

**Conference:**

**Stolen Churches or Bridges to Orthodoxy?**

**Impulses for Theological Dialogue Between Orthodox and Eastern Catholic Churches**

# Short Papers and Biographies

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**The Filioque-issue in the light of the Catechism of the Ukranian Catholic Church and in discussion with V. Bolotovs theological position on it.**

The question of filioque, without a doubt, remains along with that of Primacy the thorniest of all the issues within the ecumenical dialogue. The filioque clause is still one of the major differences between the Orthodox and Catholic Churches. Nevertheless, the modern tendency is to reduce the importance of the problem and to consider it as a no longer dividing issue. That is the case of the North American Orthodox-Catholic Theological Consultation, which issued the following statement: "our traditions' different ways of understanding the procession of the Holy Spirit need no longer divide us". My Contribution aims, based on the Catechism of the Greek Catholic Church and in discussion with the "theses" of the famous Russian Church historian, Bolotov, who distinguished between "dogma," "theologumenon," and mere "theological opinion," to investigate once more this thorny matter and offer a sustainable final solution.

Ivan Almes, Ukrainian Catholic University is a historian and the Executive Assistant of the scholar project "Kyivan Christianity" at the Ukrainian Catholic University (Lviv, Ukraine). He researches cultural history of the early modern monasticism, early modern religious culture, and in particular focuses on book culture in the Orthodox and Uniate monasteries, as well as history of the early modern Kyivan Metropolitanate. E-mail: ivanalmes@ucu.edu.ua.

### **Monasteries of "Kyivan Christianity Tradition": Ukrainian Orthodox and Uniate Monastic Communities in the 17th and 18th Centuries**

"The paper outlines the history of Orthodox and Uniate (Basilian) monasteries in the early modern Eastern Europe, in particular in Kyivan Metropolitanate. Taking into account that monastic communities were (and still remain) a kind of "lungs" not only of Church but also of religious culture, the history of monasteries is more than demonstrative to study religious and cultural processes. Without any doubts, Orthodox and Uniate (Basilian) monasteries "created" and "internalized" Ukrainian early modern religious culture. Orthodox and Basilian monks that lived according to Slavonic Byzantine rite (namely the eastern Liturgy) represented "Kyivan Christianity tradition".

The cultural tradition of Church within the concept of the Ukrainian early modern religious culture is explored in the paper. The study is focused on the monasteries of Lviv eparchy of the 17th and 18th centuries. Lviv eparchy was one of the western parts of the Kyivan Metropolitanate, and was the eastern lands of the Polish-Lithuanian Commonwealth. Monks of the Orthodox monasteries of Lviv eparchy in the 17th century practiced asceticism and lived according to the Byzantine and Athonite monastic tradition. In the first half of the 18th century, the monasteries under study became Uniate (Basilian), which brought cultural and religious changes to them. These alternations resulted in so-called "transitional model" of monasticism between Orthodox and Uniate. Finally, Basilian monasticism of the second half of the 18th century adopted Catholic or "Latin" practices of the monastic life. It means that Basilian Order became a strictly institutionalized organization with well-defined and orderly practices of monastic life, and started providing education.

The paper explores the peculiarities of "Kyivan Christianity tradition" in comparative perspectives that are represented by the Ukrainian Orthodox and Uniate monasticism of the early modern time."

Dn. Jovan Anicic is the current director of the Department of Christian Education for the Serbian Eastern American Diocese in New York. He finished Serbian Orthodox Seminary School "St Sava" Belgrade, Serbia 1998. He finished Orthodox Theological Faculty, University of Belgrade in 2004. The post-graduated studies he finished at the Pontifical Gregorian University In Rome 2007. His doctoral thesis he did at the Faculty of Dogmatic Theology at Aristotle University 2016.

### **East and West in Dialogue: interpreted through Exchange Student Programs**

"In this paper I would like to explore the contemporary perception of Orthodox-Catholic dialogue experienced through the exchange students program.

With the modern ecumenical movement the vision of the Church and the concept of dialogue between the two churches was elevated to new level. The encyclical letter of the Ecumenical Patriarchate of Constantinople (1926) was a new chapter for orthodox and catholic. The Neo-patristic movement was event that had unique impact on dominant theological ambience.

The second Vatican Council's documents, such as the Degree on the Ecumenism (Unitatis Redintegratio), the Decree on the Eastern Churches (Orientalium Ecclesiarum), and the Dogmatic Constitutions on the Church (Lumen Gentium) now built a new climate for dialogue especially with the Orthodox Churches.

Closely linked with the Second Vatican Council is the Pontifical Council for Promoting Christian Unity, founded by Pope John XXIII on 5 June 1960. This pontifical body was established as one of the preparatory commissions for the Council. The Secretariat prepared and presented to the Council documents on ecumenism (Unitatis redintegratio), on non-Christian religions (Nostra aetate), on religious liberty (Dignitatis humanae) and, together with the doctrinal commission, the dogmatic Constitution on Divine Revelation (Dei Verbum).

However, one of the most interesting projects of this office was in developing relationships with churches through various and useful student exchange programs. Having that opportunity, many orthodox post graduated students, from various orthodox churches, and different cultural backgrounds, authentically experienced the Western theology. This phenomenon deepened not only academic side (gnosis) of both Christian traditions, but strengthened the idea of diaconia, the most significant instrument (method) in the ecumenical dialogue."

Antoine ARJAKOVSKY, Collège des Bernardins, Paris, is a teacher at the Cathedral School of Paris and a Research Director at the Collège des Bernardins since 2011. He is also the Founder and the Director of the Administrative Council of the Institute of Ecumenical Studies at the Ukrainian Catholic University since 2004. He has published many books on the history of the Orthodox thought and Church, including: "What is orthodoxy?" (Angelico Press, 2018)

**Is it possible to have a common textbook in ecumenical science ?**

"The dialogue between the Orthodox Church and the Catholic Churches gave already a lot of results on the local and on the international levels. But still there is not a common textbook that would show the common conception that exist today, at least among specialists from both sides, on Church history, on philosophy, on dogmatic theology and ecclesiology. It is particularly necessary to include the intellectual work of truth, justice and reconciliation that has been done by thinkers from the Catholic Church of byzantine rite but also by thinkers from the Orthodox chalcedonian churches that live in Western countries. The Institute of Ecumenical Studies has launched in 2005 at the Ukrainian catholic university a Master program in Ecumenical studies that proposes for the first time in a major orthodox country an ecumenical formation. But still there is not a common textbook that would allow the ministry of education to recommend it to its teachers in Christian ethics. The aim of this conference is to present the main introduction of this textbook."

Vladislav Atanassov, Bulgarian Orthodox Church, graduated in 1995 theology and history at the University of Sofia. He then specialized as an ecumenical scholar of the "Diakonisches Werk der EKD" at the Theological Faculty of Heidelberg and did an internship at the Konfessionskundliches Institut Bensheim. Later he completed his MA studies at Steinbeis University Berlin. He is currently working as a freelancer for church media. His research focuses on church history and the relationship of the Bulgarian Orthodox Church to ecumenism.

### **The Bulgarian Orthodox Church and its perception of the Bulgarian Uniates**

This paper offers a brief retrospective and outlines the genesis of the Bulgarian Catholic Church of the Eastern Rite as well as the development of her relationship to the Bulgarian Orthodox Church. The paper also shows a process of change in the perception of the Uniates on the part of the BOC: formerly they were polemically treated as splitters and pastorally as lost sons. This was followed by the period of a disinterest. An important focus of the presentation will be on the analysis of the current situation of both churches in Bulgaria. It is noted that the current trends in the BOC are characterized by the search for the true orthodoxy. This search is based on a emphasis on the Orthodox profile and on a demarcated attitude to the other denominations, which makes this Church very skeptical about the ecumenical movement and attempts to seek the common ground. On the other hand the paper indicates important developments of the Bulgarian Uniates. The paper also shows how Eastern Catholic Churches in Bulgaria could never gain in importance and were constantly dependent on external support. As a result, they became more and more dependent on the Catholics of the Western rite, which encouraged their perceptions that they are part of the Catholic Church. The conclusions of the paper are that the Bulgarian Uniates are hardly perceived as a "stolen church" or as a "bridge". Perspectively, this circumstance also has positive aspects: although one can not claim that a process of "healing of memories" has taken place, but at present the uniate are the BOK not a particularly painful subject. Another positive aspect is that the unions were not forced to return during communism. The Bulgarian Uniates will not play a major role in the future shaping of BOC relations with the Catholic Church, but the BOC will follow how Rome treats them and draws their conclusions from the Vatican's readiness for dialogue with the Eastern Churches. The relevant findings from the forthcoming Pope's visit should also be included.

Yury P. Avvakumov is Associate Professor of History of Christianity at Theology Department of the University of Notre Dame, USA. He specializes in the history of medieval Christianity, with a focus on Latin-Byzantine relations, and in the religious history of Ukraine and Russia of the Early Modern and Modern periods. He is also broadly engaged with history of the Byzantine-rite Catholic Churches from their medieval beginnings to the present day.

### **The Uniates and the Invention of Eastern Orthodoxy**

The concept of “Eastern Orthodoxy,” as a counterpart to “Roman Catholicism” and “Protestantism,” is a product of a much later development than most of us are wont to think today. Applying the contrasting binaries of “Catholic—Orthodox” and “Protestant—Orthodox” to the study of Byzantine and early Slavic religious history is particularly problematic. Such dichotomies anachronistically project the clear-cut denominational map of present-day Christianity into the late Medieval and Early Modern era. In this context, Byzantine and Slavic intellectuals and ecclesiastical figures who advocated union with the Roman Church in the period from the thirteenth to the seventeenth century present a special challenge for historical exegesis. Stigmatized as “traitors” by their contemporaries and caught in the crossfire of religious disputes and quarrels of their day, the “uniates,” as an intellectually coherent group, have hardly received the attention they deserve in modern research. Historians have often proved to be clueless when confronted with a reality that does not fit into the conventional confessional paradigm. This paper offers a critical re-evaluation of the scholarship and suggests new approaches and research questions within this thought-provoking area of study. Engagement with the historical destiny of the Uniates leads to a reconsideration of the influential “confessionalization paradigm” (Konfessionalisierungsparadigma) in Eastern European context and casts new light on the birth of “Eastern Orthodoxy” as ecclesial reality and theological idea.



Nadezhda Beliakova, Institute of World History, Russian Academia of Science is a senior scientific researcher at the Institute of World History, Russian Academy of Science (Moscow) since 2010 and Ass. Prof. at the Dep. of Theology at the National Research Nuclear University MEPhI since 2014. Her research interests: churches in the cold war; everyday history of believers in the Soviet union; the history of women in the churches; deaconesses in orthodox and catholic churches.

### **Women's Ministry in Western Ukrainian Churches During the Soviet Era**

The study of the everyday religious sentiments of the Eastern Rite Christians in of Western Ukraine (during the 'illegal' period of the Greek Catholic Church), as well as various forms of persecution of the Orthodox Church in the 1960-1970's allows us to emphasize the importance of female ministries under persecution: this experience, in turn, forms a solid base for a new dialogue. The phenomenon of the feminization of religious communities in the Soviet period calls for serious discussion in the theological field, as well as in the fields of social history and anthropology. In my paper I will draw the attention to several case materials from the narrative histories and memoirs, which will clearly illustrate the specifics of women's ministry. On this basis, I will show how real or thought-up the border between 'Orthodox' and 'Catholic' Churches was to the everyday life of religious communities in Western Ukraine, also examining the practice of 'everyday' ecumenism and the de-politization between the 'Uniates' and the 'Orthodox' in the grass-roots ministry. The fact that the everyday religious life was sustained by 'simple Soviet' women raises another serious question, notably – the understanding of the Church's 'Catholicity' in Western Ukraine.

Burkhard J. Berkmann, Klaus Mörsdorf Institute of Canon Law, Ludwig Maximilians University Munich, born in 1976, since 2016 holder of the chair for Canon Law, particularly for Theological Principles, General Norms, Constitutional Law and Oriental Canon Law at Klaus Mörsdorf Institute of Canon Law, Ludwig Maximilian's University, Munich. Dipl.-Theol. Tobias Stümpfl, born in 1984, is a research and teaching assistant at this chair.

### **The Concept of Synodality. Similarities and differences between Eastern Catholic and Orthodox Canon Law**

"The Orthodox and Eastern Catholic Churches do not only share a common liturgical, cultural and spiritual heritage, but also a legal one, which is rarely subject to academic discussion, although the congruent elements in their legal structures could constitute a vital component of ecumenism.

This contribution addresses such a component: the concept of synodality, which is firmly established in the Orthodox as well as the Eastern Catholic Churches. Subjects of comparison in particular are the Ukrainian Greek-Catholic Church and the Russian Orthodox Church. This comparison aims at elaborating similarities and differences to point out „unity in diversity“. One example of a similarity is the fact that legislative power is exercised by Synods rather than the patriarch or the major archbishop in both churches (c. 110 CCEO). A difference can be observed concerning the participation of the laity: in the Russian Orthodox Church, not only bishops, but also monks, clergy and laymen are voting members of the Local Council (Chapter II, Art. 3 Statute of the ROC). In recent times, however, the influence of this council has weakened considerably since more and more competencies were shifted to the Bishops' Council.

The contribution applies a comparative approach and will draw conclusions for the ecumenical dialogue. The main thesis is that the ecclesiological concept of synodality is not something „stolen“, but rather a mutually preserved and shared heritage which forms a bridge between both traditions.

The insights are based on a dissertation project by Dipl.-Theol. Tobias Stümpfl at Ludwig-Maximilians-University of Munich. He is a research and teaching assistant at Prof. Dr. Dr. Burkhard J. Berkmann's chair of Canon Law, whose key research areas include Oriental Canon Law. Moreover, the project is linked to the institute of Orthodox Theology at the same university. The presentation will be given jointly by Stümpfl and Berkmann."

Radu Bordeianu, Duquesne University is an Associate Professor at Duquesne University in Pittsburgh, PA – USA. His research focuses on ecumenical ecclesologies. He is the author of *Dumitru Staniloae: An Ecumenical Ecclesiology* (Continuum, 2011, 2013). He served as President of the Orthodox Theological Society of America and is a member of the North American Orthodox-Catholic Theological Consultation. He is a co-convenor of the Christian-Jewish Dialogue in Pittsburgh and is involved in local ecumenical dialogues.

**“They Shall Beat Their Swords into Plowshares”: Orthodox – Eastern Catholic Conflicts and the Ecumenical Progress that They Generated**

The relationship between Orthodox and Byzantine Catholic churches started out tense, or even violent. But throughout the centuries, some of the “swords” turned into “plowshares”: the reasons for discord became ecumenical upsurges. The forceful transfer of church-buildings drew the two communions apart, but it also proved that Orthodox and Catholics could worship in the same space, with compatible liturgical traditions, a realization that sometimes resulted in voluntary sharing of worship space. Moreover, union with Rome began a process of Latinization of communities that were originally Orthodox in theology and practice, but it also made official Rome’s understanding of papal primacy as the only church-dividing issue between the two communities; Rome did not impose the Filioque, purgatory, azymes, and clergy celibacy as conditions for union, even while fervently defending them against the Orthodox. When Communist regimes outlawed Byzantine Catholic churches, some Orthodox hierarchs and theologians approved such violence as restorative justice. But out of Communist persecution of both churches arose “ecumenism behind bars” – the union that Orthodox and Byzantine Catholic martyrs shared in prison. Unfortunately, this rapprochement could not be sustained after the fall of Communism, when Byzantine Catholic churches re-emerged from underground, reclaiming their stolen properties and being accused of proselytism. So intense was the rift, that the Orthodox-Catholic International Commission interrupted its dialogue for six years. Again swords turned into plowshares, and the Commission made significant progress on primacy and synodality, with Byzantine Catholic members now serving as bridges between East and West. Important questions remain: Is a process of Latinization inherent in union with Rome? Is the Code of Canons of Eastern Churches sufficient to preserve the Eastern identity and guarantee proportional representation in church structures? How do Orthodox theologians imagine the role of the papacy in a united Church, different from the Byzantine Catholic model?

Irina Borshch, St. Tikhon's Orthodox University (Moscow, Russia) is a senior researcher at the Ecclesiastical Institutions Research Laboratory, St. Tikhon's Orthodox University (Moscow, Russia), since 2018. Before this she was a researcher at the Institute of State and Law of the Russian Academy of Science in 2013-2018. She holds a candidate's degree in Law (Russian Academy of Science, 2005) and a doctor's degree in missiology (Pontifical Urban University, 2012).

**Ecclesiological differences and law. Is the canonical law of the Eastern churches a bridge between the Western and Eastern canonical tradition?**

Among the various traditions that divide the Catholic and Orthodox Church can be called a legal tradition. Indeed, the Church law of the Catholic and Orthodox Church today is very different not only in content, but also in the way it is produced, interpreted and applied. The difference can be attributed not only to the difference of ecclesiological foundations, but also to the legal cultures of the West and the East. The codification of the Church law of the Eastern churches is an interesting phenomenon as an attempt to create a synthesis of these foundations and cultures, combining the historical canonical material of the Eastern tradition with the technology of codification and the canonical doctrine of the Western Church. In our report we would like to talk about how this attempt was successful and useful from the point of view of the Orthodox approach. We will touch upon the historical perspective (the development of the codification for Eastern churches in 1920-1960; the Lex Fundamentalis project; the Codex Canonial ecclesiarum Orientalium (1990)), as well as the actual theoretical perspective.

Andrew Boyd, is a professor of ecumenism and interreligious dialogue for the Pontifical Bede College in Rome, and an adjunct professor of theology and religious studies for several Rome-based programs, including the Catholic University of America, Assumption College, and Richmond University. He has had international fellowships with KAICIID in Vienna, Cardiff University, Tantur Ecumenical Institute in Jerusalem, and the Russell Berrie Fellowship in Rome.

### **Women deacons and 'other ministers' in the Catholic and Orthodox Churches**

This paper will, with the happy timing of the expected public release of the work of the Pontifical Commission on Women in the Diaconate, explore the rediscovery and reanimation of the question in recent years of women in the diaconate and or the phenomenon of deaconesses in the Catholic and Orthodox Churches, with a particular interest in its affect on ecumenical dialogue and convergence. Additionally, other ministers - whether "minor orders" or "lay ecclesial ministers" and theologians - have a role to play that each of the Churches struggle to acknowledge and support appropriately. This paper will also offer some context for the question of women deacons as the broader phenomenon of the rediscovery and reconsideration of a greater variety of ministry than the bishop-presbyter orders.

Paul Brusanowski, is professor at the Lucian Blaga University, Sibiu (Romania). He teaches History of the Romanian Church. His areas of interests are church-state relations in Romanian history and history of ecclesiastical institutions. He translated into German and edited the various statutes of the Romanian Church (Rumänisch-orthodoxe Kirchenordnungen 1786–2008. Siebenbürgen – Bukowina – Rumänien. Köln: Böhlau, 2011).

**About the legal and canonical situation of the Romanian Byzantine Catholics in Hungary at the end of the 19th century and the beginning of the twentieth century.**

Transylvania is characterised by its religious pluralism and the interferences arising from it. The situation of the Greek-Catholic Church (GCC) in Transylvania around 1900, when the province was part of Hungary, is exemplary. The GCC had a Metropolitan See in Blaj with three suffragan bishops, of which only one on Transylvanian territory, the other being located outside of historical Transylvania. Therefore, the traditions, customs, canon law regulations were not homogeneous across the territory of the metropolitanate. This paper aims to analyze the legal and canonical situation of the Romanian Byzantine Catholics in Hungary. One can argue that there was a real legal and political dilemma of the leadership of this Church. On the one hand, there were pressures from the Hungarian Catholic hierarchy to encompass the Greek Catholic hierarchs into the Hungarian Roman Catholic Church. The so-called "Congresses of the Hungarian Catholic Autonomy" were partially boycotted by the Greek-Catholics in historical Transylvania. Instead, they submitted memories in support of their own, twofold autonomy: religious (the autonomy of the church in relation to the Latin hierarchy) and national (in relation to the Hungarian-speaking hierarchy). In contrast, the Greek-Catholic hierarchy tried to obtain the support of the papacy and organized three "provincial councils" (in 1872, 1882 and 1900) which favoured a Latinization of local canon law. Thus, they were able, on the other hand, to uphold the Church's right to autonomy, by organizing, according to the model of the Romanian Orthodox Church in Hungary, mixed archdiocesan Councils (one third clerics and two thirds laymen) who, just like the Eastern Orthodox ones, had the role of conducting organisational, ecclesiastic, educational and economic diocesan activity. Therefore, unlike the Ruthenian United Church, the Romanian one could remain a national church, making an important contribution to the defense of the autonomy of the Greek-Catholic confessional schools.

Alexandru Buzalic is a professor at the Babeş-Bolyai University of Cluj-Napoca, Romania, Oradea's Department of the Faculty of Greek Catholic Theology since 1996. Professor Buzalic research interests center on the problem of the dogmatic and philosophical issues involved in theorizing the relation of God to the created order and of the eschatology and ecclesiology. He also has strong interests in theological anthropology as issues in fundamental theology and possible dialog

### **The specificity of the Greek-Catholic ecclesiology in the thinking of the Romanian theological school**

The origin of ecclesiological solutions adopted by Greek Catholics is found in the solutions of the Florentine Council (1438-1439). The first catechetical formulations come on the Ruthenian theology line through the De Camillis Catechism, translated into Romanian at the end of the 17th century. In the 18th century, the theologians of Blaj (Romania) offer the first original syntheses in which liturgical, patristic arguments arise from the Greek-Byzantine spirituality and ideological nature by capitalizing on the latinity of the Romanian people. The writings of the Romanian theologians offer an original synthesis which shows the permanent attempt to preserve the specificity of Eastern theology as a complementary position to the specific language of Latin theology. After the Vatican II Ecumenical Council, the Code of Canons of the Oriental Churches and the Catholic Church Catechism were promulgated, defining an ecclesiological vision close to the thinking of the first Christian Millennium when all were in unity. In this context, the new studies and syntheses of Greek Catholic theology link the tradition of the Greek Catholic school with the new theology of unity in affirming its own spirituality in the pluralism of Catholic theological schools, common to the Romanian and Eastern Christianity.

Mark Chapman, Oxford University is professor of the History of Modern Theology at the University of Oxford and has taught at Ripon College, Cuddesdon, a Church of England seminary, since 1992. He has written widely in many fields of ecclesiology and church history and theology and is currently vice-chair of Ecclesiological Investigations Research Network and co-series editor of the Pathways for Ecumenical and Interreligious Dialogue (Palgrave Macmillan).

### **The Church of England as a Bridge Church**

I discuss the development of Anglican theology in the late nineteenth and early twentieth centuries that has led some, both inside and outside Anglicanism, to regard the Anglican churches as 'bridge churches' that stand somewhere between catholic and reformed and which also have close affinities to Orthodox churches. I show how Anglicans have changed their understanding of their own identity as a communion through ecumenical discussions and internal developments. This change of understanding in the nature of Anglicanism has been particularly beneficial in various ecumenical discussions, not least with Roman Catholics, although it has also made other relationships more strained. I show how non-Anglican writers about Anglicanism have favoured this interpretation (e.g. Congar, Tvard) and how it has been adopted in the self-understanding of Anglicanism in some ecumenical dialogues (ARCIC and the different orthodox dialogues). At the same time I raise questions about the contested nature of identity which means that a significant number of Anglicans see Anglicanism as essentially a protestant church with close confessional ties especially to the Reformed churches and refuse to see Anglicanism as a catholic and reformed bridge church. Anglican divisions and tensions in the past years have meant that confessional identity is highly contested and is currently being challenged from across the different provinces of the communion, which makes inter-Anglican ecumenical discussions particularly challenging.



Theodore Dedon, Georgetown University, a Ph.D. candidate at Georgetown University working on religion and international affairs. He focuses on religious nationalism and its implications on ecclesiology and ecumenical relations.

**Fr. John Long, S.J. on Ukraine between the Three Romes**

Fr. John Long, S.J. in an unpublished essay found in his archives at Georgetown University wrote on the historical origins and development of the Greek Catholic Church and its implications on ecumenical relations. He argues that while the Union of Brest is not a model for the search for full communion that can engage Catholics and Orthodox today, it can offer some concrete lessons for that search today. This paper will engage with those lessons and update the context for the post-Soviet religious landscape in light of both Russian and Ukrainian nationalism. His argument rests on the notion of Christian love underpinning any ecumenical or theological dialogue as well as appealing to Christian love for future engagements in a sincere, earnest way. Writing before the resurgence of religious nationalism in the Eastern bloc, he noted that this nationalism would likely be the most serious impediment toward both furnishing the already present, though incomplete ecclesial Union between the Greek Catholics (Ruthenians and Ukrainians) as well as the potential for Greek Orthodox and the broader Orthodox ecclesial union with Rome. The situation has changed tremendously since he wrote this in October 1989 and deserves reconsideration in light of the new challenges and developments. This paper will therefore attempt to reconstruct his position and see if his suggestions still hold merit, as well as how nationalism could actually furnish positive ramifications in Ukraine against Russian attempts to block ecumenical relations. He said, “the pressing demand of a common action for serious evangelization of millions and millions of people in the Soviet Union without God today do not permit the luxury of struggling between Catholics and Orthodox further tearing at the robe of Christ.” Even after they have found God again, the sentiment applies. It will situate Ukraine between the Three Romes.

Peter De Mey, Catholic University of Leuven holds the chair of ecclesiology and ecumenism at the Faculty of Theology and Religious Studies at KU Leuven. Since 2010 he is president of the National Commission for Ecumenism of the Catholic Church in Belgium. He is past president of Societas Oecumenica, and within the AAR he was a committee member of the Ecclesiological Investigations group when it was created and was founding chair of the Vatican II Studies group

### **The Different Configuration of the Relation towards the Orthodox and Oriental churches in *Orientalium Ecclesiarum* and in *Unitatis Redintegratio***

In the documents of Vatican II one can find two quite different accounts of the relations of the Catholic Church vis-à-vis the churches of the East. One is found in the final section of *Orientalium Ecclesiarum*, 'Relations with the brethren of the separated churches' (§§ 24-27) and the other in the first part of chapter three of *Unitatis Redintegratio*, in a section entitled: 'The special consideration of the Eastern Churches' (§§ 14-18). The former was only interested in defending the rights of the Eastern Catholics and only the latter had a truly ecumenical agenda. We will focus on the highlights of the redaction history of both portions of text with particular attention to the difficult relations between these two conciliar commissions.

Prof. Vladimir Fedorov, was born in 1945 in Leningrad. After mathematical Department of the State University studied in Theological Seminary and Academy. Ordained in 1977. From that time till today teaches there and last 15 years also at the Psychological Department of the SPbGU. From 1993 a director of the Orthodox Research Institute for Missiology and Ecumenism in St Petersburg. PhD in theology and in Philosophy.

**An answer of an Orthodox missiologist to the question “Stolen Churches” or “Bridges to Orthodoxy”?**

This presentation is a call to direct discussion on interrelations of Orthodox and Eastern Catholic Churches in missiological context. Concept of the Missionary Activity of the Russian Orthodox Church of the 2007 formulates one of the five directions of mission as the mission of reconciliation which presupposes “social dialoguing” through which people of different faiths work together to achieve civil peace, prevent conflicts and extremist threats. However, a missiological evaluation of interconfessional relationships of three past decades makes us admit the presence of intraconfession conflict, that is confrontation of creative versus fundamentalist approaches or attitudes in almost every confession or denomination. The Joint Statement of Pope Francis and Patriarch Kirill on 13.02.2016: “We wish to combine our efforts to give witness to the Gospel of Christ and to the shared heritage of the Church of the first millennium, responding together to the challenges of the contemporary world. Orthodox and Catholics must learn to give unanimously witness in those spheres in which this is possible and necessary. Human civilization has entered into a period of epochal change. Our Christian conscience and our pastoral responsibility compel us not to remain passive in the face of challenges requiring a shared response”

However the opponents of the unity of the Orthodox and the Eastern Catholic Churches are on the both sides individuals infected with the bacillus of fundamentalism. Unless the intolerance of fundamentalism is overcome, it is hard to hope for progress in relations between Orthodox and Eastern Catholic Churches. And yet, it must be remembered that this is a mission of the Church.

Hacik Rafi Gazer, University of Erlangen, is born in Istanbul (Turkey). He studied evangelical theology in Bethel and Tübingen and orthodox theology together with the the classical Armenian at the University of Munich. He did his PhD in Tübingen under supervision of Prof. Mehlhausen after which he worked as research assistant at the university of Halle, where he also obtained his habilitation degree. After briefly teaching in Dresden, he was elected as chair for history and theology of Christian East at the University of Erlangen, where he also teaches today.

### **The Armenian Catholic Church**

This paper will discuss the first Cilician Union of Armenians with Rome in 1198 and the Latinization of the Armenian church life as well as the dissolution of the Union in 1361. In a second part, paper will present a brief overview of the meeting of the Armenians with the Roman Catholic Church in Lviv, Transylvania and Moldavia as well as the life and work of Abraham Bedros I. Ardzivyan, the first Armenian-uniatic Patriarch 1740-1742 presented in Lebanon, followed by the eventful history of the Armenian-Uniatic Church between Lebanon and Constantinople. The suffering of the Armenian Catholics during the genocide of 1915 as well as the transfer of patriarchy after the First World War, first to Rome in 1919 and Lebanon in 1929, will be discussed in third part of the paper. As conclusion I will give an overview of today's worldwide dispersion of the Catholic Armenians.

Barbara Hallensleben, Center for the Study of the Eastern Churches - University of Fribourg Switzerland, born 1957, Dr. theol. Study of theology, philosophy and history at the Universities of Münster and Tübingen. Professor of Dogmatics and Theology of Ecumenism and Director of the Center for the Study of Eastern Churches at the Institute for Ecumenical Studies. Co-editor of the series «Studia Oecumenica Friburgensia», «Epiphania» and «Epiphania Egregia»; with Dr. Regula M. Zwahlen Editor of the German translation of the works of the Russian thinker Sergij N. Bulgakov; Consultor of the Pontifical Council for Promotion

### **The Church Unions Of The Early Modern Period In Relation And Contradiction To The Council Of Ferrara / Florence**

The unions of parts of the Eastern Churches with the Church of Rome had been shaped since the 16th century on the Roman side by an antireformatory, pope-centered ecclesiology. They led to a sustainable confessionalization: "Latin" and "Greeks" became "Catholics" and "Orthodox". Instead of the "unio" new estrangements and divisions developed. The contribution addresses the Council of Ferrara-Florence (1438/39) as a reference point for the Union's efforts and represents the main Union and Union experiments, including: the Union of Brests, Transylvania Union with the Reformed Church, the Transylvanian Church Union and Unionen pro foro interno. The changed conditions of reception in East and West today and an ecumenical solution perspective are shown.

David Heith-Stade (born 1984) holds a Ph. D. in practical theology from Lund University, a master's degree in theology and a bachelor's degree in religious studies from Uppsala University. His research interests includes post-Byzantine Eastern Orthodox Christianity (especially the early-modern period), early Christian and Eastern Orthodox canon law, the history of Christian morality, and ecclesiology. He is an independent scholar, translator, and funeral director.

### **Ecclesiologies in Eastern Orthodox School Theology after Byzantium**

This paper will examine the ecclesiologies of post-Byzantine Eastern Orthodox confessional statements, theological manuals, and catechisms up to the beginning of the 20th century in the Greek and Eastern Slavic traditions. The focus will be on the historical development of the *sententia theologorum communis* on ecclesiology in changing sociocultural and institutional contexts. The paper will end with a systematic reflection on the lessons of history.

Harold Hunter, IPHC Archives & Research Center, is the IPHC Ecumenical Officer. Hunter actively engages the World Council of Churches, leads the Pentecostal team in talks with the Eastern Orthodox, and remains active with the NCCCUSA Faith & Order Commission. His publications include *Spirit Baptism: A Pentecostal Alternative*, *All Together In One Place*, *The Azusa St. Revival and Its Legacy*, *The Suffering Body*, and *The Many Faces of Global Pentecostalism*.

### **Pentecostals on An Emmaus Walk with Orthodox**

"If one were to judge by stereotypes, it would seem that there is little common ground between Eastern Orthodox and Classical Pentecostals. However, growing literature from both traditions show this is not the case. Important contributions on the Pentecostal side have come from Professors Veli-Matti Kärkkäinen and Simon Chan along with Dr. Daniela Augustine.

I would intend to give some context to the informal talks between the Ecumenical Patriarchate and Classical Pentecostals that ran from 2010 to 2012. The first meeting was hosted by His All Holiness at the Phanar in Constantinople. Co-Chairs for the first round were Metropolitan Professor Dr. Gennadios of Sassima and Rev. Dr. Harold D. Hunter. The reimaged talks resumed in 2016 just prior to the annual AAR/SBL conference hosted by Holy Cross Orthodox School of Theology. Co-chairs of the current talks are Professor Brandon Gallaher and Dr. Harold D. Hunter.

Illustrative of the surprises is the story of Dr. Hunter starting ministry as a Pentecostal evangelist in an exclusive-body ecclesiology Pentecostal church. Hunter has now been to Mt. Athos, celebrated Pascha more than once with His All Holiness at St. George, witnessed the 'Miracle of the Holy Fire' at the Church of the Holy Sepulchre in Jerusalem after meeting with Patriarch Theophilus, and twice celebrated Christmas with Patriarch Krill at the Cathedral of Christ the Savior Moscow.

Maximum 300 words."

Mariia Ivaniv, The Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies in The University of St. Michael's College in Toronto School of Theology is a Ph.D. student in Toronto School of Theology, The University of St. Michael's College, The Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies. She Was a teaching Assistant at Theology department in UCU, Lviv (2016-2018) and lecturer at Three Saints Kyiv Theological Seminary, Kyiv (2017). She Graduated at Faculty of Theology and Religious Studies in KU Leuven, Belgium in 2016 and Faculty of Philosophy and Theology in UCU, Lviv in 2013."

### **The Ukrainian Greco-Catholic bishops at the Second Vatican Council: the participation in the Council and contribution to the discussions on chosen conciliar documents**

"This presentation has as its purpose to shed more light on the participation of the Ukrainian bishops' conference in the Second Vatican Council. It will try to answer the following questions: What were the conditions of the Ukrainian bishops' conference during the Second Vatican Council? Which contribution was made by the Ukrainian bishops to the discussion on chosen parts of the conciliar documents *Lumen Gentium*, *Unitatis Redintegratio*, and *Orientalium Ecclesiarum*? The general context of the UGCC's life and development during the Council is sufficiently studied. However, the work of the bishops at the Council and all their reports and observations have not been thoroughly investigated and gathered together for analysis and comparison.

The first part will focus on the condition of the Ukrainian bishops' conference during the Second Vatican Council, the process of its creation before Vatican II and the obstacles which it faced during the Council. Then, the participation and activities of the Ukrainian bishops in preparatory and conciliar commissions will be presented.

The second part of this paper focuses on the analysis of Ukrainian bishop's contribution to the Dogmatic Constitution *Lumen Gentium*. Firstly, the ideas of Metropolitan Maxim Hermaniuk, who actively supported the concept of collegiality, are presented. Secondly, the Ukrainian position in the debate on a question about a separate document about the Virgin Mary and the discussion around the title *Mediatrix* will be presented.

The third part of the presentation is dedicated to the discussion of the two conciliar documents *Unitatis Redintegratio* and *Orientalium Ecclesiarum*. Firstly, the debate and opinions of the Ukrainian bishops about the first part of the third chapter *Unitatis Redintegratio* are analyzed, then the speeches and written observations of Metropolitan Josyf Slipyj and bishops Gabriel Bukatko and Volodymyr Malanczuk on the degree *Orientalium Ecclesiarum* are presented.

"



Irakli Jinjolava, LMU Munich was born in Zugdidi, Georgia. After studying at Tbilisi Theological Seminary, he continued study theology in Germany (Eichstätt & Munich) and in Greece (Thessaloniki). He received his MAS in Ecumenical Studies from the University of Geneva (Ecumenical Institute at Bossey/Switzerland). In 2017 he was tonsured as a monk and since 2018 he is a deacon of the Orthodox Church of Georgia. Now he is"

### **Synodality Against the Background of the Chieti Document and the Documents of the Council of Crete**

"The aim of this paper is to demonstrate the "synodical principle" of the Orthodox Church as the key to Church Unity against the background of the Holy and Great Council. The latter may be reflected as an opportunity, a chance as well as a challenge to rethink and rediscover the Synodality in the contemporary world and the today's Church.

The paper attempts to approach the topic of Synodality in pointing the way for a clearer understanding of how something that was frequently "forgotten", "misapprehended", "misinterpreted" (i.e. the Synodality of the First Millennium Church) may be rediscovered and truly experienced due to our renewed and reunited efforts, experienced by all and by each of us, i.e. as a unity and Pleroma of the Church.

This paper will focus on this very principle of Synodality or Conciliarity, examining this key word in the selected documents such as the Chieti Document ("Synodality and Primacy during the First Millennium", 2016) and the Documents of the Holy and Great Council in Crete, 2016."

Rev. Dr. Christiaan Kappes is Academic Dean of Ss Cyril and Methodius Byzantine Catholic Seminary. He teaches Theology and Canon law at his seminary and theology at St. Vincent's Roman Catholic seminary in Latrobe, Pennsylvania (both in the USA). His research is dedicated to medieval and byzantine influences and conflicts between the Latin and Greek speaking worlds. Much of his research is on Palamism and Scholasticism.

### **An Unnecessary Divide: Western and Eastern Canonical Tradition and the Ps.-Isidorian Canons**

The History of Canon Law in the first millennium of both East and West shares, on the whole, a similar reverence for the intrinsic value of canons based upon the intrinsic authority. While papal decretals added a locus theologicus to western collections that were absent from eastern collection and nomocanons, many features of understanding the papacy in line with canon law were shared. After the introduction of the the Ps.-Isidorian corpus into collections cited by the Apostolic See, a divergence in Eastern and Western approaches to canonical authority and church governance ensued. Unfortunately, after the discovery of the innovative and non-canonical origins of the Ps.-Isidorian canons, the CIC 1917, CIC 1983, and CIC 1990, have not demonstrated a significant move toward returning Western and Eastern Canon Law to a model that enshrines the principles of subsidiarity and recognizes that some expressions of church governance never reflected any topical church of Christendom but an idealized Church based upon the historical conflicts of topical churches in Gaul. This paper seeks to understand some of the basic points that can be discussed reforming canon law so that authentic sources can serve as a basis for East-West dialogue and return to unity. It also seeks to highlight those canons which are unhelpful to speak in the language of an undivided Greco-Roman Christianity of the first millennium.

Dimitrios Keramidas, Pontifical University Angelicum was born in Greece where he studied Ecumenism at the Faculty of Theology of the University "Aristotle" of Thessaloniki and Missiology at the Pontifical Gregorian University of Rome. He is a lecturer at the Pontifical University "Angelicum" of Rome and at the Hellenic Open University. He is interested in Orthodox-Catholic dialogue, Orthodox mission theology, and contemporary Orthodox theology.

### **Balamand between Munich and Chieti. Can we still correct our route?**

Even though the Balamand document rejected Uniatism as a method of unity, it was not accepted by the majority of the Orthodox Churches nor it gave a definitive solution to the issue of the Orthodox-Catholic dialogue. Greek Catholic Churches continued to claim an active role in the process of the rapprochement between East and West. Recently the Russian Patriarchate proposed that Uniatism should return to be part of the agenda of the official dialogue.

Yet, if one chooses to go back to the roots, that is to say, to the "founding texts" of the Orthodox-Catholic dialogue, mainly the Munich's text on "The Mystery of the Church and the Eucharist in the Light of the Mystery of the Holy Trinity" and Bari's Statement on "Faith, Sacraments and the Unity of the Church" he could perhaps notice that these documents – and not Balamand separately – may offer some concrete answers on the ecclesiastical status of the Greek Catholic Churches and their presence in Church koinonia. It's about to receive the theological purpose of these texts and so study Uniatism not as a singular problem, but as a micro-issue of the largest – and most crucial one – question of the unity of the many local Churches in one, universal Church.

Daniel Kisliakov, University of Divinity brings expertise to the study of theology. Having studied biological and psychological sciences, his approach to theology is unique. He is finishing a doctorate at the University of Divinity in Melbourne on the Russian Religious Renaissance and the emergence of the notion of eucharistic ecclesiology among émigré theologians. He is also exploring the history of ecumenism and its eucharistic dimension, hoping to reignite greater motivation for Christian unity.

### **Eucharistic Ecclesiology in Nicholas Afanasiev and Paul Evdokimov as Instruction in Orthodox - Eastern Catholic Ecumenism**

"This paper is an in-depth consideration of the qualities that characterised early ecumenical engagement between Eastern Orthodox and Roman Catholics. The emergence of ecumenism in the 20th century and the quest for Christian unity marked a significant turn in theological discourse. This was partly a result of the geopolitical catastrophes that beset the world, but there is also evidence to suggest that an authentic desire for unity in Christ was equally as significant. The present paper considers the significance of ecumenism in the Russian Religious Renaissance: from Vladimir Soloviev to Sergius Bulgakov (a protagonist of Orthodox-Anglican engagement), and particularly Orthodox-Catholic ecumenism later on. Bulgakov's ecclesiological take on ecumenism will be considered alongside two of his proteges: Nicholas Afanasiev and Paul Evdokimov. Both were pioneers of Orthodox-Catholic engagement and key figures at the Second Vatican Council. Works by Afanasiev and Evdokimov with ecumenical significance will be analysed, identifying the principles that drove them and made ecumenism meaningful. Attention will also be given to the breadth of their work, noting unique, personal contributions to the Second Vatican Council from different fields of study. Bulgakov will be identified as a key influence, especially with his eucharistic ecclesiology. The reasons behind the present "winter of ecumenism" will also be considered, while ways of addressing it on the basis of that knowledge will be proposed. The paper will conclude by appraising the present state of ecumenism between Orthodox and Eastern Catholics, with consideration given to how originally, Afanasiev and Evdokimov informed ecumenical processes and generated progress. This will be considered alongside Joseph Ratzinger's observation that ecumenism is furthered by engagement with Church Fathers – an ecumenical neo-patristic synthesis. Recognising encounter in Christ as a primal mover of ecumenism, this paper will offer specific insight into how new progress in Orthodox- Eastern Catholic can be made."

Thomas Kremer, Katholische Universität Eichstätt-Ingolstadt is since 2018 holder of the endowed professorship Prince Max of Saxony of the diocese of Eichstätt for theology of the Christian East at the Theological Faculty of the Catholic University of Eichstätt-Ingolstadt and Archimandrite of the Melkite Greek Catholic Church. As a member of the "Churches of the East" of the Ecumenical Commission of the German Bishops' Conference, he is engaged in ecumenical dialogue with Orthodoxy.

### **Theological self-profile of the Melkite Greek Catholic Church in dialogue and confrontation with Orthodoxy and Islam**

The rupture between the Melkite Greek Catholic Church and the Antiochian Rum Orthodox Church, which in the 1720s split Chalcedonian orthodoxy in the Patriarchate of Antioch, was not the result of a dispute on religious issues. Rather, problems in reoccupying the patriarchal throne and diverse historical circumstances caused both the inner division and the Union's conclusion with Rome. What contours of a theological profile of this Eastern catholic church have developed since then? Here the commitment to a genuine Byzantine-Antiochene tradition, the conviction of the inner necessity of a *communio* with the Church of Rome (which, according to some of the Antiochenian theologians, never completely ceased), and a self-definition as "Church of the Arabs" on the Side of the Muslim brothers and sisters. The closeness of the Catholic and Orthodox sister Church seems to make the dialogue more difficult than it is to relieve it, which is unfortunate, as the churches of Western Syria have at the same time developed the capacity for common witness. Will both sister churches in the future be able to achieve the common goal of securing the Christian presence in the Middle East in markedly peaceful coexistence with Islam? My contribution deals in this sense with (1) the historical aspects of the emergence of the Melkite Greek Catholic Church as a Catholic Eastern Church, (2) the Antiochene position on the division of the Eastern and Western Church, (3) the genesis of a theological self-profile and its present form and (4) the perspectives for an ecumenism of the future of the Byzantine churches of the Patriarchate of Antioch.

Tihomir Lazic, Newbold College of Higher Education works as a Lecturer in Systematic Theology at Newbold College of Higher Education, England, and as the Director of Public Campus Ministry (or Student Ministry) at the Trans-European Division of the Seventh-day Adventist church. He completed his doctorate in theology at the University of Oxford. Dr Lazic specializes in systematic theology, or more precisely, contemporary ecclesiology.

### **CHURCH AS KOINONIA: Exploring the ecumenical potential of John Zizioulas's *communio ecclesiology***

"In recent years, there has been a growing interest in the concept of *koinonia*, which is considered to be one of the most significant and stimulating ecclesiological ideas in the ecumenical dialogue. It seems that the most coherent and profound theological perspective on *koinonia* within the Eastern-Orthodox theological circles is provided by the Metropolitan of Pergamon, John Zizioulas, who is known as one of the most influential contemporary spokesmen for Eastern Orthodoxy. However, even though Zizioulas's views have been widely accepted, commented on, and analysed by a number of Catholic, Orthodox and Protestant theologians, there have not been many serious attempts to critically assess his interpretations of *koinonia* in terms of the underlying methodological assumptions that shape his entire theological articulation.

This paper seeks to provide a systematic exposition of the basic claims, prospects, and limitations of Zizioulas's *communio ecclesiology*. The focus is on identifying the key methodological assumptions that undergird his attempt to ground the community of believers in the life of Triune God. This assessment of Zizioulas's method is done for the purpose of determining whether, and if yes, to what extent, his *communio*-based ecclesiological framework — or more particularly, his *imitatio Trinitatis* approach — can be used as a platform for a meaningful and fruitful ecumenical dialogue between Orthodox and Eastern Catholic churches.

Patricia Madigan, Dominican Centre for Interfaith Ministry, Education and Research is Executive Director of CIMER, the Dominican Centre for Interfaith Ministry, Education and Research ([www.cimer.org.au](http://www.cimer.org.au)). She lectures regularly in universities and has worked on research projects with organisations such as the Australian Human Rights Commission and the Australian Catholic Bishops' Conference. Her publications include *Women and Fundamentalism in Islam and Catholicism* (Peter Lang, 2011) and *Iraqi Women of Three Generations* (San Antonio, 2014).

**“Ordination of Women – a ‘Bridge’ or a ‘Brake’ for Christian Unity?”**

Although the topic of ordination of women is not high on the agenda, or even on the agenda at all, for the Orthodox and Eastern Catholic Churches, there could be much to learn from how each of these two families of churches, together with the Latin-rite Roman Catholic Church, with their ecclesiological, theological and societal similarities and differences, have dealt with this issue (or ignored or suppressed it) during the course of their history. This paper will discuss the contribution that a three-way dialogue might make to assist a growing ecumenical unity and a Church fit-for-purpose to preach the Gospel and bring about the Kingdom of God in today's world.

## **Mannion**

Gerard Mannion is the Joseph and Winifred Amaturio Chair in Catholic Studies in the Department of Theology and Religious Studies at Georgetown University and a senior research fellow at the Berkley Center. He is the founding chair of the Ecclesiological Investigations International Research Network. He has held previous academic posts at the universities of Oxford, Leeds, Liverpool, Leuven (Belgium), and San Diego. He served a full six-year term as founding co-chair of the Ecclesiology Program Unit of the American Academy of Religion (AAR) and continues to serve on the steering committees of both the AAR's Ecclesiology and Vatican II Studies Program Units. Mannion received a B.A. (Hons.) from King's College at Cambridge University, followed by a M.St. and a D.Phil. from New College at Oxford University.

### **Lesson for Ecumenism from Brexit and the Northern Ireland Peace Process**



Basil Maximishinets, KU Leuven is a doctoral student at the Faculty of Theology in KU Leuven (Belgium) and a graduate of Moscow Theological Academy. As a native of Transcarpatia, the region in contemporary Ukraine inhabited by a large number of Uniates, he has firsthand experience with the theme of this conference.

### **The conversion of the Polish Uniates – Proselytism or Return of Stolen Sheep? Eugenios Voulgaris' Response to the Problem**

"The liquidation of the Polish Lithuanian Commonwealth at the end of 18th century put adherents of the Union of Brest in the unprecedented situation, as about 2 million Ruthenians suddenly found themselves under Russian control. This puzzled the Russian Sovereign as to how best to handle the return of Uniates to the Orthodox Church, in a manner that would harmonize with the principles of religious toleration.

The present paper analyses the Memorandum presented to the Russian Empress Catherine II as theological advice on the issue of the conversion of the Uniates. The author of the Memorandum, archbishop Eugenios Voulgaris, considers the conversion of Uniates to be the restoration of genuine union based on the unaltered faith. The Uniates were torn away from the Orthodox faith and their submission to the Roman Church constituted an imaginary unity. In the meantime, he warns that any form of coercion should be excluded, as this contradicts to the nature of faith and the spirit of the Gospel. The harsh criticism of coercion in matters of faith is the leitmotiv of all Voulgaris' polemical works. However, at this moment his message of non-violence found a very concrete application. Voulgaris made a delicate attempt at convincing the Empress to refrain from any coercive methods towards the Uniates. The Memorandum shows an inherent disbelief in the Ecumenical Council and inter-religious dialogue as means for restoring divided Christianity. The establishment of Orthodox schools and the resurgence of the Eastern theological tradition contrasted to the Latin Scholasticism are considered among other the most effective means for the integration of Uniates into the Orthodox Church.

Thomas Németh , Faculty of Catholic Theology of the University of Würzburg, Institute of Eastern Churches at the University of Würzburg

was born 1974 in Vienna, is Docent for Eastern Churches History and Ecumenical Theology at the Faculty of Catholic Theology, University of Würzburg, Director of the Institute of Eastern Churches at the University of Würzburg and priest of the Ukrainian Greek-Catholic Church. After studying Catholic Theology and Law at the University of Vienna, he became doctor in Law (2003) and in Theology (2004) and was habilitated there for "Theology and History of the Christian East" (2013)

**Theological Reflections on the Dialogue with the Orthodox Church from a Greek-Catholic Perspective**

"This presentation addresses needs, possibilities, expectations and perspectives of a theological dialogue between the Orthodox Church and Eastern Catholic Churches from a Greek-Catholic perspective.

After an assessment of the status quaestionis the need for a such dialogue and corresponding theological foundations will be discussed. Particular attention will be paid to the question of suitable thematic areas for dialogue and corresponding methodological considerations. Finally, some expectations and perspectives for the Eastern Catholic Churches, the Catholic Church as a whole and the Orthodox Church will be formulated."

ABBAS PANAKKAL, International Interfaith Harmony Initiative is academic director of Ibn Batuta International Centre for Intercultural Studies and editor of Armonia journal. He was awarded fellowship by Centre for Interfaith and Cultural Dialogue, Griffith University Australia and Project Coordinator of G20 Interfaith Summit. He was also invited to present his research on peace and moderation in United Nations headquarter on International Youth Day in 2018

**Contributions of Churches for Development of Mother Tongue and Necessity of Decolonial Restructuring in Texts and Traditions.**

There is religious centred build up mind set of the academic community as well the scholars, who have done researches in historiography of vernacular and supported the religious centred divisions of mother tongue that was found emerged after the British strategy of divide and rule. The Portuguese and Dutch people, who reached Malabar, were trained in mother tongue. Many of the basic grammatical texts of the mother tongue were written by Christian religious propagators, who migrated and settled in Malabar. The Christian Missionary Societies had released numerous works of grammar and religious affairs. There is no use of the term Christian language in these works. The Grammar of the Malabar Language written by Robert Drummond, published in 1799 from Bombay had attempted to give the entire examples from the basic letters of mother tongue. The name Malayalam was found used exclusively for language after the British invasions and the history of Malayalam language evolved in the direction of communal bias like Jewish, Syrian (Christian) Arabic (Muslim) Malayalam. In a close analysis, the discriminatory nature is more visible and the communal characters are obvious in these religiously spotlighted nicknames. A number of questions were raised as part of this study: When was the name Malayalam attributed to the language? By what name did the language be known before? When did the discriminations based on religion become part of the language and culture? How did the language of communalism recognize? Why were studies on vernacular of prejudice and communal languages more encouraged? The prominent religious communities carry the legacy of the language and its separation as prestige. . In this scenario it is important to bridge the academic divide created by the segregation of religious based mother tongue identities.

Peter Phan, Georgetown University currently teaches theology at Georgetown University. He is author/editor of some 40 books and author of more than 300 essays on various aspects of theology. One of his books is "Culture and Eschatology: The Iconographical Vision of Paul Evdokimov" (Peter Lang, 1985).

**Paul Evdokimov ---A Russian Orthodox Theologian in Dialogue with Roman Catholicism**

An Russian Orthodox emigre theologian, Paul Evdokimov (1901-1970) was a key figure in the renewal of Orthodox theology in the West. In addition, his work for ecumenical unity was deeply influential. An Orthodox observer at the Second Vatican Council, he has written extensively on ecumenical unity and made bold proposals, even by today standards, about how to achieve it. After a brief introduction on his life and work, the paper will discuss some of the key issues still debated between Orthodox and Catholic theologians, including the nature of Tradition, the Petrine ministry, intercommunion, the role of woman, and the nature of ecumenical unity itself. While some of Evdokimov's ideas may sound outdated, many of his insights are still surprisingly relevant for our ecclesial situation in spite of some 50 years after his death."

Craig Phillips, Virginia Theological Seminary

"is the rector of St. Peter's Episcopal Church in Arlington, Virginia. He serves as adjunct faculty at Virginia Theological Seminary. A former Assistant Professor at Temple University, he has taught at Georgetown, Duke, the UNC-Chapel Hill, and Rosemont College. Craig completed his doctoral work in Theology and Ethics at Duke University. He holds an M.Div. from Harvard University and an A.B. in Religious Studies and Classics from Brown University.

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### **Giorgio Agamben's Stasis (Civil War): Illuminating Paradigm for Ecumenical Studies?**

"This paper will examine the writings of the Italian philosopher and political theorist, Giorgio Agamben, on the problem of stasis, or "civil war." Agamben seeks not to develop a theory of civil war (a "stasiology") but rather to identify a paradigm that can be used to identify the inner workings of political sovereignty. Civil war is one of a number of political paradigms identified by Agamben that point to the nature and extent of biopolitics in Western democratic societies.

After an analysis of Agamben's arguments on the nature of civil war and their connection to his larger philosophical/ political project, this paper will apply elements of that work *mutatis mutandis* to ecumenical relationships, particularly as they are manifested in conflicts over identity, inclusion, and belonging. The argument developed here illuminates conflicts and proposed rapprochements between Eastern Orthodox and Roman Catholic Uniate churches.

For Agamben, the collapsing of the distinction made in the Classical world between *bios*, that is life lived in the polis — thus political life — and *zōe*, the natural life that humans have in common with animals, has resulted in the emergence of biopolitical life, or what Agamben calls the politics of "bare life." Mirroring the distinction between *zōe* and *bios*, Agamben contrasts the non-political realm of the household (*oikos*) with the always already political realm of the city. Stasis defines the moment when the non-political passes into the political and vice versa. "Civil war" thus defines a "threshold of indifference" between *oikos* and polis from which the political order can be renewed. Stasis, thus "can never be eliminated from the political scene of the West."

In his philological analysis of the Greek verb *mneskakein*, Agamben observes that when conflict abates, amnesty does not mean "do not remember" but rather not to make bad use of"

Ihor Rantsya, Ukrainian Greek-Catholic Eparchy of Paris graduated from the National University of Lviv, Ukraine (Candidate of Geographical Sciences, 2005), from the Ukrainian Catholic University (Bachelor of Sacred Theology, 2013), from the Paris Catholic University (Licentiate of Sacred Theology, 2018). Priest at the Ukrainian Greek-Catholic Eparchy of Paris since 2015, responsible for the ecumenical relations in the Eparchy since 2017. Doctoral student of Sacred Theology at the Paris Catholic University since 2018.

### **The Concept of Canonical Territory and the Eastern Catholic Churches: Challenges on the Ukrainian Example**

The division in 1054 between the Catholic and Orthodox Churches was completed in 1204 after the events that were interpreted as a catholic intervention on orthodox territory. Nowadays it possible to define, with certain reservations, the territories of exclusive ecclesial privileges of the Catholic and Orthodox Churches based on the principle of missionary primacy. But, the Eastern Catholic Churches, an ecclesial phenomenon that appeared in Europe in 1596 and significantly complicated the catholic-orthodox relations, are “destined” to subsist in the canonical territory either Catholic or Orthodox Churches. Founded on the ancient principle “one city – one bishop”, the concept of canonical territory was dogmatized by the Orthodox Church. At the same time, this concept was rejected in context of catholic-orthodox relations by the Catholic Church. Actual difficulties in the inter-orthodox relations are caused by the controversies between Constantinople and Moscow concerning affiliation of Ukraine with their proper canonical territories. In this difficult situation, can the Ukrainian Greek-Catholic Church have a claim to its own canonical territory, and in what meaning? Is the above-mentioned rule “one city – one bishop” realizable in the XXI century, a century of migration, of diaspora communities, of replacing hierarchical systems of society by the networks? In this context, can the further refinement of the canonical territory concept with the aim of integration to the idea of the poly-measuring canonical space help solve the problem on the basis of eucharistic ecclesiology and ecumenical spirit? In order to find the answers to these questions, differences between catholic and orthodox interpretation of the canonical territory are revealed, necessity to liberate the issue of territorial jurisdictions from the geopolitical factors is emphasized on example of Ukraine, proposition to develop conceptual system of Church territoriality are made.

Dietmar Schon o.p., Ostkircheninstitut the diocese Regensburg is Dominikaner and director of the east church institute of the Diocese Regensburg. Since his habilitation in 2017, he teaches as a Privatdozent at the Theological Faculty of the University of Regensburg and is also a lecturer at the Chair of History of Eastern and Southeastern Europe at the same university.

**An ecumenical Revolution in Ukraine? - Perspectives for a regional Catholic Orthodox dialogue -**

The paper offers a brief analysis of the document "The Ecumenical Position of the Ukrainian Greek-Catholic Church". At the same time, the most important approaches contained therein are to be emphasized and arranged, which can serve to redefine the relationship of this Catholic Eastern Church, in particular to Orthodoxy. The opportunity arises from the strong desire for reconciliation and a review of historical burdens with the aim of reassessing dialogue. On the other hand, the vision developed in the text of a regionally perfect ecclesiastical unity requires a critical eye. A more realistic alternative is proposed as a regional ecumenical council whose agenda could be developed from the position paper of the UGCC. An example could be the Middle East Council of Churches. It was gradually built up and has been making fruitful work for decades with the decisive participation of the Catholic Eastern Churches.

Ihor Shaban, Ukrainian Greek-Catholic Church, Head of the Committee on Ecumenical and Interreligious Affairs is the Head of the Committee on Ecumenical and Interreligious Affairs Prof. of Ecumenical Theology and Christian History at the Institute of Religion of St. Tomas (Kyiv), Papal Department of Theology "Bobolanum" (Jesuits University in Warsaw).

### **Religious peace in Ukraine - unity in diversity**

"Starting from the first days of the Ukrainian independence, all the presidents of Ukraine tried to influence the course of religious processes in the country. Most of the politicians have tried to "improve" the current situation to the benefit of their favorite Church. But, such coexistence of different denominations gave good results, quite unexpectedly. Most of the authorities had to reckon with the absence of a single Church under their control, while most of church communities gradually got used to mutual parity and partnership. There appeared an unprecedented phenomenon, that is joint declarations on social issues. We have been learning to coordinate our positions, especially in the sphere of state & Church relationships. Former conflicts subsided, though, of course, some misunderstandings still remained.

Religious peace in Ukraine proved that religious diversity does not necessarily lead to religious hostility. On the contrary, for Ukraine, as for the majority of democratic states, this model of "unity in diversity" is becoming more and more attractive. It is inseparable from religious freedom. "



Andrey Shishkov, Synodal Biblical and Theological Commission of the Russian Orthodox Church, is a secretary of the Synodal Biblical and Theological Commission of the Russian Orthodox Church and a co-director of the Center for Advanced Theological Studies (Moscow, Russia). Also, he teaches ecclesiology and political theology at Ss. Cyril and Methodius Institute for Post-Graduate Studies of the Russian Orthodox Church.

### **How the modern Orthodox ecclesiology hinders the Orthodox-Catholic theological dialogue on Uniatism: Romantic Approach, Nationalism and Anti-Colonial Narrative**

"The main Orthodox historical narrative formed in the XIX-XX centuries and fueling modern Orthodox identity describes the history of Orthodox-Catholic relations as a continuous series of attempts by the ecclesiastical Rome to colonize Orthodoxy. The emergence of Orthodox anticolonial narrative is closely connected with the assertion of the romantic paradigm in Orthodox ecclesiology. The romantic understanding of the Church as an organic community began with Alexei Khomyakov and continued in the Eucharistic ecclesiology of Nikolai Afanasyev and Metr. John Zizioulas. Examples of anti-colonial narrative we can find in George Florovsky, Alexander Schmemmann, John Meyendorff, Vladimir Lossky, Christos Yannaras and John Romanidis, as well as in other theologians who belong to the theological trend of the neo-patristic synthesis occupied a dominant position in Orthodox theology since the 1930s. Uniates are described in this narrative as collaborationists and those against whom the laws of segregation operate. Khomyakov called them "semi-citizens."

The romantic ecclesiology makes special emphasis on the people of God who becomes the guardian of piety and faith and is responsible for the distinction between orthodoxy and heterodoxy. Its emergence is closely linked with the political philosophy of romanticism and the rise of nationalism. Romantic ecclesiology quite organically combined with nationalism because they are banded by the idea of the organic unity of the community that they describe, and an emphasis on sovereignty, and also by an understanding of freedom, where collective interests dominate over individual ones.

The moral problem of this kind of ecclesiology is that it looks on the non-Orthodox Other as lawless, and not just competitors or enemies. That's why the idea of punishment seems good to its adherents. Uniates here are the worst enemy described in moral terms of betrayal. The modern Orthodox ecclesiology hinders the Orthodox-Catholic theological dialogue on Uniatism. It needs a total rethinking."

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### **Three Possible Roads for the Eastern Catholic Churches: Loyal Opposition, Middle Ground, or Canary in the Coal Mine**

"Although the Eastern Catholic Churches are seen by many today as obstacles to full communion between the Catholic and Orthodox Churches, the history of these churches offers at least three possible ways that they can actually serve the cause of unity and become true bridgebuilders between East and West. In no particular order, they are:

1 – that the Eastern Catholic Churches remain part of the Catholic Communion, but at the same time increasingly become “the Orthodox voice” within it. This would entail, when necessary, opposing those Roman policies, practices, and doctrines that are contrary to the faith of the Eastern Church. This, for example, was the role of both Melkite Patriarch Gregory II Youssef at Vatican I and Patriarch Maximus IV at Vatican II.

2 – that the Eastern Churches continue to explore the possibility of a dual communion with Rome and Constantinople, a state of affairs that appears to have existed in the Ukrainian Church in the years prior to Brest. Although proposed by Archbishop Zoghby some twenty years ago and quickly dismissed by both sides, this option (first suggested by Metropolitan Peter Mohyla) deserves further attention.

3 – that the Eastern Catholic Churches should return to those Orthodox churches from which they originally sprang, exchanging (at least in the short term) perfect communion with Rome for “all BUT perfect communion.” Naturally this would necessitate a temporary break with the successor of Peter, something for which the Eastern Churches have suffered greatly over the centuries, but it would be a short-term measure to pave the way for future full communion between East and West and (perhaps) lessen anti-Roman sentiment among the Orthodox."

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### **Kenotic Ecumenism: What can Eastern Catholics and Orthodox learn from the parable of the Grain of Wheat?**

In this paper, I shall propose a fresh theological reflection on the dialogue between the Orthodox and Eastern Catholic Churches (ECC) based on the concept of kenosis (self-emptying). The paper will begin by introducing the concept of kenosis in theology (Walter Kasper and Christos Yannaras) and ethics (Soren Kierkegaard and Emmanuel Levinas). I shall then apply this kenotic principle to ecumenical relations. I shall propose that in order for ECC to successfully accomplish their mission of being the 'bridges' and facilitators of dialogue between East and West, their attitude towards the Orthodox should be kenotic, asymmetrical, and eschato-centric. Kenotic: ECC should regard their existence not as an aim in itself but as a 'sacrament' and means to unite the Body of Christ, Crucified and Risen. Asymmetrical: ECC in their relationship with the Orthodox should reject the model of reciprocity and utilitarian exchange and instead practice forgiveness and creative initiative. Eschato-centric: Christianity believes that the eschatological answer of God transcends the logic of mundane achievements and successes, but rather fructifies the 'grain of wheat' which is not afraid to die (Jn. 12:24-25). I shall then explore how these approaches can be used as a hermeneutical tool to interpret the thought of Lubomyr Husar and recent documents of the Ukrainian Greek Catholic church. Finally, I shall suggest what the next practical steps could be.

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### **Identity and institutional allegiance in the Romanian Uniate Church History (1700-1900)**

"The study is focused on the issue of synodality as an expression of confessional identity, and the fact that this analysis extended over a period of two centuries has led to relevant conclusions. 1. They emphasised the normative capacity of the synods and proved their will for social modernization; 2. the synodal decisions, as a result of debates and consensus, illustrated in the end the social dimension of faith. Regarded from the perspective of the relation Catholic Reformation - Aufklärung, the constantly and coherently formulated synodal regulations prove the success of the principles of Catholic Reformation in the Romanian Uniate Church of Transylvania. Therefore, the research also traces the strengthening of the new Greek Catholic confessional solidarity, which constructed the confessional and ethnic identity alike. The relationship between regional identity on confessional grounds and social modernization illustrates in Transylvania, as in all territories of the Habsburg Empire, the efficient cooperation of State and Church.

The synod constituted an expression of church autonomy and was the sole institution that could make decisions regarding the governance of the Church. The synod reached decisions on the improvement of the relation of State and Church (1869, 1899), issued official statements on the policies of the State toward the Church (1872, 1882, 1900), and remained the forum which was empowered to transmit the desires of Uniate Transylvanians for institutional and canonical autonomy in relation to Hungarian Catholicism (1899). The acts of the synods may serve a double purpose as instruments for probing and understanding the past. They reveal a realistic desire to carry out institutional reform to the extent allowed within the political and canonical context of the moment, but at the same time they may also offer an indication of the way in which decisions reached at the synods were transformed into everyday practice."

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### **What Unites the ‘Uniates’?**

Eastern Catholics regard themselves as independent Churches of their own right ("sui iuris") in communion with Rome and not as a part of the Roman Catholic Church. Along with individual Orthodox Churches, they seek to be mediators and communicators in relations between Christian East and Christian West. Another aspect that most of these Churches have in common is the historical experience of living under the Austrian imperial rule. During the “long” 19th century, these Churches became an object of modernization policies of the Habsburg rulers who sought to make them an element of the centralized governmental system and a means of integration of the multiethnic state. At the same time, the Greek Catholic Churches remained an important factor of preserving ethnic distinctiveness and a considerable (and, sometimes, even leading) driving force of nation building. That said, there is a pressing need to clarify, both historically and theologically, a number of issues. In what way did the Church Union help the people to distinguish themselves from other (and often dominant) ethnic and religious communities? And conversely, what factors led, in some cases, to assimilation and integration with the dominant nations? How, despite confessional differences, Ukrainians and Romanians, to take but one example, managed to develop a common national consciousness, and how this collective consciousness deals with confessional differences? Does the relationship between confession and nationality undergo changes when a nation gains its own state? Are there any special relations between the Greek- Catholics of different traditions? In other words, does their confessional identity have a transnational dimension, or the only unifying factor is the common misfortunes they suffered and the common experience of totalitarian persecutions? How the Greek-Catholic Churches try to find their place in the today’s secularized and post-secular Europe, and how they respond to the new global challenges

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**Joseph Siamaška: will the icon of the Westernrussianism become a saint of the Orthodox Church?**

The paper will be dedicated to the canonization initiative of the Metropolitan Joseph (Siamaška) of Vilnius. Uniate bishop in the XIX century Siamaška was one of the key figures of the Council of Polack (1839), when the Greek-Catholic (Uniate) Church in the Western Rus' (Belarus) was abolished and united to the Greek-Orthodox Russian Church; after the Council he was also active in the religious and political processes of the Western Rus' as an Orthodox Metropolitan. Buried in the Holy Spirit church in Vilnius, Siamaška never enjoyed ecclesiastic veneration of his tomb or relicts. In the last decade there were several attempts to popularize the personality of Siamaška, and in 2011 the process of his canonization was officially launched by the Belarusian Orthodox Church's synod, which bursted an intensive public discussion in Belarus, as Siamaška remains a controversial figure. In the paper I analyze arguments of the initiative group for Siamaška's canonization, arguing it rather political/ideological, and not spiritual/ecclesial character; and that behind this canonization stands a political/ideological group of Westernrussianists, who through canonization of Siamaška seek an iconic figure for their movement, and symbolic endorsement of the Orthodox Church for their political activities. In conclusions I am going to present risks for the dynamics of inter-confessional relations between Orthodox, Catholic and Greek-Catholic Churches in general, and how it especially affects such dynamics in Belarus and Lithuania.

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### **A New Perspective In The Orthodox-Catholic And Greek Catholic Relations After The Ukrainian Crisis**

"An analysis of the history of the Orthodox treatment of the Greek Catholic communities, focusing on the situation in Ukraine. The most recent crisis erupted in the rejection of the Balamand Declaration by both the Ukrainian Greek Catholics and those Orthodox following the rigid stance of the Russian Orthodox Church.

A description of the more favorable approach to Greek Catholicism from the Middle East, Greece, and America, and the new perspectives that appeared after the granting of autocephaly by the Ecumenical Patriarchate to the Orthodox Church of Ukraine.

The paper will conclude with a personal recommendation as to how the most thorny issue in Orthodox-Catholic relations can become an optimistic case that can contribute to the quest for Christian unity."

Nathaniel Wood, Fordham University is Associate Director of the Orthodox Christian Studies Center of Fordham University. He writes on Orthodox theology and political theology and is currently interested in Orthodox approaches to liberal democracy and human rights discourse.

### **An Orthodox View Eastern Catholicism in Light of Vladimir Soloviev's Political Ecclesiology**

"The proposed paper will offer an Orthodox theological assessment of Eastern Catholicism in light of the political theology of 19th-century Russian Orthodox philosopher Vladimir Soloviev. Building on the Russian ecclesiological notion of *sobornost'*, which previously had been utilized by Russian Orthodox thinkers to denounce Catholicism and the papacy, Soloviev argued in works like "Russian and the Universal Church" and "The Great Debate and Christian Politics" that both the Eastern and Western churches would remain "incomplete"—and politically impotent—without each other's mutual influence, and (in)famously developed an Orthodox political-theological defense of papal primacy and reunion with Rome.

Soloviev is sometimes described as a convert to Eastern Catholicism for his embrace of the papacy, though Soloviev continued to consider himself fully Orthodox. The proposed presentation would explore what Soloviev's hope for a truly universal church spanning East and West might contribute to Orthodox understandings of the Eastern Catholic churches. Must Eastern Catholicism be treated as an abandonment of Orthodoxy—as Orthodox denunciations of "uniatism" generally suggest—or might the Eastern Catholic churches instead be treated as symbols of an ecumenical hope that is justifiable on inner-Orthodox theological grounds?

Taking Soloviev's lead, special attention will be given to the political dimensions of the church's mission. Recent political and ecclesiastical conflicts between Russia and Ukraine show signs of the political captivity of the Orthodox churches that Soloviev worried about. Can the Eastern Catholic churches point Orthodoxy to a different kind of politics more in tune with the universal communion its doctrine of *sobornost'* entails?"



Anastacia Wooden, The Catholic University of America is an Administrative Director of the Institute of Eastern Christian Studies at the Catholic University of America. Research interests include ecclesiology, ecumenism, Vatican II, and especially the interaction between the Russian Orthodox and the Catholic theologians in Paris in the 1930s-1960s. Recently defended a dissertation on the ecclesiology of Nicholas Afanasiev. Native of Belarus, resides with her husband and four children in Maryland, USA

### Saints of the Divided Church: Can They Go Beyond the Walls that Separate Us?

This paper will explore an idea that at once reflects the conflict between the Eastern Catholic and the Orthodox Churches and also offers opportunities for healing, namely a common veneration of saints. This practice stems from the deepest spiritual impulse of both the East and the West because the saints confirm us in the hope that holiness is an achievable goal—a goal that unites us. Yet, the canonization of some saints who were participants of the historical events related to the creation of the Eastern Catholic churches also caused resentments and even today continue to deepen divisions on an emotional level. To explore this issue, the paper will: a) briefly examine theological justification of common veneration (based on the analogy of mutual recognition of certain sacraments) and b) analyze in more detail a historical challenge to this proposal: the life of the sixteenth-century Eastern-rite bishop Josaphat Kuncevych. Kuncevych, formally canonized in 1867 by the Catholic Church for his uniatist efforts and subsequent violent death, is considered a villain by the faithful of the Russian Orthodox Church. His example shows that there exist two competing and mutually exclusive narratives of the uniatism that are equally convincing to their respective followers. These narratives cannot be reconciled by simple attempts to reconstruct historical events, however faithfully attempted. There is a need for a new interpretation, especially of Kuncevych's canonization. Perhaps there is a possibility to see it not an attempt to enshrine historical uniatism of the sixteenth century but as a recognition of his martyrdom. As a common religious experience, martyrdom may provide a starting point for emotional healing and reconciliation by fostering a new way of discernment of whether the mystery of the Spirit is present or absent in each other.