropolitan Irineu Popa and Marian Gh. Simion

Chapter 2	
The Coptic Orthodox Church on War and Peace	24
<i>Bishop Angaelos</i>	
Chapter 3	
Engaging the Realities of War and Peace in the Bulgarian Orthodox Tradition	33
<i>Antonia Atanassova</i>	
Chapter 4	
Relations between the Russian Orthodox Church and the Military	43
<i>Alexei Bodrov</i>	
Chapter 5	
The Armenian Orthodox Church's Justification of the Use of Violence during War	49
<i>Harutyun Harutyunyan</i>	
Chapter 6	
Greek Religious Nationalism and the Challenges of Evangelization, Forgiveness and Reconciliation	68
<i>Pantelis Kalaitzidis and Nicholas Asproulis</i>	
Chapter 7	
Reflections from History, Culture and Theology in the Indian Malankara Orthodox Church	90
<i>Jacob Kurien</i>	
Chapter 8	
Orthodox Perspectives in the Americas and Western Europe on the Invasion of Iraq	98
<i>Philip LeMasters</i>	
Chapter 9	
Orthodox Observations on Peace and War	117
<i>Georgios I. Mantzaridis</i>	

Chapter 10	
Peace-War-Ecclesia in Modern Greece: Fragments and Continuities	128
<i>Christos Tsironis</i>	

PART TWO

Orthodox Contributions to a Theology of Just Peace: Developing the Principles of Just Peace	153
--	------------

Chapter 11	
The Church Must Speak Out for Peace and Justice	155
<i>Aida Avanesian</i>	

Chapter 12	
The Peaceable Vocation of the Church in a Global World	163
<i>Emmanuel Clapsis</i>	

Chapter 13	
An Orthodox Perspective from an Asian Context	175
<i>Kondothra M. George</i>	

Chapter 14	
The Orthodox Church in Situations of War and Conflict	186
<i>Tamara Grdzelidze</i>	

Chapter 15	
Orthodox Christianity and Islam: from Modernity to Globalization, from Fundamentalism to Multiculturalism and the Ethics of Peace	201
<i>Pantelis Kalaitzidis</i>	

Chapter 16	
Peace, Mercy and Justice: Reconciling the World and Judging the World by God	222
<i>Jack Khalil</i>	

Chapter 17	
Theological and Historical Review	232
<i>Theodora Ansam Nasser</i>	
Chapter 18	
Peace and the Social Theology in the Thought of Nicolae Mladin, Metropolitan of Transylvania	240
<i>Ciprian Iulian Toroczkai</i>	
Chapter 19	
Understanding the Concept of Just Peace in the Contemporary Teaching of the Russian Orthodox Church	261
<i>Alexander Vasyutin</i>	

Contributors

Bishop Angaelos Bishop Angaelos is a general bishop of the Coptic Orthodox Church of Alexandria. He is a member of the Holy Synod of the Coptic Orthodox Church, currently the Patriarchal Exarch for the Youth Ministry at the Patriarchal Center and the Coptic Orthodox Theological College at Stevenage, United Kingdom. His Grace Angaelos served as Papal secretary for His Holiness Pope Shenouda III, and currently works in ecumenical and public relations in the United Kingdom. He is Principal of Saint Athanasius the Apostolic Coptic Theological College in United Kingdom, President of the Council of the Oriental Orthodox Churches in the United Kingdom and the Republic of Ireland (COOC), moderator of the Churches' Inter-Religious Network (CIRN) for Churches Together in Britain and Ireland (CTBI), co-founder and co-chair of the Catholic-Oriental Orthodox Regional Forum (COORF), scholar-consultant on the Christian-Muslim Forum (CMF) and a member of the Anglican-Oriental Orthodox International Commission.

Semegnish Asfaw Ms Semegnish Asfaw works as a Research Associate at the World Council of Churches (WCC); one of her tasks was to coordinate the expert consultations that would feed the process leading to the International Ecumenical Peace Convocation (IEPC). She is trained in International Law and Humanitarian Law. Prior to joining the World Council of Churches, Ms Asfaw had working experience with the International Catholic Migration Commission. Some of her work includes: *The Responsibility to Protect: Ethical and Theological Reflections*, Semegnish Asfaw, Guillermo Kerber and Peter Weiderud (eds), World Council of Churches Publications, 2005; "The Protection of Civilians: Bridging the Protection Gap," in *World Federalist News*, spring 2005, Issue 49, page 8-10; *Human Dignity and War: Christian Churches Perspective*, 2nd International Course for the Formation of Catholic Military Chaplains to Humanitarian Law, Libreria Editrice Vaticana, Pontifical Council for Justice and Peace, Vatican City, 2009, p. 74-84; "Living Letters: The Human Face of Solidarity," in *New Routes* magazine, spring 2011, Volume 16, p. 15-18. She is the co-editor of the book which compiled the outcomes of this consultation.

Nikolaos Asproulis Mr Nikolaos Asproulis was born in Athens and studied theology at the University of Athens. He is currently working as a

religious teacher in secondary education of Greece. In his master thesis Mr. Asproulis focused on the “Existential implications of the Trinitarian theology of John Zizioulas.” Since 2008 he is working on his doctoral dissertation at the Hellenic Open University, comparing the theological methodologies of G. Florovsky and J. Zizioulas. He is a member of the academic team of the Volos Academy for Theological Studies and of the editorial committee of the Greek orthodox theological journal of the Church of Greece *Theologia*. Since 2011 he is also a member of the International Association of Orthodox Dogmaticians.

Antonia Atanassova Dr. Antonia Atanassova is currently a lecturer at Boston College. Her interests relate to the formation of early Marian theology, Alexandrian christology, and the relationship between aesthetics and ideology in the patristic period. She is a member of the International Early Mariology Project, which aims to publish a compendium of Marian references in pre-Ephesian sources. She is a native of Bulgaria and serves on the board of directors for the Bulgarian Theological Association “Saint Athanasius”.

Aida Avanissian Dr Aida Avanissian is the Chairman of Armenian Council in Tehran, and the Chairman the Diocesan Council of the Diocese of Tehran of the Armenian Catholicosate of Cilicia. She is a specialist in International Law, currently residing in Teheran, Iran.

Alexei Bodrov Alexei Bodrov is the founder and president of the St Andrew’s Biblical Theological Institute in Moscow, Russia and editor-in-chief of St Andrew’s Institute Press. Dr. Bodrov is a Board member of the International Association for the Promotion of Christian Higher Education (2001-07) and an Executive Committee member of the Ecumenical Association of Academies and Laity Centres in Europe (2004-07). He is a European Advisor to the John Templeton Foundation (USA), a member of the Academic Committee of the project “Science, Theology and the Ontological Quest” (Rome), a member of the Animation Group of the project *Sources* – Orthodox-Catholic co-operation in education and culture (Arezzo), co-editor for the Russian translation of “History of Vatican II” (5 vols.), and member of the Editorial Board of *Bibliotheca Biblica* series.

Alexios Chehadeh Fr Alexios Chehadeh serves as a priest and since 2007 has the title the Exarchos of the Rum Orthodox Church of Antioch in Germany. Currently he is in charge of the parishes of Achim, Hannover, Kassel and Butzbach. He served between 2000-2007 as the

representative of the Metropolitan for Germany and took part on his behalf in various pan-orthodox and ecumenical bodies, and held several pastoral and administrative positions. He teaches “History and Culture of the Near East” at the University of Hamburg, and serves as Research Consultant at the Institute for Theology and Peace in Hamburg (ITHP), where he is also responsible for the institute’s book series on “Theology and Peace.” 2003 he initiated the weekly *Die Frohe Botschaft*, published some articles concerning the interreligious and inter-Christian dialog, and is the author of *Christians in Muhammad’s Environment* (MA thesis, Hamburg, 2004), currently writing his doctoral dissertation on the subject: “Violence in Islam.”

Patriarch Daniel Ciobotea His Beatitude Dr Daniel Ciobotea is the Patriarch of the Romanian Orthodox Church. He served as Lecturer and as Assistant Director of the Ecumenical Institute in Bossey, Geneva (Switzerland), and held an appointment as Associate Professor in Geneva and Fribourg (Switzerland). Currently, His Beatitude holds faculty appointments in the theological schools of the universities of Iași and București. He is a past member of the Executive and Central Committees of the World Council of Churches (Geneva, 1991-1998), a past member in the Presidium and in the Central Committee of the Conference of European Churches (from 1990), past Vice President of the Second General Assembly of the Conference of European Churches (Graz, 1997). His Beatitude is an elected Member of the International Academy of Religious Sciences (Bruxelles), and an Honorary Member of the Romanian Academy.

Emmanuel Clapsis Rev. Dr Emmanuel Clapsis is Archbishop Iakovos Professor of Orthodox Theology and former dean of Holy Cross Greek Orthodox School of Theology in Boston, USA. His theological interests are reflected in his authored books, *Orthodoxy in the New World* (Thessaloniki: Pournaras), *Orthodoxy in Conversation: Orthodox Ecumenical Engagements* (Holy Cross Press/WCC Publications, 2000) and in the books that he edited, such as *The Orthodox Churches in a Pluralistic World* (WCC Publications, 2004) and *Violence and Christian Spirituality* (WCC Publications, 2007). Fr Clapsis has served as a Reference Group Member of the WCC Decade to Overcome Violence (DOV) from 2001-2010, the Vice Moderator of the Faith and Order Commission of the World Council of Churches (1991-1998) and commissioner of Faith and Order Commission of the U.S. National Council of Churches (1985-1991).

Kondothra M. George Rev. Prof. Dr Kondothra M. George is a member of the Central Committee of the World Council of Churches. He is a priest of the Indian Orthodox Syrian Church in India, and served as moderator of the WCC Programme Committee 1998-2006. Fr George is principal of the Orthodox Theological Seminary in Kottayam, Kerala, India.

Tamara Grdzeldze Dr Tamara Grdzeldze is a member of the Orthodox Church of Georgia, and currently serves as a Programme Executive within the Faith and Order Secretariat of the World Council of Churches, Geneva. She holds a DPhil from the University of Oxford, a doctorate in Mediaeval Georgian Literature from Tbilisi State University and an honorary doctorate from the Faculty of Theology, University of Bern. Her publications include: *Georgian Monks on Mount Athos: Two Eleventh-Century Lives of the Hegoumenoi of Iviron*, translation, notes and introduction (2009); *Witness through Troubled Times: A History of the Georgian Orthodox Church, 1811 to the Present*, co-edited with Martin George and Lukas Vischer (2006), and *One, Holy, Catholic and Apostolic: Ecumenical Reflections on the Church* (editor), WCC Faith and Order Paper No. 197 (2005). She currently resides in Geneva, Switzerland.

Patriarch Ignatios IV Hazim His Holiness Ignatius IV Hazim is the Patriarch of Antioch and All the East, the third ranking hierarch of the Orthodox Church after the Patriarchs of Constantinople and Alexandria, and resides in Damascus, Syria. His Holiness is the founder of the Balamand Orthodox Theological Seminary in Lebanon, where he served for many years as its dean. He is also a co-founder of the Orthodox Youth Movement of Lebanon and Syria in 1942, and in 1953 helped to establish Syndesmos, the world fellowship of Orthodox Youth and Theological Schools.

Harutyun Harutyunyan Dr Harutyun Harutyunyan is an Armenian theologian, currently working as a postdoctoral Research Fellow at University of Münster. He served his church in various capacities, as Ecumenical Adviser, Parish Counselor and youth trainer at the diocese of Armenian orthodox church in Germany; Headmaster of Vazgen Theological Seminary of Sevan; Lecturer at Gevorgian Theological Seminary-University of St. Etchmiadzin, Armenia; and as Personal Assistant of H. H. Karekin I. Patriarch of All Armenians in Mother See of Holy Etchmiadzin. He authored and published numerous studies, most recently including: "Feindbilder und Selbstbilder" in *Armenischen Schulbüchern: Ausgewählte Beispiele aus dem aktuellen*

Religions, Geschichts- und Literaturunterricht, in Arsen Djurović/Eva Matthes, Hrsg., *Freund und Feindbilder in Schulbüchern. Beiträge zur historischen und systematischen Schulbuchforschung*, Bad Heilbrunn 2010, 201-21; “The Role of the Armenian Church during Military Conflicts,” in *Caucasus Analytical Digest* 20 (11 October 2010), 7-9; and others. His current research interests include peace and conflict studies, international studies, religious studies, and sociology.

Patriarch Ignatius Zakka I Iwas His Holiness Ignatius Zakka I Iwas is the 122nd reigning Syriac Orthodox Patriarch of Antioch and All the East, and Supreme Head of the Universal Syriac Orthodox Church. His Holiness was an observer at Second Vatican Council, and later served as Metropolitan of Mosul, Archbishop of Baghdad and Basra, then elected Patriarch, when he received the name Ignatius. His Holiness is a member of several Eastern and Western Academies and has authored numerous books on Christian education, theology, history and culture in Syriac, and the Arabic and English languages. As patriarch, he established a monastic seminary, met with John Paul II during the Roman pope’s trip to Syria in 2001, and installed numerous metropolitans, including Baselios Thomas I as Catholicos of India.

Pantelis Kalaitzidis Dr Pantelis Kalaitzidis is the Director of the Volos Academy for Theological Studies in Greece. He is the author of over 50 papers published in Greek, French, English, German, Russian, Bielorrussian, Romanian, Serbian, and Arabic. He currently focuses in research on the eschatological dimension of Christianity, the dialogue between Orthodox Christianity and Modernity, theology and modern literature, religion and multiculturalism, religious nationalism and fundamentalism in Orthodox context, post-modern hermenutics on Patristics. He has been a visiting scholar at the Holy Cross Greek Orthodox School of Theology, Boston, and at the Princeton Theological Seminary, while teaching at St. Sergius Institute, the Hellenic Open University and the University in Thessaly (Volos). His latest book, *Orthodox Christianity and Modernity. An Introduction*, published in Greek by Indiktos Publications (2007), was published in Romanian by EIKON (Cluj-Napoca, 2010), and is currently being translated into English, French and Serbian.

Jack Khalil Archimandrite Prof. Dr Jack Khalil is Assistant Professor of New Testament Exegesis at St John of Damascus Institute of Theology–University of Balamand, in Lebanon. He taught as Visiting Professor at the

University of Thessaloniki, the Institute for Orthodox Christian Studies, (Cambridge), St Serge (Paris) and others. He is the author of *Justification – Reconciliation – Final Judgement in Romans: A Contribution to Pauline Soteriology*. Bibliotheca Biblica Series #30, Pournaras, Thessalonica, 2004 (in Greek) and has many studies published in Lebanon, Greece, France, USA, Belgium, Bulgaria. Archimandrite Khalil is a member of the Biblical Federation in Lebanon and the Middle East, the Hellenic Society of Biblical Studies, and the Revision Committee of the van-Dyck–Boustani Bible Arabic Translation. He is a Church representative of the Patriarchate of Antioch and All the East in the Committee of the Eastern Orthodox and Oriental Orthodox Churches for the Collaboration with United Bible Societies.

Jacob Kurien Rev. Dr. Jacob Kurien is a professor at the Orthodox Theological Seminary, Kottayam, Kerala, currently serving as its Vice-Principal. He served as a member of the WCC Decade to Overcome Violence drafting group for the International Ecumenical Peace Convocation. Additionally, he served as the Secretary for the Oriental Orthodox Curriculum Committee; the Secretary of the Inter-Church Relations, Malankara Orthodox Church; Convener, Dialogue Commission, Kerala Council of Churches; Chief Editor, *Malankara Sabha* (official organ of the Malankara Orthodox Church); Member, Standing Commission, Faith and Order, W.C.C. Geneva; and Member, Joint International Commission-Catholic Church and Malankara Orthodox Church.

Philip LeMasters Rev. Prof. Dr Philip LeMasters is the Dean of the School of Social Sciences and Religion, and Professor of Religion at McMurry University. He also serves as a priest of the Antiochian Orthodox Christian Archdiocese of North America, serving in the Diocese of Wichita and Mid-America at St. Luke Mission, Abilene, Texas. He also earned the M.A. in Applied Orthodox Theology from Balamand University through the Antiochian House of Studies. Fr LeMasters is member of the Board of Trustees at St. Vladimir's Orthodox Theological Seminary in New York, a member of the American Academy of Religion and the Society of Christian Ethics. His current research focuses on applied issues in moral theology in light of Orthodox liturgy, spiritual practices, and canon law. His publications have addressed Orthodox stances on marriage, sexuality, peace and war, environmental stewardship, and health care.

Georgios I. Mantzarides Dr. Georgios Mantzaridis is Emeritus Professor of the Aristotle University of Thessaloniki School of Theology

and Honorary Professor of the University of Bucharest, School of Theology. Professor Mantzaridis is a Member in the Commission on Bioethics of the Holy Synod of the Church of Greece. He authored numerous articles and books on Orthodox Theology, Sociology and Ethics of Christianity. Some of his work includes *The Deification of Man* (1984), *Orthodox Spiritual Life* (1994) *Grundlinien Christlicher Ethik* (1998); *Personhood and Institutions* (1997) [Greek]; *Sociology of Christianity* (1999) [Greek]; *Globalization and Globality* (2001) [Greek]; *Christian Ethics Vol. I & II* (2004) [Greek], and several others.

Theodora Ansam Nasser Sister Theodora (Ansam A. Nasser) is originally from Baghdad, Iraq. Originally educated as a scientist in Microbiology at Al Mostansria University of Baghdad, in 1995 she joined the nunnery of St. Jacob Bradeus in Damascus. Sister Theodora conducted preliminary ecclesiastic studies at the St. Ephraim Theological Seminary of the Syrian Orthodox Church, in Damascus, Syria, and then in 2002 she graduated with Bachelors in Pastoral Theology from Aristotle University of Thessaloniki. In 2009 she received her Master Degree in the Syriac Fathers' Hermeneutic of the New Testament from Athens University, then was part of a program of Ecumenical Spirituality in Ecumenical Institute of Bossey in the last academic year 2009- 2010.

Metropolitan Irineu Popa His Eminence, Dr. Irineu Popa is the Archbishop of Craiova and Metropolitan of Oltenia in Romania, and serves as professor of Ethics and Dogmatic Theology, as well as dean of the Theological School of the University of Craiova. His Eminence published 17 books and over 70 scholarly articles of theological research. His latest books include *L'Eglise communion des hommes dans la Sainte Trinite*, Universitaria, Craiova, 2003; *Le Mistere de la Sainte Trinite dans la communion des Personnes*, Universitaria, Craiova, 2003; *În dubul sfințeniei lui Hristos*, Universitaria, Craiova, 2001; *Omul: Ființă spre îndumnezeire*, Arhiepiscopia de Alba-Iulia, Alba-Iulia, 2000; *Iisus Hristos sau Logosul înomenit*, România Creștină, București, 1999. His Eminence is an Honorary Member of the Romanian Academy.

Marian Gh. Simion Mr Marian Gh. Simion is the Assistant Director of the Boston Theological Institute and the founder of the Institute for Peace Studies in Eastern Christianity. He is trained as an Orthodox theologian and political scientist, and teaches at Boston College Department of Theology and serves as Field Education Supervisor at Harvard Divinity School. He is the founding editor of the *BTI Magazine*, Editor-in-Chief of the *Journal of the American Romanian Academy of Arts and Sciences*, and a board member of

Studii Teologice of the Romanian Patriarchate. His latest books include *Religion and Political Conflict: From Dialectics to Cross-Domain Charting* with contributions from David Little and Ambassador Mihnea Motoc and a Preface by His All-Holiness Ecumenical Patriarch Bartholomew I; ARA/PIP, Montreal, 2011; *Overcoming Violence: Religion, Conflict and Peacebuilding*, (co-editor and contributor with Rodney L. Petersen; Foreword by Jesse L Jackson) BTI: Newton, 2010; and others. He is a member of the American Academy of Religion, American Romanian Academy of Arts and Sciences, American Political Science Association, and other professional organizations.

Ciprian Toroczkai Dr Ciprian Iulian Toroczkai is Assistant Professor of Ethics at the Andrei Şaguna Faculty of Orthodox Theology of Lucian Blaga University of Sibiu, Romania. He is the author of several books (published in Romanian), the latest including *Russian Theology in Diaspora* (2007), *The Patristic Tradition in Modernity. Fr. G.V. Florovsky's Ecclesiology in the Context of Contemporary Neo-Patristic Movement* (2008), *The „True” and „False” Ecumenism: Orthodox Perspectives about the Dialogue between Christianity* (2010, co-authored with Aurel Pavel), and others.

Christos Tsironis Dr Christos Tsironis is a lecturer at the School of Theology of the Aristotle University of Thessaloniki, teaching in the area of Contemporary Social Theory. He has published articles in the areas of theology, social theory, and sociology of religion, intercultural dialogue, and epistemology. His publications include *Social Exclusion and Education in Late Modernity*, Thessaloniki: Vantias, 2003 (Greek), and *Globalization and Local Communities. A contribution to Social Ethics and Community Work*, Thessaloniki: Vantias, 2007 (Greek)

Alexander Vasyutin Fr Alexander Vasyutin is a member of the Central Committee of the World Council of Churches. He studied pastoral theology at St Tikhon Orthodox University of Human Sciences in Moscow, and in the spring of 1999 he was ordained deacon. In 2002 he started working with the Secretariat for Inter-Christian Relations, then in December 2002 he studied ecumenism at the Ecumenical Institute of the WCC, Bossey, Geneva, and during the summer of 2003 he was elected member in the Central Committee of the Conference of European Churches. In August 2005 he was ordained priest by Metropolitan Kirill of Smolensk and Kaliningrad (now Patriarch of Moscow and All Russia).

Introduction

Semegnish Asfaw, Alexios Chehadeh,
Marian Gh. Simion

As part of the process leading to the International Ecumenical Peace Convocation (IEPC) mandated by the 9th General Assembly of the World Council of Churches in 2006 (Porto Alegre, Brazil), a set of consultations on the notion of peace—in its various dimensions—was launched in 2007 aswell. An expert consultation on The Responsibility to Protect—held at the Evangelische Akademie Arnoldshain (Germany) in 2007—revealed the richness of the Orthodox tradition on issues such as war and peace, responsible protection of endangered civilian populations, and legitimate use of force.

As a follow-up to this consultation, two international conferences were co-organised by the Institute for Theology and Peace (ITHF), the World Council of Churches (WCC), and the Institute for Peace Studies in Eastern Christianity (IPSEC), bringing together Orthodox theologians from the Eastern and Oriental families. These consultations were focused on the Orthodox teachings on peace and justice: *Ethics of Peace: An Orthodox Christian Consultation* (Bucharest, Romania in 2009), and *Orthodox Contributions to a Theology of Just Peace: Developing the Principles of a Just Peace* (Saydnaya, Syria in 2010). This book is composed of a selection of the papers presented during these conferences.

Both conferences were welcomed, hosted, blessed and addressed by their respective Patriarchs, namely His Beatitude Daniel Ciobotea, Patriarch of the Romanian Orthodox Church; His Beatitude Ignatius IV Hazim, Greek Orthodox Patriarch of Antioch and All the East; in cooperation with His Holiness Ignatius Zakka Iwas, Patriarch of Antioch & All the East,

Supreme Head of the Universal Syrian Orthodox Church – as reflected in the prologue of this volume. Such endorsement was a clear indication of the importance of the understanding and practice of peace and justice; it reaffirmed that peace is a divine gift, that humanity is created in God's image, and that love is the essence of Christianity.

Given the diverse and rich theological, cultural and political experiences of Orthodox churches throughout history, the two conferences explored the differences in perceptions, understanding and practice of peace among Orthodox churches and communities.

The Bucharest conference proposed several questions with the expectation that reflections would be provided from within the experience of each church. Questions included the following: What are the core teachings of the Eastern Church on peace and peaceful coexistence? Does the Eastern Church endorse war? Is war holy? Is war a lesser evil or a lesser good? As no pan-orthodox synod ever endorsed a Just War theory, the agony of war often created sentiments of self-righteousness, particularly when acting in self-defence, while also maintaining a sense of guilt for any act of violence. In order to reach a comprehensive understanding of the ethics of peace in Orthodox Christianity, the invited scholars were challenged to reflect historically and theologically on the experience of their local church over issues such as blessing weapons in times of warfare, the role of canonical traditions, the relationship between church and state, nationalism, globalization, sentiments of victimization, traditional perceptions of good and evil, the role of chaplaincy, and so on.

In engaging such themes, scholars such as Bishop Angaelos, Dr Antonia Atanassova, Dr Alexei Bodrov, Dr Harutyun Harutyunyan, Fr Jacob Kurien, and Fr Philip LeMasters insisted on their theological contextualization by emphasizing the historical experience of each church. On the other hand, scholars such as Dr Georgios I. Mantzaridis, Metropolitan Irineu Popa, Nikolaos Asproulis, Dr Pantelis Kalaitzidis, and Dr Christos Tsironis offered in-depth theological examinations.

At the Saydnaya conference the participants wrestled with questions surrounding the concept of “just peace,” again from the perspective of their own social contexts. The proposed questions included, what is the Orthodox teaching and understanding of a peaceful and just world? What are the role and mission of Orthodox communities as agents of peace? If peace cannot be understood in the absence of justice, then what does

“just peace” entail? Where do Orthodox churches and their communities stand in the face of current controversial challenges to peace, such as intervention for protection purposes, responsible prevention, and legitimate protection, and so on?

In order to reach a comprehensive understanding of the basic principles, and also coin a specific Orthodox Christian concept of “just peace,” the initial attempt was to steer the consultation towards general social ethics. This is because, in the Orthodox Church, the understanding of peace-oriented justice is rooted in a long ethical and canonical tradition centred not only on the Gospel, but also on three basic definitions offered by the Roman jurists Celsus and Ulpianus. While Celsus (+129C.E.) defined justice as “the art of good and equity” (*jus est ars boni et aequi*), Ulpianus (170-228C.E.) emphasized its distributive aspect, saying that, “justice is the constant and perpetual desire to give everyone his/her due.” (*justitia est constans et perpetua voluntas, jus suum cuique tribuendi*). He described the purpose of justice in non-violent terms saying that, “the precepts of justice are these: to live honestly, to harm no one, and to give everyone his due.” (*juris praecepta sunt haec: honeste vivere, alterum non laedere, suum cuique tribuere* [Justinian, *Institutes* I, I, 3; Digest, I, I, 10]) These definitions were adopted not only by the Byzantine state as guiding principles for social justice, but also replicated in the moral teachings of the Orthodox Church. For instance, when all Eastern Orthodox patriarchs adopted Metropolitan Petru Movilă’s Orthodox Confession of Faith during the pan-Orthodox Synod of Iași in 1642, the work of peace was understood as doing justice. As this unanimously-adopted catechism declared, “holy justice means giving everyone his due as deserved, without discrimination by virtue of one’s wealth or social status. Furthermore, Christian justice means responding to evils by doing the good, as the Apostle taught (Romans 13:7).”

The proposed reflective questions focused on concepts extracted from these definitions in order to develop the principles of an Orthodox theology of Just Peace. In this regard, Fr Alexander Vasyutin engaged some Western perspectives on the Just Peace concept, insisting on its incompatibility with the contemporary precepts of the Russian Orthodox Church. At the same time, all presentations maintained to a certain extent a comprehensive analysis, while exploring a specific track.

First, viewing justice as an “art of good and equity,” the question tapped into the coordination of preventive measures required from

the Church in engaging political power. While Dr Aida Avanesian recommended international advocacy for peace and justice, Dr Ciprian Toroczka presented a case of such advocacy conducted from within the confines of the Cold War. From a different perspective, Fr Kondothra M. George pointed to the UN Millennium Development Goals as a venue of engagement, exemplifying how his local church in India could implement them. Furthermore, Archimandrite Jack Khalil from Lebanon stressed the crucial role played by the interpretation of scripture on issues of peace and justice, and Sister Theodora Ansam Nasser exemplified how the interpretation of such sacred texts could be implemented in places of conflict, particularly in her native Iraq.

Second, the 1642 Orthodox Confession of Faith defined the peacemaker as the one who (1) prays for peace, (2) mediates between the oppressor and the oppressed, and (3) mediates between rival political authorities in order to eliminate military confrontations. The participants were encouraged to describe what their local churches do in this regard, and how strategies and tactics could be shared across cultures. Here, Dr Tamara Grdzeldze offered a case-study analysis of the difficult path which the Georgian Orthodox Church and the Russian Orthodox Church had to carve in mediating the recent military confrontation between Georgia and Russia.

Third, by “giving everyone his/her due,” the participants were encouraged to reflect on their own contextual understanding of justice, asking whether justice should be restorative, distributive, or punitive in nature. Thus, Fr Emmanuel Clapsis offered a comprehensive theological analysis of peace, insisting on justice in its restorative aspect, as historically developed by Orthodox Christianity.

Fourth, concerning the broad expression “to live honestly,” several proposed questions pondered what it means to live honestly in a currently deregulated world economic system. Here, specific reflective questions focused on justice for workers, the relationship between the laissez-faire capitalism and social justice, and whether the interest charged for money lending is a sin, or merely its abuse.

Fifth, the question of inter-religious coexistence was raised in view of the Church’s claim to be the true one, focusing on general attitudes toward other religions, and on the role of dialogue. Here, Dr Pantelis Kalaitzidis offered a magisterial thesis on peaceful dialogue between

Orthodox Christianity and Islam, as driven by modernity, globalization, fundamentalism and multiculturalism.

Finally, the participants were challenged to explore and reflect upon the level of implementation of the ethical teachings into social action. Last but not least, the Bucharest conference hosted the formal launching of the Institute for Peace Studies in Eastern Christianity (IPSEC). Therefore, IPSEC's founder wishes to record his recognition and gratitude to several people whose role was crucial, starting with Fr Raymond Helmick, SJ, Dr Mugur A Roz, Denise E. Simion, Semegnish Asfaw, Dr Heinz-Gerhard Justenhoven, Dr Geiko Muller-Fahrenholz, Dr Konrad Raiser, and others.

As editors, we wish to express our gratitude to all those involved in making these conversations possible, particularly to the authors themselves, whose expertise, hard work and dedication are commendable. Special gratitude goes to our hosts in Bucharest and Damascus, such as His Beatitude Patriarch Daniel Ciobotea, His Beatitude Ignatius IV Hazim, His Holiness Ignatius Zakka Iwas, Fr Michael Tita, Fr Alexios Chehadeh, Mr. Samer Laham, and many others.

Today, such reflections on peace and justice are crucial, as the world witnesses profound political transformations, particularly in Northern Africa and the Middle East. Analysts are yet again divided on whether coercive solutions to “protect” the civilian population qualify as just war, or simply as war. Peace is a gift from God—our King of Peace—as well as a vocation. Peace is communion with God—as he gives peace to those who serve him (Psalms 85:8-13)—and is salvation (Rom 16:20) for those who practise it. Peacemaking is therefore a concrete opportunity to connect our theology with ethical witness and praxis, faith with social transformation. We are confident that this volume will make a solid contribution to the emerging field of peace studies.