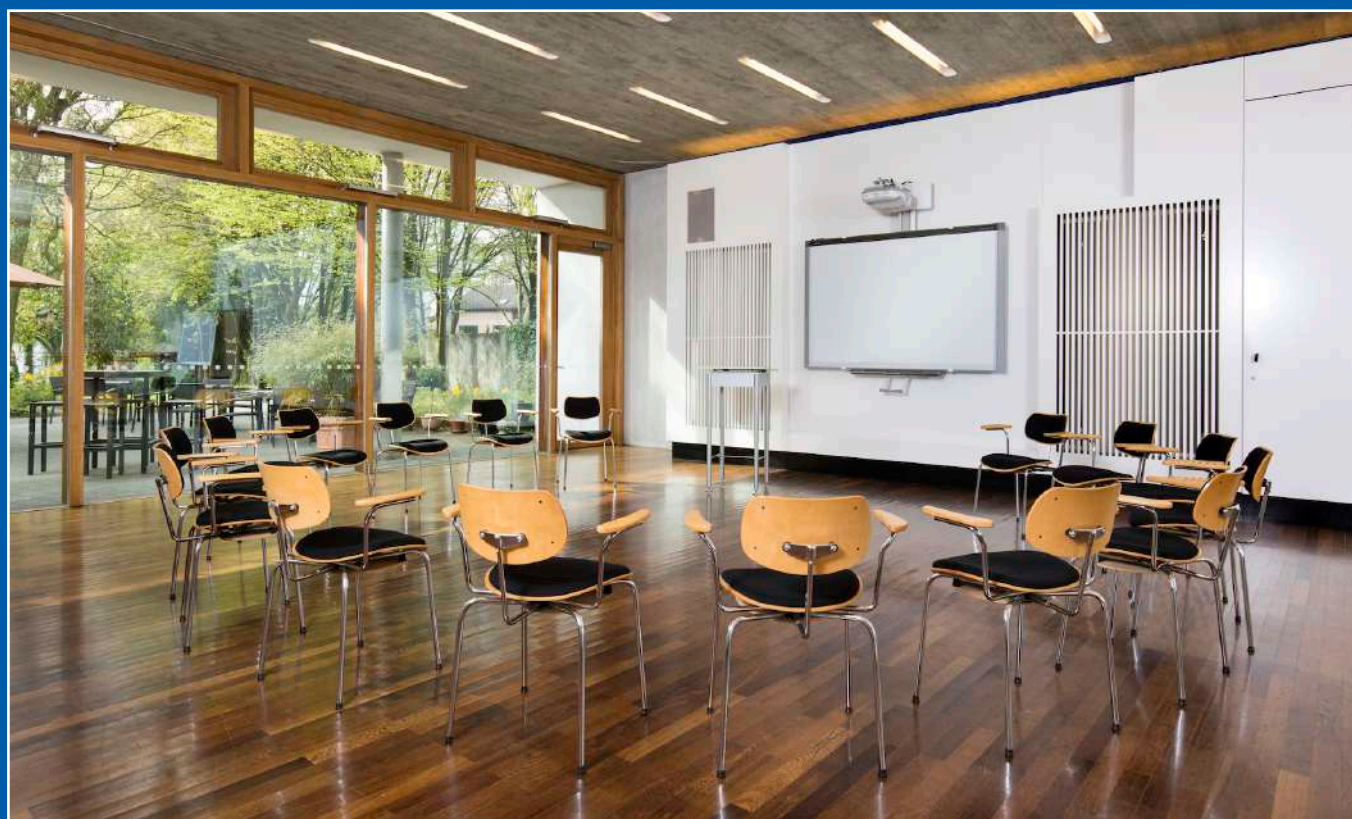
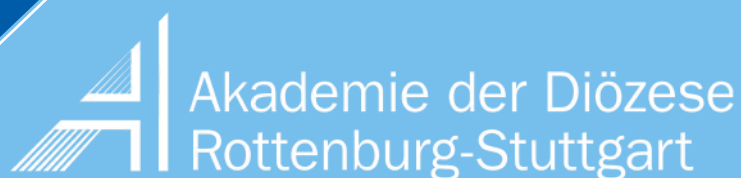


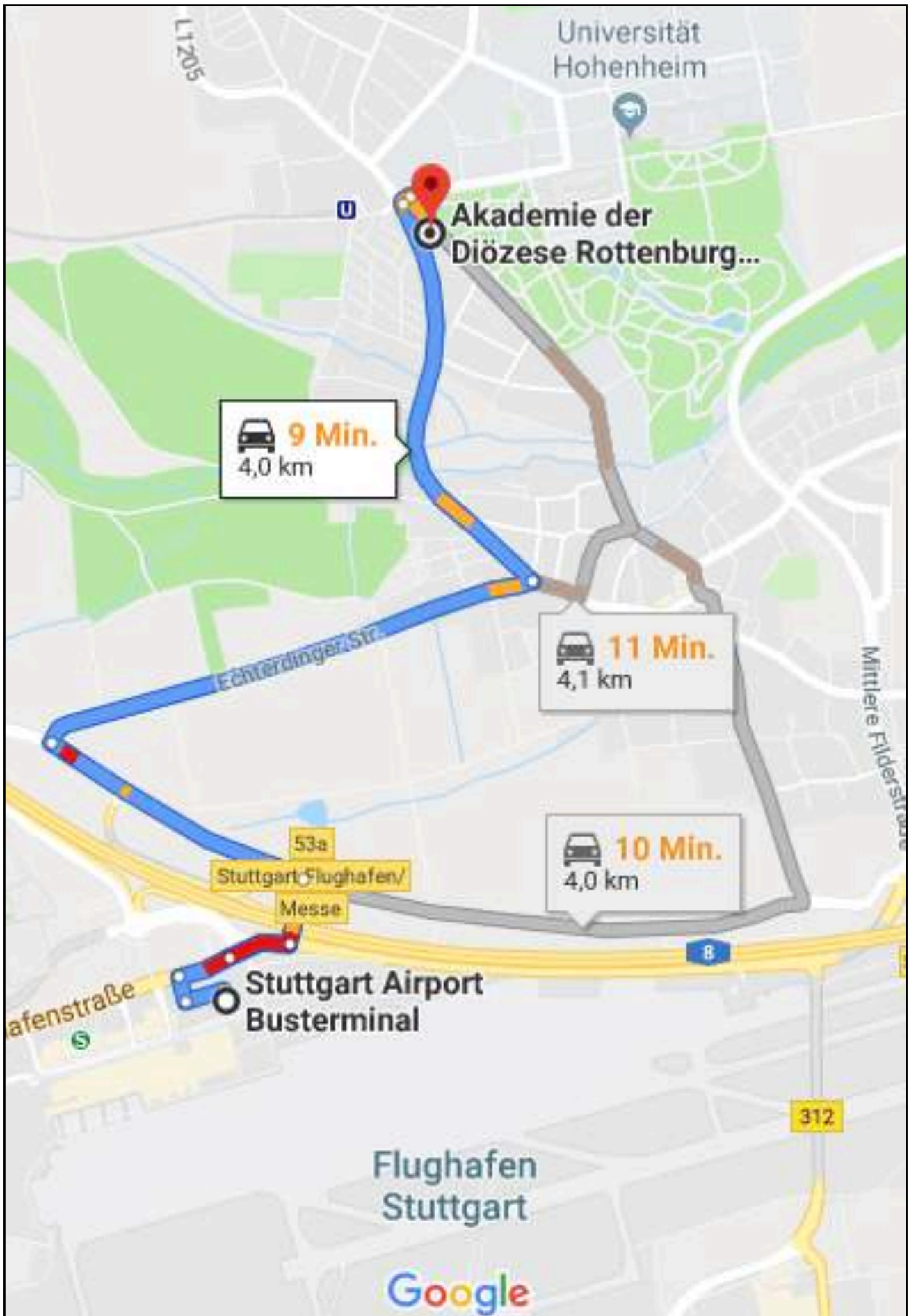
# Stolen Churches or Bridges to Orthodoxy?

Impulses for Theological Dialogue Between  
Orthodox and Eastern Catholic Churches



Stuttgart (Germany) 19-21 July 2019





Map 1. Stuttgart airport to the Academy Centre Hohenheim (Paracelsusstraße 91, Stuttgart) by cab.

## About the Conference

In many respects, the history of Christianity is as much a history of division as it is of unity. In the past two millennia all too many Christian churches and traditions moved away from one another and went their own individual paths. We are living in exciting times in which these paths are beginning to intersect once again in multiple ways. Through recent developments in ecumenical dialogue, separated Christian churches have begun to appreciate anew that what they share in common is, or at least should be, far more important than what divides them. While ecumenical dialogue has not resulted in full visible ecclesial unity, what has emerged is a new climate of improved relations between churches which once were sworn enemies.

Beside the important gains made through multilateral dialogues between multiple churches, which have made much progress due to ecumenical organizations such as the World Council of Churches (WCC), churches have also gained a great deal through bilateral dialogues. This can prove especially fruitful in healing wounds of the past. Today, there is almost every possible combination of bilateral dialogue that might be imagined. And yet, one of the rare yet vital exceptions is dialogue between the Orthodox and Eastern Catholic Churches. These Churches have endured a very complex and at times tense relationship with one another (not simply theological but also political and ethnic).

In many cases these tense relationships remain to this day. Indeed, in some cases and various contexts, they have even increased in difficulty (for example, the Ukrainian context). One of the key stumbling blocks between these churches are the widely differing perceptions of what these Eastern Catholic Churches represent and their disparate ecclesial views. Regardless of historical accuracy, many Orthodox Christians refer to these churches as “stolen” (despite the fact that most of these churches did not even emerge from so-called processes of ‘uniatism’ nor ‘proselytism’), while on the Catholic side they are seen as bridges to the Orthodox traditions (a perspective which, again, many Orthodox strongly reject). Acknowledging this situation, and in order to focus attention upon all of these challenges, we decided to name our conference “Stolen Churches” or “Bridges to Orthodoxy”? We are aware that this title theme may strike some as somewhat provocative but it serves to illustrate the differing and polarized positions on both sides with regard to the ecclesial status of Eastern Catholic Churches.

We hope that this conference will help draw out the subjectivity of differing ecclesiological standpoints with regard to the status of these churches and therefore help move toward an ecumenically oriented breakthrough in understanding. It is our intention to provide the opportunity for theological impulses to emerge that we hope may result in advancing bilateral dialogue between these two traditions (while acknowledging of course that, *de facto*, the Eastern Catholic Churches are today part of the Roman Catholic Church). We seek to gather together official representatives of both these Christian traditions, as well as scholars (especially theologians and historians) from the differing contexts where the tensions are greatest to see if we can help move dialogue and relations forward in this area. Through this conference we seek to overcome ecclesial stand-offs of key historical moments as well as in recent decades.

This conference is a joint venture of the Academy of Diözese Rottenburg-Stuttgart and Ecclesiological Investigations Research Network, for which this gathering marks the 13th international Annual Conference.

Dr. Vladimir Latinovic, Academy of the Diocese Rottenburg-Stuttgart  
Prof. Gerard Mannion, Georgetown University  
Prof. Mark Chapman, Oxford University

## Friday, 19.07.19

|                                  |   |  |
|----------------------------------|---|--|
| <b>14.00-17.00<br/>BR5</b>       | <b>Registration</b>   |  |
| <b>17.00-17.30</b>               | <b>Conference Introduction</b>  |  |
|                                  | Dr. Vladimir Latinovic<br>Dr. Verena Wodtke-Werner<br>Bishop Dr. Gebhard Fürst*<br>Prof. Gerard Mannion                       |  |
| <b>17.30-19.30<br/>Room: GS1</b> | <b>Opening Plenary: In Time of Need: Finding New Perspectives for Orthodox-Eastern Catholic Dialogue in Surprising Places</b> |  |
| Chair: Prof. Gerard Mannion      |   |  |
|                                  | Church Unions of the Early Modern Period in Relation and Contradiction to the Council of Ferrara / Florence                   | Prof. Barbara Hallensleben, Center for the Study of Eastern Churches University of Friborg (Switzerland) |
|                                  | Is It Possible to Have a Common Textbook in Ecumenical Science?   | Dr. Antoine Arjakovsky, University of Paris, Collège des Bernardins (France)                             |
|                                  | A New Perspective in Orthodox-Catholic and Greek Catholic Relations after the Ukrainian Crisis                                | Prof. em. Petros Vassiliadis, Aristotle University of Thessaloniki, CEMES (Greece)                       |
|                                  | Paul Evdokimov – A Russian Orthodox Theologian in Dialogue with Roman Catholicism   | Prof. Peter Phan, Georgetown University, Department of Theology (USA)                                    |
| <b>19.30-21.00<br/>Lobby</b>     | <b>Opening Reception and the Launching of the Orthodox-Eastern Catholic Dialogue Group</b>                                    |  |

## Saturday, 20.07.19

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|--|--|---|
| <b>8.00-9.30<br/>St. Antonius Church</b> | <b>Eastern Catholic Liturgy</b>  |   |
| <b>9.00-10.00<br/>Refectory</b>          | <b>Breakfast</b>   |   |
| <b>10.00-12.00<br/>Room: GS1</b>         | <b>Morning Plenary Session: Energising our Tomorrows from our Yesterdays: History Inspiring Dialogue Today</b> |   |
| Chair: Prof. Mark Chapman                |  |   |
|  | The Uniates and the Invention of Eastern Orthodoxy   | Prof. Yury P. Avvakumov, University of Notre Dame, Department of Theology (USA) |

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|                                   | The Theological Self-profile of the Melkite Greek Catholic Church vis-a-vis Orthodoxy and Islam: Dialogue and Confrontation  | Prof. Thomas Kremer, KU Eichstätt-Ingolstadt (Germany)   |
|                                   | The Armenian Catholic Church: History-Retrospective-Pro prospective  | Prof. Hacik Rafi Gazer, University of Erlangen (Germany)   |
|                                   | The Ukrainian Greco-Catholic Bishops at the Second Vatican Council: The Participation in the Council and Contribution to the Discussions on Chosen Conciliar Documents | Mariia Ivaniv, Sheptytsky Institute of Eastern Christian Studies, University of St. Michael's College, Toronto School of Theology (Canada) |
| <b>12.00-13.30 Refectory</b>      | <b>Lunch</b>   |  |
| <b>13.30-15.00 Room: GS1</b>      | <b>Parallel Session 1: Ecumenical Surprises: Methods and Pathways Beyond the Norm</b>  |  |
| Chair: Dr. Patricia Madigan O. P. |  |  |
|                                   | Pentecostals on an Emmaus Walk with the Orthodox   | Dr. Harold Hunter, IPHC Archives & Research Center (USA)   |
|                                   | Balamand between Munich and Chieti. Can We Still Correct Our Route?  | Dr. Dimitrios Keramidas, Hellenic Open University, School of Humanities (Greece), Pontifical University Angelicum (Italy)                  |
|                                   | Kenotic Ecumenism: What Can Eastern Catholics and Orthodox Learn from the Parable of the Grain of Wheat?   | Dr. Pavlo Smytsnyuk, University of Oxford (UK)   |
|                                   | From Brexit to Bridges: Lessons for Ecumenism from the UK Impasse and the Northern Ireland Peace Process   | Prof. Gerard Mannion, Georgetown University, Department of Theology (USA)  |
| <b>13.30-15.00 Room: KS2</b>      | <b>Parallel Session 2: Religious Belonging and Co-Existence in Ukraine: Historical and New Perspectives</b>  |  |
| Chair: Basil Maksymyshynets       |  |  |
|                                   | Monasteries of "Kyivan Christianity Tradition": Ukrainian Orthodox and Uniate Monastic Communities in the 17th and 18th Centuries                                      | Dr. Ivan Almes, Catholic University Lviv (Ukraine)   |
|                                   | An Ecumenical Revolution in Ukraine? - Perspectives for a Regional Catholic-Orthodox Dialogue  | Dr. Dietmar Schon, Eastern Churches Institute of the Diocese Regensburg (Germany)  |
|                                   | Fr. John Long, S.J. on Ukraine between the Three Romes   | Theodore Dedon, Georgetown University, Department of Theology (USA)  |

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|  | Religious Peace in Ukraine - Unity in Diversity  | Dr. Ihor Shaban, Ukrainian Greek-Catholic Church, Head of the Committee on Ecumenical and Interreligious Affairs (Ukraine) |
| <b>13.30-15.00</b><br><b>Room: KF3</b> | <b>Parallel Session 3: Discerning Communion and Dimensions of Synodality</b>   |  |
| Chair: Prof. Sandra Mazzolini          |  |  |
|  | Identity and Institutional Allegiance in the History of the Romanian Uniate Church (1700-1900)   | Dr. Laura Stanciu, University of Alba Iulia (Romania)  |
|  | Church as Koinonia: Exploring the Ecumenical Potential of John Zizioulas's <i>Communio</i> Ecclesiology  | Dr. Tihomir Lazic, Newbold College of Higher Education (UK)  |
|  | Synodality against the Background of the Chieti Document and the Documents of the Council of Crete   | Dn. Irakli Jinjolava, Institute of Orthodox Theology, LMU Munich (Germany/Georgia)   |
| <b>13.30-15.00</b><br><b>Room: KR4</b> | <b>Parallel Session 4: Liturgical and Ecclesiological Crossroads</b>   |  |
| Chair: Dr. Nathaniel Wood              |  |  |
|  | Ecclesiologies in Eastern Orthodox School Theology after Byzantium   | Dr. David Heith-Stade, Lund University, Centre for Theology and Religious Studies, (Schweden)                              |
|  | Eucharistic Ecclesiology in Nicholas Afanasiev and Paul Evdokimov as Instructive for Orthodox-Eastern Catholic Ecumenism                             | Daniel Kisiakov, University of Divinity (Australia)  |
|  | The Liturgical and Canonical Traditions of the Church as a Criterion for Unity   | Dr. Dobromir Dimitrov University of Veliko Tarnovo, Bulgaria, Faculty of Orthodox Theology (Bulgaria)                      |
| <b>15.00-15.30</b><br><b>Lobby</b>     | <b>Coffee Break</b>  |  |
| <b>15.30-17.30</b><br><b>Room: GS1</b> | <b>Afternoon Plenary Session: Breakthroughs in Doctrinal Disputes</b>  |  |
| Chair: Prof. Dale Irvin                |  |  |
|  | The Filioque-issue in the Light of the Catechism of the Ukrainian Catholic Church and in Discussion with V. Bolotovs Theological Interpretation      | Prof. Theodoros Alexopoulos, Ecclesiastical College Vienna / Krems (Austria)   |
|  | The Different Configuration of Relations with the Orthodox and Oriental Churches in <i>Orientalium Ecclesiarum</i> and <i>Unitatis Redintegratio</i> | Prof. Peter de Mey, KU Leuven, Faculty of Theology and Religious Studies (Belgium)   |

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|                               | Theological Reflections on the Dialogue with the Orthodox Church from a Greek-Catholic Perspective   | PD. Dr. Thomas Németh, University of Würzburg, Eastern Churches Institute (Germany)                      |
|                               | “They Shall Beat Their Swords into Plowshares”: Orthodox–Eastern Catholic Conflicts and the Ecumenical Progress That They Generated                        | Prof. Radu Bordeianu, Duquesne University, Department of Theology (USA)                                  |
| <b>17.30-19.00 Refectory</b>  | <b>Dinner</b>  |  |
| <b>19.00-20.00 Room: GS1</b>  | <b>Keynote Address (Open to the Public)</b>  |  |
| Chair: Dr. Vladimir Latinovic |  |  |
|                               | How Modern Orthodox Ecclesiology Hinders Orthodox-Catholic Theological Dialogue on Uniatism: Romantic Approaches, Nationalism and Anti-colonial Narratives | Dr. Andrey Shishkov, Synodal Biblical and Theological Commission of the Russian Orthodox Church (Russia) |

## Sunday, 21.07.19

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|--------------------------------------|--|---|
| <b>8.00-9.30 St. Antonius Church</b> | <b>Orthodox Liturgy</b>  |   |
| <b>9.00-10.00 Refectory</b>          | <b>Breakfast</b>   |   |
| <b>10.00-12.00 Room: GS1</b>         | <b>Morning Plenary Session: Surprising Dimensions of Ecclesiology</b>  |   |
| Chair: Prof. Radu Bordeianu          |  |   |
|                                      | An Answer from an Orthodox Missiologist to the Question “Stolen Churches” or “Bridges to Orthodoxy”?                           | Prof. Vladimir Fedorov, Orthodox Research Institute of Missiology, Ecumenism and New Religious Movements, St. Petersburg (Russia) |
|                                      | The Missionary Nature of the Church. Suggestions for a Theological Dialogue Between the Orthodox and Eastern Catholic Churches | Prof. Sandra Mazzolini, Pontifical Urbanian University, Rome (Italy)  |
|                                      | The Specificity of the Greek-Catholic Ecclesiology in the Thinking of the Romanian Theological School                          | Prof. Alexandru Buzalic, Babeş-Bolyai University Cluj-Napoca, Faculty of Greek-Catholic Theology (Romania)                        |
|                                      | An Orthodox View of Eastern Catholicism in Light of Vladimir Soloviev's Political Ecclesiology                                 | Dr. Nathaniel Wood, Fordham University, Orthodox Christian Studies Center (USA)   |

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| <b>12.00-13.30<br/>Refectory</b> | <b>Lunch</b>   |  |
| <b>13.30-15.00<br/>Room: GS1</b> | <b>Parallel Session 5: Comparative Perspectives on National Contexts</b>   |  |
| Chair: Dr. Anastacia Wooden      |  |  |
|                                  | The Legal and Canonical Situation of Romanian Byzantine Catholics in Hungary in the late Nineteenth and Early Twentieth Centuries            | Prof. Paul Brusanowski, University "Lucian Blaga" Sibiu, Faculty of Orthodox Theology (Romania)  |
|                                  | The Bulgarian Orthodox Church and its Perception of the Bulgarian Uniates  | Vladislav Atanassov, Bulgarian Orthodox Church Stuttgart (Germany)   |
|                                  | Joseph Siamaška: Will the Icon of Western Russianism Become a Saint of the Orthodox Church?  | Natallia Vasilevich, Centre Ecumena (Belarus)  |
|                                  | The Conversion of the Polish Uniates – Proselytism or Return of Stolen Sheep? Eugenios Voulgaris' Response to the Problem                    | Basil Maksymyshynets, KU Leuven, Faculty of Theology and Religious Studies (Belgium)   |
| <b>13.30-15.00<br/>Room: KS2</b> | <b>Parallel Session 6: Canon Law: Barriers or Bridges?</b>   |  |
| Chair: Dr. Tihomir Lazic         |  |  |
|                                  | The Concept of Synodality. Similarities and differences between Eastern Catholic and Orthodox Canon Law                                      | Prof. Dr. Dr. Burkhard Josef Berkmann, Klaus Mörsdorf Institute of Canon Law, LMU Munich (Germany) and Tobias Stümpfl, Klaus Mörsdorf Institute of Canon Law, LMU Munich (Germany) |
|                                  | An Unnecessary Divide: Western and Eastern Canonical Traditions and the Pseudo-Isidorian Canons  | Dr. Christiaan Kappes, Ss. Cyril and Methodius Byzantine Catholic Seminary (USA)   |
|                                  | Ecclesiological Differences and Law: Is the Canon Law of the Eastern Churches a Bridge Between the Western and Eastern Canonical Traditions? | Dr. Irina Borshch, St. Tikhon's Orthodox University, Theology Department, Moscow (Russia)  |
|                                  | The Concept of Canonical Territory and the Eastern Catholic Churches: Challenges from the Ukrainian Example                                  | Ihor Rantsya, Ukrainian Greek-Catholic Eparchy of Paris (France)   |
| <b>13.30-15.00<br/>Room: KF3</b> | <b>Parallel Session 7: Paradigms and Pedagogy in the Service of Ecumenical Understanding</b>   |  |
| Chair: Dr. David Heith-Stade     |  |  |
|                                  | De-colonial Restructuring of Texts and Traditions: Ecclesial Contributions toward the development of the Mother Tongue                       | Dr. Abbas Panakkal, International Interfaith Harmony Initiative KAICIID (India)  |



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|                                  | Giorgio Agamben's Stasis (Civil War): an Illuminating Paradigm for Ecumenical Studies?   | Dr. Craig Phillips, Virginia Theological Seminary (USA)  |
|                                  | East and West in Dialogue: Interpreted Through Exchange Student Programs   | Dr. Jovan Anicic, Serbian Eastern American Diocese, The Department of Christian Education (USA)          |
| <b>13.30-15.00<br/>Room: KR4</b> | <b>Parallel Session 8: East-West Dialogue and Women's' Ministry</b>  |  |
| Chair: Mariia Ivaniv             |  |  |
|                                  | Women Deacons and 'other Ministers' in the Catholic and Orthodox Churches  | Prof. Andrew Boyd, Pontifical Beda College, Richmond University (Italy)                                  |
|                                  | "Ordination of Women – A 'Bridge' or a 'Brake' for Christian Unity?"   | Dr. Patricia Madigan O. P., Dominican Centre for Interfaith Ministry, Education and Research (Australia) |
|                                  | „Women's Ministry in Western Ukrainian Churches During the Soviet Era"   | Dr. Nadezhda Beliakova, Institute of World History, Russian Academia of Science (Russia)                 |
| <b>15.00-15.30<br/>Lobby</b>     | <b>Coffee Break</b>  |  |
| <b>15.30-17.30<br/>Room: GS1</b> | <b>Afternoon Plenary Session: Ecumenical Resolutions and Resources</b>   |  |
| Chair: Prof. Gerard Mannion      |  |  |
|                                  | Saints of the Divided Church: Can They Go Beyond the Walls that Separate Us?   | Dr. Anastacia Wooden, The Catholic University of America (USA)   |
|                                  | Three Possible Roads for the Eastern Catholic Churches: Loyal Opposition, Middle Ground, or Canary in the Coal Mine            | Prof. Edward Siecienski, Stockton University Galloway (USA)  |
|                                  | The Church of England as a Bridge Church   | Canon Prof. Mark Chapman, Oxford University, Ripon College Cuddesdon (UK)                                |
|                                  | The Greek Catholic Churches: Bridge or Barrier to Full Ecclesial Communion Between the Orthodox and the Roman Catholic Church? | Dr. Pantelis Kalaitzidis Volos Academy for Theological Studies (Greece)                                  |
| <b>17.30-19.00<br/>Refectory</b> | <b>Closing Reception</b>   |  |
| <b>19.00-20.00<br/>Room: GS1</b> | <b>Keynote Address (Open to the Public)</b>  |  |
| Chair: Dr. Vladimir Latinovic    |  |  |
|                                  | What Unites the 'Uniates'?   | Prof. Oleh Turiy, Ukrainian Catholic University Lviv (Ukraine)   |

## **Conference Costs & Registration**

**Full Conference Registration** (arriving July 19th - departing July 22nd):

- Including meals and accommodation - single room € 231.00
- Including meals and accommodation - double room € 195.00
- Without accommodation and breakfast € 108.00
- Additional overnight stay on arrival / departure - single room with breakfast € 79,00
- Additional overnight stay on arrival / departure - double room with breakfast € 63,00

**Concessions** (students, retired, clergy and religious without institutional support):

- Including meals and accommodation in a double room € 140.00

Registration is available on the following page: [http://www.akademie-rs.de/vakt\\_23180](http://www.akademie-rs.de/vakt_23180)

Accommodation is located within the convention center.

## **Travel Arrangements**

Stuttgart has its own major international airport, which is located near the convention center. Alternatively, you can fly to Frankfurt and take a direct train from Frankfurt Airport to the Stuttgart main railway station. This trip takes between 1-2 hours.

### **Convention Center Address:**

**Academy of the Diocese of Rottenburg-Stuttgart  
- Convention Center Hohenheim -  
Paracelsusstrasse 91, 70599 Stuttgart**

Tel: +49 711 451034 600; Fax: +49 711 451034 898

Those arriving with public transport from the main Stuttgart train station can take U-Bahn (tram) U5, U6 or U12 to **Möhringen**, from there you go with the U-Bahn (tram) U3 to **Plieningen**. From Stuttgart airport you can take the S-Bahn (City train) S2 or S3 to **Vaihingen**, then U-Bahn (tram) U3 to **Plieningen**. Distance from the station **Plieningen** to the convention center is 300 meters (take the first street in the direction of travel - cross the roundabout, then go right). See map 2.

Those arriving by car can go via the A8 motorway from Ulm or Karlsruhe: Exit 53a "Flughafen / Messe" in the direction of Plieningen. Take the main road through Plieningen to the junction "Universität Hohenheim". At the roundabout at the inn "Wirtshaus Garbe" turn right into Paracelsusstraße. By taxi from Stuttgart Airport to the convention center it will take about 15 minutes. See map 1.

## **In Event of Emergency**

In Germany, the 112 emergency number is traditionally considered as a "fire emergency" and "medical assistance emergency" while 110 is known as the "police emergency" number.

The Advanced Mobile Location (AML) service is available in Germany.

Users with disabilities can access the emergency services through fax to 112 or 100 and relay services.

In case of urgent questions regarding the conference, rooms etc. you can call private mobile number of Dr. Latinovic: +491604848323



Map 2. Stuttgart Academy Centre Hohenheim (Paracelsusstraße 91, 70599 Stuttgart) by tram.

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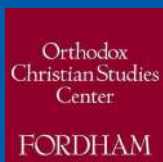
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