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Greek Orthodox Patriarchate of Antioch and the All East

orthodox contribution to a
Theology of Just Peace



Developing the Principles of a Just Peace

17-22 October 2010, Saydnaya, Syria

sponsored by

The Institute for Theology and Peace (Hamburg)

World Council of Churches (Geneva)

Institute for Peace Studies in Eastern Christianity (Boston)

Orthodox Contribution to a
Theology of Just Peace
Developing the Principles of Just Peace



October 17-22, 2010

*St. Christophoros Patriarchal Monastery
Antiochian Conventions Center*

**THE GREEK ORTHODOX PATRIARCHATE OF
ANTIOCH AND THE ALL EAST**

Saydnaya (Damascus), SYRIA

SPONSORED BY

The Institute for Theology and Peace (Hamburg)

World Council of Churches (Geneva)

Institute for Peace Studies in Eastern Christianity (Boston)

MAIN ORGANIZERS



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Prof. Dr Heinz-Gerhard Justenhoven is the Director of the Institute for Theology and Peace, Hamburg, Germany and Professor at the University of Freiburg. Since 1979 until 1984 he studied theology and philosophy in Frankfurt/Main, Germany and at Marquette University, Milwaukee/WI. He holds a BA in philosophy, and MA in theology and a PhD in social ethics from Phil. Theol. Hochschule St. Georgen, Frankfurt/Main (Jesuit College of Philosophy and Theology) on: Francisco de Vitoria's Peace Ethics (1990). 2nd thesis (Habilitation) at the University of Freiburg/Germany (2006) on Ethics and International Arbitration. Since 1995 Director of Institute for Theology and Peace, Hamburg, and since 2010 Professor at the University of Freiburg. Lectured Political Philosophy at the Helmut Schmidt University, Hamburg (1996-2008) and at the University of Freiburg (2009). Visiting Professor at Central Theological Union, Chicago in 2006 and 2008 and Hekima College, Nairobi/Kenya in 2007 and 2009. Member of the German Commission on Justice and Peace.



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Semegnish Asfaw works as a Research Associate within the Decade to Overcome Violence (DOV) programme of the World Council of Churches (WCC), and is in charge of monitoring the expert consultations that will feed the process leading to the International Ecumenical Peace Convocation (IEPC). She studied law at Addis-Abeba University and then at Université Montesquieu Bordeaux-IV, and obtained her Masters Degree in Law (focusing in International Humanitarian Law). She also took Human Rights courses at the University of California in Berkeley (UCB). Prior to joining the WCC, she was involved with UNICEF and the International Catholic Migration Commission. In 2005, she coordinated an experts' conference on "The responsibility to protect: ethical and theological reflections". She is the co-editor of a book which compiled the outcomes of this consultation.



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Mr. Marian Gh. Simion, PhD (ABD, political science), PhD (candidate, theology) is the founder of the Institute for Peace Studies in Eastern Christianity. He also works as Assistant Director of the Boston Theological Institute; teaches peace studies at Boston College & Hellenic College; and serves as Field Education Supervisor at Harvard Divinity School. Trained both as an Orthodox theologian and a political scientist, Marian Simion focuses his research on contentious politics, international security, and religious violence—with a special emphasis on Orthodox Christianity. He is the founding editor of the *BTI Magazine*, and the Editor-in-Chief of the *Journal of the American Romanian Academy of Arts and Sciences* – a peer reviewed multidisciplinary publication of the Academy.



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St. Christophoros Patriarchal Monastery
**The Greek Orthodox Patriarchate of
Antioch and the All East**
Damascus, C.S, Saydnaya, SYRIA
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ABOUT THE CONSULTATION

The first consultation on Orthodox Peace Ethics in Bucharest (July 2009) has given insight into the rich tradition of the orthodox theology on peace as well as the relevance of historical circumstances for the formulation of ethical positions that need further reflection and development in the 21st century.

In the same manner the Inter-Orthodox Consultation that took place on the Greek island Leros (September 15–18, 2009) raised important perspectives that call for research. The challenges of globalization as well as the reality of war call upon Christians and Churches to voice the peace message of Christ. Churches around the world have committed themselves to contribute to the International Ecumenical Peace Convocation from their respective traditions. Orthodox Churches and theologies are invited to bring together the best of their traditions for the development of a Just Peace as theological and ethical foundation of a peaceful international society in the 21st century.

Peace is a divine gift. As Christians we confess Christ as the Alpha and Omega of our desire for a peaceful world. Peace is a gift and a blessing at the same time that enables and demands the creation of just living conditions at personal, interpersonal and social levels. Christian ethics orientate human life not only to the avoidance of sin but also to the overcoming of all those results of unbalanced or malicious human actions. Therefore, wishing peace to our neighbor challenges us at the same time to refuse violence and injustices in our daily life as much as in the global world. The confession “Christ is our peace” challenges Christians to work for a more peaceful world.

Praying, working and contributing to a peaceful world in the Orthodox Tradition is most of all a confession of faith rather than activism or participation in civic movements. It is the peacemakers that “shall be called children of God” (Mt 5:9) and it is the vision and the promise of a Just New World, the Kingdom of God, that has been given to Christians and shaped the perception of human and social life in patristic theology and the Orthodox Tradition in general. A plurality of references to Peace and Justice can be found in the works of the Church Fathers, the hagiographies, the academic theology and the living experience of the Ecclesia as Corpus Christi.

Although Eastern and Oriental Churches generally agree that peace and justice should be inalienable and indivisible conditions of human life—as humans understand God’s will—crucial questions need to be faced:

What are the key principles that might function as foundations for a peaceful world?

What is the role of orthodox communities around the globe as agents of peace?

What are the basic theses of the Orthodox Churches and communities towards ambivalent peace challenges of our times, such as intervention actions—prevention initiatives, peacemaking ethics—peacekeeping dilemmas—sovereignty rights—solidarity responsibilities—responsible prevention—legitimate protection?

If peace cannot be understood in the absence of justice, then what does “just peace” mean?

PURPOSE

Numerous declarations, messages, official documents and faith manifestations can be found in the history of the Orthodox Tradition which indicate the deep appreciation for peace, justice and reconciliation.

The understanding of peace-oriented justice is rooted in a long ethical and canonical tradition that goes back to the definitions offered by the Roman jurists Celsus and Ulpianus, adopted by the Byzantine State as guiding principles for social justice. While Celsus (+129AD) defined justice as “the art of good and equity,” (*jus est ars boni et aequi*), Ulpianus (170-228AD) emphasized its distributive aspect, saying that, “justice is the constant and perpetual desire to give everyone his 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*)]

When all Eastern Orthodox Patriarchs adopted Metropolitan Petru Movilă’s *Orthodox Confession of Faith* during the pan-orthodox synod of Iasi of 1642, the work of peace was understood as doing justice. As this catechism declared, “holy justice means giving everyone his dues as disserved, 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)”

Just at the dawn of a new epoch the report of an Inter-Orthodox Consultation stated in Minsk (1987) that “it is not enough for us simply to theologize, to describe and to prescribe regarding the Orthodox vision of justice and peace. We must

also mobilize and work together for God’s purpose to defeat injustices and to establish justice wherever possible, as well as to overcome the forces which threaten peace on earth”.

More recently, this line of teaching has been underlined in the Message of the Primates of the Orthodox Churches (12/10/2008 Phanar) which ends with the emphasis on justice and peace: “Addressing these things to the Orthodox people throughout the world and to the entire *oikoumene*, we pray “again and again” that peace, justice, and God’s love may finally prevail in people’s lives”.

In order to reach a comprehensive understanding of an Orthodox Christian “just peace” concept, applicable to our contemporary global condition, the participants are invited to reflect theologically on this concept from the perspective of their own Church’s practice and social context, by exploring the following themes.

QUESTIONS FOR REFLECTION

“Art of Good and Equity”

Considering the view of justice as an “art of good and equity,” please reflect on the coordination skills and coordinated preventive measures required from the Church–clergy and lay people- in engaging governmental entities and societies in a long –range and dynamic peacemaking process.

“It is not enough ...to describe”

Interpreting the meaning of the seventh beatitude (Matthew 5:9), the 1642 *Orthodox Confession of Faith* defines 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. Should the Church only pray for peace, or should she also mediate between rivals, be they members of a parish or states? Does your Church promote peace alternatives as a matter of principle, or does she adapt her teaching to the contextual *zeitgeist*? Is the use of armed force a justified option in your Church life? During times of crisis, should the Church endorse state authorities who claim to intervene in the favor of the weak, if that means going to war?

“Constant and Perpetual Desire”

An intervention is basically a non consensual act (or a series of actions) in a conflict. Given that consensus (*sobornost*) is a fundamental value in Church life, how does your church understand and shape her teaching towards her peacemaking mission? Are there any concepts of non violent/non military intervention in conflicts? How have the concepts of “Responsibility to Protect” and “Humanitarian Intervention” been perceived and elaborated in your church?

“Giving Everyone His Dues”

What is the predominant view of justice in your Church? Should justice be restorative, distributive, or punitive? How about the Human Rights? Is, in general terms, the *Universal Declaration of Human Rights* acceptable, counterproductive, or both?

“To Live Honestly”

What does it mean to live honestly? How might the deregulated world economic system be analyzed in the light of Christian ethics, especially concerning the peace and justice issues at local and global levels? Does it mean doing justice to the workers? Does laissez-faire capitalism undermine social justice? Is the interest charged for money lending a sin, or merely its abuse? Is philanthropy a form of justice and peacemaking? What are the forms of philanthropy that might promote “just peace”?

“We pray again and again...“again...”

How have Christian prayers been mirrored in peacemaking proposals and practices in the tradition of your Church? Is peacemaking limited to ethical suggestions, praying, teaching and counseling or does it also introduce various forms and models of living in peace, conflict resolution and caritative solidarity? Has your church any interest in developing mediation initiatives, making efforts to deal with poverty and economic injustice as well as an interest in initiating peace and justice projects for people at risk?

Inter-Religious Coexistence

In view of the Church’s claim to be the true one, what should be the attitude towards other religions? Is inter-religious and ecumenical dialogue useful, necessary, or counterproductive? Does your Church practice inter-religious diplomacy?

Concept Paper By:

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Institut für Theologie und Frieden, Hamburg

Mr Marian Simion, PhD (ABD)
Boston Theological Institute

Prof. Dr Christos Tsironis,
University of Thessaloniki

KEYNOTE SPEAKERS

The Antiochian Orthodox Church
Archim. Prof. Dr Jack Khalil

Antiochian Orthodox Christian Archdiocese of North America
Rev. Prof. Dr Philip LeMaster

The Armenian (Echmiazin) Orthodox Church
H.G. Bishop Mkrtich Proshyan

The Armenian (Kilikia) Orthodox Church
Dr Aida Hovhannissian

The Ecumenical Patriarchate
Rev. Dr Emmanuel Clapsis

The Orthodox Church of Finland
Ms Tuuli Lukkala

The Georgian Orthodox Church
Dr Tamara Grdzeldze

The Orthodox Church in Greece
Prof. Dr Pantelis Kalaitzidis

The Indian Malankara Orthodox Church
Rev. Prof. Dr Kondothra M. George

The Romanian Orthodox Church
Prof. Dr Ciprian Toroczka

The Russian Orthodox Church
Fr Alexander Vasyutin

The Syriac Orthodox Church
Sister Theodora Ansam Nasser

**ADDITIONAL PARTICIPANTS:
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IGNATIOS IV (Hazim)
Greek Orthodox Patriarcha of Antioch and All The East

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Ms Semegnish Asfaw
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The Lutheran Church in Germany

Rev. Dr Daniel Buda
World Council of Churches

Exarchos Alexios Chehadeh, MA
Exarchos of the Antiochian Church &
Institut für Theologie und Frieden

Mr Samer Laham
Greek Orthodox Patriarchate of Antioch and All the East

Mr Michel Nseir, PhD (candidate)
World Council of Churches

CONFERENCE SCHEDULE

International conference on
**ORTHODOX CONTRIBUTION
TO A THEOLOGY OF JUST PEACE**
Developing the principles of a Just Peace
17-22 October 2010, Saidnaya, Syria

Sunday, 17 October

- All day until 13:00 **Arrivals**
- 16:00 Group leaves to Damascus
- 17:00 **Official opening session at Mar Ephram Institute** under the patronage of HH Zakka I and the presence of other Heads of Churches, representatives of the Muslim Community and of the Syrian Government.
- 19:00 Official dinner

Monday, 18 October

- 08:30 – 09:00 **Morning Prayer**
Patriarchal vicar H.G. Bishop Ghattas
Hazim
- 09:00 – 10:30 **Session 1**
Moderated by
Prof. Dr Heinz-Gerhard JUSTENHOVEN
Note of welcome - *Prof. Dr Heinz-Gerhard*
JUSTENHOVEN, Mr Marian SIMION and
Fr Daniel BUDA
Round of introductions – 10mn
Short presentation on the International
Ecumenical Peace Convocation (IEPC) - *Ms*
Semegnish ASFAW
- “Peaceful coexistence and collaboration
with other religious faith communities”
Fr Emmanuel CLAPSIS (30mn)
Discussion (30mn)
- 10:30 – 11:00 **Break**
- 11:00 – 13:00 **Session 2**
Moderated by Mr Marian SIMION
- “Orthodox Christianity and Islam:
From Modernity to Globalization, from
Fundamentalism to Multiculturalism and
to the Ethics of Peace”
Prof. Dr Pantelis Kalaitzidis (30mn)
Discussion (30mn)

“Just Peace: An Orthodox Theological Perspective”

Rev. Prof. Dr Kondothra M. George (30mn)

Discussion (30mn)

13:00 – 14:30

Lunch

14:30 – 15:30

Session 3

Moderated by Mr Michel NSEIR

“Peace, Mercy and Justice: Reconciling the World and Judging the World by God”

Archim. Prof. Dr Jack Khalil (30mn)

Discussion (30mn)

15:30 – 16:00

Break

16:00-18:00

Session 4

Moderated by

Rev. Dr Geiko Müller-Fahrenheit

“Church Has to Speak Out for Peace and Justice”

Dr Aida Hovhannissian (30 mn)

Discussion (30mn)

19:00

Dinner

Tuesday, 19 October

- 08:30 – 09:00 **Morning Prayer**
H. G. Bishop Armash Nalbidian of the
Armenian Orthodox Church in Damascus
- 09:00 – 10:00 **Session 5**
Moderated by Mr Samer LAHAM
- “The Concept of Peace in the Tradition of
the Armenian Apostolic Holy Church”
H. G. Bishop Mkrtich Proshyan (30mn)
Discussion (30mn)
- 10:30 - 12:30 **Session 6 – Visit**
Visit to Patriarch Zakka I in Merrat
Saydnaya and of other monasteries in
Sadnaya
- 12:30 - 14:00 **Lunch**
- 14:00 - 16:00 **Session 7**
Moderated by Mr Marian SIMION
- “Peace and the Social Theology in
the Teachings of Nicolae Mladin, the
Metropolitan of Transylvania”
Dr Ciprian Toroczka (30mn)
Discussion (30mn)

“Developing the Principles of Just Peace:
Reflections from the Experience of the
Orthodox Church in North America”
Rev. Prof. Dr Phillip LeMasters (30mn)
Discussion (30mn)

16:00 – 16:30

Break

16:30 – 17:45

Session 8

Moderated by Mr Marian SIMION

“Peace as Essential in Liturgy: Church
as Peacemaker Regarding the Russian-
Georgian War”

Dr Tamara Grdzeldze (30mn)

Discussion (30mn)

18:00-19:00

Visit: St George Monastery, St Mary
Convent, St Thomas Monastery.

19:00

Dinner in a restaurant in the area

Wednesday, 20 October

- 08:30 – 09:00 **Morning Prayer**
Fr Alexander Vasyutin
- 09:00 – 10:00 **Session 9**
Moderated by Rev. Dr Daniel BUDA
- “Toward an Orthodox Theology of Just
Peace”
Fr Alexander Vasyutin (30mn)
Discussion (30mn)
- 10:00 – 10:30 Break
- 10:30 - 12:30 **Session 10**
Moderated by Exarchos Alexios CHEHADEH
- “Theological and Historical Review”
Sister Theodora Ansam NASSER (30mn)
Discussion (30mn)
- “Orthodox Reflections on the Peace Subject
of the Ecumenical Week for Responsibility
in Finland”
Ms Tuuli Lukkala (30mn)
Discussion (30mn)
- 12:00 – 13:30 **Lunch**

13:30 – 15:30

Session 11

Moderated by Ms Semegnish ASFAW

Small groups work on
Outcome Document (1 hour)
Discussion (1 hour)

15:30 – 16:00

Break

16:00 – 18:00

Session 12

Moderated by

Prof. Dr Heinz-Gerhard JUSTENHOVEN

Small groups work on
Outcome Document (1 hour) - *continued*
Discussion (1 hour)

19:00

Dinner

Thursday, 21 October

08:30 – 09:00

Morning Prayer

Rev. Prof. Dr Kondothra M. George

09:00 – 10:30

Session 13

Moderated by Dr Geiko Müller-Fahrenheit

Report from small groups work on
Outcome Document and discussion on
document

10:30 – 11:00

Break

11:00 - 12:30	Session 14 <i>Moderated by Mr Marian SIMION</i> Back to small groups to finalise Outcome Document (1h30)
12:30 – 14:00	Lunch
14:00 - 18:00	Sightseeing: Visit of Damascus: Old city, Hannania house, St Paul window, Greek Catholic Patriarchate, Greek Orthodox Patriarchate, Evangelical church
18:30	Dinner in the old city

Friday, 22 October

08:30 – 09:00	Morning Prayer <i>Te Deum led by Exarchos Alexios CHEHADEH</i>
09:00 – 10:30	Session 12 <i>Moderated by Prof. Dr Heinz-Gerhard JUSTENHOVEN & Mr Michel NSEIR</i> Report from groups, and finalizing the final Outcome Document
10:30 – 11:00	Break
11:00 - 12:30	Closing session Adoption of final outcome document Sending off common prayer
All afternoon	Departures of participants

SPONSORS



Institute for Theology and Peace

The Institute for Theology and Peace is a research institution of the Catholic Church established by the Catholic Military Chaplaincy. The emphasis of research and documentation is on the political and social debate on questions of peace from a theological-ethical point of view.

More at: (www.ithf.de)



World Council of Churches (DOV)

The Decade to Overcome Violence: Churches Seeking Reconciliation and Peace 2001 – 2010 (DOV) is an initiative of the World Council of Churches. It is a global movement that strives to strengthen and highlight existing efforts and networks for preventing and overcoming violence, as well as inspire the creation of new ones. The DOV will culminate in an [International Ecumenical Peace Convocation \(IEPC\)](#) that will be held in May 2011 in Kingston (Jamaica). It is within the framework of the consultative process leading to the IEPC that this consultation is taking place. (More at: (www.oikumene.org))



Institute for Peace Studies in Eastern Christianity

The mission of the Institute for Peace Studies in Eastern Christianity is to conduct research, educate, and offer consultancy to educators, policymakers, and religious leaders in exploring and implementing methods of peacemaking emerging from the traditions of Eastern Christianity. More at: (www.orthodoxpeace.org)

Host

The Greek Orthodox Church of Antioch and All the East



The Greek Orthodox Church of Antioch, also known as the Greek Orthodox Patriarchate of Antioch and All the East and the Antiochian Orthodox Church (Greek: Πατριαρχεῖον Ἀντιοχείας, Patriarcheîon Antiocheías); Arabic: مورلل قرشملا رياسو ةيكاطنأ ةيكري رطب (أسكذوثرأل), is an autocephalous Greek Orthodox Church within the wider communion of Orthodox Christianity. Headed by the Greek Orthodox Patriarch of Antioch, it considers itself the successor to the Christian community founded in Antioch by the Apostles Peter and Paul.

It is one of several churches that lays claim to be the rightful holder of the historical Patriarchate of Antioch. The Oriental Orthodox Syriac Orthodox Church of Antioch makes the same claim, as do the Syrian Catholic Church, the Maronite Church, and the Melkite Greek Catholic Church, all of them Eastern Catholic Churches in full communion with the Holy See. These three, however, mutually recognize each other as holding authentic patriarchates, being part of the same Catholic communion. The Catholic Church also appointed titular Latin Rite patriarchs for many centuries, until the office was left vacant in 1953 and abolished in 1964 and all claims renounced.

The seat of the patriarchate was formerly Antioch, in what is now Turkey. However, in the 15th century, it was moved to the “Street called Straight” in Damascus, modern-day Syria, in response to the Ottoman invasion of Antioch. Its traditional territory includes Syria, Lebanon, Iran, Iraq, Kuwait and parts of Turkey. Its territory formerly included the Church of Cyprus until it became autocephalous in 431. Both the Orthodox Churches of Cyprus and Antioch are members of the Middle East Council of Churches.

Its North American branch is autonomous, although the Holy Synod of Antioch still appoints its head bishop, chosen from a list of three candidates nominated in the North American archdiocese. Its Australasia and Oceania branch is the largest in terms of area.

The head of the Orthodox Church of Antioch is called a Patriarch. The current Patriarch is Ignatius IV. Membership statistics are not variable, but may be as high as 1,100,000 in Syria and 250,000 in Lebanon (from “Who are the Christians of the Middle East?,” Barbara Bailey, 2008).



HIS HOLINESS IGNATIUS IV (HAZIM) Patriarch of Antioch and All the East

HH Patriarch Ignatius IV (Hazim) of Antioch and All The East was born in 1921 in the village of Mhardeh near Hama in Syria. He is the son of a pious Arab Orthodox family and from an early age was attracted to service within the Church. While studying in Beirut, Lebanon, for a literature degree, he entered the service of the local Orthodox diocese, first by becoming an acolyte, then a deacon. In 1945 he went to Paris where he graduated from the St. Sergius Orthodox Theological Institute. From his time in France onwards he has been moved not only by a desire to pass on the deposit of the faith, but also to take Orthodoxy out of its unhistorical ghetto by discovering in its Holy Tradition living answers to the problems of modern life. On his return to the Eastern Mediterranean, he founded the Balamand Orthodox Theological Seminary in Lebanon which he then served for many years as dean. As Dean he sought to provide the Patriarchate with responsible leaders who had received a good spiritual and intellectual training and who were witnesses to an awakened and deeply personal faith.

While his native language is Arabic, he also speaks fluent English and French. He was one of the founders of the active Orthodox Youth Movement of Lebanon and Syria in 1942, through which he helped to organise and lead a renewal of Church life in the Patriarchate of Antioch. The movement worked at the heart of the Church helping ordinary believers to rediscover the personal and communal meaning of the Eucharist through a practice of frequent Communion which had become extremely rare. Following on from this in 1953 he helped to found Syndesmos, the world fellowship of Orthodox Youth and Theological Schools.

He was consecrated to the episcopacy in 1961 and elected Metropolitan of Lattakia in Syria in 1970. His style as metropolitan broke with the former tradition of episcopal grandeur and he inaugurated an authentic practice of frequent communion. On July 2, 1979, under the name of Ignatius IV, he became the Orthodox Patriarch of Antioch, the third ranking hierarch of the Orthodox Church after the Patriarchs of Constantinople and Alexandria. After his election as Patriarch he said: *"I know that I will be judged if I do not carry the Church and each one of you in my heart. It is not possible for me to address you as if I were different from you. No difference separates us. I am an integral part of you; I am in you and I ask you to be in me. For the Lord comes, and the Spirit descends on the brothers gathered, united in communion, as they manifest a diversity of charisms in the unity of the Spirit."*

As patriarch he has sought to give a new dynamism to the Holy Synod and seen it name bishops who are close to the people and who are motivated to develop the Church's ecclesial and spiritual life, detached from political factions.

Keynote Speakers & Organizers



Daniel Buda

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Rev. Lecturer Dr Daniel Buda is Program Executive for Church and Ecumenical Relations in the World Council of Churches, being responsible mainly for the relationships with Orthodox member Churches. He is priest of the Romanian Orthodox Church. Area of interests include: Church History, History and Theology of Antioch, and various contemporary Christian issues.



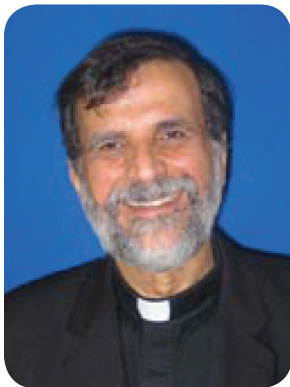
Alexios Chehadeh

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Exarchos Alexios Chehadeh, of Syrian descent, has served as a priest with the Rum Orthodox Church of Antioch in Germany since 1993. He currently looks after the parishes of Achim, Hannover, Kassel and Butzbach. He was the representative of the metropolitan for Germany from 2000 until 2007 and represented his church nationwide in various pan-orthodox and ecumenical bodies; he held several pastoral and administrative positions and participated in various ecclesiastical and academic conferences, both nationally and internationally. His church conferred upon him the title of “Exarchos of Germany” in the year 2007. During his activity as representative of the metropolitan for Germany, he established and reorganised several communities and published a weekly flyer: “Die Frohe Botschaft” (The Joyful Message), which is still printed in German today. He studied at the following faculties at the University of Hamburg from 1999 until 2004: History and Culture of the Middle East, Divinity as well as the History of the Middle Ages and Modern History (point of focus: The Near East). He completed an M.A. in Arts in

Keynote Speakers & Organizers

2004 (grade: distinction). The theme of his thesis was: "Christians in Muhammad's Environment". Since 2004, he has been teaching semesters at the University of Hamburg, primarily in the subject area: "History and Culture of the Near East". He has been a research consultant at the Institute for Theology and Peace in Hamburg since 2008 and is working on an academic dissertation with the theme: "Violence in Islam". He has translated the following from German into Arabic: 1. *Die Essener, Qumran, Johannes der Täufer und Jesus* (The Essenians, Qumran, John the Baptist and Jesus), Hartmut Stegemann, Herder Freiburg 1993; and 2. *Erziehung zu Gleichberechtigung: Eine Antwort auf Ungerechtigkeit und Intoleranz* (Education in equality : A response to inequality and intolerance.) 4th Vienna International Christian-Islamic Round Table, Mödling 29 June to 2 July 2006, Mödling 2007.



Emmanuel Clapsis

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Rev. Prof. Dr Emmanuel Clapsis has taught at Holy Cross Greek Orthodox School of Theology since 1985 specializing in Dogmatic Theology and also teaching courses that relate Orthodox theology to modern and post modern sensibilities. His main academic interests include Ecclesiology, Ecumenism, the public presence and witness of Orthodoxy in pluralistic world, Globalization and Religion, Pneumatology, Anthropology, Suffering and Hope, Spiritual life and Prophetic witness. His theological interests are reflected in his published book: *Orthodoxy in the New World* (Thessaloniki: Pournaras); *Orthodoxy in Conversation: Orthodox Ecumenical Engagements* (Holy Cross Press/WCC

Keynote Speakers & Organizers

Publications, 2000 and the books that he edited: *The Orthodox Churches in a Pluralistic World* (WCC Publications, 2004) and *Violence and Christian Spirituality* (WCC Publications, 2007). Fr. Clapsis has served as 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

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Rev. Prof. Dr Kondothra M. George, a priest of the Indian Orthodox Syrian church in India, served as moderator of the WCC programme committee 1998-2006, and is principal of the Orthodox theological seminary in Kottayam, Kerala, India.



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Dr Tamara Grdzeldze (Orthodox Church of Georgia) is 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

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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).

picture
unavailable

Dr Aida Hovhannissian
(biography unavailable)



Pantelis Kalaitzidis
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Prof. Dr Pantelis Kalaitzidis studied Theology at the University of Thessaloniki from where he holds a B.A. He continued postgraduate studies in Paris, in Ancient and Medieval Philosophy, and in Systematic Theology at the Ecole Pratique des Hautes Etudes, Institut Catholique de Paris and Université de Paris-Sorbonne (Paris IV), where he obtained his M.A. in 1986. He has published over 40 papers in Greek, French, English, Serbian, on his initial field of specialization (Ancient Greek Ontology and theory of knowledge, the comparative study of Eastern Orthodox and Western tradition), and on his current area of interest which, among others, includes the eschatological dimension of Christianity, the dialogue between Orthodox

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Christianity and Modernity, theology and modern literature, religion and multiculturalism, religious nationalism and fundamentalism in Orthodox context. His doctoral thesis, defended at the School of Theology of the University of Thessaloniki, deals with the issue of Hellenicity and anti-westernism in the Greek 'theology of the '60s' (Fr. John Romanides, Fr. Basil Gondikakis, N. Matsoukas, Chr. Yannaras, and Fr. Georges Florovsky's theory on Christian Hellenism). He has been a visiting scholar at the Holy Cross Greek Orthodox School of Theology, Boston, doing research on the "Theological Approach on the issue of Otherness," while for the fall semester of 2008-09 he was a visiting scholar at the Princeton Theological Seminary, with a research project on "Patristic theology and Contextual theologies." For the last eight years, he has served as Director of the Volos Academy for Theological Studies in Volos, Greece, a Church-related institution which functions as an open forum of thought and dialogue between the Orthodox Church and the broader scholarly community of intellectuals worldwide, organizing a series of international seminars, conferences, lectures, round tables and publications. His last book, titled *Orthodox Christianity and Modernity. Prolegomena* and published in Greek by Indiktos Publications, is currently being translated into English.



Jack Khalil

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After obtaining a "maitrise" in Business administration, Archimandrite Prof. Jack Khalil joined the St John of Damascus Institute of Theology – University of Balamand, from where he holds a B.A (1998). He continued his postgraduate studies in Thessaloniki and Tübingen, in the exegesis of

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the New Testament. His doctoral thesis, defended at the Aristotle University – Thessaloniki (2003), deals with the soteriological teaching of St Paul, examining mainly the doctrine of Justification and Reconciliation by faith in relation to the Last Judgment. He has been Lecturer in Biblical exegesis in Balamand University - Lebanon (2000-2004), then Assistant Professor (till 2007). Furthermore, he has been visiting Professor in many Orthodox Theological Faculties and Institutes over the world, e.g. University of Thessaloniki, IOCS (Cambridge) and St. Serge (Paris). Currently he is a Professor at the Lebanese University, and visiting Professor in different Universities in Lebanon and Europe. He is the author of one book, published in Greek by Pournaras Publications, and many studies published in Lebanon, Greece, France, USA, Belgium, Bulgaria, and of other articles that are forthcoming. Archimandrite Jack Khalil is a member of the Biblical Federation in Lebanon and the Middle East, the Hellenic Society of Biblical Studies, the Revision Committee of the van-Dyck–Boustani Bible Arabic Translation, and he is also the Orthodox representative in the WCC Continuation Committee on “Ecumenism in the 21st Century”, and 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.



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Mr Samer Laham is the Director of Ecumenical Relations and Development of Greek Orthodox Patriarchate of Antioch and All the East.

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Philip LeMasters

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The Rev. Prof. Dr Philip LeMasters is 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, TX. He is the Dean of the School of Social Sciences and Religion, and Professor of Religion at McMurry University. He taught previously at Wake Forest University and Northeast Missouri State University. A graduate of Baylor University and Rice University, he received the Ph.D. in Christian Theology and Ethics from Duke University in 1990. He also earned the M.A. in Applied Orthodox Theology from Balamand University through the Antiochian House of Studies. A member of the Board of Trustees at St. Vladimir's Orthodox Theological Seminary in New York, Fr. Philip is also a member of the American Academy of Religion and the Society of Christian Ethics. A convert to Orthodoxy from a Protestant background, Fr. Philip's 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.



Tuuli Lukkala

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Ms Tuuli Lukkala was born in Finland in 1983. She is an ecologist and a student of Orthodox theology at the University of Eastern Finland. She has addressed the relationship of human and creation in Orthodox theology in the contexts of ecumenism and practical environmental work.

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Geiko Müller-Fahrenholz

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Rev. Dr Geiko Müller-Fahrenholz is a member and ordained minister of the Lutheran Church in Germany. He received his theological training at the Universities of Göttingen, Tübingen, Bonn and Yale. In his professional career Müller-Fahrenholz has worked in a variety of offices. His most important assignments have been: as Study Secretary of the Faith and Order Commission in the World Council of Churches, Geneva, Switzerland (1974-1979), as Director of the Protestant Academy of the Nordelbische Lutheran Church, in Bad Segeberg and Hamburg (1979-1988) and as University professor in Costa Rica, Central America (teaching at the United Nations' University for Peace and the Escuela Ecuémica de Ciencias de la Religión, National University) (1989-1993). Dr. Müller-Fahrenholz is now an independent writer and ecumenical consultant. Speaking invitations and lecturing assignments have brought him to many countries in Europa, Africa, Latin America and the United States. His research focusses on three themes: 1. Reconciliation and Politics; 2. Issues of Globalization and Ecological Ethics-From the Paradigm of Domination to the Paradigm of Inhabitation and Sustainable Life; 3. Issues of Fundamentalism. Müller-Fahrenholz has written numerous articles and essays. Among his recent books are: *God's Spirit - Transforming a World in Crisis*, WCC-Geneva and Continuum-New York, 1995, (also available in Spanish) *The Art of Forgiveness*, WCC-Geneva, 1997, *America' Battle for God*, Eerdmans Publishing House, Grand Rapids, USA, 2007, and numerous others. Geiko Müller-Fahrenholz and his wife Helga live in Bremen, Northern Germany.

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Sister Theodora Ansam NASSER

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Sister Theodora (Ansam A. Nasser) was born in Baghdad 1971. In 1994 she received her Bachelors degree in Science of Microbiology from Al Mostansria University of Baghdad, then 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 Father's 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.

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Michel Nseir

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Mr Michel Nseir was born in 1961 in Beirut - Lebanon, is a lay member of the Antiochian Orthodox Church. He is a Ph.D. Candidate in New Testament at Universite Catholique de Paris, and had been working with the WCC in Geneva since September 2007 as Program Executive for the Special Focus on the Middle East project that includes the Palestine Israel Ecumenical Forum (PIEF) initiative. After completing his Masters degree in Theology at the Saint John of Damascus Faculty of Theology - University of Balamand, Michel went to the Catholic Institute of Paris in 1987 where he got a High Diploma in Biblical Studies. He was elected president of SYNDESMOS, the World Fellowship of Orthodox Youth, from 1989 to 1992, and officer

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for the World Student Christian Federation (WSCF) from 1992 to 1996. Returning to Lebanon in 1996 with a wide ecumenical experience, Michel lectured at the Theological Faculty of the University of Balamand. He also served as Executive Secretary of the Association of Theological Institutes in the Middle East (ATIME) from 1998 to 2004.

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H.G. Bishop Mkrtych Proshyan

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(biography unavailable)



Ciprian Toroczka

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Dr Ciprian Iulian Toroczka teaches Ethics at the "Andrei Saguna" Orthodox Theological Faculty in Sibiu, Romania. He holds a MA and a PhD in field of systematic Theology at the same Faculty. He is the author of several books (published in Romanian), 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” Ecumenismus. Orthodox Perspectives about the Dialogue between Christianity* (2010, co-authored with Aurel Pavel), and others.

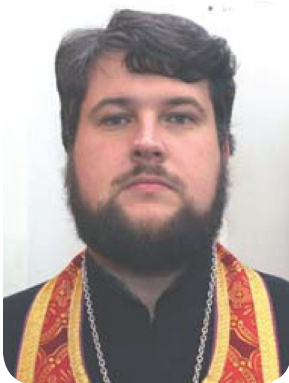
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Christos Tsironis

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Prof. Dr. Christos Tsironis was born in Thessaloniki, Greece. He followed graduate studies in Theology (dep. of Theology) and Philosophy (dep. Philosophy and education) in the Aristotle University of Thessaloniki. His master thesis was focused on the issue of poverty in EU and his doctorate on the ambivalence and the challenges of Late Modernity. He worked as social researcher in national and international research Programs and was elected lecturer in 2008, at the school of Theology (Contemporary Social Theory) in the Aristotle University of Thessaloniki. He has published articles in the areas of theology, social theory, and sociology of religion, intercultural dialogue, and epistemology. He is Co-author of the Module on Intercultural Dialogue in Local Communities, Thessaloniki : Leonardo da Vinci –EU, 2008. 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

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Fr Alexander Vasyutin was born in Moscow in a non-religious family, then baptized into the Russian Orthodox Church in 1989. In 1992 he joined the St. Tikhon Orthodox Theological College (now called St. Tikhon Orthodox University of Human Sciences) in Moscow where he studied pastoral theology. In the spring of 1999 he was ordained deacon, and in

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2002 he started working with the Secretariat for inter-Christian Relations. 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).

**INTERNATIONAL ECUMENICAL PEACE
CONVOCATION (IEPC) OF THE
DECADE TO OVERCOME VIOLENCE (DOV)
MAY 2011, KINGSTON, JAMAICA**

The World Council of Churches' 9th Assembly (Porto Alegre, Brazil, February 2006) decided that "the conclusion of DOV be marked by an International Ecumenical Peace Convocation (IEPC)". The Assembly also called for "a process of wide consultation to be undertaken toward developing an ecumenical declaration on "just peace". This consultative process leading up to the IEPC allows for broad participation with many entry points, and covers a wide spectrum of thematic and methodological approaches. BTI schools have been involved in the process at a number of different levels.

Mission Statement

The IEPC aims at witnessing to the Peace of God as a gift and responsibility of the oikumene. It seeks to assess and strengthen the church's position on peace, provide opportunities for networking and deepen our common commitment to processes of reconciliation and peace.

Glory to God – and Peace on Earth.

This is the motto that has been chosen for the International Ecumenical Peace Convocation, to mark the culmination of the Decade to Overcome Violence in the year 2011. In the morning-prayer we have listened to the words from the gospel of Luke: Glory to God and peace on Earth is right at the centre of the Christmas Story. Our reflections this morning should provide some orientation on our common journey towards the International Ecumenical Peace Convocation.

For more information about the IEPC, please visit
www.overcomingviolence.org



*Blessed are the peacemakers, for
they shall be called the children of God.*

