

ECUMENICAL STUDIES AND PEACE

Antoine Arjakovsky
Director of the Institute of Ecumenical Studies in Lviv

FIRST SEMINAR AT NOTRE DAME
Monday, October 26

Peace Studies from a Christian Orthodox Viewpoint

I General Introduction

Presentation of my experience in ecumenism, diplomacy and peacebuilding
Presentation of these 5 seminars on Ecumenism and Peace
The renewal of political theology and the necessity of a new approach

I Peace Studies from a Christian Orthodox Viewpoint

- **Reference text : Olivier Clément, « The Orthodox Church and Peace, some reflections », *Peace from Above, An Orthodox Ressource Book on War, Peace and Nationalism*, Athens, Geneva, WCC, Syndesmos, 1999, pp. 172-179.**

- Jim Forest, Hildo Bos, *Peace from Above, An Orthodox Ressource Book on War, Peace and Nationalism*, Athens, Geneva, WCC, Syndesmos, 1999.

- Orthodox Peace Ethics and Oriental Christianity, 2009 consultation in Bucarest (cf Marian Gh. Simion)

There is a relationship between the violence that pervades the contemporary world and the division of Christians. Modernity is certainly responsible for the most violent century of all time. But this violence finds its sources in the incapacity of Christians, because of their divisions, to propose another model. There are four levels of conscience of the Orthodox faith in the history of Christianity, and these 4 levels entail 4 different relationships with evil, violence and peace. The 4 levels are necessary, complementary and must be integrated together in order to support peace. The rediscovery of the Orthodoxy of the faith can contribute to the establishment of peace; but the study of fair peace can also help the Churches to approach their goal: the Kingdom of God on earth.

III Short Presentation

- 1) The just glorification and the self-assumption of violence
- 2) The right truth and the expulsion of the sources of evil
- 3) Faithful memory and the rejection of the objectification of the Kingdom
- 4) Life in Christ within the Spirit and the ecumenical vision of a fair peace

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SECOND SEMINAR AT NOTRE DAME
Tuesday, October 27

How does Vladimir Putin Understand Peace and Orthodoxy ?

Reference texts :

- Putin Pays Homage to Ilyin

Publication: Eurasia Daily Monitor Volume: 6 Issue: 106

June 3, 2009 02:55 PM Age: 135 days

By: Yuri Zarakhovich

http://www.jamestown.org/single/?no_cache=1&tx_ttnews%5Btt_news%5D=35075

- Russian Orthodox Church and Human Rights ; www.mospat.ru

Summary:

There is a connection between the national and international policy of V. Putin and its recurring reference to Ivan Ilyin and Alexander Solzhenitsyn. This reference signals a utilization of the Orthodox Christian religion as a force of resistance in the West, perceived as being hostile, weak (since it is split by democratic principles) and secularized.

This reference to neo-Slavophile and Eurasian ideology was also used by the Russian MID during the invasion of Georgia in August 2008 and by declarations in 2009 on Ukraine as an integral part of Russian civilization (Patriarch Kirill and V. Putin).

The best means of building peace with Russia's secular and religious power is to enter the mythical logic of 3rd Rome, in the ethical debate on the necessary resistance to the forces of the evil, and on the law as a symbol of the fallen world.

These debates were virulent in the Russian emigration and continue to be discussed bitterly in Russia and Ukraine. In this direction, the recent evolution of the Moscow Patriarchate on the recognition of human rights represents a significant evolution comparable with that achieved by the Catholic Church at the time of Vatican II. It is also important to pay attention to the recent proposal made by President Medvedev to rebuild the international system of defence, which cannot be based only on the logic of the winners, because that can cause only resentment, reciprocal mistrust and desire for revenge.

Short Presentation

- 1) Debates in Russian thought
- 2) Constructing peace by inciting mythology to evolve, rather than by imposing instrumentalized and secularised rationality.
- 3) The necessary reform of NATO

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THIRD SEMINAR AT NOTRE DAME
Wednesday, October 28

The Ukrainian ecclesial and geopolitical understanding of peace and sovereignty

Reference Texts :

- Ferment in Ukraine*, edited by M. Browne, NY, Free Ukraine, 1968 (cf. The letter to the Human Rights Commission of the United Nations by the Ukrainian Dissidents : M. Horyn, Ivan Kandyba, Lev Lukyanenko)
- Religion and Nation in Modern Ukraine*, Serhii Plokhly and Frank E. Sysyn, Alberta, CIUS, 2003.
- The Revolution of the Spirit*, edited by L. Arjakovsky, Lviv, UCU Press, 2005

Summary

Ukraine's international standing poses problems and is understood as a risk factor for the establishment of peace in Europe but also for the reconciliation of the Christian world (cf S. Huntington).

This vision does not take into account the originality of Ukrainian identity. If on the other hand one admits the unicalities of the church and civilization throughout Ukrainian history, then Ukraine could represent a model of very profitable peace for the future of international relations.

That is why, before any analysis of Ukraine's chances of forcing through its model, it is necessary to immerse oneself in Ukrainian history.

It is true that Ukrainians must adopt reforms that would stabilize the democratic and ecumenical future of this country. One of the reforms most urgent to adopt after the elections of January-February is the adoption of a new Constitution, which will respect two main principles: effectiveness of the executive and representation of the various communities within the Ukrainian nation.

But the great international powers must also support Ukraine economically and integrate it in a secure system of international defence on the same scale as what was carried out in favour of Poland.

Plan

- 1) Introduction: Ukraine as a neutral and nuclear-free country
- 2) Ukrainian identity on an ecclesial level: the model of the Kyivan Church
- 3) The work of the dissidents and the martyrs for peace and justice in the 20th century
- 4) Reforms to be achieved in Ukraine and at the international level

ECUMENICAL STUDIES AND PEACE

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FOURTH SEMINAR AT NOTRE DAME

Thursday, October 29

The ecumenical logic of gift exchange and sustainable models of development

Reference Texts :

- Robert van Drimmelen, *Faith in a Global Economy*, Geneva, WCC, 1997
- Pope Benedict, *Caritas in Veritate*
- Andrii Krawchuk, *Christian Social Ethics in Ukraine*, Ottawa, Sheptytsky Institute, 1997
- Christoph Stuckelberger, *Global Trade Ethics*, Geneva, WCC, 2002

Summary

The economic and financial crisis has provoked more consideration of the economic and social doctrines of the Christian churches.

Benedict XVI's encyclical *Caritas in Veritate* is a call to the rediscovery on the social plane of the logic of giving and giving back which is at the heart of the Christian liturgy. The process Justice, Peace and Integrity of Creation, first presented in 1990 at the European meeting in Basel (CEC and CCEE), was also innovative and was developed thereafter by certain thinkers like Robert van Drimmelen. In the Orthodox world, the philosopher Christos Yannaras is closest to the phenomenology of the gift developed by Jean-Luc Marion, John Milbank and Paul Ricoeur. This philosophical approach takes seriously the divine-human exchange between the Creator and his creation as a source of richness, justice and development.

We present some examples of this new post-modern interpretation of Providence. Market actors, as George Soros writes, do not have a transparent vision of supply and demand. Providence acts through mediators who are complementary if they mutually admit to needing each other. This new representation of the common wellbeing is at the base of the 4th philanthropic sector, as Bill Clinton describes in *Giving*. The first step, that of the free gift, acts as an investment base, and the ethical reference which leads to transparency of action by the participants gains new importance.

Plan

- a. The philosophy of Gift (Ricoeur, Marion, Yannaras...); The liturgy as an exchange of gifts.
- b. The efficiency of the economy of the Gift: *Giving* by B. Clinton; The 'God Business'...
- c. The necessary reform of the work of international aid institutions

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FIFTH SEMINAR AT NOTRE DAME

Friday, October 30

Peace in a post-confessional Christianity

Reference Texts :

- *Glory to God and Peace on earth, Initial Statement Towards an Ecumenical Declaration on Just Peace, 2009.*
- *Nurturing peace, Overcoming Violence : In the way of Christ for the Sake of the World ; Faith and Order Paper, 2007.*
- John Milbank, *Theology and Social Theory, Oxford, Blackwell, 1990.*
- A. Arjakovsky, *Towards a Postconfessional Christianity, Dialogues with Cardinal Lubomyr Husar, Lviv, UCU Press, 2009.*

Summary

In 1998 in Harare, the World Council of Churches initiated the program of a “Decade to Overcome Violence.” This decade will be completed in Kingston in May 2011 with the adoption of a significant ecumenical text which synthesizes this new Christian orthodox and orthopractic conscience, which foresees the victory over evil through the participation of each person in the establishment of the Kingdom of God on earth.

This declaration reveals significant consensuses as well in the field of Trinitarian theology as well as on that of the establishment of peace before, during and after the conflict. The fact that this declaration is a contemporary fresh impulse of the American administration in favour of denuclearization is not the result of chance. President Obama has on several occasions paid homage to cardinal Joseph Bernardin (1928-1996) of Chicago and his efforts in favour of just peace. It is in accordance also with work of the disciples of René Girard in favour of denuclearization and of John Milbank in favour of a new ontology of peace.

This declaration also integrates a significant element of Eastern spirituality, namely the necessity for the individual to fight against the passions which attack each human heart. It could also be useful for the Orthodox Churches in the process of learning about policies of development against injustice and violence.

Plan:

- 1) The Declaration of the DOV: theological aspects
- 2) The ecumenical construction of peace: integration of the riches of each tradition
- 3) Possible consequences of the consensus in formation of the Christian traditions