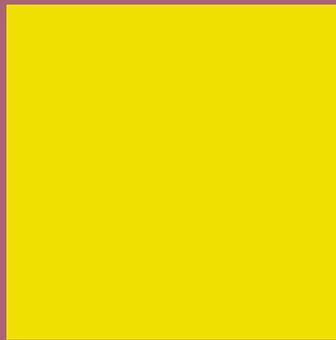


4



WHEN ENCOUNTER
BECOMES CONFLICT: JUST
WAR AND JUST PEACE

MODULE FOUR

JUST WAR AND JUST PEACE

4.1 INTRODUCTION TO THE VIDEO

After an incident on the way to school with a guard dog which is followed by a quarrel between two classmates about their football teams, Yiorgos, a thirteen years old boy, comes to think that we frequently try to defend our beliefs in a way that is very similar to that of animals. What does Jesus suggest about our disputes and quarrels? We get the answer through the Gospel and an interactive game organized in the classroom by the religious education teacher of Yiorgos' class.



Figure 4.1
Video Clip

4.2 VIDEO SCREENING

4.2.1 COMPREHENSION QUESTIONNAIRE

Based on the video you watched, try to answer the following questions.

1. *What prompted the discussion in Yiorgos' class?*
 - a. A dispute between students and teacher.
 - b. A quarrel between two students regarding their favorite football teams.
 - c. A dispute between one group of students and another.
 - d. The racist attack of one student on another.
 - e. I do not know / I did not understand.

2. *In the video, the teacher read to the class a passage from the Gospel, in which Jesus said:*
 - a. You should be patient when you are slapped.
 - b. If you are slapped on the cheek, you should slap back, to be fair.
 - c. If anyone slaps you on the right cheek, turn to him the other also.
 - d. When you are slapped you must report it to the authorities.
 - e. I do not know / I did not understand.

3. *What method did the teacher use to convey his message to the students:*
 - a. They all read a text on terrorism and discussed it.
 - b. They split into two groups and did a simulation of a quarrel.
 - c. They played the educational game "debate".
 - d. They played the interactive game "return the blow."
 - e. I do not know / I did not understand.

4.2.3 HAVE YOU GOT THE MESSAGE?

Question

In the video we see that the teacher used the game to help the students understand the words of Christ: "If anyone strikes you on the right cheek, turn the other also" (Mt. 5:39). In the following box, write a sentence explaining what you think the students learned from this?



4.3 THE REJECTION OF VIOLENCE IN THE NEW TESTAMENT

Every day we witness behavior characterized by conflict and violence. Man is constantly trying to dominate and impose his ideas, or change situations using force, disregarding any concept of freedom.

In the teachings of Christ in the New Testament we find the rejection of any form of violence. Two incidents from Jesus' life reveal in practice his attitude toward violence; an attitude that contrasts with violent behavior suggested even by his own Disciples.

So, we read in the Gospel according to Luke:

A. Shortly before the passion of Christ

⁵¹When the days drew near for him to be taken up, he set his face to go to Jerusalem. ⁵²And he sent messengers ahead of him. On their way they entered a village of the Samaritans to make ready for him; ⁵³but they did not receive him, because his face was set toward Jerusalem. ⁵⁴When his disciples James and John saw it, they said, "Lord, do you want us to command fire to come down from heaven and consume them?" ⁵⁵But he turned and rebuked them. ⁵⁶Then they went on to another village. (Lk. 9:51-56, NRSV)

B. During the arrest of Jesus

⁴⁷While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him; ⁴⁸but Jesus said to him, "Judas, is it with a kiss that you are betraying the Son of Man?" ⁴⁹When those who were around him saw what was coming, they asked, "Lord, should we strike with the sword?" ⁵⁰Then one of them struck the slave of the high priest and cut off his right ear. ⁵¹But Jesus said, "No more of this!" And he touched his ear and healed him. (Lk. 22:47-51, NRSV)



Figure 4.2
The Betrayal of Judas,
18th century fresco
(under restoration) from
the Church of St Apostles,
Agia, Greece. Photo by
Olya Gluschenko, 2017.

Exercises

1. In the above biblical texts, find the words and actions of the Disciples which show violent behavior, and then find the response of Jesus.

2. Jesus advises us to avoid responding to violence with violence. Is this suggestion helpful for breaking the vicious circle of violence? Justify your answer.

Exercise:

Let us remember again the words of Jesus that we heard in the video: "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also" These words urge us to stop the vicious circle of enforcement and retaliation. But this attitude raises the question which is often expressed: Does the rejection of violence lead us to passivity and submission to the evil that happens around us?

The following text gives us the answer to the above question:

We need to be aware that this attitude (the rejection of violence) does not mean passivity* and fatalism*. On the contrary, it is an active attitude; it is a choice and an action. The witness [the Christian] does not legitimize evil. He clashes with it and refuses to obey those who serve it. Christ himself, during his trial by the high priest, asked the guard who had hit him to explain the reason: "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" (John 18:23). In fact, at some point before his arrest, when he saw that the temple precinct had been turned into a trading post, he made a rough whip out of ropes, pulled people and animals out, threw down the money and turned over the benches. "Take these things out of here! Stop making my Father's house a marketplace!" (John 2:16). It is noteworthy that even at this particular moment, Christ did not hit people.

(Ath. N. Papathanasiou – M. Koukounaras-Liagkis
Topics of Christian Ethics, Athens: Educational Policy Institute, 2020 p.83)

Based on the text, formulate your conclusions in your own words.

4.4 WAR: ONE OF THE HARSHTEST FORMS OF VIOLENCE

War is one of the harshest forms of violence a human being can face. The thirst for power and strength, but also the desire for wealth, lead to the annihilation of peoples and cultures, destroying every sign of freedom and humanity. History is full of wounds that war has inflicted on the body of humanity. They confirm how unjust and tragic the violence of war is.

Find, in the following texts, what are the causes of the war.

¹Those conflicts and disputes among you, where do they come from? Do they not come from your cravings that are at war within you? ²You want something and do not have it; so you commit murder. And you covet something and cannot obtain it; so you engage in disputes and conflicts. You do not have, because you do not ask. (James 4:1-2)

Money is the gallows of souls, the hook of death, the bait of sin. How long will it be omnipotent? How long will wealth, the cause of wars, for which weapons are made and swords are sharpened, rule? (Basil the Great, Sermon to the reach, PG 31, 297B)



Figure 4.3
Mounted Normans
attacking the Anglo-
Saxon infantry, 12th
century, Author
unknown, 12th century.
Source Lucien Musset
The Bayeux Tapestry
2005 Boydell Press via
Wikimedia Commons:
<https://commons.wikimedia.org/w/index.php?curid=27217789>

4.4.1 BUT IS THERE A JUST WAR?

But there are also wars that we treat as necessary, because they help to bring greater evils to an end. We are accustomed to calling this war "just", when it takes the form of defense because it protects freedom and life, which are precious to us. In other words, when you are trying to protect the freedom of your homeland and the lives of your loved ones by sacrificing your own life. In the history of the Orthodox Church there are cases where the Church was asked by the Byzantine emperors or by the state power to sanction the just wars they waged, by invoking the help of God. But even in this "just" war, people use violence and kill their fellow human beings in order to defend themselves.

Question:

What is the position of the Orthodox Church concerning the "just" war?

To answer, consult the following text and, based on its positions, write a short paragraph with your answer:

Whenever it becomes necessary for a Christian to take part in a war, it should be done in a spirit of self-sacrifice. But this self-sacrifice does not concern [...] his life. It is about something infinitely more important for a Christian: the committing of sin and salvation! That is, participating in a war, with the tragic awareness that for the sake of certain relative values (e.g. the freedom of the community or the security of ones family) one accepts committing a sin and risking ones own salvation. It is a contradictory circumstance, as it is a historic duty to use violence in order to stop a torrent of violence, while being at the same time a torture, in that it is an act that not only does not please God, but will require forgiveness on His part..

(Th. N. Papathanassiou, "Anthropology, Culture, Praxis"
in Terrorism and Culture, Athens, Armos, 2013, p.89)

4.4.2 CAN A WAR BE HOLY?

A war is called holy when it is declared by the Church or by a religion or, in general, in the name of God, in order to defend the faith and ideas that characterize that particular religion. For a Christian, every war is a civil war since man turns against his brother, that is, his fellow man. It is a tragic and undesirable reality. Therefore, the Orthodox Church does not accept that a war can be holy for any reason; it is impossible to declare war in the name of God and for it to have a salvific character, leading those who participate in it to their salvation.

Exercise

The following text mentions an incident from the time of the Byzantine Empire that reveals the position of the Church that no war can have a salvific character.

In 960 A.D. the emperor Nikephoros II Phokas demanded that the Church proclaim as saints all those who died in battles against Islam, defending the Christian faith and the homeland. The Church refused, citing a sacred canon [...] It was the thirteenth canon of Basil the Great, who expressed disagreement with the "impunity" of those killing in war (even defensively!) and argued that a penance of a three year abstention from Holy Communion should be imposed [...]

(Th. N. Papathanassiou, "Anthropology, Culture, Praxis"
in *Terrorism and Culture*, Athens, Armos, 2013, p.91)

State in one sentence the conclusion you reached after reading the text.

Figure 4.4
Peter Stronsky: The Kind
Angel of Peace Donetsk,
Ukraine, 2008, photo
by Andrew Butko via
Wikimedia Commons.
Licensed under the
the Creative Commons
[Attribution-Share Alike
3.0 Unported](https://creativecommons.org/licenses/by-sa/3.0/) license. The
photo has not
been changed and
can be found at [https://
commons.wikimedia.
org/wiki/File:2008._
Донецк_122.jpg](https://commons.wikimedia.org/wiki/File:2008._Донецк_122.jpg).



4.4.3 AND SO TO CONCLUDE ...

... with what Archbishop Anastasios proclaims about what should be the role of any religion when faced with an armed conflict:

Violence brings violence and in this vicious circle it is the innocent and the weak that become the victims. The Church insists that no one has the right to use the holy oil of religion to feed the flames of armed conflict. Religion is a divine gift, to soothe hearts, to heal wounds and to bring individuals and peoples closer together, in peace."

(Anastasios (Yannoulatos, Archbishop of Tirana),
Vigilance, Debt of the Orthodox,
En Plo, Athens 2017, p. 122)

4.5 THE STRUGGLE FOR PEACE

4.5.1. PROPHET ISAIAH ON PEACE

The prophet Isaiah, in the years of the Old Testament, envisioning the coming of a new world where peace will prevail, says: “⁴ [...] they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.” (Isa. 2: 4)

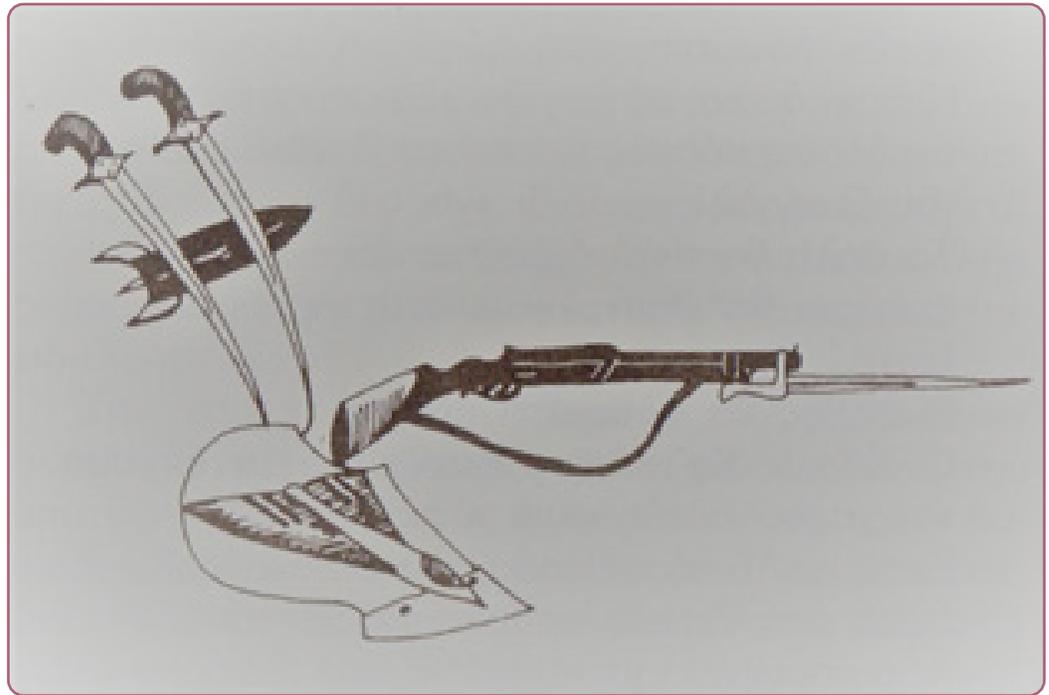


Figure 4.5
Plow made of weapons
Drawing by Vaso Gogou

Exercise

Observe the drawing “plow* made of weapons” and find the matches with the words of the prophet Isaiah.

4.5.2 THE ROLE OF RELIGIONS IN ACHIEVING PEACE

Figure 4.6
Peace dove statue in Lomé, Togo, Africa, photo by Jeff Attaway. Licensed under the the Creative Commons [Attribution 2.0 Generic](https://commons.wikimedia.org/wiki/File:Peace_dove_(3329620077).jpg) license. The photo has not been changed and can be found at [https://commons.wikimedia.org/wiki/File:Peace_dove_\(3329620077\).jpg](https://commons.wikimedia.org/wiki/File:Peace_dove_(3329620077).jpg).



The Declaration of Assisi

On January 24th 2002, patriarchs, imams, monks and rabbis from all over the world gathered in Assisi and proclaimed, together with Pope John Paul II, that believers around the world must renounce violence, and prayed together for peace.

Excerpts from the Declaration of Assisi

We commit ourselves to proclaiming our firm conviction that violence and terrorism are incompatible with the authentic Spirit of religion, and, as we condemn every recourse to violence and war in the name of God or religion. We commit ourselves to doing everything possible to eliminate the root causes of terrorism. [...] We commit ourselves to taking up the cry of those who refuse to be resigned to violence and evil, and we desire to make every effort possible to offer the men and women of our time real hope for justice and peace.

(Anastasios, (Yannoulatos, Archbishop of Tirana):
Coexistence: Peace, nature, poverty, terrorism,
values, Armos, Athens 2016, p.35))

Exercise

Having read the above excerpts from the Assisi declaration, imagine that you are a reporter in a newspaper and write a short tweet informing your public on the conclusions of this very important meeting.

4.6 ADDITIONAL ASSIGNMENTS: MATERIAL FOR FURTHER DISCUSSION

An incident with Bishop Acacius*

In skirmishes with Persian troops in 421, in the territories of Persian Armenia, the Byzantine army captured seven thousand Persian soldiers. These prisoners suffered a famine resulting in numerous deaths. Acacius summoned the clergy of his diocese and said to them: "Our God needs no discs or chalices*. He neither eats nor drinks, since he has no physical needs. Thanks to the gratitude of the pilgrims, the Church has many such treasures of gold and silver, so I find it appropriate to use them to save the captured soldiers from hunger". Thus, the valuable ecclesiastic vessels were given for melting. The income from these precious metals provided food for the prisoners (despite the fact that they were of a different nation and religion), and they were provided with the supplies they needed to return to their homeland. It is said that the Persian king asked to meet bishop Acacius personally, and expressed his admiration for the wisdom of the Byzantines, who managed to triumph both in war and by benevolence..

(Papathanassiou, Th. (2008), *My God, a foreigner. Texts for a truth "down in the street"*, Athens: En plo, p. 57-58. The incident is cited from Socrates, *Ecclesiastical History*, 7, 21, PG 67, 781B-784A)

An incident with St. Carpus*

Saint Carpus, in the 1st century, narrates the following incident: Once a pagan made him very sad because he deceived a Christian and converted him to paganism. The pagans rejoiced over this conversion and sacrificed to their gods and Carpus was filled with bitterness and hatred. At night, as usual, he got up to pray to God, protesting that it is unfair for atheists and pagans to live and distort the truth of Christ. He prayed to God to send a thunderbolt and mercilessly end their lives. As soon as he had said these words, he suddenly saw a vision of Jesus with his angels high in heaven. Looking down, into a dark chasm, he saw the people he had cursed, terrified and about to fall into the void. Below them, at the bottom of the chasm, there were snakes, ready to bite them. And then he saw Jesus looking mercifully at the two men in danger and, rising from his throne, approaching them and reaching out to help them. Surprised, Carpus heard Jesus saying to him: "So hit me too, I am ready to suffer greatly again to save people.

(From the Synaxarist of St Nikodemos of Mount Athos)

Peace and the divine Liturgy

The Divine Liturgy ends with the exhortation “let us go forth in peace”. This exhortation invites the faithful to go out to the world with the gift of peace, to live with it and to fight for it. In essence, each individual believer, but also the community as a whole, is bidden to go out and to prove that the Mystery they experienced was truly accepted. The realization and acquisition of the good of peace is the overriding request of the Divine Liturgy. It is the amazing wealth that the Liturgy contains for this good”.

(St. Ch. Tsopanidis, “The Churches in Search of a ‘Just Peace’ in an Age of Globalization”, in Kasselouri-Chatzivasileiadi, Eleni (ed.): “Peace on Earth...”: a Vision and a Demand for Societies and Churches Today. An Orthodox Contribution, Athens: Indiktos, 2010, p. 120)

The Black Eyed Peas - “Where Is The Love?”

https://www.youtube.com/watch?v=WpYeekQkAdc&feature=youtu.be&ab_channel=BlackEyedPeasVEVO

People killin', people dyin'
Children hurt and you hear them cryin'
Can you practice what you preach?
Or would you turn the other cheek?

Father, Father, Father help us
Send some guidance from above
Cause people got me, got me questioning

Where is the love (Love)
Where is the love (The love)
Where is the love (The love)
Where is the love, the love, the love

4.7. GLOSSARY

Abstention (from Holy Communion): The Church, for pedagogical reasons, sometimes imposes abstinence from Holy Communion as a penance for certain serious transgressions or failures. Penance is an act proposed by the priest during confession, in order for the believer to comprehend the magnitude of his transgression and to move towards goodness. In the Orthodox Church, common penances include intensive prayer, study, fasting, and acts of charity. For more serious sins, the penance can be abstinence (i.e. exclusion) from Holy Communion.

Acacius, Saint: Became bishop of Amida, an Armenian city, at the beginning of the 5th century. In 419 the emperor Theodosius II sent him as ambassador to the king of Persia and his presence there helped to strengthen the faith of the Orthodox believers of the region. Acacius visited Persia for the second time at the invitation of the Persian king himself, who asked to meet him after his miraculous act of freeing 7000 Persian captives captured by the Byzantines. The Orthodox Church commemorates him on April 9.

Canon: The provisions that have been formulated from time to time by the Church for regulating and dealing with the various daily problems that arise in ecclesiastical and social life. The purpose of the rules is to guard and protect spiritual life.

Carpus, Saint: Lived in the times of Nero (52 AD), and is one of the seventy disciples of the Lord. He was a collaborator of St Paul and, according to his 2nd Epistle to Timothy, worked for the dissemination of the Gospel in the region of Troy. Later he became a bishop in Varna, Thrace, where he was the spiritual father and a shining example for all the people of his diocese. The Orthodox Church celebrates his memory on May 26.

Fatalism: A view or opinion according to which all events are irrevocably predetermined by a higher power, such as fate.

Passivity: Behavior that implies acceptance of a situation and does not act or seek to change it.

Plow: An agricultural tool drawn by a tractor or animals to plow the land

Samaritans: They were the inhabitants of Samaria. Samaria was attacked by other tribes who had a pagan faith and its population was completely changed due to cross-marriages. Although they maintained their faith in the one God of the Jews, they introduced into their faith several pagan customs and ceremonies. They worshipped God on Mount Gerizim and not in Solomon's Temple. In the New Testament, the word Samaritan signifies the unclean (sinful) and hated person (John 8:48).

4.8 TRANSCRIPTION OF THE VIDEO

Characters:

YIORGOS

APOSTOLOS: Yiorgos' father

TEACHER: A teacher of Religious Education

STUDENTS

DOG

SCENE 1

Yiorgos and his father Apostolos are heading to school early in the morning. Apostolos will then continue to his work. Yiorgos feels drowsy and his father teases him.

FATHER: (smiling) Hey Yiorgos, get a move on! If we go on like this it'll be time to come home before you get there!

YIORGOS: Leave off, Dad, I feel so sleepy... (yawns)

FATHER: Then you should get to bed earlier, so that you wake up easier in the morning.

YIORGOS: (He doesn't answer and yawns again)

Suddenly as they are walking on the sidewalk and passing through a yard, a dog appears, barking furiously. Yiorgos and his dad are frightened by the ferocity of the barking.

YIORGOS: That scared me!

FATHER: (angrily) Stupid dog! It terrified us.

YIORGOS: What is it about dogs that makes them bark like that sometimes? Why do they make so much noise?

FATHER: He is a guard. He thinks that by acting like that he is protecting the house from intruders.

YIORGOS: Well, we didn't try to get into his home.

FATHER: It doesn't matter. He has no way of knowing if we are going to try to enter, or not. He protects it anyway.

YIORGOS: Probably he takes his job too seriously.

FATHER: (in a playful mood) I don't know if he is a good guard, but he is certainly good at waking people up. He definitely woke the neighbors, but he also managed to wake you up too, ha ha!

YIORGOS: Pff...very funny.

We see their backs as they continue on their way

SCENE 2

Yiorgos arrives at school with his father. They wave goodbye to each other and Yiorgos enters the schoolyard. He suddenly hears noises from one side of the schoolyard and, along with many kids, he heads over there out of curiosity. Two students are quarreling over their football teams. Some other students are trying to restrain them. Yiorgos observes without interfering.

STUDENT 1: You are a fool and you deserve a good beating.

STUDENT 2: Just you dare to come closer and you'll see what happens.

STUDENT 1: Do you think I'm afraid of you? We all know what a coward you are. You always hit from behind just like your team does on the field. You bribe the referees and then you win the matches.

STUDENT 2: Not at all, I will hit you straight in the face. As for my team, better get used to seeing our backs in the stands, because you'll never get ahead of us.

A teacher sees the fight and intervenes. She stops them and has a short dialogue with the kids. Yiorgos is still watching the scene.

TEACHER: Hey boys what's all the fuss about? I can't believe it! You are high school students and you fight like small children.

STUDENT 1: He started it, Miss.

STUDENT 2: Why don't you tell the truth? He insulted me first, Miss.

They yell at each other and their voices mingle with the voices of the other students who are present at the incident.

TEACHER: (loudly) Everyone please stop! (She speaks calmly to the first student) So tell me now, how did he insult you?

STUDENT 1: Eh, well...he did not exactly offend me, but he spoke against the football team I support.

TEACHER: (Speaking to the other Student). And how did he insult you?

STUDENT 2: Well, he spoke against my team too.

TEACHER: So, if I understood you correctly, you were fighting with each other because of your teams and not for yourselves.

STUDENT 2: (He shouts loudly with bared teeth and clenched fist) Yes, and if he does it again, he will pay for it...

Everyone speaks loudly. The noise is reduced as Yiorgos looks at Student 2 and makes a logical association. As he sees him growling, threatening and showing his teeth to the other student, he brings to mind the dog that scared him with his barking a few minutes ago (he remembers that the dog was also showing his teeth). For a few seconds Yiorgos imagines that the student has been transformed into a dog. Yiorgos laughs out loud at this thought and returns to reality. The "dog-student" turns into a human being again and the surrounding voices come back.

SCENE 3

The scene takes place inside the classroom. The teacher is the same one who stopped the quarrel at the schoolyard.

TEACHER: I believe that many of you were present at the quarrel. It is certainly not uncommon for people to fight, especially if they consider that something of their own is threatened.

STUDENT (GIRL): Yes Miss, but what happens when both of them feel that this "something" is really valuable?

TEACHER: Since this is an RE lesson, shall we see what Jesus says about quarrels? Please open the Bible at Matthew, chapter 5, verse 38.

The children look for the verse and the teacher reads.

You have heard that it was said: "An eye for an eye and tooth for a tooth." But I say to you, "Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also."

STUDENT 3: (Obviously perplexed) Sorry Miss, but if I understand correctly, what Christ is saying is to let the others take advantage of us. Is that right?

STUDENT (GIRL): Yes, that's how I see it, too. But if I act like that the whole school will make fun of me!

The children start a rowdy but creative discussion, and the teacher walks among the desks and listens to them. As she passes Yiorgos, who is sitting at the last desk, she leaves a note on his desk and winks. Yiorgos looks puzzled and surprised. He unfolds the note and reads the following:

"We are going to play a game in the classroom. Whatever happens, please do not hit anyone back, even if others urge you to do so. There is reason for this."

The teacher walks back to the front and announces to the class:

TEACHER: OK, so we all have different opinions . Shall we play a game?

Everyone is excited.

CLASS: Yeees

TEACHER: Great. Here's what we are going to do. Each of you will give a tap on the arm, shoulder or back of the person sitting next to you. Let's do it in turns, one after the other, like a domino effect. But be careful, not too hard, alright? I'll go first.

The teacher taps the student sitting at the first desk. Then this student laughs and taps the student next to him. The other student gives a tap to the student behind him and so on. Sounds of laughter fill the room. Another student gets up and approaches Yiorgos, hitting him a little harder. Yiorgos winces with pain but does not react, as the teacher had told him not to retaliate.

STUDENT 4: (laughingly) Come on Yiorgos. Hit him!

Yiorgos doesn't react.

STUDENT (GIRL): (laughingly) Hey, what are you waiting for? Stand up and hit him.

YIORGOS: No, I don't want to.

STUDENT 3: (Obviously irritated). What do you mean? That's the game..

YIORGOS: I'm telling you no. I'm not going to hit anyone.

STUDENT (GIRL): (angrily) Miss, tell him! . Yiorgos is spoiling the game.

TEACHER: Yiorgos, don't you want to continue the game?

YIORGOS: No Miss, I don't like it.

TEACHER: Then I'm afraid we have to stop. You see, this is how the game is played: we all have to hit the one sitting next to us. If someone stops, the game stops too.

CLASSROOM: (Exclamation of disappointment. They stare at Yiorgos in a hostile way).

STUDENT 4: See what you've done?

TEACHER: But on the other hand, what Yiorgos has done by choosing not to hit anyone else is to save many of you from being hit by the others.. Yiorgos broke the chain of violence when it reached him. Is he really a spoilsport, or does the half the class owe him a favor because actually he saved them from being hit? Maybe violence and evilness is something like a pandemic. It is transmitted from one person to another.

YIORGOS: Are you saying that what Jesus suggests is the solution to our quarrels?

STUDENT (GIRL): (hesitantly) And ... What about the pandemic?

TEACHER: Quarantine has always been a solution to prevent the spread of a disease. Aren't violence and evil diseases too?

The students look at each other silently.

SCENE 4

Yiorgos walks with a classmate as he returns from school.

STUDENT (GIRL): Hey, Yiorgos. Do you really believe that you could do what Jesus suggested?

YIORGOS: What exactly?

STUDENT (GIRL): To not react when others harm you.

YIORGOS: I don't know. It's really difficult. It seems to me that most of the time we react with "an eye for an eye and a tooth for a tooth", as they say.

STUDENT (GIRL): Yes, that's right.

YIORGOS: But if you think about it, what Christ suggests is probably the smartest thing to do. Who would want to live in a world of blind and toothless people?

STUDENT (GIRL): You're tho right in what you're thaying. I would not like thuch a world at all. It would be a meth...

Yiorgos and his classmate laugh out loud. We watch their backs as they walk away laughing.

4.9 REFERENCES

The list of books used by the writers in the preparation of the book at hand, plus the works of art and music used as stimuli for the students, along with the sources where they have been found.

4.9.1 Books

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4.9.2. Works of Art

The Betrayal of Judas, 18th century fresco (under restoration) from the Church of St Apostles, Agia, Greece. Photo by Olya Gluschenko, 2017.

Mounted Normans attacking the Anglo-Saxon infantry, 12th century, Author unknown, 12th century, Lucien Musset *The Bayeux Tapestry* 2005 Boydell Press via Wikimedia Commons: <https://commons.wikimedia.org/w/index.php?curid=27217789>.

Peter Stronsky: *The Kind Angel of Peace Donetsk, Ukraine*, 2008, photo by Andrew Butko via Wikimedia Commons, https://commons.wikimedia.org/wiki/File:2008._Донецк_122.jpg.

Peace dove statue in Lomé, Togo, Africa, photo by Jeff Attaway, [https://commons.wikimedia.org/wiki/File:Peace_dove_\(3329620077\).jpg](https://commons.wikimedia.org/wiki/File:Peace_dove_(3329620077).jpg).

Plow made of weapons drawing by Vaso Gogou.

Artwork links retrieved on Feb. 15, 2021



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This book was funded by the European Union's Internal Security Fund – Police.

