



International Conference

**UNWOUNDED WORLD:
A MARIAN PEACE FOR OUR SHARED FUTURE**

Rome, October 5–6, 2022

PROGRAMME AND ABSTRACTS

International Conference
UNWOUNDED WORLD:
A MARIAN PEACE FOR OUR SHARED FUTURE

Rome, ACU Villa Maria Campus
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KOPER 2022

**International Conference UNWOUNDED WORLD: A MARIAN PEACE FOR OUR
SHARED FUTURE**
Programme and Abstracts

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ABOUT THE CONFERENCE

Dedicated to the suffering of children, women and men in Mariupol, this symposium wishes to address the possibility of a future peaceful politics as a sign of the coming caring and *unwounded democracy*. It is unbearable to think about newborn and children, not being protected in the sacred sleep of the night and not being able to breathe the sacred air of peace. If there is one key mark of democracy, then it is a thought of democracy as a matter of the protection of vulnerable. As an idea, being on the opposite side of violence, destruction, and war, democracy should be imagined in a feminine key – as peaceful and all-nursing atmosphere of compassion, care, and love. As Europe is caught in war and as violence prevails and reigns in Ukraine, the need for protection of children was never greater and with them we all, as it were, feel exposed in our fundamental vulnerability. But for peace to be imagined and invoked, poets can assist us. In Hölderlin's hymn to Mary, children are protected by The Queen, and they can sleep carefree under Her sacred protection. Another European poet Gerard Manley Hopkins reflects in his beautiful poem "The Blessed Virgin compared to the Air we Breathe" upon the peaceful atmosphere of the *world-mothering air*, radiating around Mary's presence. Finally, in *The Mystery of Mary (Il mistero di Maria)* of Luce Irigaray, Mary is the first mediation between divinity and humanity, between God and humans, that which makes possible the coming of world redemption – the coming of peace, we may add. The mystery of Mary consists in the promise of peace that is revealed to children, pregnant women, to the humble, to pure hearts, to all those who cry, and, finally, to all those who hunger for justice.

But there exists another genealogy, one in which thinking of war prevails over peace. It is in Ernst Jünger's "Combat as an Internal Experience" ("Der Kampf als inneres Erlebnis") essay from 1922 that we can read about "[t]he combat [which] is not only an annihilation, but also the masculine form of procreation". Throughout his wartime works, Jünger dignifies war as the father of all things and proclaims combat as our natural law and the most decisive feature of our *Dasein* – in his words: "Leben heißt toten" ("To be alive, means to kill"). War, which is *internal* to human beings, for Jünger, is sacred and even decisive for the future fate of humanity. Any war separates men from their mothers, sisters, even from their children (real or

imagined): the ontology of war thus tragically and catastrophically prevails over the idea of life, birth, natality, and femininity. Against this background, and against similar genealogies of violence and war, this conference wishes to gesture towards a new Marianist political philosophy – as a politics for the future in which Mary as the protectrice in both Catholic and Orthodox Christianity, could also be presented and mediated as one of the universal symbols for peace. It is in this vein that Svetlana Alexievich's *War's Unwomanly Face* (the recipient of the 2015 Nobel Prize in Literature) already shared numerous stories from the WW2 in which women – many of them have carried a child or were mothers during the times of war – express their most intimate protest against any war and instead plea for the world in which children, mothers and fathers, and all living beings, could be protected from war and violence.

Today, it is urgent for Europe and for the world to unite for peace – and to cooperate in this endeavor with world religions and world thinkers. It is noteworthy that already the flag of the European Union was itself inspired by the Marianist motif. Its author Arsène Heitz claimed that the flag symbolizes St Mary as the Virgin of the Apocalypse (from the Rev 12:1) and he also stated that the idea for the twelve stars came to him from the apparition of the Blessed Virgin Mary at Rue du Bac in Paris and the Miraculous Medal. We need to nurture this impulse and promote the thinking of peace for humanity. This conference wishes to be a sign of this hope.

Lenart Škof

SULLA CONFERENZA

Dedicato alle sofferenze dei bambini, delle donne e degli uomini di Mariupol, questo simposio è rivolto alla possibilità di una futura politica pacifica come segno di una democrazia attenta ed illesa. È insopportabile pensare ai neonati e ai bambini indifesi che dormono senza alcuna protezione, senza essere in grado di respirare l'aria sacra della pace. Se c'è un segno fondamentale della democrazia, allora questo riguarda il pensiero della democrazia come una questione di protezione dei vulnerabili. Come idea, essendo il perfetto opposto della violenza, della distruzione e della guerra, la democrazia dovrebbe essere immaginata in chiave femminile e quindi come un'atmosfera pacifica, premurosa, caratterizzata da compassione, cura e amore. Mentre l'Europa è in guerra e la violenza prevale in Ucraina, il bisogno di protezione dei bambini non è mai stato così grande; e ciò non riguarda solo i bambini, con loro anche tutti noi, in quando anche noi ci sentiamo vulnerabili ed esposti. Ma per immaginare e invocare la pace, i poeti ci possono essere d'aiuto. Nell'inno di Hölderlin a Maria, i bambini sono protetti dalla Regina e possono dormire spensierati sotto la sua sacra protezione. Gerard Manley Hopkins, un altro poeta europeo, nella sua poesia intitolata "Beata Vergine paragonata all'aria che respiriamo" riflette riguardo all'atmosfera pacifica dell'aria materna del mondo che si irradia intorno alla presenza di Maria. Infine, nella poesia "Il mistero di Maria" di Luce Irigaray, Maria funge da mediatrice tra la divinità e l'umanità, tra Dio e gli uomini, ciò che rende possibile la redenzione del mondo - l'avvento della pace. Il mistero di Maria consiste nella promessa di pace che si rivela ai bambini, alle donne incinte, agli umili, ai cuori puri, a tutti coloro che piangono e, infine, a tutti coloro che desiderano la giustizia.

Ma esiste un'altra genealogia, nella quale il pensiero di guerra prevale sulla pace. È nel saggio di Ernst Jünger "Il combattimento come esperienza interiore" ("Der Kampf als inneres Erlebnis") del 1922 che possiamo leggere del "combattimento [che] non è solo un annientamento, ma anche la forma maschile della procreazione". In tutte le sue opere scritte in periodo di guerra, Jünger definisce la guerra come il padre di tutte le cose e proclama il combattimento come nostra legge naturale e la caratteristica più distintiva del nostro Dasein – che il solo autore definisce come "Leben heißt toten" ovvero "Essere vivi significa uccidere". Per Jünger la guerra, la quale è interna

agli esseri umani, è sacra e persino decisiva per il futuro destino dell'umanità. Ogni guerra separa gli uomini dalle loro madri, dalle loro sorelle, persino dai loro figli (reali o immaginari): l'ontologia della guerra prevale così tragicamente e catastroficamente sull'idea di vita, di nascita, di natalità e di femminilità. In base a quanto a quanto è stato presentato e basandosi analoghe genealogie di violenza e di guerra, questo simposio desidera rivelare una nuova filosofia politica – una politica per il futuro nella quale Maria, protettrice sia nel cristianesimo cattolico che in quello ortodosso, possa essere presentata e mediata anche come uno dei simboli universali della pace. In quest'ottica, nello scritto "La guerra non ha un volto di donna" di Svetlana Alexievich (vincitrice del Premio Nobel per la Letteratura del 2015), sono state presentate numerose storie risalenti alla Seconda Guerra Mondiale in cui le donne - molte delle quali hanno portato in grembo un bambino o sono state madri in tempo di guerra - esprimono la loro più intima protesta contro qualsiasi guerra, invocando un mondo nel quale i bambini, le madri e i padri, e tutti gli esseri viventi, possano essere protetti dalla guerra e dalla violenza.

Oggi è importante che l'Europa e il mondo intero si uniscano per la pace e che in questa nobile impresa cooperino sia con le religioni che con i pensatori del mondo. È opportuno osservare che già la bandiera dell'Unione Europea ha trovato ispirazione nel motivo di Maria. Il suo autore, Arsène Heitz, ha affermato che la bandiera simboleggia Maria come la Vergine dell'Apocalisse, dichiarando che l'idea delle dodici stelle l'ha avuta ispirandosi all'apparizione della Beata Vergine Maria a Rue du Bac a Parigi e dalla Medaglia miracolosa. In conclusione, questo impulso deve continuare ad esistere, e lo stesso vale per il pensiero di pace per l'umanità. Questo simposio desidera segnare questa speranza.

Lenart Škof

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Science and Research Centre Koper – Institute for Philosophical Studies
University of Notre Dame – Nanovic Institute for European Studies
in cooperation with
Class VII of the European Academy of Sciences and Arts (Salzburg)

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PROGRAMME / PROGRAMMA

International Conference / Conferenza internazionale

**UNWOUNDED WORLD:
A MARIAN PEACE FOR OUR SHARED FUTURE**

Rome / Roma, ACU Villa Maria Campus, October 5–6, 2022

**WEDNESDAY, October 5, 2022 /
MERCOLEDÌ, 5 ottobre 2022**

8.00–9.00 CEST

Registration / Registrazione

9.00–10.00 CEST

**Greetings and Conference Opening /
Saluti e apertura della conferenza**

Dr **Claudio Betti**, Director of the ACU Rome Campus

Prof Dr **Peter Howard**, Director of the Institute for Religion & Critical Inquiry,
Australian Catholic University, Australia

Prof Dr **Lenart Škof**, Head of the Institute for Philosophical Studies,
ZRS Koper, Slovenia

Prof Dr **Clemens Sedmak**, Director of the Nanovic Institute for European
Studies, University of Notre Dame, USA (*prerecorded video message*)

10.00–11.30 CEST

Panel 1

THE WOUNDED WORLD: SACRALIZATION OF VIOLENCE AND
THE ROOTS OF WAR / IL MONDO FERITO: SACRALIZZAZIONE
DELLA VIOLENZA E LE RADICI DELLA GUERRA

Chairs / Presiedono: **Peter Howard & Lenart Škof**

***Pavlo Smytsnyuk** (Ukrainian Catholic University): *The Queen of Peace
Cradling a Rocket Launcher: Sacralization of War and Peace, Collective
Responsibility and the Russian Invasion of Ukraine*

Jeffrey W. Robbins (Lebanon Valley College): *After Apocalypse (Now):
The Roots of War*

11.30–12.00 CEST

Coffee break / Pausa caffè

12.00 – 13.00 CEST

INTERVENTIONS / INTERVENTI

Chair / Presiede: **Luca Welczenbach**

Ukrainian Refugees

Nadja Furlan Štante (ZRS Koper): *Women Between Violence and
(Religious) Peace-Building*

13.00–15.00 CEST

Lunch break / Pausa pranzo

* Presenter joining remotely through video-conference. /
Presentatore si unisce in remoto tramite videoconferenza.

15.00–16.30 CEST

Panel 2

INTERRELIGIOUS REFLECTIONS ON SUFFERING AND PEACE /
RIFLESSIONI INTERRELIGIOSE SULLA SOFFERENZA E SULLA PACE

Chair / Presiede: **Nadja Furlan Štante**

Carool Kersten (KU Leuven & ZRS Koper): *Suffering and Substitution in the Thought of J.-K. Huysmans & Louis Massignon*

Klaus von Stosch (Univ. of Bonn): *Impulses for Peace from the Qur'anic Mary*

16.30–17.00 CEST

Coffee break / Pausa caffè

17.00–18.30 CEST

Panel 3

MARIAN APPROACHES TO JUSTICE AND PEACE BUILDING /
APPROCCI MARIANI NELLA COSTRUZIONE DELLA GIUSTIZIA E DELLA PACE

Chair / Presiede: **Lenart Škof**

Emily Holmes (Christian Brothers University): *"She who Ripens the Grain": Food Justice, Solidarity, and the Incarnation*

Fr Piotr Janas OP (Pontificia Università San Tommaso d'Aquino):
Ethical and Servant Leadership for Peace Building

19.00 CEST

Dinner / Cena

**THURSDAY, October 6, 2022 /
GIOVEDÌ, 6 ottobre 2022**

9.00–10.30 CEST

Panel 4

MARIAN APPROACHES TO MOURNING AND SUFFERING /
APPROCCI MARIANI AL LUTTO E ALLA SOFFERENZA

Chair / Presiede: **Emily Holmes**

Yves De Maeseneer (KU Leuven): *Stabat Mater Dolorosa: Marian Mourning
As Peace-Oriented Response to the Sorrows of Our World*

Lenart Škof (ZRS Koper): *Marian Peace for the Children who Suffer in War*

10.30–11.00 CEST

Coffee Break / Pausa caffè

11.00–12.30 CEST

Panel 5

RUSSIAN CHURCH DOCUMENTS ON WAR IN UKRAINE /
DOCUMENTI DELLA CHIESA RUSSA SULLA GUERRA IN UCRAINA

Chair / Presiede: **Jeffrey W. Robbins**

Paul Gavrilyuk (University of St. Thomas): *When the Patriarch of Moscow
Blesses a War: The Russian Orthodox Church and the Sacralization of Violence*

Viorel Coman (KU Leuven): *The Social Document of the Moscow Patriarchate
(2000) in the Context of the Russian Invasion of Ukraine*

12.30–14.30 CEST

Lunch Break / Pausa pranzo

14.30–16.00 CEST

Panel 6

NARRATIVES OF PEACE / NARRATIVE DI PACE

Chair / Presiede: **Carool Kersten**

Claude Romano (Sorbonne & ACU): *An impossible peace?: Reflections on an unprecedented kind of war, the hope for peace and the possibility of resistance*

Luca Welczenbach (KU Leuven): *Wounded Identities, Public Memory and Narrative Hospitality in a Central/Eastern European Context*

16.00–16.30 CEST

Coffee break / Pausa caffè

16.30–18.00 CEST

Panel 7

THE AFTERMATH OF WAR / IL DOPOGUERRA

Chair / Presiede: **Viorel Coman**

Antoine Arjakovsky (Collège des Bernardins): *How to end War in Ukraine?*

Andrea Carteny (Sapienza University of Rome): *At the Origins of the Multiconfessional and Multinational Society in Ukraine*

18.00–18.30 CEST

Concluding Reflections / Riflessioni conclusive

Peter Howard & Lenart Škof

19.00 CEST

Dinner / Cena

ABSTRACTS

Panel I

**THE WOUNDED WORLD: SACRALIZATION OF VIOLENCE AND
THE ROOTS OF WAR**

Chairs: **Peter Howard & Lenart Škof**

Wednesday, October 5, 2022

10.00–11.30 CEST

***Pavlo Smytsnyuk:** *The Queen of Peace Cradling a Rocket Launcher:
Sacralization of War and Peace, Collective Responsibility and the Russian
Invasion of Ukraine*

Jeffrey W. Robbins: *After Apocalypse (Now): The Roots of War*

* Presenter joining remotely through video-conference.

THE QUEEN OF PEACE CRADLING A ROCKET LAUNCHER: SACRALIZATION OF WAR AND PEACE, COLLECTIVE RESPONSIBILITY AND THE RUSSIAN INVASION OF UKRAINE

Pavlo SMYTSNYUK
Ukrainian Catholic University

I take as my point of departure two images of Mary: “The Orans of Kyiv”, raising her hands in prayer (a mosaic from the 11th cent.) and “Saint Javelin”, a 2022 mural of the Madonna carrying an anti-tank weapon. Both images, in various ways, speak of the politicisation of Mary, of religious imagery, and of religion as such. I analyse this phenomenon through the lens of discussions on just war and just peace traditions in relation to the ongoing war in Ukraine. A contentious issue is that of the uneasy balance between peace-making and truth-telling: words can open wounds and delay reconciliation, but—as Pope Francis in *Fratelli Tutti* suggests— “double-speak [...] and good manners that mask reality” will do no good either. The reception of the Holy See’s statements in Ukraine is indicative of this tension. Finally, engaging with Arendt and Zizioulas, I address the issue of collective responsibility. Many Ukrainians consider Russians collectively as a nation to be responsible for what is occurring. I argue that future reconciliation between Ukraine and Russia will be facilitated by Ukrainians being able to see Russians as individuals, and not merely as citizens. Moreover, this will be enabled by Russians, who refuse to support, either actively or passively, this aggression.

Pavlo Smytsnyuk is the Director of the Institute of Ecumenical Studies and a Senior Lecturer at the Ukrainian Catholic University (UCU) in Lviv. Pavlo studied philosophy and theology in Rome, Athens and St Petersburg, and holds a doctorate from the University of Oxford. Pavlo is leading a project on ecumenism and peacebuilding in the context of military conflict in Ukraine.

AFTER APOCALYPSE (NOW): THE ROOTS OF WAR

Jeffrey W. ROBBINS

Lebanon Valley College

In his article, »Valkyries Over Iraq,« writer Lawrence Weschler argues that all war movies—no matter how patriotic or anti-war in their intent—are in fact pro-war, that no matter the degree to which a filmmaker depicts the debasement, inhumanity, and/or futility of war, the end result is a pornographic spectacle of violence that provides a redemptive fantasy even for the aggressor for having the courage to confront the sins of its past. The case par excellence for Weschler is Francis Ford Coppola's 1979 classic *Apocalypse Now*. Weschler submits that the only way to portray an anti-war message cinematically is to avoid the visual portrayal of the violence of warfare altogether. Put otherwise, no war movie can be anti-war. To be anti-war, therefore, requires a subversion and/or circumvention of the very genre of the war film itself. Though independent from Jacques Rancière's, *The Intervals of Cinema*, Weschler's argument conforms to Rancière's regarding the distinctive language of cinema wherein its reality is comprised by the spectacle of moving shadows as opposed to the presence of images. In this way, the pathos of film is one of disappointment, and it is by disappointment that cinema achieves its power. David Lowery's *The Green Knight* (2021), which returns to the story of Sir Gawain from the legends of King Arthur, dwells precisely in this disappointment and thereby exposes the false promises—even the toxicity—of the chivalry upon which the roots of war are based. In so doing, this paper will argue that Lowery achieves the impossible anti-war promise that Weschler poses theoretically and that Rancière conceives conceptually.

Jeffrey W. Robbins is Professor of Humanities at Lebanon Valley College and Chair of the Board of Directors at The Westar Institute. He is the author or editor of eleven books, including most recently, *Radical Theology: A Vision for Change* (Indiana University Press) and the co-authored *Insurrectionist Manifesto: Four New Gospels for a Radical Politics* (Columbia University Press).

INTERVENTIONS

Chair: **Luca Welczenbach**

Wednesday, October 5, 2022

12.00–13.00 CEST

Ukrainian Refugees

Nadja Furlan Štante: *Women Between Violence and
(Religious) Peace-Building*

WOMEN BETWEEN VIOLENCE AND (RELIGIOUS) PEACE-BUILDING

Nadja FURLAN ŠTANTE

Science and Research Centre Koper, Slovenia

Women are often victims of brutal (patriarchal) torture and violence in the war and even in migration process. Because of (sexual) violence and rape, their bodies are degraded and objectified. As symbols of cultural and social identity, they are the last targets for the invader. Although they are harassed and humiliated by military invaders as well as by their own families, societies, and religions, they are often left to fend for themselves. In this context, we can say that the influence of negative gender stereotypes and prejudices regarding women, their sexual roles and their bodies, formed and preserved throughout history in the field of cultural sociability and the religious sphere, is evident.

Therefore, the active involvement of women in the process of reconciliation, healing of trauma and religious peacemaking in terms of (interreligious) peacemaking is of utmost importance. Critical awareness of women's voices and actions in the process of religious peacebuilding leads to recognition and deconstruction of negative gender stereotypes and strengthens women's self-image and socio-religious image. Most importantly, it empowers both the women who actively participate in the process and the victims who receive support. Through women's religious peacebuilding, then, women's voices are heard and acknowledged, and sensitivity to deconstructing the shadows of androcentric understandings of peacebuilding is revealed.

This paper brings together perceptions and concerns about the role of women in the process of trauma healing and reconciliation in terms of (religious) peacebuilding in the (post) war period.

Nadja Furlan Štante is Principal Research Associate, Professor of Religious Studies and Advisor to the Director of ZRS Koper. She is also a leader of research programme Constructive Theology in the Age of Digital Culture and Anthropocene. She

co-edited the volume *Women's Religious Voices: Migration, Culture and (Eco)Peacebuilding* and was active in various humanitarian fields – during the Kosovo war, she founded a refugee centre in Drač (Albania).

Panel II

INTERRELIGIOUS REFLECTIONS ON SUFFERING AND PEACE

Chair: **Nadja Furlan Štante**

Wednesday, October 5, 2022

15.00–16.30 CEST

Carool Kersten: *Suffering and Substitution in the Thought of J.-K. Huysmans
& Louis Massignon*

Klaus von Stosch: *Impulses for Peace from the Qur'anic Mary*

SUFFERING AND SUBSTITUTION IN THE THOUGHT OF J.-K. HUYSMANS & LOUIS MASSIGNON

Carool KERSTEN

KU Leuven / Science and Research Centre Koper

Building on various intersections between their lives, thought and beliefs, this contribution examines the conversion or return to Catholicism by the French critic and novelist Joris-Karl (Charles-Marie-Georges) Huysmans (1848-1907) and the Orientalist Louis Massignon (1883-1962). Meeting Huysmans (a friend of his father) as a teenager and later acquiring part of his archive, Massignon's own return to Catholicism was influenced and shaped by Huysmans' meditations on suffering and the notion of substitution. But where Huysmans' engagement remained abstract, artistic and intellectual, in Massignon's case it translated into concrete humanitarian activism, especially in relation to conflict zones in the Arab world (Algeria, Palestine). Whereas Huysmans can be considered part of what Richard Griffiths called "the Reactionary Revolution" that characterized the "Catholic Revival in French Literature: 1870-1914", Massignon displayed a more ecumenical attitude; creatively merging a deep-seated interest in Islamic mysticism and inspiration drawn from the Gandhian notion of non-violence with his rekindled Christian faith into an initiative for substitution through "solidarity in prayer". This became the *Badaliya* Association, which he co-founded with Egyptian feminist Mary Kahil.

Carool Kersten is Professor of Islamic Studies in the Faculty of Theology & Religious Studies at KU Leuven in Belgium and Senior Research Associate of the Institute of Philosophical Studies at the Science & Research Centre Koper in Slovenia. He has been an Associate Professor at King's College London (2007-2022) and lectured in the Divinity Programme of University of London Worldwide; the Open University (UK); the Institute of Ismaili Studies in London; and Payap University in Thailand. He has a PhD in the Study of Religions (SOAS), an MA in Arabic & Islamic Studies (Radboud University Nijmegen) and a Certificate in Southeast Asian Studies (Payap University).

IMPULSES FOR PEACE FROM THE QUR'ANIC MARY

Klaus von STOSCH

Bonn University

Mary is a highly disputed figure between Judaism and Christianity in late antiquity. It is amazing how much the proclaimer of the Qur'an (=Q) shows veneration for Mary and how Q tries to build bridges in the direction of both religions in approaching Mary. Q reacts critically to the Byzantine war propaganda that uses Mary as goddess of war, and at the same time appreciates Mary as a friend of God and as the bearer of the word of God – which gives her the function of a role model for Muhammad himself. In Q you find equally beautiful signs of the bond between Muslims and Christians as well as signs of their estrangement and enmity. Understanding Q's picture of Mary can help us to understand this tension and to build bridges between all three religions. My lecture will be a historical search for traces within Q's treatment of Mary. We will make some unexpected discoveries that will allow us to gain new access to Mary and actually recognize her as a unifying figure between Judaism, Christianity and Islam. We will also discover her as a sign of peace between cultures and religions.

Klaus von Stosch is Schlegel-Professor for Systematic Theology at Bonn University and head of the International Center for Comparative Theology and Social Issues. His areas of research include comparative theology, faith and reason, problem of evil, Christian theology responsive to Islam, esp. Christology, theology of the Trinity, and Mariology.

Panel III

MARIAN APPROACHES TO JUSTICE AND PEACE BUILDING

Chair: **Lenart Škof**

Wednesday, October 5, 2022

17.00–18.30 CEST

Emily Holmes: *"She who Ripens the Grain": Food Justice, Solidarity, and the Incarnation*

Fr Piotr Janas OP: *Ethical and Servant Leadership for Peace Building*

“SHE WHO RIPENS THE GRAIN”: FOOD JUSTICE, SOLIDARITY, AND THE INCARNATION

Emily A. HOLMES
Christian Brothers University

Taking inspiration from the Marian icon of “She who ripens the grain,” this paper considers the impact of Russia’s invasion of Ukraine on the global food supply. Even as the world already faces a growing food crisis due to climate change and pandemic, invaders have destroyed cultivated fields, prevented planting and harvesting, stolen agricultural products, and blocked their export. The resultant price spikes are expected to impact communities far beyond eastern Europe with increased food insecurity and instability. Following ecofeminist theologians Sallie McFague and Rosemary Radford Ruether, Christians are called to care for creation and to solidarity with the most vulnerable. Taking root in the body of Mary, the incarnation provides a theological framework for advocating the sustainable production of food and practices for its just distribution. When the earth is desecrated by war, the body of God is wounded by forms of sin and oppression that deprive the most vulnerable of life. In response, an ecofeminist theological ethics calls for protection of the vulnerable and an end to war, including, as Vandana Shiva argues, the war on the earth waged by extractive and fossil-fuel dependent forms of agriculture. Peace requires the just development of sustainable local food systems to establish community food security. The cultivation of food justice also requires, as Irigaray suggests, the protection and expansion of democracy, so that communities might exercise food sovereignty and can “fill the hungry with good things.”

Emily A. Holmes, Ph.D., is Professor of Religious Studies at Christian Brothers University in Memphis, TN (USA). Her current work focuses on community-based spiritual and ethical practices related to growing, sharing, and eating food using an incarnational framework. She is the author of *Flesh Made Word: Medieval Women Mystics, Writing, and the Incarnation* and the co-editor of *Women, Writing, Theology: Transforming a Tradition of Exclusion and Breathing with Luce Irigaray*, along

with recent articles on food justice in the U.S. Mid-South and Mississippi Delta regions. In addition to her courses in religion at CBU, Dr. Holmes teaches in the Land, Food, and Faith Formation D.Min. Program at Memphis Theological Seminary.

ETHICAL AND SERVANT LEADERSHIP FOR PEACE BUILDING

Piotr JANAS OP

Pontificia Università San Tommaso d'Aquino

This paper applies the organizational scholarship perspective to the topic of the conference. It presents the role of ethical leadership, which is character driven, in contributing to building peace. First, it explores the ethical aspects of leadership, including the importance of practicing virtues by leaders, and its contribution to building trust and peace.

Then, it presents the servant leadership style, which is based on the idea that leaders prioritize serving the greater good. Since this leadership mindset includes, among others, such principles as listening, empathy, healing, and community building, the paper argues that servant leadership may be particularly suitable to bring about peace and healing to the world. Finally, the paper illustrates the arguments in favor of virtuous and servant leadership with the example of Mary, who may be a valuable source of inspiration for leaders concerned with building trust and peace.

Piotr Janas is professor at the Faculty of Social Sciences at the Pontifical University of St. Thomas Aquinas in Rome. His areas of expertise include business ethics, meaningful work, virtuous leadership, and Catholic Social Teaching. He holds a doctoral degree in social sciences from PUST. Born in Poland, he obtained a master degree in international economics from Warsaw School of Economics, in law from Warsaw University, and in theology from Pontifical University of JPII in Cracow. His professional experience includes working in business consultancies, project management in telecommunication industry, and pastoral work as a Dominican priest

Panel IV

MARIAN APPROACHES TO MOURNING AND SUFFERING

Chair: **Emily Holmes**

Thursday, October 6, 2022

9.00–10.30 CEST

Yves De Maeseneer: *Stabat Mater Dolorosa: Marian Mourning
As Peace-Oriented Response to the Sorrows of Our World*

Lenart Škof: *Marian Peace for the Children who Suffer in War*

STABAT MATER DOLOROSA: MARIAN MOURNING AS PEACE-ORIENTED RESPONSE TO THE SORROWS OF OUR WORLD

Yves De MAESENEER

Research group Anthropos, KU Leuven

Confronted with the horror of Mariupol ('city of Mary'), we feel devastated. We call for justice and protection, but we also wrestle with paralyzing grief and despair. How to relate to the unbearable loss and suffering? Our contribution will take as its source of inspiration the figure of Our Lady of Sorrows. "*Sorrowful, weeping stood the Mother by the cross on which hung her Son. Whose soul, mournful, sad, lamenting, was pierced by a sword.*" (*Stabat mater*, 13th century hymn.) This traditional imagination will be retrieved in dialogue with contemporary political philosophers like Jacques Derrida and Judith Butler, who wrote on the 'work of mourning' as our ethical responsibility in a world torn by war and violence. Mourning is not to be confused with resignation, a passive acceptance of the inevitable. Nor is it a process of detachment and 'getting over it', but rather a particular form of deepening relationship, a profound affirmation of our interdependency. It is not a letting go of the past, but a redemptive mode of remaining, searching how to let the lost others live on in our words and deeds. Mourning as response to the precariousness of life involves personal and collective transformation towards a shared future. In this light, Marian mourning – a compassionate standing with the wounded and the dead, a spiritual way of both remaining faithful to the lost and retrieving hope – might open a way of learning 'peace-building dimensions of prophetic lament' (Emmanuel Katongole).

Yves De Maeseneer, Ph.D./STD, is coordinator of the Research Unit Theological and Comparative Ethics and of research group Anthropos at the Faculty of Theology and Religious Studies, KU Leuven (Belgium). He also holds the chair 'Detention, Meaning and Society' and is editor of the journal *Louvain Studies*. Orcid ID: 0000-0002-8698-3137.

MARIAN PEACE FOR THE CHILDREN WHO SUFFER IN WAR

Lenart ŠKOF

Science and Research Centre, Koper, Slovenia

*– – – and when on holy night
someone remembers the future, and bears
care for the carefree sleeping,
the freshly blossoming children,
you come smiling, and ask what he
fears, where you are The Queen.*

(Hölderlin, hymn »An die Madonna«)

As Europe is caught in war and as violence prevails and reigns in Ukraine, the need for protection of children was never greater and with them we all, as it were, feel exposed in our fundamental vulnerability. It is unbearable to think about newborn and children, not being protected in the sacred sleep of the night and not being able to breathe the sacred air of peace. For peace to be imagined and invoked, poets and philosophers can assist us. In this, our lecture will first seek help in Hölderlin's hymn "To the Madonna" ("An die Madonna"). In this late and unfinished hymn of Hölderlin, the poet introduces the feminine principle of Madonna (Virgin Mary). In this hymn, children are protected by The Queen, and they can sleep carefree under Her sacred protection. Similarly, another European poet Gerard Manley Hopkins reflects in his beautiful poem »The Blessed Virgin Compared to the Air we Breathe« upon the peaceful atmosphere of the *world-mothering air*, radiating around Mary's presence. Finally, in *The Mystery of Mary* of Luce Irigaray, Mary is the first mediation between divinity and humanity, between God and humans – and makes possible in Her role the coming of world redemption – as the coming of peace. Her mystery thus consists in the promise of peace that is revealed to children, pregnant women, to the humble, to pure hearts, to all those who cry, and, finally, to all those who hunger for justice. This lecture is dedicated to the suffering of children, women and men in Mariupol.

Lenart Škof is Head of the Institute for Philosophical Studies at the Science and Research Centre (Koper, Slovenia) and Dean at Alma Mater Europaea – Institutum Studiorum Humanitatis (Ljubljana, Slovenia). He co-edited *Atmospheres of Breathing* (New York: SUNY Press 2018), *The Poesis of Peace* (Routledge, 2017) and *Breathing with Luce Irigaray* (Bloomsbury, 2013). Dr Škof is an author of several books, among them *Antigone's Sisters: On the Matrix of Love* (SUNY Press, 2021) and *Breath of Proximity: Intersubjectivity, Ethics and Peace* (Springer, 2015).

Panel V

RUSSIAN CHURCH DOCUMENTS ON WAR IN UKRAINE

Chair: **Jeffrey W. Robbins**

Thursday, October 6, 2022

11.00–12.30 CEST

Paul Gavrilyuk: *When the Patriarch of Moscow Blesses a War: The Russian Orthodox Church and the Sacralization of Violence*

Viorel Coman: *The Social Document of the Moscow Patriarchate (2000) in the Context of the Russian Invasion of Ukraine*

WHEN THE PATRIARCH OF MOSCOW BLESSES A WAR: THE RUSSIAN ORTHODOX CHURCH AND THE SACRALIZATION OF VIOLENCE

Paul L. GAVRILYUK

University of St. Thomas, Minnesota

The paper explains that the ideology that fuels Russia's war against Ukraine was produced within the bosom of the Russian Orthodox Church and had Kirill (Gundiaev), the Patriarch of Moscow as its major proponent. The ideology of the so-called "Russian World" denies to the Ukrainian nation a right to independent existence. The "Russian World" is construed as a holder of the traditional Christian values and seen in opposition to the secular West. The most recent pro-war statements of Patriarch Kirill are analyzed in light of this dichotomy. The ideology of the Russian World is then criticized in the light of the Orthodox theology of peace, especially as developed in the monastic spirituality of hesychasm. While this spirituality has the potential of de-sacralizing violence, at present, it is the belligerent imperial ideology of the Russian World that is reigning supreme in the Russian Orthodox Church, meeting little opposition.

Dr. Paul L. Gavrilyuk is the Aquinas Chair in Theology and Philosophy at the University of St. Thomas, St Paul, Minnesota. An internationally respected Orthodox theologian, he is the author of *The Suffering of the Impassible God: The Dialectics of Patristic Thought* (2004) and numerous other publications translated into ten languages. He is the founding president of the International Orthodox Theological Association (IOTA, iota-web.org). At the beginning of the war of 2022, he also created Rebuild Ukraine (rebuild-ua.org), a non-profit organization that provides food, medical supplies, and protective gear for Ukraine's defenders as well as rehabilitation for the children traumatized by the war.

THE SOCIAL DOCUMENT OF THE MOSCOW PATRIARCHATE (2000) IN THE CONTEXT OF THE RUSSIAN INVASION OF UKRAINE

Viorel COMAN

KU Leuven

In 2000, the Bishops' Council of the Moscow Patriarchate issued the document *Bases of the Social Concept of the Russian Orthodox Church* (2000), a comprehensive statement on the most relevant political and social issues of the modern world. In Section § VIII, the social document while recognizing "war as evil" (§ VIII.2), justifies "the idea of just war" (§ VIII.3) and enumerates the conditions when such a military conflict is admissible. This presentation shows how in the current discourse of the Moscow Patriarchate the Russian invasion of Ukraine is identified with a just and admissible war, which defends and liberates the imagined cultural and spiritual space of the so-called *Russkiy mir* (Russia, Belorussia, and Ukraine) from the foreign, decadent, and destructive values of the Western world: individualism, liberalism, secularism, etc. Moreover, this presentation offers a criticism of the social document of the Russian Orthodox Church, relying on the insights provided by a similar social document issued in 2020 by the Ecumenical Patriarchate, which rejects the idea of just war as contrary to the ethos of Eastern Christianity.

Viorel Coman (Romanian; Orthodox Christian) is a senior post-doctoral researcher of the Research Foundation-Flanders (FWO) at the Faculty of Theology and Religious Studies, KU Leuven (Belgium), where he is a member of the Research Unit Systematic Theology and the Study of Religions. Viorel Coman holds a Doctorate in Theology from KU Leuven (2016). His research interests include ecclesiology, ecumenism, Orthodox-Catholic dialogue, Trinitarian theology, and 20th-century Orthodox theology. He is the former secretary (2018-2022) of the Societas Oecumenica-The European Society for Ecumenical Research, and a member of its current Standing Committee.

Panel VI

NARRATIVES OF PEACE

Chair: **Carool Kersten**

Thursday, October 6, 2022

14.30–16.00 CEST

Claude Romano: *An impossible peace?: Reflections on an unprecedented kind of war, the hope for peace and the possibility of resistance*

Luca Welczenbach: *Wounded Identities, Public Memory and Narrative Hospitality in a Central/Eastern European Context*

AN IMPOSSIBLE PEACE?: REFLECTIONS ON AN UNPRECEDENTED KIND OF WAR, THE HOPE FOR PEACE AND THE POSSIBILITY OF RESISTANCE

Claude ROMANO

University of Paris-Sorbonne and Australian Catholic University

Many observers remarked over the last decades the development of new forms of war in which the belligerents are not any more states, giving rise even to « post-war » conflicts : in this respect, the current war in Ukraine looks like a very « classical » form of military conflict. But actually, the « special operation » of Russia launched by Putin in Ukraine represents an unprecedented form of war, since the nuclear weapon, for the first time since World War II, is used as an *agressive* dissuasive weapon, and no longer as a protective one, thus threatening all other countries to intervene directly militarily on the Ukainian soil, on pain of a nuclear wordly conflict. I will try to investigate the meaning of this end of « nuclear dissuasion » as it was conceived until now, transformed into a unlimited licence to assault with impunity, and consider what could still mean, in this context, the possibility of resistance and the hope for peace.

Professor Claude Romano is Maitre de Conferences (HDR) in Philosophy, University of Paris-Sorbonne and Professorial Fellow at Australian Catholic University. He has published widely and works in contemporary philosophy, especially Philosophical Hermeneutics and Phenomenology, with a strong interest also in the analytic tradition from Wittgenstein and the Vienna Circle onward. His current research attempts to approach the problem of personal identity from the viewpoint of truthfulness or authenticity. He recently completed a volume on the history of the idea of 'personal truth', or truth 'in life itself', from Aristotle and Augustine to Heidegger (*Être soi-même. Une autre histoire de la philosophie*, Paris, Gallimard, 2019). He is now deepening this essential connection between truth and personal identity at a purely conceptual level.

WOUNDED IDENTITIES, PUBLIC MEMORY AND NARRATIVE HOSPITALITY IN A CENTRAL/EASTERN EUROPEAN CONTEXT

Luca WELCZENBACH

KU Leuven

Since the 2014 annexation of Crimea and the subsequent events, social media sites increasingly refer to a range of historic territorial disputes and real or perceived injustices among some neighbouring countries of Central and Eastern Europe. The narratives which are disseminated feed on some of the long-existing wounds of the region. In order to define the region's self-understanding, Hungarian sociologist of religion, András Máté-Tóth proposed the term *wounded region* for Central and Eastern Europe. This woundedness is predominantly present in the *public memory*, through which communities interpret their past and present and envision their future. In a region where nations "overlap" and borders often seem fragile and temporal, nationalist narratives conceive ethnic diversity and interdependence as a threat to the nation-states. Since narratives play a key role in our wounded self-understanding, attempts to heal them are inevitable, for a peaceful future together. Irish philosopher, Richard Kearney's notion of *narrative hospitality* offers a possible way to exchange narratives and allows for each party to see his or her story, through the eyes of the other who is also affected. Overlapping borders in Central and Eastern Europe provide a multitude of overlapping stories waiting to be heard, exchanged and retold.

Luca Welczenbach is a PhD student at the Faculty of Theology and Religious Studies (KU Leuven), where she is a member of the Research Unit Theological and Comparative Ethics. Her doctoral research project focuses on the impact of wounded imagination on narratives and memory in the context of Central/Eastern Europe.

Panel VII

THE AFTERMATH OF WAR

Chair: **Viorel Coman**

Thursday, October 6, 2022

16.30–18.00 CEST

Antoine Arjakovsky: *How to end War in Ukraine?*

Andrea Carteny: *At the Origins of the Multiconfessional and Multinational Society in Ukraine*

HOW TO END WAR IN UKRAINE?

Antoine ARJAKOVSKY

Collège des Bernardins

What is the most powerful force in the 21st century capable of granting true sovereignty to States? Is it, as Russia but also a number of Western European chancelleries think, the law that must comply with the military balance of power? Or conversely, as a number of countries such as Ukraine, the United Kingdom or Lithuania think, is it the force of law that is superior to the power of arms? The answer to this question, hotly debated throughout Europe, is far from obvious.

If we really want to put ourselves in the conflict which threatens to spread, if we are also convinced that there is indeed a truth and a justice towards which we must strive because they are the most powerful forces at our disposal, then we must collectively adopt within the Ramstein coalition as soon as possible the following several measures:

Among them the joint writing of textbooks on the history of cross-views, on ecumenical ecclesiology or on political and moral science has become more than urgent, even if the effects of this educational work can take years.

Antoine Arjakovsky is a Doctor of History. In 2004, he created and directed the Institute of Ecumenical Studies within the Catholic University of Ukraine and remains to this day Director of the Board of Directors and Senior Fellow of this Institute. Since September 2011, he has been director of research at the Collège des Bernardins in Paris.

AT THE ORIGINS OF THE MULTICONFESSIONAL AND MULTINATIONAL SOCIETY IN UKRAINE

Andrea CARTENY

Sapienza University of Rome

This presentation aims to design the context of the multi-confessional and multinational society in modern Ukraine considering the cultural and spiritual heritage of the old religious and political institutions of the Polish-Lithuanian Commonwealth. By the ethnic point of view, Ukrainian nation building is undoubtedly linked with the Russian national question: the historical origins are in the memory of the ancient Rus' Kiev, a large area inhabited by an East Slavic ethno-genetic humus, traditionally distinguished in "great Russians" (the Russians properly called), "little Russians" (the Ukrainians) and "white Russians" (Belarusians). It is a disputed medieval primeval identity, claimed to justify today's Russian aggression against Ukraine. In the Western part of this great region, populated also by nomad tribes and Cossacks around the Dnieper River, the Union of Lublin established in 1596 the Greek-Catholic Church as a religious institution of the Polish-Lithuanian confederation. The institution of a "Uniate" (reunited) Church - of Orthodox communities that reunite with the Church of Rome, recognizing the primacy of the Pope - becomes a producer of identity for the Ukrainian and Ruthenian communities that come under the spiritual sovereignty of the bishop of Rome. Although these communities maintain the Byzantine rite, the Greek-Catholic clerical elite becomes the major identity producer of differentiation from Eastern Orthodoxy (the strongest tie with Moscow), in this macro-region dominated by the Russian Orthodox Church.

Andrea Carteny is an Associate Professor of History of International Relations at the SARAS History Department and teaches International Relations, Nationalisms and Minorities in the Global Humanities undergraduate program at the Sapienza University of Rome. He teaches History of Treaties and International Politics at the master program in Law at Unitelma Sapienza, is a member of the Study

Center of Geopolitica.info, former director of the Research Center for International Cooperation with Mediterranean Eurasia Sub-Saharan Africa CEMAS and former Fulbright distinguished chair of Modern Identities in Europe at the University of Notre Dame.

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